

1960

The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, Summer 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.

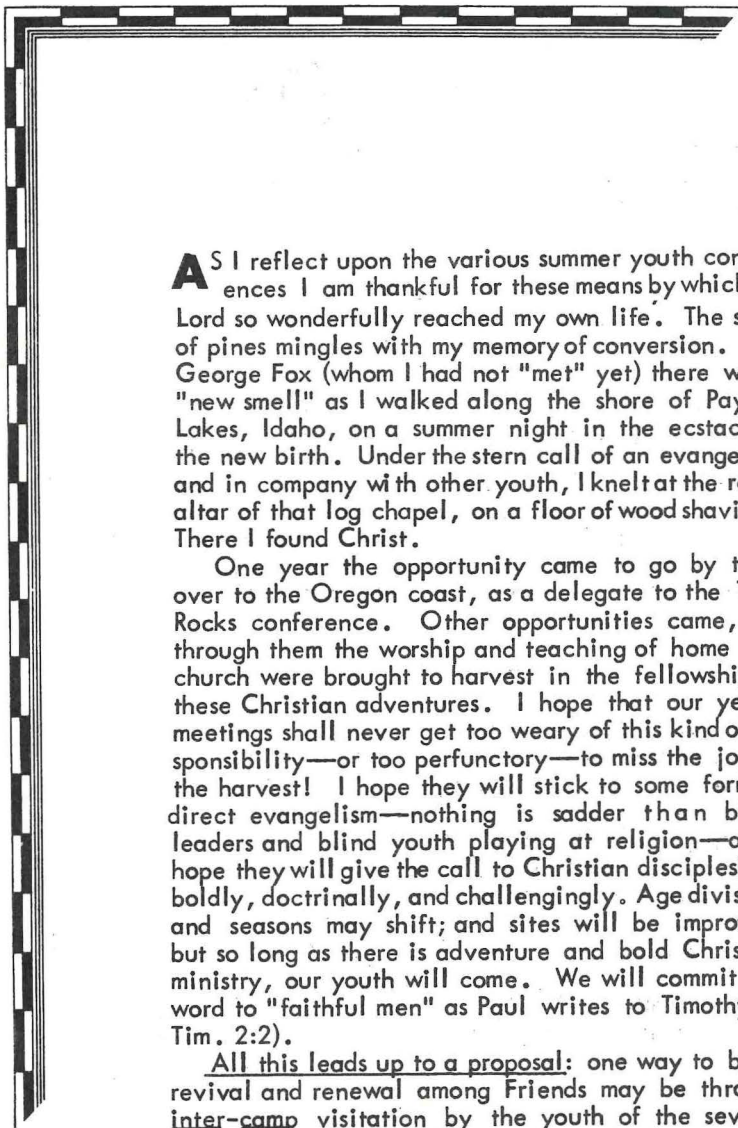
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AS I reflect upon the various summer youth conferences I am thankful for these means by which the Lord so wonderfully reached my own life. The smell of pines mingles with my memory of conversion. Like George Fox (whom I had not "met" yet) there was a "new smell" as I walked along the shore of Payette Lakes, Idaho, on a summer night in the ecstasy of the new birth. Under the stern call of an evangelist, and in company with other youth, I knelt at the rough altar of that log chapel, on a floor of wood shavings. There I found Christ.

One year the opportunity came to go by truck over to the Oregon coast, as a delegate to the Twin Rocks conference. Other opportunities came, and through them the worship and teaching of home and church were brought to harvest in the fellowship of these Christian adventures. I hope that our yearly meetings shall never get too weary of this kind of responsibility—or too perfunctory—to miss the joy of the harvest! I hope they will stick to some form of direct evangelism—nothing is sadder than blind leaders and blind youth playing at religion—and I hope they will give the call to Christian discipleship, boldly, doctrinally, and challengingly. Age divisions and seasons may shift; and sites will be improved; but so long as there is adventure and bold Christian ministry, our youth will come. We will commit the word to "faithful men" as Paul writes to Timothy (2 Tim. 2:2).

All this leads up to a proposal: one way to bring revival and renewal among Friends may be through inter-camp visitation by the youth of the several yearly meetings. Quaker Meadow, Quaker Haven,

Quaker Ridge, Quaker Knoll, Quaker Lake and the others with less "patriotic" names! Why should only teachers and evangelists—jaded with age and experience—see these fascinating spots? Travel is a problem, but I suspect that if the vision caught fire funds would be forthcoming for qualified young leaders, earned by the young people themselves, supplemented by car-washes and other forms of polite beggary!

In an age of complacent, security-minded youth, the world, and the Friends church, desperately needs the enthusiasm of young people caught up into the fire of the Holy Spirit, seeking to live and preach as disciples of the Lord Jesus Christ. So, Christian Endeavor leaders, sponsors, Young Friends chairmen, pastors, what about it? If this reaches you, why not seek ways, under the guidance of the Holy Spirit, to get the program started.

A WORD FROM SCRIPTURE

"We are near the end of all things now, and you should therefore be calm, self-controlled men of prayer. Above everything else be sure that you have real deep love for one another, remembering how love can "cover a multitude of sins." Be hospitable to one another without secretly wishing you hadn't got to be! Serve one another with the particular gifts God has given each of you, as faithful dispensers of the magnificently varied grace of God. If any of you is a preacher then he should preach his message as from God. And in whatever way a man serves the Church he should do it recognizing the fact that God gives him his ability, so that God may be glorified in everything through Jesus Christ. To him belong praise and power forever, Amen!" (1 Peter 4:7-11, paraphrased by Phillips)

"Because Jesus Christ was pleased to take human flesh and to be born in history and to experience our human life, He has sanctified all earthly life. Because earthly life is a community life—man being by nature gregarious—culture becomes a necessary part of human existence in any given land like Nigeria. Jesus Christ is Lord of every aspect of life that is included in our culture. To bring such culture under their Lord is a great enterprise in which Christian men can honestly and profitably engage. It is only when culture tries to turn itself into a god at whose shrine Jesus Christ Himself, through the organized Church is obliged to bow down that indigenization ceases to be indigenization and becomes idolatry."—from "Indigenization in Nigeria," by Edmund Ilogu, in International Review of Missions, April, 1960.

The Five Year's Meeting

. . . A REFLECTION

At the third conference of Friends in America, held at Indianapolis in 1897, Edmund Stanley, of Kansas, spoke these words:

"If the Society of Friends is to be a growing body there must be a central organization of authority or a permanent agreement upon principles to insure efficiency . . . Some of ((our weaknesses)) may find a remedy in the accidental legislation of yearly meetings; but the practical and logical way to reach the questions of church government that are today pressing for solution is through general legislation for the body as a whole. Make us one in declaration of faith, one in church government, one in rules of discipline, one in name, and out of it will come harmony of feeling and action, growth in power and influence, and increased respect and loyalty." (Proceedings, p.137)

Such is the measure of hope which ten years earlier had brought about the Richmond Declaration of Faith with its wide acceptance by American yearly meetings and which five years later characterized the formation of the Five Years Meeting, as a conference with delegated powers, centered about a uniform discipline which included the Essential Truths, George Fox's Letter to the Governor of Barbados, and the Richmond Declaration of Faith. Only Ohio and Philadelphia, of the Orthodox yearly meetings did not join in this cooperative venture, although they regularly sent fraternal delegates.

Such is the measure of hope which led to a great surge of activity in missions, Christian education, church extension, colleges, peace and social concerns. The early sessions show a staggering number of papers and addresses, and long discussions reported verbatim, reflective of the vigor of an enthusiastic movement. Under evangelical impetus East Africa, Jamaica, and Cuba flourished and became yearly meetings. The Forward Movement captivated the imagination of great leaders and received general support.

The modernist-fundamentalist controversies dimmed but could not dispel the vision of wholeness. When in 1922 the offending clause which in 1912 had been approved to qualify the historic statements of faith, "but those are not to be regarded as constituting a creed," was stricken from the record upon request by California, Oregon, and Kansas, leading Friends from all over America rejoiced in this declaration of unity. The secretary recorded that "under a very real and precious sense of the overshadowing presence of the Holy Spirit, baptizing the entire meeting into a blessed unity of purpose, the delegates stood, thereby giving approval to the document as presented."

It is easy for those in independent yearly meetings to treat 1922 as an ironic symbol of the defeat of evangelicalism, in the light of even greater cleavages which emerged from the trends of thought and action already set in motion. But it is not fair thus to dismiss the great hopes for spiritual unity expressed through this crisis. In the midst of subsequent withdrawals by three yearly meetings, and the increasing polarity which might be typed as "extreme Federal council vs. extreme Holiness Association" loyal, evangelical Friends have labored to make the Five Years Meeting a means for giving unity to the Quaker movement.

The Discipline revision, begun in 1940 and completed in 1950 resulted in the end of a Uniform Discipline, as the various yearly meetings selected and adapted from the document according to their individual needs. This departure from the uniform discipline—which was so prominent an impetus for the first uniting conferences—may well reflect the end of a long process of disintegration; but it came at the very time when post-war evangelicalism began to move among all Friends with revitalizing force.

To those who stand outside the framework of the Five Years Meeting comes the realization that the problems which this organization faces are not just their problems. Independence has served as a protest but it has not removed any from obligations to their Quaker heritage. Friends are not one in name and faith, and our power and influence suffers because of this, as Stanley implied. Let us all, therefore, whether within the structure of that delegated body or not, pray and labor together, entering into the hopes of unity in Jesus Christ which were so vigorously expressed in the early uniting conferences and which are being expressed again today, through the conferences of evangelical Friends, in the various yearly meetings of America, and by leaders within the Five Years Meeting.

There are serious issues which divide Friends: service vs. missions; pastoral vs. non-pastoral forms of worship; National Association of Evangelicals affiliation vs. National Council of Churches affiliation. Some problems seem to have no answers—no negative ones at least; but in the power of God we can know again the leadership of Christ in our midst, drawing into true fellowship and greater discipleship those who dared to accept His call to be "my friends." Let us, then, have faith in a strong resurgence of God's witness through Friends, a faith which already possesses the goal, is "the substance of things hoped for, the evidence of things not seen."

We would remind our readers and members, that the Association of Evangelical Friends is an association of individuals belonging to many yearly meetings. Let those who are not in the particular orbit of the Five Years Meeting, as well as those who are, pray for the sessions of the Five Years, July 14 to 21. The fellowship of prayer, pastoral interchange, visitation, and united concern for the furtherance of the Gospel lifts us beyond the labels of "Five Years Meeting" or "independent."

The Witnessing Church

(The first of the statements below comes from Kenneth Pitts, pastor of the Friends meeting at Friendswood, Texas. The second is by Wayne Conant, pastor of Le Grand, Iowa.)

Evangelism today in our Friends Society is a most urgent, imperative need. Why do Friends need revival? To improve the appearance of our statistics and keep pace with the apparent tempo of current evangelism? To preserve—perhaps rescue—us from extinction? NO! The primary motive is that Friends should return to their "first love." The first generation Quakers, led by George Fox and the "Valiant Sixty," were so filled with such a love of Christ that it became an acute fever impelling them to become a witnessing Church bringing spiritual awakening to thousands in many places of the world.

The imperative motive of divine love at once becomes the impelling means of true revival. As head of the Church, Christ sent a personal letter to the church at Ephesus; its message holds special importance for twentieth century Friends. He said: "I know thy works . . . that thou hast borne, and hast had patience, and for my name sake hast labored, and hast not fainted. Nevertheless . . . thou hast left thy first love . . . repent, and do the first works, or I will remove thy candlestick out of his place."

'Tis notably true, Friends have labored and patiently borne without fainting, but we also have left our first love—left that divinely given passion which held Christ as its object and sin-darkened humanity as its objective. We must come to repentance and to a Spirit-borne imparting of the love of God which satiates our whole Society. Failing this we stand in danger—like Ephesus—of having our candle removed from its place. Christ walked in the midst of the golden candlesticks (representing the Churches) and because of the radiance of His presence they became light-bearers to the world. If the candle were removed, Christ would no longer walk there and the witnessing light would no longer radiate from that place.

Church history verifies that the presence and power of Christ may be traced through those churches—whatever their names—that have the love of God in an on-fire experience. This was once true of Friends. It must again become a reality among us, must become the impelling means of evangelism. Otherwise we will stand cold and alone while Christ walks in the glow and power of others who are filled with His Spirit and love.

True revival is more than method; it is an impassioned movement spontaneously rising from hearts set afire. Such is implied in Paul's urgent plea: "It is God who is at work in you . . . living in a warped and diseased world, shining like lights in a dark place. For you hold

in your hands the very word of life!" (Phil. 2:13-16, Phillips).

What a picture! The Church has in its hands the torch of God's Word penetrating the darkness in an hour of emergency. Paul is saying to us, as it were, "the destiny of souls is in your hands—it is up to you!" Revival depends on everyone in the Church joining together to produce a spiritual atmosphere. Without an appropriate atmosphere nothing can be accomplished, whether it is winning a ball game, carrying on election, or growing fruit. So it is with evangelism. Too many Friends go to meeting as spectators and not as participants, thus failing to produce this spiritual atmosphere. The cause bogs down, never becomes a movement. Oh that Friends might be moved with the Spirit to real evangelism in our day!

—Kenneth Pitts

When I think of the Church in relation to its witnessing mission, I am reminded of three words: program, power and personnel.

The program of the witnessing Church is vital. The television program series, "Bold Journey," was fascinating partly because the filmed adventure was accomplished, not by professional explorers, but by ordinary persons with a desire for adventure.

In our thinking today, the Church is too much a place and not enough a people. It is too much a congregation and not enough a conquering spirit with strategy for world conquest. It should not be primarily a place of refuge, but rather must become a strategic command center. It is too much a place where the Christian retreats from the dizzy whirl of his own living and selfish enterprizing to find a few minutes of peace and composure for himself.

Instead of all this, should not the Church be more of a workshop where a local community of Christians pool their prayers, concerns, imaginations, hopes and plans for the God-given task of spiritual world-adventure?

The program of the Church is limitless in scope, for the command from the Lord Himself is, "Go ye into all the world and preach the gospel to every creature" (Mk. 16:15). The printing press, radio, television and recordings are techniques which should be used fully to speed the gospel to all peoples.

Into the workshop would go the combined planning of all professional the gospel to all peoples.

Into the workshop would go the combined planning of all professional and vocational persons in the group, together trying to arrive at the best answer as to how they and their Church can give the most complete Christian witness to the world. Here is youth with its yen to try something new: the farmer with his machinery and crops; the dairyman with his herd; the printer with his press; the businessman with his merchandise; the teacher with his wealth of knowledge; the doctor with his skill . . . the listing could go on and on. The result of this planning would be that the resources and abilities of the entire Church be used locally as

needed and shared to the ends of the earth to aid and to bless mankind.

If the program is vital, surely power is essential. The Church cannot exist apart from the purifying presence of the Holy Spirit. The workshop must find its vision, oneness, strength, compassion—its very life—in the Spirit.

Power is bestowed personally and upon the local Church group, but it cannot be contained—it must be expressed. If the heart is to maintain its spiritual warmth, the hands and feet must become involved in the witness.

The program and power must be centered in personnel, and there is no need for retirement at sixty-five. A great amount of important work for God's kingdom is accomplished by those who are older in years. The mature judgment and years of experience of these persons must not be overlooked. It is understandable that a large share of the responsibility for the Church program is shouldered by those in the middle-years bracket. Because of other influences, many young people seem to take it for granted that the Church will entertain them. However, if the Church will come up with a challenging on the job training program, I'm convinced that youth will develop a deep respect for the total ministry of the Church.

If the average local meeting depends upon its ten-day annual revival to evangelize the community, it is doomed to disappointment. The sinner is not required to come to the Church building to hear the message of salvation, but the personnel in the workshop are commanded to take the message to him—whether he is one block away or on the other side of the world.

This will require real consecration on the part of the church. Locally, much of the witness will be the simple sharing of ones own personal Christian experience. The more distant reach of the witness will require, in some cases at least, that the merchant go as well as his goods, the farmer as well as his corn and wheat, the doctor as well as his medicine. Communication and transportation being what they are, will enable the entire church group or quarterly meeting group to feel and experience the thrill of a completely adequate ministry.

This is not a faith vs. works idea, but a conviction that faith and works are inseparable companions in the witness of the church.

The witnessing Church is clearly identified with the crucified and risen Lord, and this identification is made complete and operative through the ministry of the Holy Spirit in the heart of the Church. The Holy Spirit said, "Separate me _____ and _____ for the work whereunto I have called them" (Acts 12:2).

—Wayne L. Conant

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Friends At Camp

By JACK L. WILLCUTS

One of the most encouraging developments among Friends across America is the summer youth camp program. A new awareness of this ministry is "catching on" in almost all yearly meetings with thousands of dollars, concentrated planning and interest being poured into these Friends youth emphases.

Many yearly meeting leaders and other thoughtful Friends view this trend as one of the significant ministries of our denomination today. The scope of the summer camp program, the potential for Christian commitment and leadership development, the impact of this youth movement on the future of Friends are factors which should interest us all.

The extent of the progress being made by Friends in youth summer camp activities is impressive as indicated by a brief questionnaire sent recently to fourteen yearly meetings in the United States. This survey intended only as a cursory evaluation and comparison of the summer conferences is extremely interesting, revealing a remarkably comprehensive young Friends program of wide influence in the Friends church today.

One could hardly imagine a more challenging and refreshing experience than would be the privilege of visiting each of these camps, mingling with the young people, sharing their concerns, problems—visions and idealism. The spiritual depth of these camps and the scope of interests evidenced indicate a serious approach is being made to bring Friends youth face to face with the Quaker message and the call of Christ today.

Eleven yearly meetings (California, Central, Indiana, Iowa, Kansas, New England, New York, North Carolina, Oregon, Philadelphia, Rocky Mountain) responded and ten of these report active summer camp or youth conference programs with a total of more than a million dollars invested in property holdings, facilities and equipment to maintain these camps. Several yearly meetings are anticipating enlargement and development programs which will substantially increase these property values. All but one of these ten reporting yearly meetings youth camps own their own property and facilities. Most of these camps have been in operation for more than a decade and at least two of them for more than forty years (Philadelphia and Oregon) and others for more than thirty years.

A total of more than 6,500 children, young people and adults attend these camps among the ten yearly meetings answering the questionnaires, with a wide range of specialized camp programs described. (Kansas and Oregon Yearly Meetings represent more than half this number in total summer conference attendance). Five yearly meetings maintain separate camps for boys and girls, age 9 to 14, while another five have

"coed groups" for those 8 through 13 years of age. All have teenage camps, three hold special camps for college students, three have "family camps" apart from the special age groupings already listed while two yearly meetings report special Bible conferences and one has a camp for pre-school children. A few of the yearly meetings report successful junior yearly meetings held on the summer camp ground where effective meetings are held with serious consideration given to Friends doctrines and procedures—even to the setting up of a church budget!

Most of the camps seem to be directed by special conference committees named either by the conference attenders themselves or under the direction of a permanent board of the yearly meeting. Only two of the camps are supported directly by the yearly meeting budgets; the majority are maintained entirely by camp rates while four camps receive additional financial help from special offerings during the year among the churches of the yearly meeting served. Only one yearly meeting reports owning and maintaining more than one camp ground location; six separate camp sites are held by Oregon Friends in the Pacific Northwest.

The average cost for a week of camping ranges from \$9.00 to \$15.00 for youngsters under 14, and from \$10.00 to \$21.00 per week for teenagers. Family camp rates range from \$19.00 to \$30.00 for a week and conference for each family unit.

None of the camps reporting maintain a bus or church-owned transportation equipment.

The types of programs held vary. Six of the ten groups holding regular youth conferences have "evangelistic services;" five yearly meetings direct "Friends Church Membership Classes;" six report stressing Friends doctrinal classes while eight ordinarily use guest speakers from their own yearly meeting or other Friends leadership from neighboring yearly meetings. Only one camp reports using guest speakers from another denominations.

Nine of the ten groups maintain a planned recreational program, four of these camps insist upon compulsory cooperation from the campers. Seven camps report the use of "discussion groups," although no detailed explanation of this activity is available.

Other interesting features of the camps include special work projects and program responsibilities by all campers (New England); a camp council organizes a junior yearly meeting with clerks, committees, and other Friends business carried on (Kansas); adult counselling for small groups of campers numbering six to eight to emphasize Christian development and growth (North Carolina); a complete junior yearly meeting from "first grade through high school," is directed by New York Yearly Meeting.

Major problems faced by Friends summer camps seem to be the following: eight of the ten indicate the greatest problem is the securing of capable leadership. Three mention inadequate financing as major problems, two of the yearly meetings list inadequate recreational and

dormitory facilities as severe problem, another needs more classroom space while several operate with over-crowded conditions.

All of the questionnaires returned seem to reflect, however, an optimism and enthusiasm for the summer camp program. Three of the groups definitely feel there should be more inter-yearly meeting visitation by the campers while another four responses indicate interest in such an idea with possible exchange visits between camps. Only one group expressed a willingness to consider uniting its summer camp program with another yearly meeting, while six were definitely opposed to such a suggestion due to geographical distances and other reasons.

Self evaluation of the objectives and assets of these youth conferences brings the following descriptions, as given by the different yearly meetings reporting:

"There is no doubt that our summer conference program is one of the greatest programs we have to develop the future growth of our yearly meeting. The camp has done much toward coordinating the youth work of the church . . . also to disseminate a spiritual interest into the local meeting. (Rocky Mountain Yearly Meeting)

"There are many conversions while many youth and adults reach a deeper level of consecration in camp. There is opportunity for cross fertilization from meeting to meeting and for a real Christian training program. Our objectives are for deep dedication, for Christian training with a Quaker flavor. Our greatest failure perhaps is in inadequate follow-up. Even so, there is a very great value in every camp." (California Yearly Meeting)

"The purpose of our camp is to lead young people to an experience in the Lord Jesus Christ." (Indiana Yearly Meeting)

"Christian commitment, finding Christ as Savior, Christian learning, and Christian fellowship are the objectives of our camp program." (Iowa Yearly Meeting)

"Undoubtedly, the greatest asset is the bringing together of many of our children for a wholesome, recreational program of living together—not too highly programmed, but with plenty of time and opportunity for sound spiritual guidance and instruction in Friends faith and testimonies." (Philadelphia Yearly Meeting)

"We want our camping to help broaden the Christian experiences of our youth as well as broaden their views of Friends belief and practices. Although we do not hold evangelistic services, we have seen many decisions for Christ. Our camp is a great asset because we feel that we are touching the lives of future spiritual leaders with the fullness of the Gospel." (North Carolina Yearly Meeting)

"Evangelism and fellowship are the main objectives of our camps. Many of our young people accept Christ at camp and fellowship is especially helpful to a large number of Christian young people coming together, strengthening those from the smaller meetings." (Oregon Yearly Meeting)

"Our camp program and our junior yearly meeting program are im-

portant in that they give our youth opportunities to meet, worship and discuss with each other and learn more of Quakerism. It is especially helpful for children of the smaller meetings." (New England Yearly Meeting)

"The greatest contribution of our summer camp program is the spiritual impact it makes on our youth. It is a time of revival for them and many of our leaders, both ministers and laymen, date their decisions for Christ to summer camp." (Kansas Yearly Meeting)

Japanese Friends are discussing doctrine, according to reports in the November, 1959, *Friends World News*, in introducing an article taken from an address given at Osako Friends meeting by Toyotaro Takemura. While Professor Takemura is more restrained in his doctrinal formulations than many evangelicals, he nevertheless calls for a recognition of the essential oneness of the historical and spiritual Christ. Here is an excerpt:

"Until one believes in Christ, life seems untenable because of sin. Now man's tendency to sin is so strong and persistent that many people rightly share with Paul in asserting as indispensable to the Christian faith the ideas of original sin and atonement by the blood of Jesus shed on the cross, which is the crowning testimony of God's love toward man. Anyway Christianity is no day-dream or a matter of sentimental outburst, but an answer to the acute need of everyday life in each person."

A declaration from the harmless and innocent people of God, called Quakers:

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; and this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again move us unto it; and we do certainly know and so testify to the world, that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world . . . therefore we cannot learn war any more.

—Addressed to Charles II by George Fox and eleven other Quakers, 1660.

Notes on Scripture

VERLIN HINSHAW, Professor of Bible, Friends University

From the Old Testament comes the striking declaration: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." (Prov. 29:18) Rare is the preacher who has not preached from this verse! The real force is often missed in preaching, however, because of the failure to recognize that the word "vision" conveys the idea of prophetic vision. Hence, the R.S.V. rightly used the word "prohecy" not "vision" and replaces "perish" with "cast off restraint."

Earlier, in an account of the call of Samuel, a Biblical writer observed: "And the word of the Lord was precious in those days; there was no open vision." (1 Sam. 3:1) This becomes more significant upon recognizing that "the word of the Lord" in the first phrase is parallel with "vision" in the second. Furthermore, "vision" here is the same one as used in Prov. 29:18.

During what is commonly called the Inter-testamental period, the Palestinian Jews fought for religious liberty. Their Syrian ruler, in attempting to force a foreign culture and religion upon them, offered a pig to Zeus on an altar built on the sacrificial altar of the Jewish temple. Consequently, the Jews fought for and gained their religious freedom in 165 B.C. and immediately set about to cleanse the temple for the worship of God. When they came to the defiled altar, so we are told by the Apocryphal book of I Maccabees, they used new stones, putting the old ones away until some prophet came to declare what should be done with them.

The English word "prophet" is borrowed directly from Greek and, in the Christian sense, means "one who speaks for God." The first two references discussed reflect the importance of having one who speaks for God while the third, from a non-canonical source, expressed the despair and pathos of the Jews in a period when they believed prophetic inspiration had ceased. In light of these three statements, we might well wonder if the key to the present trend "to cast off restraint" is in the fact that there are but few courageous voices who speak for God!

The responsibility of the pastor to his people and that of the church to the world includes the prophetic voice of promise and demand. This sense of obligation may not come to us in the same form that it came to the prophet Isaiah, but, when it comes, the content will be remarkably similar to that described in Isaiah 6. There will be a vision of God's holiness—a sense of His greatness and His moral perfections. This, in turn, will result in a vision of our finiteness and sinfulness, leaving us undone. Then, lest we perish, there will come a vision of God's grace to take away our sin. Finally, and unavoidably, there issues the vision of vocation by which our daily task becomes God's work. These four parts blend into the vision that alone can save the individual, the Christian fellowship, and the world in which we live.

Some Recent Friend Books

I HAVE CALLED YOU FRIENDS: THE STORY OF QUAKERISM IN NORTH CAROLINA. By Francis C. Anscombe. Boston: Christopher Publishing House, 1959. 407 pp. \$5.00

QUAKERS AND THE ATLANTIC CULTURE. By Frederick B. Tolles. New York: The Macmillan Company, 1960. 160 pp. \$3.95

THE WITNESS OF WILLIAM PENN. Edited by Frederick B. Tolles and E. Gordon Alderfer. New York: Macmillan, 1957. 205 pp.

THE QUAKERS: A NEW LOOK AT THEIR PLACE IN SOCIETY. By John Sykes. Philadelphia: Lippincott, 1959. 287 pp. \$3.95

GEORGE FOX AND THE QUAKERS. By Henry van Etten. Translated from the French by E. Kelvin Osborn. New York: Harper, 1959. 191 pp. \$1.35 (paperback)

QUAKERISM IN NORTH CAROLINA is a disjunctive but enlightening account of one of America's largest yearly meetings, written by one who served among Friends there for many years. Especially valuable is the narration of the migrations which arose because of slavery and changing economic conditions, and the force of revivals and Bible preaching in checking the decay of what had been the dominant religious force in North Carolina. Biographical sketches of ministers and teachers, numerous pictures, and local meeting histories give the book a genealogical interest. Somewhat startling is his statement that "with few exceptions our congregations are uninformed concerning the fundamental facts of our Quaker faith." (p.96) He may be too hard on his own yearly meeting. Although one might quibble about certain of Anscombe's interpretations of early Quakerism, the book is a valuable addition in the area of local history.

QUAKERS AND THE ATLANTIC CULTURE weighs Friends against the Atlantic culture of the colonial period to show the interactions within the English speaking community which maintained an affinity across the ocean. Of this series of lectures embracing the relationship of Quakerism in the new world to politics and social conditions, the most fascinating for me is the one dealing with "Quietism versus Enthusiasm: The Philadelphia Quakers and the Great Awakening," in which Tolles shows that even though normative Quakerism and the evangelicalism of Whitefield and Wesley had much in common, the mystic approach of the Quaker in the Quietist period prevented acceptance of the enthusiastic approach of the revivalists. The correlation between quietistic mysticism and mercantile aristocracy is clearly drawn. "The Great Awakening," declares Tolles, "was all too obviously reminiscent of their own social origins."

This book is a highly authoritative study of the effect of cultural changes upon religious expression. Although this thesis must not be

pressed too far, it does provide clues to some of the problems confronting Friends today. This helps us to see the effect cultural patterns have upon the form of religious expression and to aspire to lift the church into a fellowship of Christ which understands, and to a reasonable extent transcends, the cultural curtains which sometimes alienate one Quaker from another, or more largely, one Christian from another.

THE WITNESS OF WILLIAM PENN is an excellent, and much needed, selection and edition of the writings of the versatile founder of Pennsylvania. Under the heading "The Apostolic Christian," "The Christian Statesman," and "The Final Distillation," a fine selection of his writings are given, along with helpful introductions.

Sykes' THE QUAKERS is an interpretation of the Friends' movement from an ultra-liberal standpoint, and thus constitutes a tract on behalf of social radicalism dedicated to the service of all victims of "the social order in which the seeds of war are manifest." Although recognizing that Fox proclaimed individual change preceding social change, one has a feeling that Sykes is more Digger than Quaker in attributing evil to property-holding systems. Upon socialistic premises he denounces philanthropy and evangelicalism alike and urges the establishment of Quaker centers around the world, even if England's Quaker schools have to be cashed in to pay the bill!

The words of Lyman W. Riley, in the Bulletin of the Friends Historical Association (Spring, 1960) surely constitute an understatement, "the author's comments are fresh and provocative, but not always convincing."

Clearly inadequate to the facts is his treatment of early Quaker history (he shows neither appreciation for the centrality of Jesus Christ nor understanding of the early Quaker concept of the Church). He praises the Hicksites as the true prophetic pattern of the emerging American Quakerdom and credits them for saving English Friends from "bowing too low before the Evangelical altar."

Treatment of evangelicals is forthrightly hostile. Although he begrudgingly admits a fruitful work in Kenya and the fringe evangelicals in America "have at least contributed to the work and funds of AFSC," he extols the principles of the work in India (where "there is no aim of making Quakers, of turning Hindus or Moslems away from their faith to Christianity, but of offering the silent Quaker worship and the Quaker concern to serve humanity . . .") and indicates a hope that with the advent of Friends Service Council workers in Nairobi the new approach will replace the obsolete missionary approach used by those serving under the American Friends Board of Missions.

This is more than just a criticism of missionary methods at the end of the colonial era, or a cry for indigenization—East Africa Yearly Meeting stands as an answer to such—it is rather an attack upon the Gospel call to evangelize and to make disciples in the name of Jesus Christ. The positions taken in this book bring great sorrow to me. Perhaps it

should just be dismissed as another indication of the wide range of, and deference to, religious opinion to be found under the name Friends—let the public continue to be confused!

The book in no way represented an official position of the FSC or the AFSC, of course; but it serves to illustrate the problems which we face in the Society of Friends relative to the nature of our Christian witness and the spiritual convictions from which these spring. I would recommend strongly that members of mission and service boards, and personnel engaged in these activities read this book. It may contribute to the soul-searching among us now in the area of the mission of the Church.

Van Etten's *GEORGE FOX* is part of Harper's Men of Wisdom series. The book has a beautiful format, and details the early period of Quakerism adequately. As a choice for the series, however, it suffers from limitations imposed by its continental interest. Hence the modern section is misleading and curtails usage of the paperback among our colleges and yearly meetings. One might expect a French writer to give special attention to the hundred Quakers in his yearly meeting, but that he should largely ignore large segments of Quakerism, or with a few strokes take them out of the true fold is inexcusable. A quick reference to the Handbook published by the Friends World Committee would have sufficed to provide him orientation concerning the numbers and types of the various yearly meetings.

It is too bad that Harpers is party to the perpetration of the myth that the only true Quakers cluster about Philadelphia and London, worship only in silence, get along jolly well without doctrine and express their ministry almost exclusively through relief programs. If Harpers wanted something popular for an American public they might have included a pictorial spread which showed the Alamitos Friends meeting-house in Garden Grove, California, or Marshalltown, Iowa, or Friendswood, Texas, or if such were too great an effort, they might have pictured Elton Trueblood in front of the Yokefellow house in Richmond.

Hartzell Spence, in *Look* magazine at least went from Philadelphia to Canton, Ohio, for his spread!

There are still needs for copies of the very first issue of *CONCERN*, by libraries wishing to have a complete set. If you have a copy and are not desirous of preserving a complete set, please send your copy to the editor. The first issue failed to post a volume number, so you may identify it by that absence, or by the editorial "What is the *CONCERN*."

... Among Friends

The Five Years Meeting of Friends convenes July 14-21 on the campus of Earlham College, Richmond, Indiana. Delegates will be present from Baltimore, California, Canada, Indiana, Iowa, Nebraska, New England, New York, North Carolina, East Africa, Cuba, and Jamaica, with fraternal delegates and visitors coming from other segments of Quakerdom.

Featured speakers include Seth Hinshaw, superintendent of North Carolina; Elton Trueblood of Earlham College; Douglas Steere, of Haverford College; Glenn A. Reece, General Secretary; and Edwin Dahlberg, President of the National Council of Churches. There will be various departmental workshops, worship services, and youth activities. Special features include a symposium on "Africa Today and Tomorrow" and a five-afternoon session on "Basic Christian Beliefs." These afternoon discussions will feature George Fox, discussed by Arthur O. Roberts; Robert Barclay, by D. Elton Trueblood; John Woolman, by Douglas Steere; Joseph John Gurney, by Charles Thomas; and Rufus M. Jones, by Wilmer Cooper.

Friends of Ohio Yearly Meeting, because of their mission program in that country, have become active in the Evangelical Fellowship of India, which celebrated its tenth anniversary earlier this year. Representing evangelicals from all states in India, it carries on a number of cooperative ventures in Christian evangelism. Prior to the election of I. Ben Wati as EFI's first national Executive Secretary, Everett L. Cattell (now president of Malone College) served in that capacity. Other Friends active in the leadership of the organization include Anna Nixon and Clifton J. Robinson. Christians of India are aware of their responsibility in meeting the challenge which comes as their country is looked upon for leadership among Asian nations.

The burden for evangelism both within and without the church has driven evangelicals to a fellowship of prayer and action. The Evangelical Fellowship of India is guided by a twelve member executive committee (seven of whom are nationals) who are chosen by delegates of the fifty-eight member mission and church organizations. There are four full-time secretaries, and the organization is hoping to leave its rented quarters in Jhansi soon for a more permanent headquarters in New Delhi.

Cooperative actions of the fellowship include the preparation of radio tapes in five languages, assistance in book publication and the All-India Christian Book Club, sponsoring of pastor's conferences and spiritual life retreats, a council of evangelists for the promotion of campaigns, direction of the Union Biblical Seminary at Yeotmal, and sup-

port for the Indian Evangelical Overseas Mission, which has thus far sent evangelists into Cambodia, Indonesia, British Guiana, Trinidad, the Middle East and Scandinavian countries.

"The Family of Friends," a membership training course, has been written by Jack L. Willcuts, editor of the Northwest Friend, under a concern of Oregon Yearly Meeting Ministry and Oversight. The course consists of a series of ten lessons designed to orient prospective members in the Friends fellowship to the faith and practices of the people called Quakers. The editor has kept the general church in mind, not just Oregon Yearly Meeting; hence churches in other yearly meetings are invited to investigate its usefulness in helping prospective members or associate members transferring to active status.

The price of this booklet is \$.75 each postpaid, and orders may be placed with the Barclay Press, 1611 S.E. 21st Ave., Portland 14, Oregon.

The Friend (London) for April 15, 1960, contains an article by Margarethe Lachmund, of Berlin, entitled "Making Amends," in which is detailed the reconstruction efforts of a group of German Christians who worked during 1959 in an area of Holland where the dikes had been destroyed by German troops in 1943. Similar work has been done in Norway. The following excerpt explains the thinking of this action which was initiated by the Evangelical Church in Germany:

"Whoever is frightened by the dreadful, systematic acts of inhumanity which the criminal, unrestrained self-assertion of a people, our people, perpetrated and allowed to happen; whoever has understood that one must give an account of oneself and must not be prevented from doing so by the joint guilt of others and their possible lack of insight; whoever has realized that retaliation and the balancing of one fault against another has resulted in an endless chain of disaster in history; that only reconciliation really has the power to put a stop to the endless round of mutual destruction, to make a new start with responsible living and to create a place for peace in acceptable justice: is called upon to join the "Action for Amends," to help in whatever way he can to step out of the zone of obdurate silence or uncommitted discussion with a visible symbol of action."

In "The Church's Role in Africa," in Christianity Today, May 23, 1960, Ben J. Marais, of the Dutch Reformed Church, Professor of Church History, the University of Pretoria, South Africa, gives vigorous denunciation of nationalism whether white or black, Verwoerd's or Nkrumah's, because of its insatiable reach for absolute goals. The task of the Church in Africa, he states, must be fourfold: "to witness, to evangelize, and win the African masses for Christ," "to take a stand for social justice," to "train African leaders," and "to create real community between the different racial groups within her own ranks."

Outnumbered

Wilmer Cooper's study of Friends colleges in the United States, reported in the American Friend last winter, includes statistics on the percentages of Friends students in relationship to the total enrollments. A review of the minutes for the Five Years Meeting, 1912, revealed a similar listing. A little research filled in some of the gaps, and the comparison, showing number of Friends to totals, reads like this:

	<u>1912</u>	<u>1959</u>
Earlham	223/585	240/829
Friends	60/180	83/724
Friends Bible College	not available	71/85
George Fox (Pacific)	27/39	110/150
Guilford	85/243	123/665
Haverford	67/164	48/450
Malone (Cleveland Bible)	not available	65/325
Swarthmore	114/397	92/920
Whittier	41/59	60/1200
Wilmington	47/78	48/685
William Penn	75/145	41/191
	<hr style="width: 100%; border: 0.5px solid black;"/> 739/1890	<hr style="width: 100%; border: 0.5px solid black;"/> 910/6159

Points To Ponder

"The effectiveness of the church's witness is in proportion to the clarity of her convictions."

The Christian Church today needs a thoroughgoing, Spirit-directed revival. We are seeing a renewal of religious interest; however, a revival of religion without morality is not enough. We are too satisfied with time to give attention to eternity. We are at ease in sin and empty in soul. We are pleasure happy and perverted in heart. We are so busy satisfying ourselves that we fail to seek God. We are often content with human happiness instead of consecrated to holiness. We are satisfied with ourselves without being sanctified in our spirits. There is formality without reality, emotion without devotion, acquiescence instead of obedience, many holy words but little humble work, great claims but little character. Underlying needs, nervous disorders, mental perversions is the real need of fellowship with Christ. The only thing that will make us dissatisfied with playing religion is to discover vital, personal fellowship with Christ. This will come when we cease excusing ourselves and commit our lives to true discipleship.—from *Called to Maturity*, by Myron S. Augsburger, (Scottdale, Pennsylvania, Herald Press, 2960) pp.98, 99

Seed Thoughts

“It is not preaching things that are true which makes a true minister, but receiving of his ministry from the Lord. The Gospel is the Lord’s, which is to be preached, and is to be preached in his power; and the ministers which preach it are to be endued with his power and to be sent by him.”

—Isaac Penington, Minister among Friends, 1658-79

“The passion of Christ is the victory of divine love over the powers of evil and therefore it is the only supportable basis for Christian obedience. Once again, Jesus calls those who follow him to share his passion. How can we convince the world by our preaching of the passion when we shrink from that passion in our own lives? On the cross Jesus fulfilled the law he himself established and thus graciously keeps his disciples in the fellowship of his suffering. The cross is the only power in the world which proves that suffering love can avenge and vanquish evil. But it was just this participation in the cross which the disciples were granted when Jesus called them to him. They are called blessed because of their visible participation in his cross.”

—Dietrich Bonhoeffer, in The Cost of Discipleship

“Some people want to see God with their eyes as they see a cow and to love him as they love their cow—they love their cow for the milk and cheese and profit it makes them. This is how it is with people who have God for the sake of outward wealth or inward comfort. They do not rightly love God when they love him for their own advantage. Indeed, I tell you the truth, any object you have on your mind, however good, will be a barrier between you and the inmost truth.”

—Meister Eckhart, 14th century mystic, Fragment 22

LOVE

By Clyde Edwin Tuck

Love is the greatest power, greatest good;
Of all world forces, it alone survives
Time and its changes, teaching brother-
hood;
All evil and all hate it has withstood—
It is the impulse molding all our lives.

Love rules in palace and the humble home;
It rocks the cradle and it lights the grave.
Love sends its message from cathedral dome,
Relief ships glide across the ocean foam,
And nations without truth it comes to save.

Love finds the lost sheep in the wilderness;
It smoothes the pillow on the bed of pain.
Wherever sorrow dwells or lurks distress,
Its watch it keeps to comfort and to bless—
Love's bow of hope shines brightly through
the rain.

I only ask for growth in love divine;
Self-love dismissing, let me others serve
That Christ's pure love may by reflection
shine
The light that seeks to gladden and refine
The love that would our peace and calm
preserve.

Love is the sole possession I desire,
Love that transforms all paltry, sordid
things;
It floods my being with celestial fire;
With courage that can nevermore expire
It comes to give the spirit buoyant wings.

Love is immortal; it can never die.
Love is not of earth, but from above,
And brighter grows its flame as years go by,
Our hearts to cheer, our souls to purify—
It fills the universe, for God is love.