

# A Friendly Letter

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Dear Friend,

With this issue, *A Friendly Letter* is six years old. It is tempting to wax nostalgic on such an occasion, but as has happened before, this urge must be set aside because there is work to do. This time, we take up a series of questions which seem to me both central to our faith and very timely as well: Can the essentials of Quakerism be expressed in a written document? If so, should they be? Who gets to decide what is "essential," and how? How authoritative should such a document be? And what happens to those who disagree with it?

These questions are timely because they are all involved in the **Richmond Declaration of Faith**, which is one hundred years old this year. Along with a look back comes the question of what place it should have among us in coming years.

Both these items are expected to be high on the agenda of Friends United Meeting when it meets in its Triennial session at Guilford College in North Carolina this Sixth Month. Observances there will mark the centennial of the Richmond Declaration and the Conference in Indiana which produced it. And delegates from FUM's member yearly meetings will be asked to reaffirm the Richmond Declaration, which was adopted as FUM's "Authorized Declaration of Faith" in 1902.

I am grateful to FUM for planning this centennial, and to Southwest (nee' California)YM for proposing the reaffirmation of the Declaration. As a result, I have put considerable time into studying the Richmond Declaration and its impact on FUM and other Friends, and considering what future value it might have. This history, and the issues involved, should be of concern to Friends of all varieties.

My study has led, however, to the clear conclusion that the Declaration has not, on balance, been of benefit to the Society as a whole, and should **not** be reaffirmed. As a contribution to discussion of the issues involved, the reasons for this conclusion are described in these pages. For Friends unfamiliar with the text of the Declaration, a two-page set of summary excerpts is also included. (The full text of the Declaration, which runs to about sixteen pages, has been published by FUM, but when this was written it was out of print. We will provide reprints, however, for \$2.00 per copy postpaid; simply write to REPRINTS, at our address.)

The combination of excerpts and interpretation made for considerably more material than would fit in our normal four-page format. Indeed, at eight pages this is the largest issue of *A Friendly Letter* ever published. Perhaps this unusual size, dictated by the press of its work, is the appropriate marker of its sixth anniversary. As always, your responses to it are welcome.

Yours in the Light,

*Chuck Fager*

Chuck Fager



## SEVEN REASONS TO SAY **NO** TO THE RICHMOND DECLARATION

Should the Richmond Declaration of Faith be reaffirmed? This question will face delegates to Friends United Meeting's Triennial this Sixth Month. 1987 marks the centennial of the Declaration, and the Conference in Richmond, Indiana which produced it.

There has already been a good deal of discussion about the Richmond Conference: FUM is circulating a script of excerpts from the Conference transcript for reading aloud like a play; Friends United Press will soon publish a book about the Conference and its work; and *Quaker Life* devoted a special issue (in 1/86) to what it called "The Spirit of '87."

In all this, the primary focus has been kept rather carefully on the Conference itself, rather than the document the Conference adopted, and for which it is chiefly remembered. This focus is a prudent one; for as soon as attention shifts from *process*--the Conference--to *product*--the Richmond Declaration--then trouble begins. That has ever been the story of the Richmond Declaration, and the year of its Centennial promises to be little different.

My own answer to the question of reaffirming the Richmond Declaration is unequivocal: It should not be reaffirmed. Here are seven reasons behind that conclusion:

The Richmond Declaration's long and tragic record as an instrument of controversy and division among Friends is probably the most important reason for consigning it to the history books. This divisiveness was evident from the beginning. The Richmond Conference began by asking the question: "Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?" But not all "Yearly Meetings of Friends in the world" were represented at the Conference. Neither Hicksite nor Conservative YMs--at that time probably a majority of American Friends--had been invited. Why not? Because, as Mark Minear notes in his new book *Richmond 1887*, many of the organizers "considered themselves to be the only true Friends in America." The rest did not count and need not be consulted or their existence even acknowledged. Further, some of the more evangelical advocates of water baptism, while technically eligible, were also prevented from attending.

### **REASON NUMBER ONE: IT NEVER REPRESENTED MOST FRIENDS**

This is a crucial fact to recall at the outset of any discussion of the Richmond Declaration's past or future: That it was produced by an intentionally unrepresentative group presuming nonetheless to define and speak for all Friends. This should be recalled not least because that outlook is still to be found among us. Of course, the sentiment that supporters of the Declaration and the tradition which produced it are the only "true" Friends is seldom stated candidly. But it is there nonetheless, and shows up in many quieter, more passive-aggressive ways, which cumulatively make its existence just as evident--and as offensive--today as it was in 1887. And the question of reinforcing or legitimizing this outlook forms one important item on the unwritten agenda of the reaffirmation discussion.

But there is even more to the matter of the Richmond Declaration and divisiveness. It is something of a skeleton in the Gurneyite closet that, while the Richmond Declaration pleased the delegates to the Richmond Conference, it was by no means as pleasing to the delegates' respective yearly meetings. In fact, only six of the thirteen YMs represented in Richmond actually *adopted* the Declaration and included it in their books of Discipline. The rest either finessed, ignored or rejected it. Significantly, among these naysayers were the YMs of all the members of the Declaration's drafting committee. Indeed, perhaps the most stunning rebuke to it came in London, whose gathering all but gave the back of its hand to the Declaration and to its own member, J. Bevan Braithwaite, who was its principal compiler.

### **REASON NUMBER TWO: IT IS NOT A GOOD STATEMENT OF QUAKER FAITH**

A traditional, principled opposition to creeds was one important aspect of the reluctance with which some Friends greeted the Richmond Declaration. The other is that, quite simply, they did not believe much of it. The Declaration's statements on the Inner Light, for instance, are quite at variance with Quaker statements on the subject from George Fox on down. In addition, it accepted the coming of the pastoral system among revival-



influenced Friends, which, whatever one thinks of it now, marked an equally drastic departure from long-established Quaker structures, one still shunned by many FUM groups.

But these are by no means all of the Declaration's internal problems. Its literalist approach to the Bible is one which early Friends, including our finest theologian Robert Barclay, devoted some of their most eloquent writing and preaching to refuting 200 years before. And even by 1887, such literalism had little credibility even among some of the most devout Orthodox Friends. Further, its stress on what it called "Sanctification" or holiness attempted to import wholesale into Quakerdom a highly controversial Wesleyan doctrine which left many Friends, then and now, completely cold. This holiness doctrine substituted an instantaneous emotional experience for the lifetime of inner discipline and outward witness called for by Fox and other early Friends' statements on the subject.

In sum, as Mark Minear's book acknowledges, the Declaration at best expressed the views of a Quakerism subdivided no less than five times: it was "the Christian message as held by the *traditional, Orthodox, Gurneyite, evangelical Quakers of the conference.*" (Emphasis added.) Rufus Jones, who came from solid Gurneyite stock, called it "in every sense a relic of the past...a poor, thin, mediocre expression of vital Quaker faith...." Small wonder, then, that even in its original Gurneyite constituency, the answer to the Conference's opening query, whether all YMs should *adopt* a common Declaration of doctrine, was hardly a resounding yes; rather, it was much closer to the contrary. Less than half the participating YMs "adopted" it. Despite this, the Declaration is still too often treated by advocates as if it were a universally acclaimed manifesto which authoritatively summed up the normative Quakerism of its day (and ours), rather than being the partisan and divisive minority instrument which it so clearly was, and was widely perceived to be even then.

#### **REASON NUMBER THREE: IT DOES NOT FIT THE REALITY OF FUM TODAY**

If the Richmond Declaration was problematical in 1887, in 1987, the situation within FUM is vastly more diverse, and makes it that much more inappropriate. Some of FUM's member YMs are wholly unprogrammed and quite liberal in their theological views; several have become part of reunified YMs in which the Hicksite outlook, which was so carefully excluded from the 1887 Conference, is predominant. And even within many of the pastoral YMs, significant numbers of both pastors and members are of what could only be called a progressive mainline religious outlook. The theology of the Richmond Declaration fits none of these groups.

In the beginning, many supporters of the Declaration saw it as a way to build a doctrinal wall around their version of "authentic Quakerism," to make of it an Orthodox fortress from which unsound members could be expelled and outside challengers repelled. It often looks as if some of its contemporary advocates have much the same goal in mind, that of limiting the range of outlook in FUM to some much more narrow segment than currently exists within it. But the Declaration did not succeed as a wall in 1887, and it seems unlikely that it can be made to work that way now. Indeed, it is hard to see how, if the discussion is conducted fairly and according to Friends process, the outcome could be favorable to it.

#### **REASON NUMBER FOUR: IT HAS OFTEN BEEN USED AS A CREED**

Some delegates to the 1887 Conference insisted loudly, and no doubt sincerely, that it was neither the intention nor the capacity of the Declaration for it to be used as a creedal test of any Friend's faith. But they were wrong. Within five years, it *had* been used as just such a weapon, in the historic, tragic case of Joel and Hannah Bean.

We cannot do justice to the Beans' story here. (It is well-told in David Le Shana's book, *Quakers in California.*) But its importance can be gauged by comparison to such contemporary Quaker controversies as the conflicts over discussion of homosexuality at the 1977 Wichita Conference and FUM's 1984 Triennial, and the mistreatment of Elizabeth Watson in connection with the 1985 Friend Ministers Conference: These were bad enough; yet they all pale by contrast with the Bean affair and its consequences. (All of these, it should be noted, similarly pitted Richmond Declaration supporters against Quakers from other streams.)

The Beans were internationally respected ministers from Iowa, who migrated to California in hopes of preserving a silence-based worship and escaping theological controversies as the



revivalist-pastoral forces gained control of Iowa YM. But the Iowa revivalist authorities pursued them halfway across the continent and harassed them repeatedly, insisting that they accept the revivalist-pastoral doctrines and worship style. When they declined, their monthly meeting was first laid down, and later, after a long-distance interrogation, the Beans were deposed as ministers. Ultimately they were dropped from Iowa's membership list. The YM investigating committee's final report in 1894 declared that the Beans were "entertaining and advocating doctrines which...are contrary to the fundamental principles held by our church, as expressed in our Declaration of Faith." (emphasis added.)

What Declaration were they talking about? It was the Richmond Declaration, which had been incorporated into the Iowa Discipline in 1891.

The Bean case became an international Quaker cause celebre. It is worth recalling now not only because it amply justified the fears of many Friends that the Richmond Declaration would be used as a creedal weapon. It was also fateful in that from it came the germ of what has become a whole new stream of Quakerism: the unaffiliated yearly meetings. The Beans' group, College Park Meeting in San Jose, refused to dissolve as Iowa YM directed. Instead it became an independent meeting, in which the Beans continued to be recognized as members and ministers. From that seed ultimately sprang three new, rapidly-growing yearly meetings and a whole new independent stream within the Society of Friends.

If there was any need to show the corrosive effect of documents like the Richmond Declaration on the fabric of the Society of Friends, this one incident alone, from which so much has come, would provide ample evidence. But it was in fact only an opening salvo of the internal skirmishing that accompanied its emergence, skirmishing which has become a chronic and debilitating feature of much American Quaker history ever since.

#### **REASON NUMBER FIVE: IT HAS DIVIDED AND TROUBLED FUM FROM THE BEGINNING**

There were many other local conflicts similar to that involving the Beans. But the main arena of this combat, at least as far as historians have taken note of it, soon shifted to the cooperative body of orthodox YMs that was the ultimate organizational outcome of the Richmond Conference of 1887. This body took shape in 1900, under the guidance of Rufus Jones, and was called the Five Years Meeting of Friends.

The theory of the Five years Meeting was that, from a uniform Declaration of Faith would follow a uniform book of Discipline, which would define a structure for new, large-scale cooperative projects, especially missions. But it is a great irony of history that the document which was originally intended to unite Orthodox Quakerism soon became its most divisive bone of contention. Indeed, the key problem in creating the Five Years Meeting was that the founding document, the Richmond Declaration, was so unsatisfactory to so many even within the Orthodox-Gurneyite fold. Jones himself, charged with drafting the new Uniform Discipline, declared later that he had resolved to have nothing to do with the Five Years Meeting if the Declaration had to be included in the proposed Uniform Discipline.

At first Jones had his way. In 1900 his draft of the Uniform Discipline was completed and adopted by his home Yearly Meeting, New England, minus the Richmond Declaration. In its place Jones substituted a brief statement of "Essential Truths," which mentioned the Richmond Declaration in passing. But no sooner did the Five Years Meeting gather in 1902 than there were demands that the Declaration be added to the Discipline. The session "adopted" it, but did not incorporate it into its Discipline. And thus began a process of chronic and apparently unresolvable conflict over its place and meaning that has never really ended.

The next of the crises over the Declaration came in 1912, when a resolution was narrowly adopted describing the Richmond Declaration as one of a number of "historic statements of belief" approved by the FYM, but which cautioned that it was "not to be regarded as constituting a creed." Evangelical opposition to this final clause was intense, and climaxed at the 1922 meeting. This 1922 session, after strenuous debate, agreed to its repeal in hopes of staving off withdrawals from the body by some of the dissenting YMs.

But did repealing the clause stating that it was not a creed thereby make the Declaration a creed? That was what its strongest advocates were after. Oregon YM, for



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instance, soon adopted a statement insisting that all committee and staff members of the Five Years Meeting be compelled to certify their agreement with it as a condition of their office. It seems evident that the Oregon leadership expected that the application of such a standard would produce a purge of "unsound" elements from the body, beginning with Rufus Jones.

But others had different ideas. Oregon's demand was not heeded, and it pulled out, in 1926. Over the next thirty years, two other groups followed Oregon's example. To this day, threats of, and rumors about, pullouts by more YMs are a standard feature of any discussion within FUM that touches on theological or ethical issues involving the main elements of the Richmond Declaration. This has made for a shabby and shameful politics of intimidation that is unworthy of Friends but, alas, characteristic of the largest Friends association.

#### **REASON NUMBER SIX: IT HAS UNDERMINED OUR ABILITY TO SPEAK TRUTH TO OURSELVES**

If this summary leaves readers confused as to the status of the Richmond Declaration, that's because it is confused. It soon became evident that there was a kind of endlessly stalemated tug-of-war within FYM: The Declaration's advocates were unable to make it into the kind of creed they wanted, yet its opponents were unable to get rid of it. One result of this pulling and tugging has been chronic outbreaks of conflict over it, or theological positions it addresses. Another result, even worse in my estimation, has been a tradition of tiptoeing around, covering up or fuzzing over important issues involved at every opportunity.

For instance, the Declaration was ultimately incorporated, at least technically, into the FYM Book of Discipline, but this was accomplished only by breaking the Discipline down into sections, which each member YM could adopt or not as it chose. But this also meant that members of one YM could maintain the conviction that the Declaration was part of the Discipline, while others could maintain an equally firm conviction that it was not.

Who was right? Or rather, what was the truth? Another example of the institutionalized mealy-mouthedness this made necessary came in 1975, when once more the question of the place of the Richmond Declaration was brought before the FUM Triennial. Its resolutely ambiguous status was unequivocally confirmed by the minute that resulted, which stated that it "remains the official statement of FUM. We note the conditions under which it was adopted. It is our understanding that these conditions left constituent YMs free to be guided by their own inspiration...." So what does that mean?

More recently, just last year the superintendents and secretaries of most FUM YMs met informally in Colorado and attempted to draft a statement which some among them hoped might serve as a consensus position which would avoid divisiveness during the reaffirmation discussion at the 1987 Triennial. But the best they could come up with was to "remind Friends of the writings that have articulated our beliefs," including the Declaration among several others, and to refer Friends to such minutes as that just cited from 1975. These bland comments hardly represent any breakthrough to greater clarity or resolution.

#### **REASON NUMBER SEVEN: IT DIVERTS FUM FROM ITS REAL TASK OF SELF-UNDERSTANDING**

Perhaps the best reason not to reaffirm the Richmond Declaration is this last, positive one: namely that there is a better alternative. That is, simply, to turn from it at long last, and face up to the challenging reality of FUM's broad diversity. Then FUM Friends could begin a constructive process of reverent exploration and candid, mutual dialogue aimed at finding and articulating their basis for unity today.

As this was written, a proposal along these lines seemed likely to come before the FUM Triennial. If carefully designed and fairly carried out, such a process would be an eminently good idea. It would implicitly admit that statements from the past do not fit the present, and would offer a chance to begin discerning an identity and mission aimed at the future rather than tied to the past. Such a process would not be easy, of course, or without cost. As has happened before, some member groups might not be able to tolerate it. Almost certainly, it would not produce some successor to the Richmond Declaration; one century of such mischief is plenty. But, Friends, is it not long past time to consider, openly and honestly, the contours of FUM's present and future, rather than continue the sterile and destructive controversies over its past represented by the Richmond Declaration?



## THE RICHMOND DECLARATION OF FAITH: EXCERPTS

LED. NOTE: The full Richmond Declaration is approximately 5500 words. It is organized under 16 headings, five of which (Prayer, Marriage, Oaths, Baptism and The First Day of the Week) are omitted here for brevity. The following excerpts are intended to summarize the Declaration's main points. The biblical references are part of the original text.]

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth which have always been professed by our branch of the Church of Christ.

### OF GOD

We believe in one holy, (Isa. vi. 3, lvii. 15.) almighty, (Gen. xvii. 1) all-wise, (Rom. xi. 33, xvi. 27) and everlasting, (Ps. xc 1, 2) God, the Father, (Matt. xi. 25-27) the Creator (Gen. i. 1.) and Preserver (Job vii. 20.) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made, (John i. 3) and by whom all things consist; (Col. i. 17.) and in one holy Spirit, proceeding from the Father and the Son, (John xv. 26, xvi. 7.) the Reprover (John xvi. 8.) of the world, the witness for Christ, (John xv. 26.) and the Teacher, (John xiv. 26.) Guide, (John xvi. 13) and Sanctifier (I Thes., ii. 13.) of the people of God; and that these three are one in the eternal Godhead; (Matt. xxviii. 19, John x. 30, xvii. 21.)....

### THE LORD JESUS CHRIST

[We profess our unwavering allegiance to our Lord and Savior, Jesus Christ.... In Him is revealed as true God and perfect man, (Eph. iv. 13.) a Redeemer, at once able to suffer and almighty to save. He became obedient (Phil. ii. 8.) unto death, even the death of the cross, and is the propitiation for our sins... in whom we have redemption through His blood, (Eph. i. 7).... It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise. (Barclay's Apology Propos. v. and vi. par. 15, p. 141.) He was buried and rose again the third day....

Through Him, the redeemed in all generations have derived their light.... All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ....

### THE HOLY SPIRIT

We believe that the essential qualification for the Lord's service is bestowed upon his children through the reception and baptism of the Holy Ghost.... We own no principle of spiritual light, life or holiness, inherent by nature in the mind and heart of man. We believe in no principle of spiritual light... but the influence of the Holy Spirit of God, bestowed on mankind, in various measures... through Jesus Christ our Lord.... We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

### THE HOLY SCRIPTURES

It has ever been... the belief of the Society of Friends that the Holy Scriptures were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever... and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion.... The great Inspirer of Scripture is ever its true Interpreter.... Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will....

### MAN'S CREATION AND FALL

It pleased God... to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul... he fell into transgression... under the temptation of Satan.... All mankind... are involved in the consequences of [Adam's] fall. To every member of every successive generation, the words of



the Redeemer are alike applicable, "Ye must be born again." (John iii.7.)

### JUSTIFICATION AND SANCTIFICATION

We believe that justification is...the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God....Sanctification is experienced in the acceptance of Christ in living faith....[T]he provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ....Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin....Yet the most holy Christian is still liable to temptation....

### THE RESURRECTION AND FINAL JUDGMENT

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and the unjust, (Acts xxiv. 15) and that God hath appointed a day in which He will judge the world....We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting....

### PUBLIC WORSHIP

Worship...stands neither in forms nor in the formal disuse of forms....We recognize the value of silence, not as an end, but as a means....[I]t is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel; and as in the primitive church, so now also, He confers spiritual gifts upon women as well as men....Spiritual gifts, precious as they are...do not raise the minister above his brethren or sisters....While the church cannot confer spiritual gifts, it is its duty to recognize and foster them....And while, on the one hand, the Gospel should never be preached for money (Acts viii, 20, xx. 33-35.) on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it....The church...cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi.15.)

### LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed...by the example of our Lord and His Disciples....In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth. (John iv.24.)

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God....Civil government is a divine ordinance, (Rom. xiii 1, Pet. ii, 13-16.)....Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

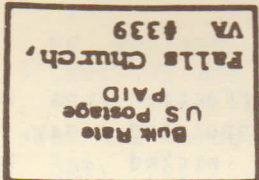
### PEACE

We...avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent...can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies." (Matt. v.44. Luke vi.27.)...We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with his commands.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged...to renewed faithfulness in fulfilling their part in the great mission of the Church...in the name of our Crucified redeemer. Life from Christ, life in Christ, must ever be the basis of life for Christ. For this we have been created....



INSIDE: THE CASE AGAINST  
THE RICHMOND DECLARATION OF FAITH



From: Chuck Fager, A Friendly Letter  
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### THIS MONTH IN QUAKER HISTORY

On the second day of Third Month, 1946, the American Friends Service Committee finally called it quits and ended its participation in the Civilian Public Service program. CPS was the government's way of dealing with civilian conscientious objectors. The program was a strange administrative hybrid, a network of camps designed and run at the top by the government's Selective Service System, part of the military, but operated at the day-to-day camp level by peace church agencies. The AFSC had not wanted such a role, but in late 1940, with the military draft a dawning reality, and the status of COs within it still unsettled, the AFSC and other peace church groups were abruptly given an ultimatum by the Roosevelt administration: this or nothing. So the AFSC took its camps. As the war went on, however, discontent with camp regulations and programs grew steadily among the inmates. Many came to feel strongly that AFSC's participation in the program represented an unholy compromise with an arm of the military. By the end of the war, many in AFSC had come to share this view, and it was with a sense of relief that they handed over administration of their remaining camps to the government. The CPS program continued until 1947, when the government brought it to a close.

### QUAKER CHUCKLE

Sir Arthur Conan Doyle once visited Philadelphia, traveling, as he thought, incognito. But when he arrived at his hotel, he was greeted by the owner, a man clad in grey named Penington. Penington escorted the guest to his room and then said, "I hope thee enjoys thy stay here, Friend Conan Doyle."

"Why, how did you know my name?" asked the surprised author.

"Well, Friend," said Penington, "I have seen in the papers that thee was coming from England to visit America, and thy general appearance told me thee was English. And the ink stain on thy fingers suggested that thee is a writer, so I put these together and guessed it was thee."

"That is a very remarkable deduction," said the author. "My own Sherlock Holmes could not have done it better. You had no other evidence to go on?"

"Well," Penington admitted, "there was also the fact that thy name was on thy luggage."

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