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The Concern of Evangelical Friends For the Fellowship of the Gospel Among All Friends, Winter 1960

Arthur O. Roberts Editor

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Vol 2, no. 1

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

expressing the CONCERN of evangelical Friends in the areas of theology, 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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Vol. 2, No. 1

Winter, 1960

The rising tide of our spiritual renewal is manifest in serious doctrinal study, in research among the documents of our Quaker heritage, in church extension, and in the growing burden to evangelize with breadth and vigor at home and abroad. This tide comes to full flood as we accept with head and heart Jesus Christ as the One in whom our faith is founded and the Church—His body—as the context in which our faith is lived and witnessed.

The crucified, risen Christ commands His Church. He signifies the worth of our spiritual experiences. We are finders, no longer seekers. To substitute psychological symbols, or romanticize religious experience apart from the living Christ is to lapse into form—"notions" in ancient Quaker parlance. The arrogance of Quaker man-made religion stands judged, too, by the words of Jesus at the opening of His ministry, "Repent, and believe the Gospel."

And while we are rightly tidying up our theology to make it coherent and our service to make it consistent we would do well to live in prayerful encounter with Christ Himself—and let Him lead us.

In mercy God is relieving Friends by another moving of the Holy Spirit. May we not grieve the Spirit! Although the effective witness of our church seems so beset with difficulties and contradictions, God knows the way we should go, and He will show us! During 1960 will you pray for your own renewal? Will you pray that in the sessions of every yearly meeting, in the Five Years Meeting sessions this summer, in youth camps, on college campuses we might hear Christ call, and follow Him?

"I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

... Among Friends

Reta Stuart, writing in the *MISSIONARY VOICE*, January, 1960, describes the coming of the messengers of Mwambutsa, king of Urundi, to inform the Barundi people of the plan of self-government for the countries of Ruanda and Urundi, which the king of Belgium announced will be effected late in 1960. We are urged to pray that Christians in these countries may lead in a peaceful transition to true independence, and that these new nations will not succumb to internal disorder or to external exploitation.

The Autumn, 1959, issue of *QUAKER RELIGIOUS THOUGHT*, contains an article on "The Quaker Interpretation of the Significance of Christ," by Maurice Creasey, Director of Studies in Woodbrooke College, Birmingham, England. He points out two important incontrovertible facts, first that for early Friends all that they said about the Light they intended to be understood as being said about Christ; and second, that when they spoke of Christ they meant a Christ whose activity in relation to the world of men comprehended all that which in the New Testament and in the main stream of Christian doctrine was normally distributed among the Logos or Word or Son, the historic Jesus Christ, the risen and glorified Christ, and the Holy Spirit."

Maurice Creasey concludes that Christ as "corner-stone," or as a "stone of stumbling and a rock of offence" is the "crucial question" which faces Friends today.

The feature article by Charles A. Beals in this issue was one of three major addresses given at the fifth triennial conference of evangelical Friends, held in Newberg, Oregon, last July. The third address, "The Challenge to Evangelical Friends," by Eugene Coffin, of Garden Grove, California, will appear in the spring issue of *CONCERN*.

Everett Cattell's address, "Passion for Unity," which appeared in the fall issue, has been widely read and thoughtfully discussed. So provocative has it been, so much a "tract for the times," that the supply of *CONCERNS* of the fall issue is exhausted. Among the groups giving prayerful attention to the issues raised by Cattell's address was the Conference of American Yearly Meeting Superintendents and Secretaries, which met in December.

Merritt Murphy, editor of the *AMERICAN FRIEND* reports that the Friends meeting at Carmel, to which he belongs, participated strongly in the Billy Graham evangelistic crusade in Indianapolis. Twenty additions to the meeting were reported as a result of 'spiritual renewal through the crusade.

The Historical Roots Of Evangelical Friends

CHARLES A. BEALS,
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The Author's Dilemma

This study, begun fifteen years ago, was occasioned by a personal dilemma. After being reared in the contemporary evangelical Friends tradition, my service in the Christian ministry led me into association with the quietistic as well as the theologically liberal Friends whose major stress was the "inner light," peace, social reform, etc. To the majority of them the Bible was not a primary authority. The word "salvation" was not a part of their vocabulary. The blood atonement was a subject of scorn. Revivalism in the high sense and evangelical Christianity in the Scriptural sense, were taboo. None of these, said they, is rooted in the true Quaker tradition. In fact, I have heard innuendos that evangelical Friends are not really Quakers but hybrid Methodist or Nazarenes under the mistaken notion of being true Quakers. Thus my dilemma; as a Scripturally evangelical minister could I rightly claim that I was working within the framework of Quaker tradition? Was it ethical to minister under the banner of the Society of Friends?

In pondering this problem, it dawned upon me that the non-evangelical Quakers claimed as the basis for what they called Quaker tradition a few selected statements from George Fox, Isaac Pennington, and William Penn, but more largely upon the theology and practice of Quakers of later generations, including Fry, Adams, Woolman, Whittier, Jones, and others. They seemingly were unaware of, or at least ignored, the existence of other first generation Quaker leaders. George Fox had stated in his Journal, after he had preached only six years, that "the Lord did move upon the spirits of many whom he . . . had sent forth to labor in His vineyard . . . to travel . . . in the service of the gospel . . . for above 60 ministers had the Lord raised up . . ."!

Thought I, these 60, whose number was shortly increased to 211, represent the roots of our historical faith. Many of them were Fox's converts and all of them were co-laborers with him. Were these men and women evangelical or not? I decided to find out. What I discovered and will share with you, was a revelation to me. There was no dead quietism, no liberalism. Emphasis was not primarily on social concerns. I found men and women on fire for God and evangelism at white heat. Ministers with good lungs preached repentance and judgment. There was weeping and confession. I found proclaimed the new birth, heart

purity through the blood atonement and the baptism with the Holy Ghost and fire. My dilemma was over. Never again would I be ashamed to look anyone bearing the name of Quaker straight in the eye and say with truth: "I as an evangelical Friends minister am within the framework of the Quaker heritage which in fact has historical roots."

Who Were These Men and Women?

Who were these men and women? What were their backgrounds? Of the first 66 ministers, 54 were men and 12 were women. Of the 54 men there were 32 farmers, 1 wage earner, 1 miller, 8 craftsmen and shopkeepers, 4 schoolmasters, 2 soldiers, 6 whose occupations are not recorded. Eight of the women were wives of farmers. Let me name a few of the ministers:

Thomas Aldam, a farmer; John Audland, farmer, who started preaching at 17 years of age and died at 34; Edward Burrough, farmer, who started preaching at 19 and died at 28; John Camm, a farmer; William Caton, secretary, who started preaching at 18 and died at 29; Stephen Crisp, who began his ministry for the Quakers at 27 and died at 39; William Dewsbury, a shepherd and clothier, who was a prisoner for the faith for a total of 19 years, and who died in old age; Francis Howgill, farmer and tailor, died at the age of 50; Richard Hubberthorne, farmer and soldier; James Parnel, started preaching at 16 and died a martyr at 19; and George Whitehead, a schoolmaster and grocer, who began preaching at 16 and died at 87.

Religious Setting for the Birth of Quakerism

Prior to the birth of Quakerism most of England came under three general religious categories. First was the Church of England. The ministers, called priests, were government appointees, tax supported, and with life-time tenure. They had little depth of conviction. Many were worldly and often drank in the taverns. They were long on ritual and short on preaching. They stressed infant baptism, payment of tithes, and church buildings as temples of God. Membership, based on English citizenship, was birthright. With their concept of a theocratic government which brought goodness through legislation, they gave no place to a doctrine of spiritual new birth.

The second predominant group were the Calvinists comprising in the main the Presbyterians, Baptists, and Independents. This group placed emphasis upon the Bible rather than the church as authority. Although well-versed in the Scriptures, salvation to them came through a mental acceptance of historical Christianity and religious exercises such as reading the Bible, going to "sermons," keeping the Sabbath, and refraining from worldliness. They gave very little if any place to the new birth or to the transformation of lives. They argued that Christians could never in this life be free from sin nor of sinning. They believed all persons to be born depraved and guilty, thus the need for infant baptism. They upheld the doctrine of extreme predestination. Some

were doomed to hell; others were saved for heaven; and there was not much that a person could do about changing the status quo. This feeling engendered in the multitudes a feeling of hopelessness.

It should be noted parenthetically, however, that in both the Church of England and the Independent sects, liberalism was not a problem (although there were some atheists and skeptics outside the church). These two religious groups seemed to have held no wrong theology as to the deity of Christ, the blood atonement, the inspiration of the Bible, etc. This may account for the fact that the Quakers in their preaching and writings placed very little stress on these principles. Because of this, some modern day Friends have insisted that those pioneers in the Quaker faith held no conservative doctrinal tenets, or at least considered them to be unimportant.

The third religious group in England was comprised mostly of Seekers, although the General Baptists and Ranters had some concepts in common with them. These people believed in free congregational worship, in personal spiritual guidance, in the experience of the new birth, and in personal victory over sin. Many of this number became the nucleus of the Society of Friends.

Illustrative of a Seeker turning Quaker is Francis Howgill who first was an Episcopalian, became an Independent, later joined the Anabaptists, and finally ended up a Quaker minister. Describing his search for reality he wrote that from the age of twelve he set his heart to know God. He spent much time alone in reading and meditating. He read much, "prayed in words" three or four times daily, yet "knew not where God was but imagined God at a distance." He reported that at the age of fifteen he "went up and down after the most excellent sermons, and ran to this man and the other for help, but found it not." "Fasting and mournfully walking in sorrow" followed, at which time he felt "tossed about from mountain to hill in the confusion of many advices, so that he ceased going to sermons and did not mind what the preachers said, but kept at home and in desert places solitary and weeping." Conviction by the Spirit became so intense he wrote: "In the morning I wished it had been evening, and in the evening I wished it had been morning, and I had no rest, but trouble on every side."²

Another Seeker was John Audland. While a preacher for the Independents, he confessed to his wife one night: "Ah, what have we been laboring for? or what availeth our profession? All our building tumbles down. Our profession is high as the wind . . . 'tis the Savior I long for, 'tis Him that my soul pants after."³

The Evangelical Impact of George Fox Upon the Seekers

To men like Howgill, Audland, and a host of others came Fox with his message of authority and power which spoke to the needs of these hungry hearts. Howgill, though a teacher among the Independents and zealous in virtue, yet remained dissatisfied. He found that notwithstanding all his fasting, praying, and good works, the root of sin re-

mained in him. Howgill, the Seeker, became Howgill, the Finder and a Quaker minister after listening to George Fox preaching to an outdoor gathering of one thousand persons for three hours. He reported later: "The captive came forth out of prison; my heart was filled with joy . . . the new man was made, and eternal life was brought."⁴

Another Seeker was George Whitehead. Hearing George Fox preach for the first time he became convinced of the working of God. But let him tell it: "I say," said he, "the great work of the power of the Lord in the meeting breaking the hearts of divers into great sorrow, weeping, and contrition of spirit, which I believed was Godly sorrow for sin." He continues, "I was the more confirmed herein, on seeing a young woman go mourning out of the meeting, whom I seriously followed to observe her sorrowful condition, and on beholding her seated on the ground, with her face toward the earth, as if she regarded nobody present, as she, mourning bitterly, cried out, 'Lord, make me clean! make me clean!'"⁵

Hearing more sermons, Whitehead wrote: "The Lord, by His light and grace of His Holy Spirit, fully persuaded me that without being converted as well as convinced, and without being regenerated, sanctified, and born again, I could not enter in His kingdom . . . and that without holiness none can see God."⁶

William Caton, another Seeker, met Fox and afterwards he wrote:

When I was seventeen years of age, the power of the Lord God did work mightily and effectively in me to the cleansing, purging, and sanctifying of me . . . And then I began to be broken, melted, and overcome with the love of God which sprang in my heart . . . Oh! the preciousness and the excellency of that day! Oh! the glory and the blessedness of that day! how or wherewith shall I demonstrate it, that they that are yet unborn might understand it, and give glory unto the Lord Jehovah.⁷

You will note that these Seekers turned Quaker ministers used Scriptural expressions to describe their religious experiences, such as "converted," "regenerated," "sanctified," "born again," and "holiness." I remember once being criticised by a leading liberal Friend for the terms I used in my ministry. What were those terms? You guessed it. The ones that the first-generation Quakers used! I offered no apology, nor did I need to, to this man fettered by the later years of Quaker tradition. I was preaching the message that had historical roots in Quaker history.

The Divine Call to an Evangelical Ministry

We evangelical Friends are also in the main stream of good Quaker tradition when we declare that we have received calls from God to proclaim gospel truth and to convert sinners. Braithwaite, in his Beginnings of Quakerism, states that

Friends were under necessity to express themselves. They were continually driven to bear witness in the markets and the churches: they

flooded England with . . . religious pamphlets . . . Above all . . . regarded as a camp of the Lord (i.e., ministerial association) and devoted their lives (full-time) to publishing the truth (preaching).⁸

I give you Humphrey Smith as an example. He reported that "the secret voice of the Saviour" called him to "forsake all and follow Him." Before saying yes to God, he recounts "the strivings of my soul can never be declared . . . for I knew that if I ever gave my heart to God, I would be called to testify against unrighteousness . . . and I clearly foresaw the hardships, torture, imprisonments, etc." Then he experienced a powerful visitation from God which he later described: "The powerful Life of God did so much break through me with such unspeakable love that I was even willing to leave all and walk with God."

Smith later wrote, "the redemption of souls seemed so precious to me that I thought that if, in the course of my life, I could but convert one to God, it would be worth while to undergo any amount of suffering."⁹

The Doctrinal Message of the "Valiant Sixty"

What were the doctrinal messages proclaimed by the "Valiant Sixty"? There were many, but I shall highlight three—all of them basically evangelical in content and purpose.

First, that salvation is based on inward experience rather than religious duties. Even the Nonconformist placed primary emphasis on reading the Bible, listening to sermons, and other religious exercises which did not satisfy the spiritual cravings of the seeking multitude. For example, John Crook, later a Quaker minister, heard Quaker William Dewsbury preach and wrote of Dewsbury's sermon:

His words, like spears, pierced and wounded my very heart; . . . I remember the very words that took deepest impression upon me. . . . He implied the miserable life of such who, notwithstanding their religious duties or performances, had no peace nor quietness in their spirits. . . . Whereby I understood certainly that it is not an opinion (i.e., head-belief in a doctrine) but Christ Jesus the power and arm of God, who is Saviour, —and that felt in my heart and kept dwelling there by faith . . . I came to know what it was that so long cried in my own spirit; so I could say of Christ, a greater than Solomon is here.¹⁰

The second doctrine proclaimed was repentance and judgment. Thomas Briggs went through many cities, towns, and villages with this message: "Repent, repent, for the mighty day of the Lord God of power is appearing, wherein no worker of iniquity shall stand before Him who is of purer eyes than to behold iniquity, for He wills not the death of a sinner; and if ye repent, and turn to Him, He will abundantly pardon."¹¹

The third major doctrine was power over sin in this life. The best example I know of is that of Stephen Crisp. Previous to Crisp's conversion to Quakerism, in the spring of 1655, his town in England was

visited by James Parnell, a Friends minister. Before Parnell's coming Crisp had heard that one of the Quaker beliefs was that sin might be overcome in this life, which at first seemed to him to be a mistake. Conscious of his own abilities, his knowledge of the Scriptures, and of numerous old philosophical works, he thought to find an easy task in opposing the argument of the young stranger, Parnell. Stephen sought an opportunity to converse with James. He succeeded in hearing him preach, and became convinced. He later wrote of this experience: ". . . a strong hand gave the stroke. I was hewn down like a tall cedar . . . the eye that would see everything was not so blind that I could see nothing certainly but my present undone and miserable state."

Crisp found eternal life, became a Quaker preacher, and herewith is an excerpt from one of his sermons taken down in shorthand in London.

There is nothing so contrary to God as sin, and God will not always allow sin to rule His masterpiece, man. When we consider the infiniteness of God's power for destroying that which is contrary to Him, who can believe that the devil must always stand and prevail? I believe it is inconsistent and disagreeable with true faith for people to be Christians and yet believe that Christ, the eternal Son of God, to whom all power in heaven and earth is given, will suffer sin and the devil to have dominion over them.

But you will say no man by all the power he has can redeem himself, and man cannot live without sin. We will say Amen to it. But if men tell us that when God's power comes to help us and to redeem us out of sin; it cannot be effected, then this doctrine we cannot away with; nor I hope you either.

Would you approve of it if I should tell you that God puts forth His power to do such a thing, but the devil hinders Him? That it is impossible for God to do it, because the devil does not like it? That it is impossible that any one should be free from sin, because the devil hath got such power in them that God cannot cast him out? This is lamentable doctrine, yet hath not this been preached? It doth in plain terms say, though God doth interpose His power, it is impossible, because the devil hath so rooted sin in the nature of man. Is not man God's creature, and cannot He new-make him, and cast sin out of him? If you say sin is deeply rooted in man, I say so, too; yet not so deeply rooted but Christ Jesus hath entered so deeply into the root of the nature of man, that He hath received power to destroy the devil and his works, and to recover and redeem man into righteousness and true holiness. Or else it is false to say that "He is able to save to the uttermost all that come unto God by Him." We must throw away the Bible if we say that it is impossible for God to deliver man out of sin.

We know when our friends are in captivity as in Turkey or elsewhere, we pay our money for their redemption; but we will not pay our money if they be kept in their fetters still. Would not any one think himself cheated to pay so much money for their redemption, and the bargain he made so that he shall be said to be redeemed, and called a redeemed captive, but he must wear his fetters still? How long? As long as he

hath a day to live. This is their bodies, but now I am speaking of souls. Christ must be made to me redemption, and rescue me from captivity. Am I a prisoner anywhere? Yes, verily, verily, he that committeth sin, he is a slave of sin . . . a captive that must be redeemed out of captivity. Who will pay the price for me? I am poor; I have nothing; I cannot redeem myself: who will pay the price for me? There is One come who hath paid a price for me. That is well; that is good news; then I hope I shall come out of my captivity. What is His name? Is He called a Redeemer? So, then, I do expect the benefit of my redemption and that I shall go out of my captivity. No, say they, you must abide in sin as long as you live. What must we never be delivered? Must this crooked heart and perverse will always remain? Must I be a believer, and yet have no faith that reacheth to sanctification and holy living? Is there no mastery to be had, no getting victory over sin? Must it prevail over me as long as I live? What sort of a Redeemer, then, is this, or what benefit have I in this life, of my redemption?¹²

The Quakers as Evangelical Preachers

As preachers, early Friends exemplified great spiritual power. One of Cromwell's officers, riding in Scotland at the head of his troop after the battle of Dunbar (Sept. 3, 1650) found James Nayler preaching to the people and later wrote: "He was preaching with such power and reaching energy as I had not till then been witness of. I could not help staying a little, although I was afraid to stay, for I was made a Quaker, being forced to tremble at the sight of myself. I was struck with more terror before the preaching of James Nayler than I was before the battle of Dunbar . . . I clearly saw the cross to be submitted to, so I durst stay no longer, but got off and carried condemnation for it in my breast."¹³

George Whitehead was another evangelical preacher. One summer day in 1655 while preaching to a great crowd he experienced this of which he writes:

We had a meeting in an orchard or yard; it began before mid-day and I had a stool to stand upon . . . I was wonderfully assisted and enlarged in my testimony for Him and His Blessed Gospel Truth, insomuch that I was enabled to stand upon the stool, though slippery, near five hours that day, preaching the Truth . . . the Truth greatly gained ground that day . . . and many were truly convinced, and their hearts turned to God. . . .¹⁴

The Quaker historian, William Sewel, wrote of Edward Burroughs:

He was eloquent in speech, and had the tongue of a learned orator. To thunder against sin and iniquity was his peculiar talent. . . . The Lord blessed his powerful ministry with very glorious success: nay, he was such an excellent instrument in the hand of God, that even some mighty and eminent men were touched to the heart by the power of the word of Life which he preached.¹⁵

A Study of the Evangelistic and Church Extension Methods The Threshing and Plowing Meeting

The first-generation Friends held four types of meetings: The meeting for worship which was limited to those converted to the Quaker faith; the meeting with the various sects, Baptists, Waiters, High Notionists, Anabaptists, etc., which was given over to controversy and debating; the meeting for the "simple-minded," the "simple-hearted," the "whole-hearted," and the "convinced," which was in reality an after-meeting for the purpose of leading seekers into the faith; and finally the meeting for "threshing and plowing," which was strictly evangelistic.

Incidentally, the meetings for worship were not wholly silent. Edward Burrough described a typical worship meeting as a "time of waiting upon the Lord in silence as often as did for many hours together, with our minds . . . stayed on Him . . . We received often the pouring down of the Spirit upon us . . . and our hearts were made glad, and our tongues loosed, and our mouths opened . . . Then we began to sing praises to the Lord God Almighty, and to the Lamb who redeemed us to God."

Returning to the threshing meeting, Burrough writes, "On the next First Day . . . we two (Burrough and Howgill) were in the general meeting (another term for a meeting to which the unconverted are especially invited) among the rude world, threshing and plowing."¹⁷

George Fox advised that when meetings were held in "any open place, in the fields, or on the mountains"—in "unbroken places," he called them—"ye that go to minister to the world take not the whole meeting of Friends with you, to suffer . . . but let Friends keep together and wait in their own meeting place (for worship) . . . And let three or four or six that are strong (in the Truth) go to such unbroken places, and thresh the heathenish nature."¹⁸

The Evangelistic Campaign at Bristol, England

Of real interest to present-day evangelical Quakers was the series of meetings held in 1654 by John Audland and John Camm, assisted upon occasion by Edward Burrough and Francis Howgill, in the open air near Bristol, England, lasting three or four months, with as high as four thousand in attendance at a meeting.

Before the Quakers came, there were many Seekers, one of whom was Charles Marshall, later a Friends minister. Marshall and a few other Seekers had been meeting one day a week for fasting and prayer. To one of these meetings came the Quakers, Audland and Camm. Marshall records this visit: "They spake the powerful word of life in the Dread of His Name . . . ; we were seized on and smitten even to the heart; and that day the visitation overtook us which we longed for, and from darkness to the marvelous light of the Lord were we turned."¹⁹

On the following Sunday morning the two men with Marshall, whose written account I quote herewith, were sitting out of doors a mile and a half from Bristol when Audland said, "Let us be going into the city."

They found an open field, owned by an old man, and the crowds (Seekers) increased as they walked the streets to it. Marshall reported the result of this sermon by a Quaker preacher:

As Audland spoke it seemed that his face shone as, with a voice of thunder, he uttered the message of the Lord. "I proclaim spiritual war," Audland began, "with the inhabitants of the earth who are in the fall and separation from God . . . I" So intense was the emotion of some present that they fell on the ground, whilst others cried out as the preacher laid bare their inward states. Indeed it was a notable day, worthy to be left on record, that our children may read and tell to their children, and theirs to another generation, that the worthy, noble acts of the arm of God's salvation may be remembered.²⁰

Meetings continued day after day in the open air, even in frost and snow, and, as Marshall continues,

"many . . . sought eagerly night and day to obtain salvation through Him. Some in eagerness to have private conversation with the ministers [Camm and Audland], called on them before they arose in the morning. so their labors began at six and did not end until eleven or even one o'clock at night. They were indeed so sought after that every day was like one long meeting."²¹

Elizabeth Stirredge, who was converted in this meeting and became a Friends minister, and who had been assured when taught by the priests that she was doomed to hell by predestination, upon hearing Camm and Audland in this Bristol meeting left her companions to walk home alone; the cry of her soul was, "What shall I do to be saved? I would do anything for the assurance of everlasting life."²²

Church Extension in London

Quaker church extension in London is another interesting story. It appears the first Quaker to London was Gervase Benson, who attended a meeting which was being held by the Independents for the purpose of discussing religious subjects. Apparently not much was accomplished. Later, two Quaker women, Isabelle Buttery and a friend, came to London on a religious visit and found a few who were willing to listen to them. Robert and Simon Dring opened their homes to the ladies for religious meetings.²³ These women distributed books, one of which was Fox's "The Way to the Kingdom."²⁴ Shortly thereafter, John Camm and Francis Howgill interviewed Oliver Cromwell on behalf of Friends in North England under persecution, but with little result. Then came Burrough and Howgill for an extended campaign. They preached in the house of Robert Dring.

Sewel gives an account of a humorous but effective method used by Burrough when he preached in the wrestler's ring. Writes the Quaker historian:

It was the custom in summer time, when evening approaches and tradesmen leave off working, for many strong fellows to gather in the

fields to try their skill in wrestling, where a crowd of people are usually looking on. Customarily, one man would enter the ring and challenge all oncomers. If he was defeated, then the victor became the challenger.

Upon one occasion a challenger had thrown three others and awaited a fourth. None was bold enough to accept the challenge until the Quaker minister, Edward Burrough, a small man, stepped into the ring. We shall let Sewel tell the story:

Burrough looked upon the giant wrestler with a serious countenance; the man was not a little surprised and all bystanders stood as it were amazed at this sight, eagerly expecting what would be the issue of this combat. But it was quite another fight Edward aimed at. For having already fought against spiritual wickedness that had prevailed once on him . . . he now endeavored also to fight against it in others. . . . He began very seriously to speak to the standers-by, and that with heart-piercing power, that he was heard by this mixed multitude with no less attention than admiration. . . . He labored with convincing words. . . . Thus he preached zealously; and though many might look on this as a novelty, yet it was of such effect, that some were convinced of the Truth; for he was a breaker of stony hearts, and therefore by a certain author, and not unjustly, called a son of thunder.²⁵

Continuing their London campaign, Burrough and Howgill wrote to Margaret Fell: "We have three meetings or more every week, very large, more than any place will contain . . . Many of all sorts come to us, and many of all sects are convinced, yea, hundreds do believe."²⁷

Another letter to Margaret Fell stated, "In this city Truth hath dominion over all . . . We have about twenty meetings in a week; and ten or twenty miles about there are great desires; and if we can, we go out, but we cannot stay; great is our care. Edward Burrough salutes thee; he is almost spent; few know our condition."

We note that the London campaign was not a hit-and-miss affair, but followed a prearranged order. Sewel reports that William Caton

went to London. On the First-day of the week was at two steeple houses, at one of which he had large liberty to speak; and in the afternoon, at a meeting of dissenters from the public worship, he had liberty to publish Truth; and many were added to the faith. At that time there were twelve ministering brethren. . . . John Stubbs went on the First-day of the week to a meeting of the Baptists and William Caton to the steeple house, where he had but little liberty but in the yard he had more opportunity. In the afternoon he went up to the castle, where the Independents performed their worship. Shortly after, he and John Stubbs went into the Baptist's meeting, unto which much people resorted, and many began to be affected with their testimony, and adhered to it.²⁷

Foreign Missions

A paper on the theme of the historical roots of evangelical Friends

would not be complete without a reference to foreign missions. The Quakers were the first missionaries in Protestantism. George Fox had been a Publisher of Truth only twelve years when an epistle was sent from the Skipton General Meeting in which was this sentence:

We have received certain information from some Friends of London of the great work and service of the Lord beyond the seas, in several parts and regions of Germany, America, Virginia, and many other places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinan, Newfoundland, through all which Friends have passed in the service of the Lord, and divers other places and countries, islands, nations, and other and among many nations of the Indians, in which they have had service for the Lord and have published His name and declared the everlasting Gospel of peace unto them that have been afar off, that they might be brought nigh unto God.²⁸

Financing the Gospel

I am sure you will be interested in knowing that our present method of financing the ministry, particularly our evangelists, is not too remote in principle from the way it was done by Quakers three centuries ago. It was a surprise to me to learn that George Fox, by his craft as a shoe-maker, had earned enough to live without employment from the time he was twenty-four years of age. Fairly late in life he made investments in ships. Many of those ministers were farmers who had their own horses (no auto costs). Forty of the ministers were closely connected with agriculture, making their clothing at home, and their wives helping them when they were away in the ministry. Some others, besides Fox, were well-to-do. The Camms had a grazing farm of about 114 acres. They had two servants, so both husband and wife could afford to go on preaching tours. Miles Halhead, another minister, had a farm of 78 acres. He was a man of substance and reputation who travelled on horseback and lodged at the best inns. Over half of the Valiant Sixty were in good material position.

For those who could not have means to travel and those who lost their possessions through persecution, there was the "Kendall Fund" and the "National Stock," later "Yearly Meeting Fund" which was raised by volunteer contributions. Free-will offerings were a practice then. Fox gave this advice: "If any minister of Jesus Christ . . . comes to our houses and ministers unto us of spiritual things, we will set before him our carnal (material) things."²⁹

Hubberthorne wrote in 1659, "Let every one that will preach the gospel live of the gospel, and not upon any settled estate or State maintenance . . . for the cry of the honest and godly people of this nation is to have a free ministry . . . and are willing freely to maintain those that minister unto them the word and doctrine."³⁰

It is true that few Quaker ministers of today are sufficiently wealthy to support ourselves. However, we are not paid by the government;

our members are not assessed to raise our salaries; the amount the church agrees to pay the minister is a voluntary offering and not based upon bargaining between church and pastor; and evangelists are supported strictly by free-will offerings by individuals. We are not too much unlike the Quaker ministers of long ago in this respect.

In conclusion, I believe that you, too, agree with me that we evangelical ministers are within the framework of true Quaker tradition and that it is others and not we who need to re-examine the Quaker historical roots.

NOTES

- ¹George Fox's Journal (Philadelphia, 1831), p. 157.
- ²Cited by Ernest E. Taylor, The Valiant Sixty (London, 1947), p. 77.
- ³Ibid., p. 78.
- ⁴William Sewel, History of the Quakers (Philadelphia, n.d.), I, p. 81.
- ⁵George Whitehead, Memoirs (Philadelphia, 1832), p. 34.
- ⁶Ibid., p. 37.
- ⁷Cited by Frances A. Budge, Annals of Early Friends (Philadelphia, 1896), p. 4.
- ⁸William C. Braithwaite, Beginnings of Quakerism (London, 1912), p. 132.
- ⁹Cited by Budge, Annals, pp. 163-164.
- ¹⁰Cited by Budge, Annals, p. 110.
- ¹¹Sewel, History, I, p. 99.
- ¹²Cited by Hannah Whitall Smith, Christian's Secret of a Happy Life, (Philadelphia, 1888), pp. 22-24; see also Budge, Annals, p. 124.
- ¹³Cited by Braithwaite, Beginnings, p. 61.
- ¹⁴Whitehead, Memoirs, p. 77. ¹⁵Sewel, History, I, pp. 83, 115.
- ¹⁶Edward Burrough, A Memoir (Philadelphia, 1890), p. 14.
- ¹⁷Ibid., p. 64. ¹⁸Fox, Works, (Philadelphia, 1831) Vol. VII, Ep. 14.
- ¹⁹Cited by Budge, Annals, p. 35. ²⁰Ibid. ²¹Ibid.
- ²²Ibid., p. 74. ²³Burrough, Memoirs, p. 29.
- ²⁴Sewel, History, I, 114.
- ²⁵See accounts in Sewel, History, and in Burrough, Memoirs.
- ²⁶Burrough, Memoirs, p. 46. ²⁷Sewel, History, I, 139.
- ²⁸Cited by Elizabeth B. Emmott, Short History of Quakerism (London, 1923), p. 186.
- ²⁹Braithwaite, Beginnings, p. 136. ³⁰Ibid.

"The Word of the Holy Spirit" constituted the theme for the tenth annual Friends University Pastors' Short Course, January 5-8, 1960, according to word received by Delbert Vaughn, who handled the topic, "Concepts of the Holy Spirit in Quakerism." President Lowell Roberts dealt with the "Doctrine of the Holy Spirit in Scriptures," Professor Verlin Hinshaw, with "The Dogma of the Holy Spirit in the history of Christian Thought," and Clinton Humbolt, "The Work of the Holy Spirit in Human Personality."

Evangelical Friends Mission

By Gerald Dillon

(Editor's note: This is the second article by the President of the Association of Evangelical Friends, who reflects upon his visit, along with Everett Heacock, of Friends missions around the world. The trip was completed late in 1959.)

Friends have been laboring for some years in foreign fields in a type of endeavor we call a "mission." In order to fulfill these aims, missionaries are sent out, stations are located, budgets are raised, policies set, and general support secured. Certainly the past 50-60 years of Quaker history is characterized among other things for an organized missionary effort.

Questions inevitably come to the mind of the interested visitor. One of the first is whether or not the effort is worth it. I am sure an educator who is accustomed to American standards of library facilities, per student space, proper lighting, and other such details would stand aghast at the dirt floors, thatched roofs, one-room shanty school houses without even so much as a bookcase. He might be inclined to say it isn't worth it all. I am sure, also, that the religiously-inclined sociologist who is keen on international understanding and easing of world conditions would be taken aback to realize that so many people cannot even grasp the idea of a round earth, let alone what 24,000 miles means, or entertain the notion of nations with tanks, jet planes, and strained international feelings.

It becomes immediately obvious that in order to answer this question one must first determine just what we are attempting to accomplish. If educational standards are our sole object, probably few missions would qualify as shining examples—at least by American standards. If knowledgeable participation in the complex sociological problems of our day is the object, surely few can boast at this point. But, if teaching the simple message of the Bible, seeing faith in the living person of Jesus Christ, seeing a growing fellowship of believing, transformed, worshipping, working Christians—if such is the object—then I am sure much has been accomplished. It is worth all the effort!

Of course, one may miss the softened tones of the organ, the carpeted aisles of the church, the congenial atmosphere of cultured manners, and the easy comfort of the pew. In fact, the distinctive style of the nationals' church services may actually disturb a westerner, and he may wonder about it all. Surely this custom of everyone praying at once did not arise in American Quakerdom. Where did these Christians learn the seemingly uncouth way of hugging each other in greeting? Why cannot Christians clean up and take baths? These and other questions may seriously disturb even the sympathetic evangelical Quaker, but when one is told that these believers until a few months or years

ago were heathen, and when one realizes that their social customs are so different, he is inclined to tolerate those differences. Then when one senses the contagious warmth of their love, their zeal and devotion, not to forms and manners but to Jesus Christ, and sees the transformations accomplished in their lives morally, he comes back to America enthusiastically declaring "we're not doing half enough at home."

Take for example a humble unknown Quaker on the island of Formosa. We'll call him Samuel Lee. You are introduced to this citizen from a small city called Chiayi, and are informed that he is a business man—a miller. Not many words are exchanged inasmuch as an interpreter is required, but you soon learn that here is a faithful steward of Jesus Christ, that he has contributed sacrificially over \$1000.00 to build a Quaker church in another village, that each member of his family is an ardent member of the church, and that his business is known for its principles of honesty and thrift. Does he know George Fox, Quaker history, or peace problems of our modern world? I don't know! But, somehow, it doesn't make as much difference since he is a Quaker in deed and not just in heritage.

Or take the example of Abraham Sangura, the Quaker chaplain at the hospital in Kaimosi, Kenya, British East Africa. You are amazed at once by his ear-to-ear smile, by his congenial spirit, and his obviously effervescent testimony for the Lord. But then, when you learn that once he had six wives, that only in recent years of his middle age had he completed the equivalent of eight years of education, and that he had endured severe persecution and hardship for his faith, you marvel at the profound miracle of grace as exemplified by this humble Quaker. Again you wonder how settled he might be in a silent meeting of worship, or how conversant he might be on some of the finer points of Quakerism; but one thing is sure in your mind, you would like a few thousand more Quakers just like him in every country—even in America!

Obviously, there just isn't space to tell about the gifted minister in Urundi who preached under unusual discernment and unction, the Aymara Indian carpenter in La Paz, Bolivia, whose contagious love and sincere devotion to Christ radiates in his carpenter's shop, the gifted men in Guatemala City, who showed such evident faithfulness to God in a service of love, or to tell of a host of others. These people, and a host like them, convince the visitor, beyond any doubt, that missions are worth every effort we make at home.

Yes, there is real need for more and better education, for believers to recognize the social and personal implications of Christian faith, for greater knowledge of the history and beliefs of our church. There are rough edges of heathen culture and nationalistic spirit which might need to be rounded off. But we may be sure that God who looks on the heart says, if we may paraphrase, "Blessed are these believers and forbid them not to come unto me, for of such is the kingdom of heaven."