

1959

## The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, June 1959

Arthur O. Roberts Editor

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Vol. 1, no. 2 ✓

# CONCERN

THE CONCERN OF EVANGELICAL FRIENDS

for the fellowship  
of the Gospel  
among all Friends

"Ye are my friends,  
if ye do whatsoever  
I command you."

John 15:14

I, 2

expressing the CONCERN of evangelical Friends in the areas of ~~the-~~ology, Biblical study, outreach, and devotional life.

dedicated to a Christ-centered renewal of spiritual life among all Friends.

praying for an enlarged Quaker witness to the Gospel throughout the world.

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George Fox College

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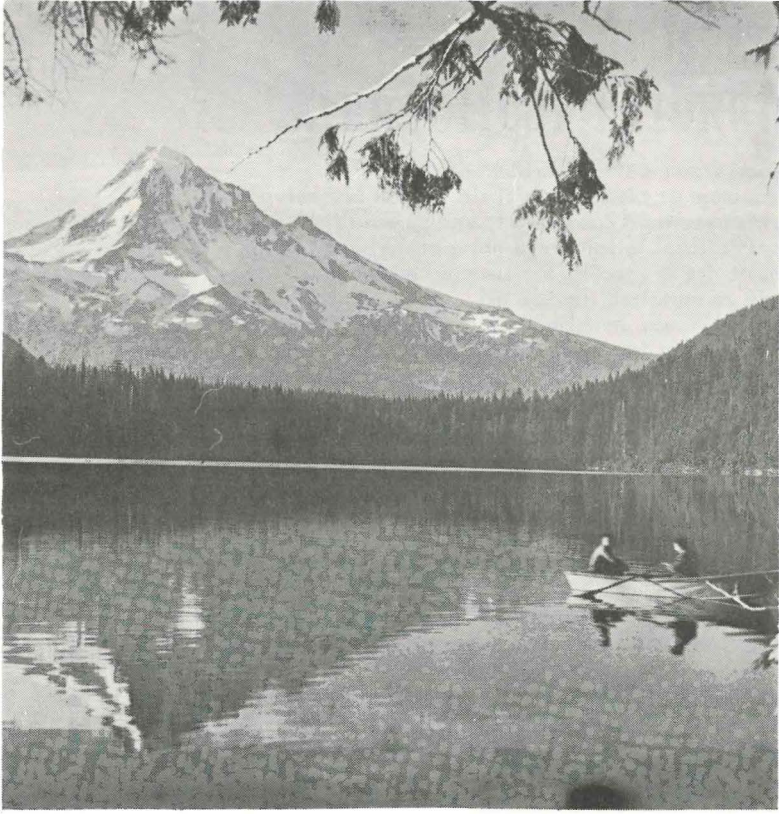
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### **Ancient Wisdom**

*To talk with God no breath is lost;  
Talk on!  
To walk with God no strength is lost;  
Walk on!  
To toil with God no time is lost;  
Toil on!  
Little is much if God is in it.  
Man's busiest day not worth  
God's minute.  
Much is little everywhere  
If God the business doth not share.  
So work with God, then nothing's  
lost;  
Who works with Him doth best and  
most.*

—Author Unknown

# Who Is An Evangelical Friend?

An evangelical Friend with head and heart accepts Jesus Christ as Savior and Lord of his life. He seeks to enhance and not to diminish the stature of Christ and His atonement. He does not placate human pride by denial of Jesus' deity or by aspersions upon the necessity of efficacy of salvation through the blood of Christ. He accepts Scripture as the inspired words of God and Jesus Christ as the Word of God. He gives warm assent to the Scriptural truths contained in such formulations as George Fox's Barbados Letter, the Richmond Declaration of Faith, and the Essential Truths. 1 John 5:1-5 expresses his witness:

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begot loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

The adjective "evangelical" is theoretically unnecessary; but practical considerations of effective public witness often require its use, as when people remark "how nice to be a Quaker, one need not believe in anything," or when popular articles purport that "Quakers do not seek to make converts," or garnish charity with a vague "that of God in every man."

The modifier is temporary, we trust, awaiting a greater renewal of our evangelical heritage than we have seen in recent decades. Let us hope that the adjective becomes superfluous because the term Quaker is synonymous with basic Gospel truths. As token of such hope I propose to leave the word uncapitalized—evangelical Friends—and thus leave room for real fellowship among like-minded Friends everywhere.

## Conference At Newberg

Elsewhere in this issue of the CONCERN appears the complete program for the fifth triennial conference of evangelical Friends, to be held at Newberg, Oregon, July 22-26. Study over the program; pray about your coming! It may be that upon prayerful deliberation you will feel clear that God would have you attend. The program bristles with interesting names and topics. Addresses,

workshops, opportunity for worship and fellowship, —through such means God will surely speak this summer to the needs of those Friends who are privileged thus to gather in Christ's name.

## Visitation Among Friends

Our prayers and best wishes will follow Gerald Dillon and Everett Heacock as they embark on a world tour among Friends, beginning September. These men are especially concerned to visit among Friends missions. The president's column, "Gerald Dillon Speaks" details the proposed scope of visitation and some of the concerns under which they travel. We rejoice in the leadings of the Lord which have enabled us to enter upon the second major concern of the Association (the first was launching of this magazine) and we pray that this sojourning ministry will be blessed of the Lord—a harbinger of good things to come.

## Information Concerning The Conference

The fifth triennial conference of Evangelical Friends convenes July 22-26, at Newberg, Oregon, which is located twenty-three miles southwest of Portland on highway 99W. Inquiries concerning the conference program should be sent to the president, Gerald Dillon, 1227 S.E. 35th Ave., Portland 14, Oregon.

Upon arrival in Newberg, contact Arthur Winters at George Fox College (phone JEfferson 8-3005) or Charles Beals, pastor of the Newberg church (JEfferson 8-2101). The parsonage address is 215 S. College St. The college and church are cooperating to provide housing in private homes and in the dormitories of the college. The minimal charge of \$1.00 per person per night will be made. Dormitory beds will be furnished with bed linen and blankets. Trailer space is available on the campus, and camping space is available on the church grounds or campus without charge.

Newberg has a limited number of motels, although additional commercial facilities may be secured within easy driving distance along 99W toward Portland.

The college dining hall can handle 200 persons per meal. Meal tickets will be \$2.50 per day, or individual meals may be bought. Priority will be given to the first registrants. Others will find accommodations at Newberg's two first-class restaurants.

Friends are invited to pre-register and to reserve housing and meals by filling out and mailing the accompanying envelop to Arthur H. Winters, George Fox College, Newberg, Oregon.

# The Beginnings Of Faith

(Jack L. Willcuts, editor THE NORTHWEST FRIEND. Based on a message preached at Oregon Yearly Meeting's ministers' conference, Redmond, Oregon, April 1, 1959)

One of the fascinating studies of the Scriptures concerns the calls of God to His chosen leaders. Is it not significant how carefully recorded are the encounters with God of so many persons? As a matter of fact, we know a deal more about the first summons of God to such as Samuel, Gideon, Saul, and Samson than we do of other parts of their ministries. There is no substitute for a right and definite beginning. No greater stress can be found in divine teaching on any principle or doctrine than this: a correct and clear call to sacred duty. "I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied," is more than a passing complaint of the Lord upon preachers making false starts; they present a vital warning of eternal consequence.

Paul makes this point crystal clear in Romans 1:1, "Paul a servant of Jesus Christ, called to be an apostle, SEPARATED unto the Gospel of God."

Let me offer this prefatory word: I have felt called to the ministry for eighteen years. When that call was understood the Lord sent accompanying grace to my heart. I gave myself into God's hand, however blindly and awkwardly, and there came to me the quiet assurance that I was to be "separated unto the Gospel of God." That He was to lead me to the schools I attended, the yearly meeting in which I have been privileged to serve, to the foreign field on two occasions and into other tasks in Christian journalism, has contributed to the growing delight that I find in this precious calling. I am conscious of no competitors to the call of God to preach. No other thought so thrills my soul. So, if the Lord has chosen me to speak His judgments, discoveries, counsels and warnings, I am willing to be offered up. My earnest prayer is that we may through the foolishness of the preaching yet see again the movement of God who inspired the faith of our spiritual fathers.

It is of momentous importance how a man enters the ministry. There is a "door" into this sheepfold, and there is "some other way." One can stumble into the work under purely secular constraint; like the pipe-smoking clergyman of another denomination who told me he went into the ministry because it seemed the only logical outlet for his specialized training in sociology and human relations. A man may become a minister because he prefers the comparative advantage of pastoring to farming or teaching. But one fact stands out in all beginnings of faith—a true call to the ministry never comes from a purely horizontal study of needs, talents, advantages or aptitudes: it comes from above, from a vertical vision. I hold with conviction that before a man or woman enters the Quaker ministry there must come the imperative constraint of God. When this comes is relatively unimportant. Whether it comes in temple or desert, on the trail to Damascus or on the mount of transfiguration is of small consequence—the important thing is that it comes, somewhere, sometime. Frustrations and failures cannot separate us from the call of God, from that Spirit-inspired conviction which rings through the rooms of the soul—and it rings in the Bolivian Indian heart just as it did in my own upon the Kansas plain.

The beginning and call of faith is not a preference among alternatives,

for ultimately we have no alternatives. There is only one clear summons which makes us catch our breath by the sharpness of divine compulsion. Our beginnings are as varied as our personalities. No man's circumstances are just like another's. Moreover, the Lord honors our individuality by the uniqueness of His call. The singularity of circumstance and soul provide the medium through which we hear the voice of the Lord.

How strangely varied are the "settings" through which the divine voice determines the vocations of men, as they are recorded in Scripture! Here is Amos, poor herdsman, brooding solitarily amid the thin pastures of Tekoa. Rumors came his way of dark doings in high places of the land. Injustice is rampant, for the "truth is fallen in the streets." And as the herdsman mused the "fire burned." On those lone wastes he heard a mysterious call and he saw a beckoning hand! Could we bring Amos from his labors of long ago into our pleasant Redmond retreat this evening, let him stride down the aisle of this chapel to stand before us? Study his sunburned, weather-beaten face, look into his clear, searching eyes piercing us even as they did those in Amaziah's temple court. Watch him raise a gnarled, calloused hand gripping a shepherd's staff, poking the air for emphasis. Hear his deep rumbling voice intoning, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people."

This is what gave an uncultured Amos the courage to attack the priests of Bethel, to warn the King of Judah and the house of Jeroboam. What was he to speak? "And the Lord said unto me, Amos, what seest thou? And I said, a plumbline, Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more . . . and I will rise against the house of Jeroboam with the sword."

Here was the beginning of a ministry, a faith of our father Amos who issued the eternal truths, warnings and judgments ringing with timeless clarity. Here were the beginnings of such messages as "Woe unto them that are at ease in Zion," and "I hate, I despise your feast days . . ." Again, "Take thou away from me the noise of thy songs, for I will not hear the melody of thy . . . (rock and roll)."

"Can two walk together, except they be agreed?" asked the Lord through Amos, and through him spoke new messages for that day, with universal application startlingly fresh, "Thus saith the Lord, seek ye me and ye shall live."

All this cherished truth from the ministry of an unlikely person, remotely situated, but definitely called of God to "go." Amos is gone, and yet his message endures because it is God's word. But if he were to speak to us tonight, the pastors, leaders, spiritual fathers of our church, would not his shepherds crook point to one inescapable call? What seest thou, oh man of God? What have you to say to a generation of dark doings in high places, where "truth is falling in the streets"? God is looking at this hour for those to relay his positive and negative truths. Let us not forget, preaching is not just something involving personal courage, organization, training, development, opportunity, salary, promotion. Preaching is a matter of getting a call and a message from God. Have we seen anything, heard anything, experienced anything that will make us feared, quoted and powerful until the



"land shall not be able to bear our words"? The greatest need among Friends is for more Amos-like men who have seen the Lord, who are interpreters of God's message for this hour. Here is a man without reference materials, repertoire of sermons, or prophetic lineage, with only the naked call of God to relay a heavenly message. His ministry was short, pointed, and unpopular . . . and largely unheeded. But this spiritual giant stood in the gap between a doomed people and a loving God.

How different is the setting for Isaiah's call. Here is a friend of kings, a cultured man of the court, equally at home and at ease with the consular service or the university centers. How did God's call come to him? Isaiah's testimony is "in the year that king Uzziah died I saw the Lord." He had pinned his faith upon Uzziah, that "pillar of the people's hope." By his enlightened sovereignty Israel was stabilized. Busy in his religious duties under the shadow of a splendid historical faith, Isaiah hardly realized he served without a personal call. Chairman of councils, speaker, panelist, promoter, loyal Jew, Isaiah suddenly found that the structure of his hope was toppling. Uzziah had died. And on the empty throne Isaiah discovers the presence of God, a mightier Lord with a vaster sovereignty, who moved and removed men as the ministers of his beneficent kingdom. Crumbled was Isaiah's faith in a system and in a man. He heard a call to service! "Whom shall I send, and who will go for me?" God's call smote the heart and conscience of Isaiah and he found his destiny, "Here am I, send me."

He forsook the good for the best, and God restored his perspective. Isaiah no longer majored in minors, because he now had a vision of God. This was the beginning of the faith of our father Isaiah. Had his call never come Isaiah would have gone down in history as a great man but not as a minister of God.

"Why is it," Billy Graham asked recently, "that we have so few ministers today who speak with real authority, who can say with conviction, 'thus saith the Lord'? Why is it all our national conventions, and big tent meetings, our great campaigns must feature only a few used over and over again?" He answers his own question in this way, "simply because too many preachers only borrow, quote and imitate men who seem to know God."

This same accusation must not be made against our Friends church today. The dynamic of our message is not the historical message of Friends unless that message becomes our own born in the new beginnings of a personal vision of God for today. We must not pin our hopes of evangelism on either men or methods however attractive; they shall topple and disappear. The one thing Isaiah and Amos had in common, though so far apart in other ways, is also the single solution of our ministerial and church problems of this late hour in history, "They saw the Lord." The faith of our fathers had such a beginning and so must ours. I plead not for more truth or for new ideas, but for a new beginning in a vision of God that will move our hearts as never before.

The dependence we once held in an invincible America is dead, the fortress of any sort of military might is falling, the preoccupations of work, programs, doctrines and great leaders no longer furnish the structure for revival. Men, we must see the Lord above all circumstances, to pour ourselves into disciplined, courageous obedience, like the fathers of our faith. This is no time to parrot shibboleths of professors or

# Notes on Scripture

(Verlin Hinshaw, Professor of Bible, Friends University, Wichita, Kansas)

Jesus Christ stands at the center of the Christian faith. Through the course of Christian history, from the days of His earthly sojourn to the present time, He has confronted man with the glory and the mystery of His presence. Man has thus been challenged to define who He was and what He did. This consideration pertains to the latter.

The cross was an instrument of shame in the Roman Empire but it became an emblem of glory for the Christian. The preaching of the cross continues to be foolishness and a stumbling-block for some but for the Christian it continues to express the power and wisdom of God. Although many have attempted to explain this mystery of the cross with varying degrees of success, all such undertakings in the end partake of man's finite understanding and language.

The Apostle Paul, in expounding the theme of justification by faith, struck at the heart of any adequate explanation of the cross when he wrote, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Every phrase of Romans 5:8 (verses 6 and 7 also) is filled with meaning. Attention, however, will be focused only on the first.

The initial statement is a startling one. The cross, an emblem of man's hatred, has become a symbol of God's self-giving love! Even more amazing is the fact that the means of executing the basest criminals who were not Roman citizens was God's instrument in revealing the real nature of His love!

Why did not God simply say to man, "I love you!" and avoid the shame and difficulty of the cross? This would have been inadequate. A general statement of His love could easily have been misconstrued by men who often use the words glibly and insincerely. No spoken word is ever as effective as the word that is dramatized. Moreover, such a statement could well be misunderstood since the use of these words ranges from the loftiest expression of motive to the lowest utterance of sensuality. The world was in need of an adequate criterion for "love" and this need, along with many others, was met in the cross.

The Greek verb behind "commendeth" is an interesting one. The word, which may also be translated "proves" or "demonstrates," suggests that God is standing with us in order to bring this about. As a teacher stands with a pupil to demonstrate the solution of a difficult problem so God stands with us to prove, by demonstration, His love for us. The fact that the verb is in the present tense indicates that the cross still serves as an abiding memorial to this truth.

The cross of Jesus Christ tells us many other things, some of which are suggested in the remainder of this verse. But all of these truths, vital as they are, serve only to illuminate the cross, as the supreme expression of God's love.

# The Task Of Christian Education

(This message by Arthur O. Roberts was first given at the sessions of California's mid-year meeting, February, 1959)

Partially in response to the threats of cold war competition Americans are busy rethinking principles and practices of education. Whatever may be the precipitating cause it is a good thing for Christians to examine Biblical principles which relate to the transmission of knowledge and wisdom from one generation to another. A phrase from Ephesians 1:21 strikes me as being particularly cogent for Christian educators today: "above every name." The phrase is an excerpt from one of Paul's inclusive prayers on behalf of the Ephesian Christians. He has prayed that their spiritual eyes might be enlightened to perceive "the hope of your calling," "the riches of his glory," and the "immeasurable greatness of his power in us who believe." These great blessings are assured us by Christ whose authority and power rank him "above every name that is named, not only in this age, but also in that which is to come." The Scripture passage extolls Christ as the "head of the Church." God has "put all things under his feet."

The task of Christian education is to make the name of Christ mean more to people than other names—political figures, architects, physicists, movie stars, comedians, boxers, and other well-known persons. We all realize how easily modern media of communication contributes to shallow education. The words of Paul Tillich, Harvard's provocative theologian and professor-at-large, evince a vigorous approval as he writes about the "immense waste of time" characteristic of our public schools:

"Our students spend four years in high school, sitting, four more years in college, sitting. Then at twenty-two they get down to serious university or graduate studies. This is education which has gone along the horizontal line and doesn't go into the vertical depths."

But we cannot have vertical depths just by talking about it. If Tillich means by this term the wisdom which comes from responsible commitment to truth, then I maintain that the Gospel witness to Christ who is the Way, the Truth, and the Life is needed in the recovery of wisdom which shall lead men from modern sophistry. Those properly educated by the Church should hold the name of Christ above every name in the knowledge of God's revelation. I refer to what is sometimes called "salvation knowledge." Personal salvation may be acknowledged meaningfully as well as experienced meaningfully. We assume that Christian education aims to present "every man perfect in Christ." But we sometimes seek to evangelize and to teach folk who are very ignorant of the nature of Christianity. According to Ephesians one part of salvation knowledge is the Christian hope. A task of the Sunday school teacher then, is to impart to the students such a firm realization of the Christian hope of heaven as to stabilize the devotional life and ethical decision making. Too often heaven has been pictured as a kind of comfortable materialistic paradise instead of a realm of eternal righteousness which commences with the new birth and leaps o'er death into

fuller life with God. How powerfully the Christian hope connects the standards of all secondary hopes and loyalties. One of the attractions of communism is its powerful appeal to a "New Age." Utopianism has never more effectively wooed as many people. One day, so the Marxist apocalypse reads, government shall be no more; there shall be no tears, for all pain shall be anesthetized and harmony shall prevail throughout the whole proletarian earth. To this end a "temporary" dictatorship is maintained, which shall put all capitalist strivings under its feet. So has our Christian hope been prostituted in an age of awakening masses. They forget that the "last enemy" to be defeated is death—conquered only in Christ, and no collectivism can erase that fact, however much it may seek to palliate the old ache. Can we lift up to the world the Christian hope of eternal life in which each true believer will maintain personal and significant identity? In the midst of sin and the disorder arising therefrom, one can find that heavenly peace which passes all understanding. The Christian hope is a stimulant not an opiate. The doctrine of heaven, and its corollary of hell, sets down into a real world of sinful men a standard of God's righteousness and love.

A second aspect of salvation knowledge is characterized in Paul's expression "the riches of his inheritance in the saints." Surely this refers to the Church, its influences and its permeation. Peripherally, these riches abound in the atmosphere of trust which makes modern civilization in the institutions for the care of the ill, in programs to ameliorate the sufferings of the unfortunate. At the center these riches comprise the saints of God in every age, through whom God ministered His grace. I remember yet the exciting stories of JUNGLE TALES and MORE JUNGLE TALES which my mother read to me during my childhood. How captivating was the measure of the heroic spirit in the Christian missionary! These stories meant more to me than all the flannelgraph presentations which I observed. I learned my basic Christian doctrine from flash cards, "A—All have sinned and come short of the glory of God. . .", "Behold the Lamb of God which taketh away the sin of the world," etc. Through the poverty of Christ, Paul tells the Corinthians, and us, we have been made rich—rich in great men, men who have given their lives for the Bible, and for the transmission of the Gospel faith, men who have flung aside the curtains of ignorance and fear to preach Christ to the millions. In THE TWENTY-FIFTH HOUR Georghiu shows that western civilization owes to the Greeks its laws of beauty, to the Romans its jurisprudence, and to Judeo-Christianity the dignity of the individual person. This respect for the person is sustained upon the sacrificial love of the God-man, Jesus Christ, who loved us and died for us while we were yet sinners.

"The immeasurable greatness of his power." What a captivating line! This is the divine boast to which we respond with humble assent or with arrogant denial. "Power" for most people is associated with rockets, missiles, or satellites launched from Cape Canaveral. Can we compete with the machinery of propaganda which extolls such power? Well, Jesus said to the seventy who returned from missionary journeys, dizzy with the knowledge that even the devils had been subject unto them, that "prophets and righteous men have desired to see those things which ye see, and have not seen them. . . ." The leaders among men, and the rulers have desired to see the kind of moral transformation which is possible only in Christ. His death alone rips apart the curtains which

satellites

keep men from the holy place of God's presence. Has the world ever matched the force of Calvary? And yet how piteably we ape worldly ways, even in our Christian education. If our Sunday school students see nothing more "massive" in the church than a crash give-away program for contests, they shall leave either to seek more spirited adventure or they shall offer only token allegiance. But if they see in the past and present Christians "the immeasurable greatness of his power," they will give to the Church their allegiance. If the force of Christian love is magnified; if their heroes are those who wage warfare with the weapons of the spirit and not with carnal warfare they will rise up to follow the Prince of Peace.

-When first I read Axling's biography of Kagawa I cried at the picture of this loving soul ministering from his eight by eight room to the derelicts and drunkards of the Shinkawa slums of Kobe. I cried, too—I admit it—upon reading a biography of Judson of Burma. For a moment you and I along with many others were touched to the heart by the heroic adventures of the five young men who passed through the gates of splendor following an initial contact with the savage, ignorant Aucas. Does not our task of Christian education include showing occasions for adventures in Christian lives for those who seriously purpose to take up their cross and follow Jesus? The world is wrapped so with fear and hate it is hard for us to teach to our children the force of love and the healing touch of tenderness. Jesus' power is the Cross; our power is the proclamation and demonstration, assured by the fact of Jesus' resurrection and His promise of our own.

The Church's responsibility toward education does not stop with "salvation knowledge," important as that is. According to Paul's letter to the Ephesians, all things must be put under Jesus' feet and he must be enthroned as head over all things for the Church. We infer from this that in Christ all knowledge becomes unified. Jesus Christ is important not only in Sunday school, but also in all education. Vocational, cultural, and spiritual training should be under the Master's feet, that is, subject to the unifying meaning which Christ gives the world. This is how Paul preached Christ to the Athenians, as unifying natural knowledge (creation), history (judgment to come), and value (resurrection). Currently the educational philosophy of John Dewey has been taking a beating. In reaction against the excesses of person-centered, life-adjustment education, modern educators are reviving the classical approach of content-centered education. Tap-dancing is being scratched from the curriculum in favor of Latin. The thing goes in cycles, of course, and the Christian ought to keep a level head on his shoulders, recognizing that all human systems are capable of corrosion and excess. Indeed, the Christian contribution to the philosophy of education is that of Christ-centered education. Only in this way are content and human personality kept in proper relationship. We are to teach people, it is true, but there is a body of truth to be taught, comprising both knowledge about God and His universe and knowledge of God. The vertical line belongs both to "natural" and "spiritual" knowledge. "We hold that education, being a human enterprise, is inevitably religious," writes Zylstra in his TESTAMENT OF VISION.

If this be so, then the task of the church is to imbue all learning with the Christian framework of meaning. Thus through the vocational training our youth should come to learn that the work of our hands and minds

is for the glory of God and not just for our own profit. Faithfulness is required in stewards. The very term "vocation," means calling; and the word has come down to us from the Reformation when Luther recalled the Church to the dignity and holiness of the home and of labor. So, too, cultural knowledge should inculcate within us a recognition that beauty belongs to God, and every refinement of human nature should give clearer expression of that fact. Lamentably, the opposite result has often obtained, and many a renaissance of human creativity has proliferated vice amid its Madonnas! How tragic when a musician loses Christ while seeking technical and artistic expression of a Bach chorale. Aesthetics, like the baser sorts of emotional expressions, are capable of being degraded into pride of human spirit instead of praise to God.

Our spiritual education, too, using the term in the broad sense, if it is under the feet of Christ will not rest with mere social adjustment but go on to real moral change and adjustment according to God's standards.

Finally, the philosophy of Christian education teaches that Christ is head over all things. The Church is commissioned to teach. In our present society that means through the church school, through Christian day schools and academies, through Christian supplements to the public secular schools, through Christian teachers within the public schools (to a limited extent and indirectly), and through Christian colleges and universities. It includes, too, the pastoral ministry, and parental instruction. The final Christian aim in discipline is not self-discipline, but God-discipline. The Christian has three steps to maturity, not two.

Christ has come "to teach his people himself." Through Scripture, godly example, and personal experience we may know Jesus as personal Savior and as personal Teacher. "If any man lack wisdom let him ask of God, who gives to all men liberally and upbraideth not." "But let him ask in faith. . ."

## Subscriptions

Subscription policy awaits action by the Association this July. In the meantime, with appreciation for gifts thus far received, we welcome continued offerings which will make possible continued issuance of the CONCERN. The attached envelope, useful also for Conference pre-registration, will facilitate your contribution. If you would prefer, you may write directly to Verl Lindley, 15233 E. Jenkins, Whittier, Calif. Perhaps you would like to send in names of persons whom you would like to have receive copies of the CONCERN. Such lists are welcome.

## Through Flaming Sword

The Barclay Press, Oregon Yearly Meeting's newly-reorganized publishing house, announces that a book by Arthur O. Roberts, THROUGH FLAMING SWORD, will be ready for distribution in July. This book is a spiritual biography of George Fox, the first part giving a sketch of his life and the second part containing a study of the early Friend's concepts of holiness and the church.

(Continued from page 7)

preachers, this is the time to hear from heaven and proclaim God's truth. May God enable us as Friends to rediscover the well-springs of individual initiative, to regain a faith that will restore the powerful call of God and do away with our drifting, discouragement, discontent and disillusionments.

How different again are the conditions attending Jeremiah's call. The suffering prophet evidences a sort of preliminary confusion (this has been a source of comfort to me). Much of his writing, though beautiful so as to be favored by literature experts and professional writers such as Eugenia Price, shows Jeremiah engaged in much thinking without conclusion. The prophet has obscure moments of conscience without clear guidance, broodings without definite convictions. But one day, we know not how, his circumstances shifted; and his vague meditation turned into vivid convictions. He heard the voice of the Lord saying, "Before thou comest out of the womb I sanctified thee, and I ordained thee a prophet." It was a clear call, you see, lightning rather than light; it was greatly feared and reluctantly accepted. Those who have travelled this way of a prophet well know that some callings (or paths within the call, perhaps) are reluctantly entered. The call may be costly. I cannot share the idea that God always puts the "want to" into His leadings, anymore than He did with Jeremiah. Yet the clear leadings of the Lord into the multiplicities of service make our calling sure as nothing else will. If our conclusions become vague, our convictions cold, our musings meaningless, our enthusiasm and confidence shaken, let us wait again beside the obedient Jeremiah until we hear the voice, "I have ordained thee a prophet." Such assurance can take us through the dungeons of our church problems and through the mire of discouragement, with serene tenacity born of a right beginning.

Even though we haven't all the answers to life—and we never will have them all—we can have a right beginning with God which will insure an unfolding of God's truth reaching up to eternity itself. That's the message from Job. Job, you remember, was a rich sheik who fathered seven fine sons and daughters. But the strength of his faith is revealed through trials; and when Satan proposed thus to test him, God agreed. So it happened that Job's children were killed, his oxen and camels carried away by bandits, his sheep destroyed by lightning. But Job would not be moved. He pointed to the place of beginning, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

So Job came down with boils from the sole of his foot unto his crown. Three friends came to comfort the outcast upon his ash heap. They succeeded in doing just the opposite—his greatest calamity was his friends! But even though Job ran the gamut of confusion, bitterness, depression, resentment, despair, loneliness and rejection, he would not turn loose his faith. In one of the most wonderful statements of all the Scripture Job speaks out: "I know that my Redeemer liveth, and that He shall stand . . . upon the earth." The Lord heard Job, and getting back to first things, asked the sufferer some profound questions: "Where wast thou when I laid the foundations of the earth? By what way is the light parted, which scattereth the east wind upon the earth?"

So the Lord brought before Job a concept of the majesty of the Creator and of this incomprehensible universe, with its millions of galaxies millions of light-years apart.

Friends, can we not realize anew that this is the experience we all must share to meet life's demands? There is no simple panacea, no one-two method that will bring great sweeping growth; nor is this the primary issue facing our church, its ministry and its faith. (What) the great need of the hour is to hear the voice of God, review the foundations of our faith, see the Lord high and lifted up, the Creator. The one Answer cancels out all questions.

These examples show the varying fashions of the callings of our God. There are many others: Gideon, and Moses, who heard his name over heaven's public address system (plugged into a burning bush!), little Samuel getting his ears tuned to differentiate the voice of God from the voice of Eli—a discernment we must also be learning. But has it occurred to you how the Word of God so carefully related the beginnings of faith for almost every man referred to? Abraham, Solomon, Peter, James and John. How important it is to have a CALL to preach. It may be the divine constraint will be soft and gentle as a glance, "I will guide thee with mine eye." It may be so shy and unobtrusive as to be scarcely describable. Or it may be that constraint will seize us in a strong and invisible grip as with Isaiah, "The Lord said unto me with a strong hand." Such was the character of my own earliest call to the ministry. In my private devotions one day there came a "pull to preach" so overwhelming that I had a sense of discovering something I had always known and always would. This solemn communication of the Lord's will may lead us into strange paths. Although my call to preach is firm, my leadings within that call to the mission field came unlike that of other missionaries. For in my case, at least, there has been a sense of temporariness, not that I was out of the perfect plan of God for my life, but that this was a phase of His will for a purpose which He alone can know. The joy of my heart in stepping again into the pulpit and pastorate brings a sense of belonging I do not find elsewhere. The leadings of the Lord are blessed, but the call of the Lord is paramount. The assurance of being sent is the vital part of our commission.

The Apostle Paul can teach us something, especially those of us in small places requiring one to assume two or more jobs to make a living. Paul's "call" was never lost in a medley of places, jobs or works. The heavenly voice which caused his collapse on the Damascus road, continued to echo through his soul, across the seas of journeys oft and through the prisons of the Roman Empire. This separation to the Gospel never lost its halo for Paul. And in the midst of abounding adversity, the glory of his call to preach the "unsearchable riches of Christ" became more brilliant. With Paul we catch the feeling of a sacred, burning wonder when he exults of his vocation, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if you have heard of the dispensation of the grace of God which is given me youward". . . . Whereunto I am ordained a preacher, and an apostle, a teacher of the Gentiles in faith and verity!" That abiding wonder at this startling beginning, the inescapable call from heaven was part of his apostolic equipment and his sense of the glory of his call enriched his proclamation of redeeming grace. Let us not lose that sense of awe that we, of all people, have a divine commission to preach. This sense of delicate surprise that we are actually divinely designated can be a continuing source of joy. God keep us from making such ministry commonplace! Can we imagine Paul, or Isaiah, scholarly and trained though they were, whim-



pering on a Saturday night that they "had to get a sermon," or rushing to the door after delivering one to check the reaction of "friend" Felix or elder Hezekiah? There was a holy dignity and purposefulness of their preaching—oracles of God—which carried a fierce quality of truth born of a call to speak which no circumstances, shipwrecks, criticism, problems or discouragement could erase. This sense of great personal surprise that God deigns to use us, this shining glory of the ministry, while it will keep us prostrate before the altar in humility, and which must somehow be expressed in the colloquial phrases of our people, will also make us great. It will save us from being small-time in a big-time world. Emerson has said that men whose duties are done beneath lofty and stately domes acquire a dignified stride and a certain stateliness of demeanour. And Quaker preachers in a small denomination, in tiny outposts and unimposing churches may still do their work under the lofty dome of some glorious and wonderful conception of their "calling" to the ministry. They can acquire a largeness of heart which can lift them a cut above their fellows.

Our calling is not only necessary and sacred and a thing of glory but it carries solemn responsibilities. To invoke the theme of this conference into our own aspirations presents us with a great, and awful, holy trust. While Washington and the United Nations preach peace, we must preach righteousness, not moved by the horrible dangers listed on the headlines. Though we be surrounded by these menacing conditions, we must keep constantly engaged with eternal interests. If God has called us to preach we just don't have time to do much else on earth. It is a sin against the God of Amos, the God of Isaiah, the God of Jeremiah and the God of Paul for a preacher to be too busy to preach the Word as he ought. If we haven't done so lately, we should write out a detailed account of our weekly schedule and turn it over, in our imagination, to the herdsman of Tekoa, or to Paul the Apostle and let these fathers of our faith sort out the essential from the non-essentials in our lives. Then let us invite Paul, Jeremiah, Isaiah and Amos to hear OUR message next Sunday morning and see how it sounds. Our motives today may become so muddled, our calling so calloused, our schedules so serious and our preaching so poor it is no wonder we have lost originality and holy imaginative fire.

To recover afresh the superlative mission of our calling, let us reverently turn to our Master who expressed in that prayer with the Father, "As thou hast sent me into the world, even so have I also sent them into the world." The "even so" of this statement which associates the two sentences on the same level of thought and purpose is majestic and divine. This links us, unworthy as the Galilean fishermen, with the One who knew the glory which he had with God before the world was. Surely this can give us the inspiration we came to this conference to seek. Let us listen for the song of heaven Isaiah heard, "Holy, holy, holy. And from this citadel and center of divine attention we are sent, not like Isaiah, but even as Christ Himself, "even so" send I you. This means that the mystic, Holy Spirit baptism which rested on the Son of glory at Jordan's banks when he came to earth, rested also on the disciple Peter. It means that the same holy commission expressed in the energies of the Apostle Paul as he went forth to Corinth, and to Athens and on to Rome, can "even so," be your secret source of strength in your sphere of service.

So, as always, the ideal and the call climax at the Master's feet. To understand the implications of the "even so send I you," we must take both a panoramic and detailed view of the Preacher of Galilee. What were his beginnings in the ministry of the Gospel? To start, we are told Jesus went into Nazareth on the Sabbath day. He entered the synagogue, opened the book and read a selected passage which He appropriated as descriptive of fulfillment through His own life.

"He hath sent me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord."

Here is our call made clear, universal, and individual, real and eternal. Look at the specific and cardinal words, "preach," "heal," "deliver," "Give liberty," "proclaim." Are not all these words suggestive of an opening, an emergence, a release? In the light of these words dare we assume the Master's sequence and give the same interpretation to our own mission and ministry? If we may read our calling into these words, "Thou hast sent me into the world even so I have also sent you" . . . to preach, to heal, to deliver, to open the iron gates. Here are the emphatic words: "preach," and again, "preach," "proclaim" . . . "and as ye go, preach"!

We have good news to give to a people all but overwhelmed with bad, terrifying news. Mental crack-ups, divorce, disaster, danger, men, women and children shattered and broken, living a day at a time from one fifteen minute T.V. program to the next, with the light of hope flickering out of their souls. We are to proclaim and preach the good news which will be as vitalizing air to those who faint in the superficiality of frothy ideas. True, we are, to quote the Master, "sent forth as sheep among wolves." But this is our starting point and here we have the highest privilege of kneeling side by side with the fathers of our faith. Let us not degrade ourselves nor digress from the holy faith with little things. Let us find the secret resources of original divine direction at the altar of the Lord where we again see Him, hear Him, and speak for Him.

## The Old Testament Reveals the New

(T. Canby Jones, Professor of Religion, Wilmington College, Wilmington, Ohio)

I had a very strange experience on a recent weekend as I was reading over the narrative of the Last Supper, of Jesus in Gethsemane, His arrest, His hearing before the Sanhedrin, His crucifixion and burial. The reading of this narrative which is so crucial to Christian faith left me cold and uninspired. I felt guilty and ashamed and wondered why such should be? Then this Scripture occurred to me: "He was oppressed and he was afflicted and he opened not his mouth." "Where is that from," thought I, "Oh, from the fifty-third chapter of Isaiah, of course." Then I turned back and read over the soaring poetic messages in both the fifty-second and fifty-third chapters. My soul sang because here was expressed in glorious fashion the meaning of the events which had left me

so cold as I read about them in the New Testament. Isn't it strange that I should have to turn to the Old Testament to find the message of the New? This experience demonstrated to me more forcibly than ever before the unity of the Bible.

"Surely he has borne our griefs and carried our sorrows." What faith is reflected in that word "surely." Doesn't your heart lift up its voice and sing when it hears that word? Or look at the word "therefore." "Therefore I will divide him a portion with the great . . . because he poured out his soul unto death . . . yet he bore the sin of many, and made intercession for the transgressors." Like the "therefore" in the great passage Philippians 2:9, this "therefore" vibrates with a song of triumph and victory.

"Surely" and "therefore" bring the triumph and power of His resurrection out of the historic past and into our lives. Thus can the Old Testament reveal the New.

## Gerald Dillon Speaks

"Let us go . . . and visit our brethren"

On August 19, Everett Heacock, a member of the First Friends church, Portland, and myself will begin a journey with the object of visiting in nearly every land where there are Friends missions. This is more than a dream come true. It seems almost to be a miracle.

Ever since the conference in Denver, and in each successive meeting of the board, the Association of Evangelical Friends has faced a rapidly growing concern that we send representatives around the world to visit Friends' missions and churches, "confirming the brethren in every land." We also faced a "financial barrier" over which it was impossible, on the basis of existing resources, to launch such a venture. But God moves in wonderful ways when we are committed to His will.

It was therefore no real surprise that this business man whom God has prospered should be concerned to finance just such a trip. While his offer was specifically to me as president of the association, it was his strong desire that the association not only approve but appoint us to and direct in this work. This the Board of Administration has tentatively done, and which they will recommend the association do this summer when it meets in Newberg.

So it is that we will be gone about 90 days visiting Friends in many different countries and representing the message and concerns of evangelical Quakerdom. The trip will include visits to Japan, Korea, Formosa, India, Israel and Jordan, Greece, Egypt, Kenya in British East Africa, Usumbura in the Belgian Congo, Bolivia in South America, and Guatemala. Besides these main places there will be other stops in numerous cities and countries where we will stay for only a day or two. In each of these places we will seek to visit, first, the Friends' missions; second, Friends missionaries working with other groups; and third, other missions along the way as opportunity comes. Of course there will be many sights to see that are not necessarily connected with mission work.

It is with deep regret that there are some inevitable limitations con-

nected with this trip. We will not be able to visit the Friends in Madagascar, Ireland, England, and on the continent of Europe, nor stay in each place as long as we would like. In spite of these limitations we are sure there will be many opportunities of service and considerable good come of the trip.

In each of these places we will seek to represent well the concern of evangelical Friends for spiritual quickening throughout Quakerdom. While it is true that there are great distances separating these groups, and in some cases even greater differences of belief, it is our prayer that Friends everywhere "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Your prayers are urgently needed on our behalf. Besides the strain upon the physical, the demands upon the spiritual resources will be tremendous. Only God is able to supply our greatest need for such a trip. Please pray that we may go "in the fullness of the blessing of the gospel." Pray that doors of opportunity and service may be opened, and that hearts will respond. Pray that in all things He may be glorified. Pray that in God's way Pentecost may come to the Friends church everywhere.