

1960

The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, Spring 1960

Arthur O. Roberts Editor

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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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George Fox College

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Easter

It is Easter time again;
Spring flowers compete with budding trees
To symbolize God's greatest miracle of life—
the Resurrection,
His, and ours!
"Ye seek Jesus of Nazareth, which was crucified;
He is risen; he is not here . . .
He goes before you into Galilee:
there shall ye see him."
"Was crucified . . . is risen."
Calvary . . . Galilee. Death . . . life.
The One who walked Galilee's shores,
healing, teaching, calling,
Is now alive and "here"
beyond what I sense as present.
This is the surprise of Christian faith.
The Resurrection is almost too incredible
for the Christian,
Let alone the unbeliever who juggles
groundless theories against the claims of Jesus.
We'd almost settle for the doctrine
As a testament of Christian logic,
"stored" in heaven for future days;
But the believer who reaches his Galilee
in poverty of Spirit,
As the gracious gift of God,
Finds Christ there. Christ is real.
Not hidden in a priestly Mass
nor locked within the Book,
But here—my "here"—praise God!
Within my heart Christ comes with Life Eternal.

The Association of Evangelical Friends

At the risk of being repetitious to acquaintances, we introduce the Association of Evangelical Friends, especially to those who may not be informed concerning its objectives. Beginning in 1947 a series of inspirational conferences were held designed to bolster evangelical faith among Friends, meeting first at Colorado Springs, then Wichita, Oskaloosa,

Denver, and Newberg. At the fourth of these triennial conferences, in 1956, the movement was organized about a constitution, under the present name, and with three objectives:

The purpose of this organization shall be to promote the fellowship of the Gospel among all Friends. This we aim to do by achieving through organization the following objectives:

1. To provide fellowship and inspiration among those of like precious faith.

2. To make articulate the united voice of evangelical Friends in all current issues pertaining to doctrine and life, encouraging all who bear the name of Friends to a positive declaration of the Gospel of Christ.

3. To provide a possible means of association, interchange of concerns and cooperative promotion of the evangelical Friends service in the various areas such as missions, evangelism, education, publications, youth work, relief, and peace.

4. To promote among all Friends the sense of Christian responsibility for active participation in the speedy evangelization of the world, and to work for revival throughout Quakerdom, relying solely upon the moral power of truth and love and the dynamic of the Holy Spirit for the accomplishment of this task.

The statement of faith of the association is a brief statement of evangelical truths held by Friends historically; full accord is expressed with the Richmond Declaration of Faith and George Fox's letter to the Governor of Barbados.

Membership is "open to any individual who subscribes to the evangelical Friends statement of faith and believes in the purpose and objectives of this association."

In looking over the purposes, as listed above, we may observe that the first is made possible primarily through the triennial conferences; the second, through this magazine and through concerned conversation and correspondence. The third purpose is effected as Friends from various yearly meetings, having met in fellowship and study at the conference find the occasion for interchange of ideas out of which—in regular Friends channels—may come fruitful and cooperative action. The Missionary Voice is an example of how several of the independent yearly meetings, stimulated by discussion among mission leaders at one of the conferences, united to promote their respective fields of service. The visitation tour of Everett Heacock and Gerald Dillon last fall shows the direction of the fourth objective. Greater visitation is needed so that our bond of unity in Christ is strengthened. In colleges, among monthly meetings, between yearly meetings, throughout the world, visitation of concerned Friends who itinerate under the call of Christ and His Church, is one of the measures whereby Friends may come to greater spiritual unity and thus to a more effective ministry to the world.

Let it be understood that the association specifically denies any divisive intention. We want to insist in love upon the need for the evangelical message of early Friends to be made vital in our day. We

(Continued on page 16)

A Challenge to Evangelical Friends

T. EUGENE COFFIN
PASTOR ALAMITOS FRIENDS CHURCH, GARDEN GROVE, CALIFORNIA

Introduction

This conference is giving us a renewed appreciation of our heritage as Friends. We have come to grips with some of the great issues of our time, particularly as they relate to the Friends Church, and we are also experiencing the showers of blessing as we sit together "in heavenly places." I do not agree with the one who said, "The Church is like Noah's ark; if it were not for the storm outside, you could not stand the smell inside." The fellowship here is sweet and precious and should be a strength to us all for the times of sunshine as well as storm.

The question on our minds now, following such a rich intake of spiritual truth and inspiration, is, what can we do, where do we go from here? God's times of refreshing, like the manna in the wilderness, must be used. They must issue in some positive action. We feel impelled to ask the Lord for ways to bear an effective witness to our experience in Jesus Christ. In this connection my mind was guided to Matthew 16:24-25. Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me, for whosoever will save his life shall lose it, but whosoever will lose his life for my sake, shall find it."

This Scripture applies equally well to corporate discipleship as to individual discipleship. The way for evangelical Friends to follow the Lord and find a life that is God-honoring and spiritually fruit-bearing in the midst of our society is self-denial. When we lose our corporate life for Jesus' sake we find life with a capital "L."

This message, then, is a call to prayer. In the light of the times in which we live, in the light of the open door which God has set before us, as Friends, which no man can shut; and in the light of the possibilities to proclaim the unsearchable riches to be found in Christ Jesus, let us pray that Friends may be a fit vessel, cleansed by the Holy Spirit, ready to be used of Him and to the glory of God in our time. The spirit of prayer and self-denial should extend through our monthly meetings, to our yearly meetings and into the wider association we have here and in every association to which God calls or sends us.

Challenging Signs in our Generation

History is beginning to repeat itself. There is a return to formalism in the Church universal. The major denominations are trying to re-

capture spiritual strength and vigor with emphasis on liturgy, centers of worship, architectural design which makes great use of symbols, and on the sacraments and baptism. The crowds are coming back to church, but instead of receiving the Bread of Life, some receive but a stone. To be sure it is beautifully carved, and inspiring, but it is still a stone.

A second consideration grips us at this point. The very return to ritual is setting the stage for an easy transfer into an ecclesiastical hierarchy in which people will leave all their religion up to the priests and ministers while they simply perform religious duties. The day may come when Quakers will find themselves caught between a totalitarian religion on the one hand, and a totalitarian government on the other. If we are pressed between the two, are we ready to say, "We must obey God rather than men"?

On the wave of the return to orthodoxy among Christian bodies there is a strong emphasis on the legalistic aspects of the message of salvation. History is replete with illustrations of the narrow "pharisaism" which crept in and took over the minds of individual and organized Christendom. Are we ready to stand true to the opening that the Lord has given Friends in that the "letter killeth but the Spirit giveth life"?

In every community are men and women sincerely seeking for something or someone to tell them how to live. That was pointed up by a question thrown out by a newcomer to the pastor in the "What We Believe and Why" class recently which asked: "There are lots of us lost souls who have gone from place to place, from one religious panacea to another, seeking! We want to know the way - can you tell us?" Are we ready to reveal by our word and by our lives that Jesus Christ is the Way, the Truth and the Life?

We need to pray! We need to lose our lives for Jesus' sake and thus find life and be able to impart to others the Way.

Gathering up these challenging signs and relating them to Friends brings us before the open door "which no man can shut." (Rev. 3:8) World events have precipitated a rejection of inadequate religion and a demand for the truth. There is a resurgence of interest in theology, an inquiry after God. There is a hungering and thirsting after righteousness. People do not express it in those terms, but they are saying, "I'm sick of the way I am living, what can I do?" Those who were intellectually challenged by the liberal position have found themselves wading in the shallows of spiritual experience and now are eager to launch out into the deep. There is a tendering in all our hearts toward one another. The Holy Spirit is brooding over Friends and times of refreshing are breaking through. As far as Friends are concerned, God has committed to us a message "There is One, Christ Jesus, Who can speak to thy condition." From this has come the emphasis on the spiritual nature of worship; a vital, life-changing communion with the Lord without the use of the elements. Out of this message has come the conviction that within the soul of each of us and in corporate worship is the Presence of Christ. How rich and blessed is that communion!

We cannot leave this without a warning, however: if we have not the outward symbols of communion, let us be sure we have the inward experience! Otherwise we are clutching an empty shell of tradition. This experience has also led us to know the baptism of Jesus, that is, to be baptized with His Holy Spirit without the use of the outward symbol of water. Water cleans the body, but cannot cleanse the soul. Christ Jesus, speaking to our innermost condition cleanses the inner nature so that we need no longer to plead for sin in our lives as His followers, but for the purity of heart and purpose which results from the experience of true baptism. John the Baptist said: "I indeed baptize you with water but there is One who cometh after me Who will baptize you with the Holy Ghost and with fire." (Luke 3:16) Friends are disciples of Jesus, not of John the Baptist.

I sincerely believe this is the message and experience being sought after and longed for by many. With all due recognition of the meaning of the outward form to Christians everywhere, there is still the secret (and at times open) question, if pageantry and ceremony are but a self-hypnosis and that there is more to Christian experience. Friends gladly declare there is more, much more! And to go back to the use of the outward forms in baptism and communion would be to retreat. To answer the longing in every heart for peace, Christ Jesus speaks to this condition for He removes from the life all occasion for war. Here is the basis for the Friends' peace testimony, again an experience of Christ in the heart. Such a relationship with the Son of God issues in the reflection of His compassion and ministry of reconciliation in our own attitudes and actions. We find that we are our brother's keeper and we must be a redemptive society as a church; to give the "cup of cold water" in the name of Jesus Christ is a precious privilege.

Are we ready to be true to this message our Lord has committed to our care? Are we ready to attempt great things for God and expect great things from God, as did William Carey? Are we ready to accept people when we find them and not build artificial barriers, which shut Christ out of their lives? Are we ready never to lose sight of the fact that this is the work of the Lord, and that it cannot fail? My friends, I have never been so convinced with the fact that the work of the Lord standeth sure, that the foundation cannot be shaken, and that as we stand, as well as build upon that foundation, and serve Him, we, too, shall do a work in His Name that is effective. Friends need to move forward in this confidence. Jesus said, "All power is given unto me, in heaven and in earth. Go ye therefore." Oh, if we go in our poor, feeble power, the power of our own little mechanical and mental ideas, how feeble it is! But when we go in the power of the name of Christ Jesus, who speaks to all conditions, the gates of hell cannot prevail against the work! We need to lose our lives in a complete surrender to His power.

We Must Begin at Home—the Monthly Meeting

We need to demonstrate in the church a Christian experience which will inspire people to continue in the church and continue growing in grace. In one sense the church might be characterized as a "University of the Spirit." Paul says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A university has within it those in various stages of educational experience. The newcomer, the freshman; the second-year man, the sophomore; the third year person, the junior; and the one, fulfilling the final requirements for graduation, known as the senior. To carry our analogy over into the church, we will do well to remember that there are those who are the "freshmen," just born into the Kingdom, as well as those who have come a little further along "in the Spirit," the sophomore. More mature Christians might be called the juniors, and the seniors, those who upon "graduating" receive from the hand of the Lord, the crown of life. Some of the most difficult situations in the church have arisen out of leaders or fellow Christians unwisely imposing upon "freshmen" Christians what should normally be "senior" responsibilities. If we regard the church as a "University of the Spirit," Jesus Christ Himself being the Teacher, the Holy Spirit interpreting the Truth to us, it seems to me we will be able to present to all within our monthly meetings a challenging ministry of preaching, teaching and fellowship in which all shall continue in the church and grow up into spiritual maturity. Note for yourself the number of people who have come to your meetings for a time and dropped out. Why? Of course there are conditions in our country where circumstances alter cases, and meetings have dwindled in size because of shifting population. But I know, too, that there are many meetings located in centers of population "explosion" and they are not growing. We need to deepen our understanding of the mission of Friends and raise the sights of our vision if we meet the challenge.

What about the Sunday school in the local meeting? The word "study" in the text quoted above, is a word of action. Do the sixty minutes in Sunday school really count for the glory of God in our churches? Effective teaching is more than telling, because no one really teaches until someone is really learning. We need to pray much about "rightly dividing the Word of Truth."

Another text got hold of us last year and made a difference. It is 2 Tim. 2:2, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." A few young couples came under the concern to establish home Bible study groups. Three couples got together on a designated night each week to study the Gospel of John. We provided a simple outline to be used which asked four questions: 1. Who are the five most important people in the chapter? 2. What are the five most important facts of the chapter? 3. What is the key verse of the chapter? 4. What is the most important lesson of the chapter? The weekly sessions proved so interesting and stimulating other couples were invited in. One of the

original three couples then broke away and started another study group with two more couples. This dividing of these Bible study cells continued, with equal enthusiasm in all, until fourteen groups of three couples each have been studying the Bible weekly in the home, and with much profit and spiritual strength gained. People have been converted as a result of these studies, all have been built up in the faith, and the church has added to its Sunday school and leadership staffs those who are now better prepared for there are those in the meeting now qualified "to teach others also."

Another necessity for our monthly meetings is to develop an adequate plan of visitation. The common conception is that the preacher should do all the calling for the church. What a mistake it is for people to think that all the work of the Lord is done at the church! One week together at this conference has shown us that early Friends were on the move. God blesses the church that is on the move for Him, for He adds to that church daily those who are being saved. The idea of visitation was born in the heart of God. This was the dynamic in Jesus' word "Go ye." If every Friends meeting could inspire her people to be concerned to reach other people in their homes, we would not feel the need to apologize for being such a small society any longer. I do not believe God intends for us to be a small society. It is true we do have influence and opportunity for witness for greater than our size would warrant, but this should spur us to greater endeavor to reach all within the limits of our meetings. If George Fox said a 17th century individual Quaker should shake the community for ten miles around, then surely our 20th century meetings should exercise an influence for that distance and more. It has taken us 280 years to gain 124,000 members in the Friends Church in America. Last year it was reported by one yearly meeting that 9,000 members won just 100 new Christians! We are working at one-tenth our capacity! You would not keep a car very long if it limped along on two cylinders when it should have the power of eight. It would seem we need a heavenly repair shop that would restore Friends to operating at full power. We must lose our life for the sake of Jesus Christ, to be endued with power from on high in order that our monthly meetings will be an effective witness to the love of God in our time.

We Must Carry our Concerns to Yearly Meeting

Friends can find an effective opportunity for service through our various yearly meetings. Let us go from this conference to show an intelligent interest in the work of our yearly meetings. You have undoubtedly made the observation at yearly meeting time that when the Peace Board reports the "peace" people are there. When the Mission Board reports, the "mission" people are there. When the Christian Education Board reports, the "Sunday school" people are there. What are our yearly meetings, anyway, just segments of special interests? Where is the Body of Christ? When difficulties develop some members take

refuge in the idea that they will see how it works out before a show of support is given. The church is not divided into "we" and "they", it is all "we," the Body of Christ. There is a oneness in Jesus Christ we need to learn. He abides in the hearts of all who have accepted Him as Savior; therefore we must trust Jesus Christ in one another. He does not contradict Himself. There is a oneness in Him that we must recognize in the work of the yearly meeting. Our evangelical witness has been curtailed in great part because, by our neglect and unwillingness to take time and energy to be informed, and thus intelligently cope with situations, others have taken over by default. We must develop a capacity for an interest in the total work of the church.

At yearly meetings we must provide for an adequate care and training of our young people. We are concerned for leadership in the future, therefore those young people who have indicated a call to the ministry and mission field should be the object of special concern, without neglecting all other youth. Statistics show us that young people stay away from church in their teens and early twenties. Three out of four high school and college-age people say that the church has been no appreciable help in solving the problems of adult life. Four out of the five who do attend church drop out and are permanently lost to the cause of Christ. Why? Somewhere along the line the church has not gripped these young men and women with a challenge that will hold them. Friends would be wise to strengthen yearly meeting committees on the training of ministers, as well as the criteria by which those who are up for "Recording" are approved. An adequate follow-through must be guaranteed by the yearly meeting from the time a young person gives evidence of a "call" to the first years he is established in a pastorate or on the mission field. Good stewardship here on the part of a yearly meeting will mean better leadership and a stronger church. Parallel to this concern should be the determination to support and strengthen our Quaker colleges. In the days when the academy and the college were central in Quaker life there was a strong witness in the country. I realize much has happened at the collegiate level to discourage support, but I believe God is opening a way whereby our colleges will again become major factors in training and strengthening our young people in the faith.

Young people can be reached and held if we will use sanctified common sense and a straightforward approach. I believe we should reach for the top young people in the community—the student-body president, the athlete, and, winning them to Christ will mean that they in turn will win others. The Bible clubs on the campuses are doing a great work and we should encourage their development under sound auspices wherever we can. The summer-time is a unique opportunity to reach young people. In our experience last year we held a teen-age "Vacation Club," which met every night at the church for two weeks. An average of 183 young people attended each evening for recreation and an inspiring service. Over one hundred of them made some signif-

icant spiritual decision, which experience has held each one steady in the months which followed. When we do God's work in God's way and the power of the Holy Spirit is in it all, a lasting work is the result. Young men and women can be reached and walk in newness of life, when they lose their lives for His sake and thus find life. We need to pray for a solid corps of young men and women to be raised up in the Society of Friends.

What Can we do as an Association?

We need to lose our life for Jesus' sake and find life in a very real way as an association. In an editorial about our association (Vol. 1, No. 2) the editor of Concern said that he hoped the "e" in "evangelical" would remain a small "e." I believe that hope is of the Lord. As an association of concerned Friends, we can bring new vitality into the life of the Society of Friends by our faithful witness. We decry the fact that we are losing leaders to other denominations. This is occurring, partly because our meetings are too far removed from one another, and partly because they are too far removed in thought from our centers of education. One of our yearly meetings reports that fifty percent of its pastors have come from outside the denomination to preach in Friends pulpits. We should be producing our own preachers and leaders. This association can contribute to that in a tangible way. Let us study the possibility of sending a team of concerned Friends to the Friends college campuses of the country. Let this team be one that goes in with full and adequate preparation at the invitation and approval of the various faculties to lead the Christian emphasis week meetings held each year for students. Members of the team should be able to challenge, counsel, pray and play with the young people, bearing a vigorous witness, interpreting the Friends position, and providing a means of followup, so that our young people know that their church really cares for each one. I would like to amplify that concern and challenge evangelical Friends to organize on all college campuses where Friends young people appear, some clubs which might well be called "George Fox Clubs." This would make possible a contact point for Friends, pastors, superintendents, or visiting Friends, to keep in touch with our young people, to encourage them, keep them informed, and channel them back into Friends work upon their graduation. These clubs could contribute much to the Christian influence on various campuses through the interdenominational youth movements. We need to hold our college young people, but we will need to change some of our attitudes in order to do it. To say that we will wait to see how a young person turns out before we will use him in Friends work, without showing a concern and interest in him during his developing years, is tantamount to denominational suicide. If a young man has been touched by the Holy Spirit and called into the ministry, and desires to equip himself for the service of the Lord, and we do not back him up with prayer, the strength and knowledge of the church, and with the undergirding and concern of the church member-

ship, we do not deserve him.

I would lay upon this conference a deep, abiding burden for our young men and women who are called into the service of the Lord, that they might be channeled back into the life of the church.

I wish, too, that there could be a number of concerned Friends who would come together some summer for a time of preparation, study and prayer, and then fan out over this great nation to the Friends meetings of America, visiting every monthly meeting open to them, to kindle again the fires of faith. What a witness to the power of God through Jesus Christ this could be! By this means the Society of Friends could be revived and the movement strengthened beyond our fondest imagination. George Fox and The Valiant Sixty, going from place to place, became the chief cause for a strong Society in their time. We need to pray for a similar experience of a double visitation—the visitation of God warming the hearts of concerned Friends who in turn visit the meetings of the country to stir up the dying embers and kindle again the fires of spiritual life.

Let us investigate the possibility of establishing missionary work-camps which would serve at least two purposes: 1. If a young person feels called to a certain missionary endeavor, this would give him opportunity, under proper supervision, for experience in the work for a short time. This experience would either confirm or deny his "call" and make possible more effective missionaries in the future. 2. These work camps would be ideally suited for alternative service projects—if government approved—for our young men who are conscientious objectors.

As evangelical Friends we should be vitally concerned with the media of mass communication. We have no consistent witness on radio or television. The Quaker Hour has a start, but still is not heard widely enough. Can we not think in terms of a Commission on Radio and Television which would concern itself with a cooperative venture to get the message of Friends before the public.

We could multiply concern by concern, and still not complete the challenge that is before us. They but demonstrate the necessity upon us to lose our lives for the sake of Jesus Christ if we are to find Life at all. This leads us to consecration. William Penn's description of George Fox in prayer is an eloquent call to all Friends to be so used of God.

"Above all, he (George Fox) excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, the fewness and fullness of his words, have often struck even strangers with admiration as they were used to reach others with consolation. The most awful, living, reverent form I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony that he knew and loved and lived nearer to the Lord than other men, for they that know Him (Christ) most will see most reason to approach Him with reverence and fear."

The Bible says that when the Church came together, the Holy Spirit

came upon her. This is God's method for accomplishing this work—prayer. Jesus said, "All power is given unto me . . . go ye." I believe we need to say with the Psalmist, "Create in me a clean heart and renew a right spirit within me." The only way we will be able to go, as a Society, is with clean hearts and a right spirit. It took a broken Christ on the cross to accomplish the salvation offered the world; it takes a broken disciple to be able to present the Lord in all His fullness. "He that loseth his life for my sake shall find it."

Do you love one another as becomes the followers of Christ?

Are you careful of the reputation of others?

When differences arise do you make earnest effort to end them speedily?

Are you truthful and honest in your business transactions, punctual in fulfilling your promises, prompt in the payment of debts?

Are you ready to lose your life for Jesus' sake and thus find it?

The feature article in this issue of Concern is one of the major addresses given at the Newberg conference last summer. The other two major addresses appeared in previous issues. Eugene Coffin's address was followed by a wonderful time of worship and consecration as Friends felt the Holy Spirit speak to the church through his ministry. A general time of melting, with many hushed, or in tears, brought to the assembled Friends the burden for spiritual renewal and advancement among Friends.

Eugene Coffin is pastor of the Alamitos Friends Church, Garden Grove, California. One of the larger meetings in the United States, the Garden Grove church gathers some 700 strong for Sunday morning worship and enrolls a Sunday school of nearly a thousand. Friends have often marveled at the strong sense of fellowship which is maintained among members of this church.

A PAPER FOR LITTLE CHILDREN

By GEORGE FOX

(An excerpt from a paper written about 1682 and preserved in Friends House Library, London; transcribed by T. Canby Jones, professor, Wilmington College)

Christ is the truth,	Christ is my Redeemer.
Christ is the Light,	Christ in my Rock.
Christ is my way.	Christ is the door.
Christ is my life.	Christ is my King and Lord of Lords.
Christ is my Saviour.	Christ is the corner stone.
Christ is my hope of glory.	Christ is the Lamb of God that takes away my sin.

Christ is the power of God.

Christ is my wisdom.

Christ is my righteousness.

Christ is my sanctification.

Christ is my justification.

Christ is the seed.

Christ is the Resurrection.

Notes on Scripture

VERLIN HINSHAW, Professor of Bible, Friends University

"Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21)

The central figure of our Christian faith is often referred to as "the Lord Jesus Christ." Such usage is commendable and can be traced back at least to Paul. Nevertheless, it seems that much of current usage takes the confession too lightly and fails to recognize the responsibilities involved in saying, "Jesus is Lord!" It is not the purpose of this brief note to discourage such usage but, rather, in the light of the above warning, to enable the user to realize the demands and the claims of such confession.

Several words in the Biblical languages are translated "lord." With few exceptions, however, the references to Deity stem from three primary words. (1) Adon or adonai is used for God and for man but when it is used for Deity it is translated "Lord." (2) Yahweh or yah is the Hebrew covenant name for God. In the A.V. and R.S.V. the word is generally translated "LORD" (the A.S.V. translates "Jehovah.") However, when it is used in connection with (1) yahweh is translated "God." (3) Kurios is used for God and for man alike. In the Septuagint this Greek word is used to translate both the Hebrew nouns mentioned above.

The interest here concerns the meaning and use of kurios. The word, "Lord" or "lord," in the New Testament, except on ten occasions, comes from this Greek word. It is also important to note that kurios, although overwhelmingly translated either "lord" or "Lord," may be translated otherwise. In the A.V. it is translated "sir," "master," "Master," and "owner."

On three occasions Paul uses or directly alludes to the confession, "Jesus is Lord." In Romans 10:9 (see the A.S.V.) the confession of this truth is included as a part of man's requirements for participating in salvation. In 1 Corinthians 12:3 Paul uses the confession as a test to distinguish behavior genuinely motivated by the Holy Spirit from behavior growing out of another orientation. In Philippians 2:11 Paul sees that the Exaltation of Christ following His Kenosis will come to its climax when, on bended knee, all shall recognize and confess that "Jesus Christ is Lord to the glory of God the Father."

It is apparent from the writings of Paul that it is no easy matter to refer to the "Lord Jesus Christ." Any thorough reading of his letters will give solid content to this term. This is strengthened by the fact that in Paul's day the Roman emperor was being addressed as "Lord." The time soon came when Christians who refused to say "Lord Caesar" died for the "Lord Jesus." The world in which we live is still at enmity with anyone who will recognize and demonstrate that "Jesus is Lord" but only when the Church lives in the light of this truth is it able to recapture the dynamic of the Apostolic Age.

A Cup of Water

(Of interest to attenders of the fifth triennial conference of evangelical Friends last summer were the workshops in the areas of Christian Education, Missions, Evangelism, Education, Publications, and Social Concerns. Delbert Vaughn, Director of Church Relations for Friends University, was chairman of the last mentioned workshop, from the summary of which these excerpts are taken.)

It is past time for the Friends Church to take seriously the commandments of the Lord to give a cup of cold water in His Name. The carrying out of this great commission in proclaiming the Christian gospel is not to every creature merely ideological or theoretical—it includes the physical. Though there has been some expression by evangelicals about these concerns, spokesmen have been predominantly from those who emphasize the "social gospel." Perhaps we have drawn lines about ourselves too much, not associating with all groups enough to understand others and to wield more influence toward our viewpoint. There has been a feeling of suspicion of those who express social concerns—lest they are compromising their orthodox beliefs. Should not these concerns rather be an out-growth of our personal experience of Christ and our faith in Him? Should social concern be a natural outgrowth of a Christian experience? Do we separate social concern from evangelical emphasis? If a convert walks in the light, will he come to realize his responsibility to be concerned about others? Perhaps the church has failed to explain fully salvation which includes social concern.

Evangelicals have been accused of lack of interest in relief. We need to speak out about our concern. There are over 100 relief agencies in America. We should work through these rather than set up our own agencies. We have 9 billion dollars worth of surplus. We are the only country in the world with such a surplus. United Nations figures show that two-thirds of the people in the world are hungry. What better way can the cause of peace be promoted than by sharing our surplus—by giving help with no strings attached.

We should also take our responsibility in our local communities. In Kansas, the Yearly Meeting is developing a project called a disaster unit. At times of emergency, such as floods or tornadoes, they will help collect personal items for owners, help rebuild homes for those who cannot do it themselves or have no insurance, furnish manpower for sandbagging and food dispensing. The Yearly Meeting chairman will act as dispatcher—using local chairmen and volunteers for the work.

In giving local relief, we should watch duplication with local agencies. We should be watchful for those too proud to ask for help, but who need it. Some have church pantries to draw on in time of emergency and others give tickets for meals at nearby restaurants. Our philosophy should be based on Christ's admonition to "give a cup of cold water in my name" and not on any communal system.

Missions are wonderful outlets for relief clothing and food and are

ideally situated to distribute in Christ's name. We should be aware of disaster situations in areas where Friends work is located and send help. An example is the recent revolution in Cuba where Kansas Yearly Meeting sent clothing to aid Friends churches. Oregon Yearly Meeting has sent an agriculture student to their Bolivian field where he is serving his alternate military service. Emphasis should be made to our youth on the possibility of their giving time and effort to our mission fields in these areas of concern.

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believe the Gospel of Jesus Christ must be more actively preached and practiced among us than it now is. Our cry is not so much that our movement shall be recognized as that Jesus Christ shall be recognized as the head of the Church, shall be honored as the Son of God, and shall be more fully followed by us all. We pray that Friends who share this kind of concern will be encouraged to work for spiritual renewal within their monthly and yearly meetings as well as in the general context of Friends.

We expressly affirm our desire for the spiritual quickening of all Friends and the unity of Friends as centered in the person of Jesus Christ as Lord and Savior. This is the stated conviction of the Administrative Board of the Association—a conviction in which the editor shares wholeheartedly.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2:6-7)

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results in about twice the material in many books, the price is not out of line.

Dr. Earle's Commentary on Mark was the first volume of The Evangelical Commentary and is one of the best expositions of that Gospel available today. It has the same format and lists for \$3.95. Mark and Acts of The Evangelical Commentary on the Bible are enthusiastically endorsed. The authors have demonstrated their competence in up-to-date Biblical scholarship and spiritual discernment.

On April 1, William Penn College, Oskaloosa, Iowa, received full accreditation with the North Central Association, a goal which it had sought for a number of years. Last December, George Fox College, Newberg, Oregon, received similar recognition by the Northwest Association. President Watson of William Penn, and President Ross of George Fox are both to be commended for their leadership in securing these academic recognitions.