

1960

## The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, Fall 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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## AFSC

In its epistle this year, Indiana Yearly Meeting noted "grave concern" over "current activities of the American Friends Service Committee." After "free and democratic sharing," support was reaffirmed in the light of assurance that "the national AFSC board is making re-examination and re-evaluation of its total program." The epistle voiced the prayer of the people, "may these efforts ever be obedient to the Spirit and the teachings of Jesus Christ giving Him His rightful place in the world."

This action was precipitated by a youth seminar sponsored by the Dayton office of the AFSC early this summer, at which, it is alleged, youth were subjected to socialistic and anti-American propaganda. The furor was of such intensity and the position of the camp leaders so vulnerable to criticism (even with certain distortions by the press) that leading Richmond Quakers, including Earlham president, Landrum Bolling, and professor, Elton Trueblood, gave public statements deploring the AFSC actions. Leaders of the Five Years Meeting felt constrained to issue a statement to the press as follows: "the service committee is in no sense under the control of the Five Years Meeting of Friends, or any other organized body of Friends. It is supported by many individuals and groups, and approximately 90 per cent of its financial support comes from non-Friends."

The Richmond explosion is just the loudest of a long and widespread series of reactions to policies and activities which many Friends have deemed socialistic, and/or Christ-denying. Because of a com-



passionate heart which rejoices to see the hungry fed and the naked clothed, Friends have borne patiently with the excesses of the AFSC; although in some yearly meetings the AFSC has no acceptance and in several others only reluctant and token support is given. This impasse has produced evangelical reaction against relief programs and peace education—thus defeating the very purposes of the AFSC—and has forced well-intentioned, devout, AFSC leaders into the arms of political opportunists and anti-Christian alliances.

What a convenient organization! When it embarrasses us we disclaim organic relationship, but when it achieves notable success we accept it, letting its programs challenge our youth and its publicity interpret "Quaker" to the world.

In 1928, as reported in *Quaker Life*, Sept. 1960, by Mary Haworth, Rufus Jones declared that the AFSC "should not go on . . . unless we can speak and act for the corporate membership of the Society of Friends."

I submit that the American Friends Service Committee does not and, because of lack of proper organic relationship, cannot with any continuity speak and act for the corporate membership of the Society of Friends. I suggest, therefore, that serious consideration be given to disbanding the organization. Let social concern arise from yearly meetings which will stand responsible for their policies and actions. We might not win a Nobel prize; but I believe the Holy Spirit would lead us into a greater unity of the Gospel witness—which is our true strength—than now obtains in the unpolitic situation of official missions and unofficial service.

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### Twelve Things to Remember

The value of time.  
The success of perseverance.  
The pleasure of working.  
The dignity of simplicity.  
The worth of Christian character.  
The power of kindness.  
The influence of example.  
The obligation of duty.  
The wisdom of economy.  
The virtue of patience.  
The improvement of talent.  
The joy of originating.

—Owen W. Glassburn, in the Evangelical Friend

# The Association of Evangelicals-- Our Task

By GERALD DILLON, President

(This editorial appeared, in expanded form, in the MISSIONARY VOICE, summer, 1960)

Our job at its very highest level is to "work for revival among Quakers, relying solely upon the moral power of truth and love and the dynamic of the Holy Spirit for the accomplishment of this task." It is frankly recognized that revival is desperately needed within our society and that such revival is entirely possible. We are hungry to see God visit us in power. We would see sinners again "quaking" for their sin, in humble conviction and confession, and believers being liberated from "creaturely" activities. We are thirsting to see again the spiritual fervency within Quakerdom that characterized the first decade of our church itself. In a word, we want revival!

To this highest objective the Association has dedicated itself and will allow no other objective to deter us. Every other reason for being is subservient to this one and must be interpreted in the light of this one dominating passion. It is highly significant that this concern and call has come from no one official group within Quakerdom, but from concerned and called individuals, representing many different areas and groups. It is on this common level of concern that people from Ireland, Africa, India, South America, and the United States (both within and outside the Five Years Meeting) are meeting and praying for revival. I am sure that no yearly meeting or other Friends' group fails to sense the need, and that each group appreciates that there is a movement throughout Quakerdom working for this end.

It is our prayer that by means of spiritual quickening in all areas of the Friends Church there might be "active participation in the speedy evangelization of the world." It is a constant temptation for the Association to launch out as an organization by setting up new churches in needy areas and by opening up new fields of missionary endeavor. But this is not our purpose. Such is the work of the yearly meetings and other official church organizations. We do not believe it either ethically right or the part of wisdom for us to engage in work of this kind unless we are officially asked to do so by the Friends Church, or unless we officially, as an Association, accept such an invitation on behalf of existing yearly meeting.

It is our concern that all Friends sense anew the stirring compassion of Christ's divine love for a lost world, shake loose from religious complacency, and in consecrated zeal, set about the main task of the church to evangelize the whole world.

The work of praying, encouraging, and laboring for revival and the

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speedy evangelization of the world, providing a means of evangelical fellowship, and making articulate the voice of evangelical Friends was a work laid in heavy concern upon our hearts by the Lord. Indeed, there are many people throughout Quakerdom, not members as such of the Association, who nevertheless still share wholeheartedly in these objectives. It seems clear to many that God is doing a new work within the Friends Church, and that He has raised up the Association to give direction and continuity to this spiritual movement. More and more people are joining heart and soul in this great ground swell of spiritual concern, praying for and trusting that God will do in our day a mighty work among Friends.

Thus, in its very nature the Association is expendable and temporary. It is our prayer that the day will come when the Association of Evangelical Friends may be swallowed up in a great tide of spiritual victory and blessing within the now existing organizations. It is our fervent prayer that Friends everywhere may ultimately meet in an official basis in the unity of the Spirit, the fellowship of the gospel, and the glorious work of our Lord. Until that day arrives, we must labor on as God gives wisdom, strength and courage. To evangelical Friends everywhere the invitation and call is extended to join in the spiritual concerns of this movement, and to share dynamically with other Friends the witness of the faith we hold.

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### Which Way to Zion?

(Lines lifted from a prayer by Stephen Crisp concluding his sermon,  
"Christ All in All," 1688)

O Lord, we are monuments of Thy mercy.

Thou hast spared us long, and called us,

In a day when we turned our ear from Thee.

Blessed Father, our souls breathe on behalf of those

Who are yet asking the way to Zion.

Hear their cry, O Lord!

Burn up all their enmity to Thee,

So they may be purified by Thy judgment

And may receive Thy heavenly grace.

Feed them; refresh them;

Fill them with Thy Holy Spirit.

Thou hast made us sensible to Thy operations

And hast constrained Thy servants to labor

In the Word and in the doctrine,

For the gathering home of such.

So that they and we may enter into Thy holy covenant

And may sound forth Thy praise

In ages to come.

Amen.

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# Our Role in the Lamb's War<sup>\*</sup>

By T. CANBY JONES  
Professor of Religion, Wilmington College

Dear friends of the class of 1960: during your years here you have entered upon a struggle, a conflict which today I choose to call the Lamb's war. Beginning today the scene of battle changes from your beloved college to the world. Though the setting is changed, the nature of the conflict remains the same and will do so the rest of our lives.

But what is the Lamb's war? I remember vividly some of the manila envelopes we used in the camps for conscientious objectors where I spent three and one-half years of World War II. In the upper left hand corner of these envelopes was printed, "War Department of the United States." In the opposite corner appeared the warning, "Penalty for private use to avoid payment of postage \$300 fine." It was my peculiar joy to use those envelopes, paying the postage of course, and to alter the imprint to read, "Lamb's War Department." What did I mean by that?

As warriors of the Spirit we are engaged in a struggle with the world and with evil, expecting not only to preach the gospel but also to transform the world in all its life. This is the Lamb's war. In the words of Edward Burroughs, an early Quaker preacher:

"The Lamb . . . hath called us to make war in righteousness for his nam's sake, against hell and death and all the powers of darkness . . . And they that follow the Lamb shall overcome, and get the victory over the beast, and over the dragon, and over the gates of hell."

The commander of our army is seated on a white horse, as the book of Revelation says. In righteousness he judges and makes war. His eyes are like a flame of fire and from his mouth issues a sharp sword with which to smite the nations. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords. He is the Lamb of God who takes away the sins of the world. Worthy is this Lamb to receive not only honor and blessing but our absolute allegiance and unflinching obedience.

He who arrays himself in the white linen of this army and quails or turns back shall not enter the kingdom of the Lamb nor share in His victory.

## The Nature of the Conflict

But what is the nature of this conflict? What weapons may we use? This is a spiritual conflict. The sword with which He shall smite the nations is the sword of the Spirit. Therefore the weapons of this warfare are not carnal, earthly or material but they are mighty through God to the pulling down of the strongholds of sin and of Satan.

I find the "Battle Hymn of the Republic" written by Harriet Beecher Stowe in the dark days of 1862, when the Union cause seemed at its lowest, a very moving thing. Yet it is blasphemy! Who can convey

<sup>\*</sup> Taken from a commencement address, George Fox College, 1960.

the horror and the mortal sin of American shooting down brother American by the scores of thousands whatever the cause. At one spot in the hymn the choir sings very quietly and beautifully, "Christ died to make men holy." Then it bursts out, "Let us die to make men free!" The blasphemy focusses here. Indeed we must live and die to make men free but how dare we blast, murder, yes, and vaporize men when Christ died to save them?

Do you remember the incident in the ninth chapter of Luke? Jesus and His disciples were on their way to Jerusalem and they stopped in a Samaritan village looking for a night's lodging. Because they were Jews the Samaritans shut their doors against them. The disciples were really mad. They thought of Elijah and shouted, "Master, shall we bid fire come down from heaven and consume them?" But Jesus turned and rebuked them and said, "You know not what manner of spirit you are of; for the Son of Man came not to destroy men's lives but to save them." The weapons of the Lamb's war are not material weapons. Neither can we resort to any save those of the Spirit.

As volunteers in the Lamb's war we have only two weapons: suffering and love. Eric Dinkler, my New Testament Professor at Yale, was an officer in the German army in World War II. He was wounded, captured by the Russians and miraculously escaped the firing squad. Imprisoned for several years he learned to give up his food for the sake of others though he himself was starving. He learned to preach the good news of Christ is symbolic language which could not be suppressed by the Russians. This man, Eric Dinkler, insists that 1 Corinthians 6:7 in which Paul says, "Why not rather suffer wrong?" means that as Christians we have literally no rights as men save the right of suffering wrong at the hands of others. Our weapon is to suffer as He suffered, to bless and not to curse. Remember the Anabaptists of 16th century Europe: murdered, burned at the stake, virtually exterminated, yet full of a mission to the whole world and confident of the victory which their Lord would bring. Count it all joy, brethren when you suffer.

Inseparable from suffering is the weapon of love. Love reaches its highest expression when we bless those who hate, revile, persecute and even destroy us. If the Lamb of God seeks the reconciliation of man to God through the Cross, can we refuse to be instruments of His boundless love?

If the war is the Lamb's and our weapons be not material but those of love and suffering, what is the battlefield and who is the enemy? The field is the world and the history of the world. When someone says "world," what comes to mind, a Rand McNally globe spinning on its axis? No that's no longer the world. That is only the earth. As rockets and satellites speed toward the sun, the moon and the planets our understanding of "world" must expand to embrace the whole natural universe. So when we say the battlefield is the world we must mean it as He sees it, the whole natural universe. To say He's got the whole world in His hands doesn't mean just this one small marble in an out of



the way corner of a minor galaxy which we happen to inhabit.

Nevertheless, for practical purposes the Lamb's war does concern mankind and its history. It is with men that God has both a covenant and a contention. It is in human history that we see the birth, failure and restoration of this mutual understanding of love and obedience which the Bible calls a covenant.

### Death of an Ally

Out on the battlefield a great general lies mortally wounded. He is an ally of the Lamb who rides the white horse. His name is western civilization and his officers and lieutenants mill about in confusion not knowing what they will do when their general dies.

But who are the enemies who have slain western civilization? One officer of the armies of evil who have perpetrated this deed is called materialism. I do not need to labor here the point that this young country, the United States of America, has material comfort as its goal. On every hand people your age, any age seek material comfort and security above all else. We want more money for less work. When we are on the job, we figure out the most ingenious methods of doing the least work possible to draw that paycheck still. We might call this individual feather-bedding.

We want to avoid manual labor at all costs. Many of us are like my farmer friend in North Dakota who will spend any amount of hours on his tractor but oh, how he hates all that hand labor involved in irrigation farming.

A whole section of our economy is devoted to selling us labor saving devices. Unless it's got a motor on it to do the work for us, we're not interested. We must have lawnmowers which we can ride, electric can openers, electric knife sharpeners, remote control for T.V. and electric pillows that massage. I think I saw the ultimate in Spokane, electric light switches you just touch lightly. Just think! No more laborious lifting of fingers to turn lights on and off!

We hate to walk anywhere. It might give us much needed exercise. I talked to a neighbor the other day who was painting and fixing his 1941 Chevrolet pickup. I asked him what he used it for. He replied, "Why to drive to work of course." Then I said, "Where do you work?" "Oh, I drive a truck for Jones' logging company." Jones' logging company is located just exactly one-half mile from the spot where we were talking but he had to have a pickup to drive to work.

It is not the gadgets nor the labor saving devices that are at fault here. It is our laziness and our selfish desire for comfort which are destroying us.

But a more important enemy on the battleground is normal lassitude. Many have observed correctly that we are witnessing a great return to religion in this generation, but morality has been disintegrating as religiousness increases. For example, most people who smoke today realize they are running serious risk of lung cancer but they go right on smoking. As a comedian put it, "After reading all those articles on smoking and

lung cancer, I decided I'd have to give up smoking or quit reading. So I quit reading."

There was the very ugly story this spring of immorality in a large eastern university. A fourteen year old girl from a good, respectable suburban family was playing the prostitute, satisfying the lusts of as many as twenty university young men at a time. I dare say all of those young men came from good homes with respectable moral standards.

Think back over the cases of embezzlement of funds in recent years. Some of the embezzlers were Sunday school teachers, deacons or elders in their churches. I'm thinking of the chief accountant in a Norfolk, Virginia, bank who embezzled over half a million dollars. She was an ardent church woman and spent most of the stolen money on the church and charity!

As we learn day after day over our television sets, the only way to settle an argument like a man is to grab a gun and shoot it out. The precept seems to be, "If thou be angry with thy brother, shoot to kill."

To me the man who sets off a bomb in an airlines exemplifies one of the worst forms of our moral illness. With no thought of the forty to eighty other lives on board, he commits mass murder and suicide in the same act so that some one person can collect on an insurance policy.

Our situation is exactly the same as that which Amos attacked. We multiply our new moons and sabbaths, we outdo one another in our sacrifices and religious observances, but morality has vanished and righteousness is strictly for squares and old fogies. Let the prophet speak. Through him the Lord says: "I hate, I despise your feast days and I will not smell in your solemn assemblies. But let justice roll down like waters and righteousness as a mighty stream." To restore righteousness and morality is our job in the Lamb's war.

#### Loss of Mission

But the mortal wound of our civilization may be due to something less obvious, less tangible than materialism, love of comfort and moral lassitude. Can we call it a loss of mission? The three evils mentioned above are perhaps symptomatic of the fact that as a nation and as a civilization we have lost our sense of purpose, of mission of destiny. We are all dressed up with these creature comforts with no place to go. Herein lies the great threat of Communism. They have a great mission and sense of purpose which inspires every Communist from the least to the greatest. In the courts of Europe all the early American ambassadors wore clothes of mourning to symbolize our national confidence that monarchy was on its deathbed. Now the Communist world is similarly confident that western civilization with its Christian roots is likewise about to perish.

Although we may be amused at them, the first Puritan settlers of Milford, Connecticut, showed a real sense of mission when they met in town meeting and resolved: (1) The earth is the Lord's and the fullness thereof. (2) God has granted dominion over the earth to His saints. (3) We are His saints. (4) Let us therefore enter the land and possess it.

I think the aforementioned evils plus the immorality of agricultural surpluses—food stored in bins and rotting—has destroyed our sense of mission.

I wonder, too, whether our national morality and sense of mission is not undermined by the threat of nuclear war. The county judge of Lincoln County, Oregon, feels that no one in his jurisdiction is fearful of nuclear war. A recent national mental health survey shows only four percent of Americans are unhappy because of world tensions and the threat of war. I wonder if we aren't hiding our heads in the sands, refusing to face the issue. Just think! In our own lives how demoralizing it is when we refuse to face issues or take responsibility for actions for which we are accountable.

If we use bombs or missiles with atomic or hydrogen warheads, God will hold us accountable for the extinction of millions. Perhaps all mankind, the race whom Christ died to redeem, will be destroyed by our blasphemous act. Governor Meyner of New Jersey in a speech this spring in Sacramento ridiculed our spending millions on underground shelters. He says one H bomb will destroy everything within a radius of twenty square miles and make the surrounding one hundred square miles uninhabitable for months and even years. With a two-week food and air supply men will die like rats in their shelters. This doesn't even mention the toll that will be taken by radioactive fallout. The term "brinkmanship" used to characterize first United States and more recently Soviet foreign policy means we have brought the earth to the brink of this kind of total destruction in order to get our way.

#### The False Gods

The god whom we falsely worship that justifies such actions and preparations is the god of tribal nationalism. The God and Father of our Lord Jesus Christ is no such god. He is the God of all mankind. Myriad are the sins committed in the name of the god of tribal nationalism. . . He is one of the chief enemies of the Lamb on the field of battle.

Another major enemy is the god of White Supremacy. Nowhere on the earth do we learn with more anguish of the triumph of this god than in the Union of South Africa. Arthur Keppel-Jones, a South African, writes in a recent issue of the Saturday Review of Literature: "The white dominant minority is afraid for its very existence. Why then does it do precisely those things that will lead most certainly to destruction?" "Very few whites," he says, "question the initial propositions: that the white race is an entity which must survive and that mixture of the races must be prevented." All of the extreme injustices of the South African situation are simply logical expressions of those two false and irrational assumptions. In the words of George Fox, "Christ died for the Tawnies and the Blacks as well as for you." In the words of Paul, "There is neither Jew nor Greek, there is neither bond nor free but all are one in Christ Jesus." The reconciling love of Christ destroys utterly and completely both the pride of nationalism and the pride of race. "But," continues Keppel-Jones, "at this point the South African plot is already



heavy with impending doom. The web is now woven, the course set, the consequences inevitable."

Another god or general leading a force for evil on the field of battle is the god of self-sufficient science. Toynbee has ably demonstrated that the religious wars of the sixteenth and seventeenth centuries in Europe ended in a stalemate in which men agreed to disagree about religion and they began to devote themselves to the then harmless pursuit of natural science. The latent phase of European civilization has developed on this basis; but the useful servant science has become the terrible master which will destroy us unless we can place moral controls on it.

We have been considering together the death of western civilization and several of the evil forces which have brought on its demise. Actually all we have been doing is describing the kingdom of Sin. Materialism, nationalism, self-sufficient science, pride of race are merely extensions into society and world history of the sin which does so easily beset all men. The real battle of the Lamb is with sin itself, sin in the hearts of individuals. And yet South Africa must find a way not only to individual but to national repentance if its unexorable doom is to be avoided. As warriors of the Lamb we must deal with the forces of sin on all levels, individual, communal, national, earthwide and yes even cosmic.

In the face of those terrifying sins and evils we must first understand God's action in history. We serve no commander who is unacquainted with past sins and advances. If history be the succession of remembered meaningful events, the Lamb has been at work in the whole drama.

#### The Campaign of the Lamb

In the first place all human events have a beginning—a beginning in God. Many modern scientists believe the universe is running down. This strongly implies that the universe had a beginning and that it will have an end. To this we only add that God stands at the beginning as creator and at the end as judge. But history also has a center. There came a fullness of time when God sent His Son to die for us, to redeem us, and to restore God's broken covenant with us. This event is the center of history from which all events both prior and subsequent take their meaning. One of the fruits of the Resurrection is the fact that God in the spirit of His Son has also myriads of times in lesser ways intervened in history, judging, correcting, re-directing.

In the mind of the great father of the Church, St. Augustine, we are the citizens of two cities: the city of this world and the city of God. We are also actors in two histories: the history of this world and sacred history. The relation of the two histories can be compared to a lightning machine we used to play with in Physics lab. It had two metal rods reaching toward each other sticking out of glass jars. Behind was a crank with which some lucky classmate generated the electricity. All of a sudden a big long blue spark would jump with a loud crack from the cathode to the anode and the air would reek with ozone. The

closer you put the cathode to the anode the more easily and frequently the spark would jump.

What are we saying concerning the city of this world and the city of God in relation to the Lamb's war? First, that no warrior be discouraged, though evil appears triumphant. The city of God is the cathode and from it jumps the spark which creates the modicum of order and goodness that we do find in the world. It is the task of the armies of the Lamb to overcome all these evils and transform the civitas terrana the world and its history, into a similitude of the civitas dei.

We have described the nature of the war, the battlefield and the enemies and the place of the Lamb's war in history. Now we must ask what is the plan of campaign and our role in it?

We cannot let down in any quarter. This conflict must go forward on all fronts at once or one of our many enemies will break through.

First of all our warfare is a war of the Spirit and its only weapons are suffering and love. To conquer the dual enemies of war and tribal nationalism we must be shod with the preparation of the gospel of peace. The Christian peace witness is an imperative which no soldier in the armies of the Lamb may disobey. Remember the beatings, lashings, stonings, shipwrecks and imprisonments Paul suffered for the Lamb. Think of Jesus on the way to crucifixion. "What thou my Lord hast suffered was all for sinners gain, mine, mine was the transgression but thine the lasting pain." Can a servant expect less than his Master? "Let goods and kindred go, this mortal life also. The body they may kill. God's truth abideth still, His kingdom is forever!"

We must love our enemies and do good to them that hate us so that we may be sons of our Father who is in heaven. Is not the contrary also true, if we hate our enemies and kill those who spitefully use us we are no longer sons of the Father nor members of the Lamb's army.

And who are our enemies? Our personal enemies certainly. If we cannot learn to love them we have failed in our calling. But our enemies are also those which our nation in its tribal judgment chooses to call our enemies. First it was the Indians, then the French, the British, the Mexicans, the Confederates, the Spanish, the Germans and Austrians, then Hitler, Mussolini and Tojo and now it's the Russians and Chinese. To love them means you cannot let Uncle Sam train you to kill them.

In Matthew 26 Peter cuts off the ear of a servant of the high priest and Jesus rebukes him with the words, "Put your sword back into its place for all who take the sword shall perish by the sword." An early father of the Church who was active about 200 A.D., a Roman lawyer Tertullian said of this passage: "When Jesus told Peter to put up his sword into his sheath he thereby disarmed every Christian."

There was a time at least in the judgment of men like Ambrose, Augustine, Luther and Calvin when defensive wars could be called just. Therefore it was the duty of the Christian to take part in them at the call of the magistrate. However, the war was purely for defensive purposes. Only military personnel and objectives could be attacked. All



innocent bystanders, especially women and children, were inviolate. Plunder was forbidden. All religious institutions and persons were also inviolate. These are the rules of a just war.

Since when does obliteration bombing, or atomic or hydrogen missiles, abide by these rules. What was the fate in World War II of Monte Cassino, the oldest monastery in the West founded by St. Benedict in the 6th century?

Have you read On the Beach? I know some of you have. Remember how the last round by hydrogen missiles was set off by low ranking military offices because all the world's top officers and especially all the world's statesmen had been vaporized? So there was no one left who knew how to negotiate or stop the holocaust before all was destroyed or contaminated. So these lower officers did the only thing they knew how to do: continue to trigger the missiles. Frankly, the concept of a just war today is sheer nonsense. And yet the western world still seeks to justify its military preparedness in those terms. And by the way where does the magistrate get the right to send us to war? What makes him so infallible? It is the norms of tribal nationalism that govern his call, not the command of Him who sits on the white horse who is called Faithful and True.

I cannot understand anyone seriously meaning to be a Christian who trains for or participates in any war save the war of God and of the Lamb.

In the second place the Lamb's war is against white supremacy or any pride of race. I wonder if some of you have read Martin Luther King's book, Stride Toward Freedom? It is an account of Christian people gloriously using methods of peace and non-violence, breaking through the pride-forged chains of white supremacy. The Montgomery bus boycott began in a church, centered throughout the campaign in a church, and ended in a church. The crucial decision came when a bomb exploded on King's front porch and he received dozens of telephone threats on his life. He debated whether to buy a pistol to use as a last resort. But then he saw that all would be lost if he resorted to violence. The police and the Ku Klux Klan were just praying for that to happen. They were all set to deal with violence, but Christian love stopped them cold. They just could not handle it.

I am grateful to God and to the Lamb that the restaurant demonstrations of this winter have all been non-violent. It's a miracle, a miracle of grace. When the Lamb calls you to battle on this front will you engage the enemy with joy or will you recoil with fear in the way so many white Americans do? I count it a signal blessing and mercy of God that I was brought to Christ by a radiant Christian soul who happens to be a Negro.

Among the worst segregated institutions in our country are the Christian churches, and Quakers are far from guiltless on this score. Be not deceived, God is not mocked.

Thank God that we are not like South Africa where doom seems certain, but as a nation we share in that guilt. The sin of segregation illustrates better than any I can think of, the truth that God will visit

the iniquity of the fathers on the children and the children's children to the third and fourth generation. It takes a tremendous moral catharsis to throw off the yoke of race prejudice, but the Lamb's war demands it.

A third objective in the battle is the reconciliation of Christianity and science. We have said earlier that self-sufficient science has become a monster that threatens to destroy us. But there is rapidly developing a science that is responsive, as we have mentioned before, to the belief that the universe had a beginning. Most scientists believe, too, that the universe is rapidly expanding. If my memory serves me correctly our solar system is moving at twelve miles a second toward the constellation of Hercules as its part in this expansion. An expanding universe presupposes a beginning. Again, many scientists have shown a remarkable concern for the moral or peaceful uses of atomic energy. Further, many see that belief in evolution without beginning or end is arbitrary and a bit illogical in the light of the foregoing. If you have to choose between the arbitrary postulates of men and those of Scripture, the latter may prove to be preferable.

Mankind and especially America will be judged, too, on its attitude toward wealth and possessions. Our surplus food is the worst example of this, but we are also accountable for our inflated standard of living. The world may envy but it certainly will not love us for the wealth and waste we live in compared to the poor of mankind. A fellagh, a worker in the grain fields of Egypt, is recently quoted as saying, "Twenty-five years ago we had eggs twice a week and meat once. Now we can afford only millet and a few beans." The coming population explosion means we must raise the world's standard of living or lose our own. And what of the individual standard? I know the sacrifices you have all made to come to George Fox College and the sacrifice of your faculty. I'm only saying that God requires such sacrifices as His warriors for the rest of our lives.

Another front on which the enemy is making a major breakthrough is in the field of alcohol and tobacco. I asked a radio station owner why so many radio stations play just garbage, otherwise known as rock and roll, when teen-agers represent such a small fraction of the radio audience? His reply was that a beer company he knows in 'Frisco sponsors that kind of radio station beamed at teen-agers in spite of the small number listening, to win their allegiance for the future. It is the false advertising and the lies of these two industries that anger me the most.

I think, also, that a true soldier of the Lamb should be a world citizen both in his thoughts, prayers and skills. I'm delighted that some of you have majored in language arts. In my experience the discipline of learning to think, to speak and to pray in Norwegian was one of the most enlarging experiences of my life. It is only in provincial America that we dare entertain the proud and outdated notion that we can get along with just the American version of the English language. I think with shame of the fact that some of our workers in a well known Quaker



mission field have never learned the native language! Learning the first language besides your mother tongue is the real breakthrough. It is much easier to learn a second. Fluency in a foreign language seems to me a requirement for the mental and spiritual attitude of a worker for the Lamb not as a mere skill or accessory.

Another salient of the battlefield is the relation of Christianity to the other living religions of the earth. This is a vast area in which much mutual sharing and understanding between Christianity and the other religions must develop. After all, these other faiths are man's response to the Holy Spirit operating in their hearts. Like the early Friends, I agree that the Spirit of Christ, though outwardly unknown, can and does save individuals in other religions. But I go along with Paul that as a matter of fact most adherents of other religions have disobeyed the light which they have. Therefore the great commission lies upon us to bring them the outward knowledge of the history of salvation through Jesus Christ. Hence, while we must seek to understand and learn all we can from other religions, yet Christ remains the unique Lord and Savior of mankind, and He will ultimately draw all men to Himself.

#### Our Primary Concern

But the tide of battle does not turn on our success on any or all of these fronts and salients we have mentioned. The tide of battle turns on our primary concern to reach the hearts of individual men with the promise of deliverance through Jesus the Messiah. Most of the struggles mentioned thus far are the outward struggles of the committed Christian warrior seeking to transform society and the world. But the inward struggle of commitment and consecration remains primary. We must recruit men into the army of the Lamb. We must win them with our two chief weapons, love and suffering. I am really astonished and gratified that so many of you are going into full time Christian work and into teaching. Reach men by your precept and example, woo them by your faith and testimony, and Christ shall win them as He shines through you. Thus in holy obedience, in humility and holiness, in suffering and joy you will wage the war of the Lamb on all these fronts I've mentioned, but begin with the primary front: the sinful and uncommitted hearts of men.

The Lamb's war is suffused with the promise of victory. As warriors of the Lamb we need to be like the New York Yankees baseball team of old. They believed they would win the pennant; so they did. They were confident of victory, so they won.

We can have confidence of victory also because we belong to the communion of saints. The communion of saints are all those myriads of men and women who have been faithful to the Lamb throughout the ages. Athanasius, Chrysostom, Augustine, Bernard, Francis of Assisi, Luther, Calvin, Fox, Wesley, Seraphim, Tykhon of Zadonsk, Timothy Dwight, Thomas Kelly to name only a few who are dear to me. "Since, then, we are surrounded by so great a cloud of witnesses, let us lay aside every weight and sin, which cling so closely, and run with perse-

verence the race that is set before us."

How much greater confidence should we have in Him to whom all authority in heaven and on earth has been given. He is King of kings and Lord of lords. "Lord Sabaoth his name, from age to age the same and He shall win the battle."

As several great Christians have pointed out the struggle of the Lamb's war is a conflict in which Christ has already won the major victory. By His life, death and resurrection he has administered a decisive defeat to death, to the devil and to all the evils of which we spoke earlier. Western civilization lies dying from these evils, but the warriors of Christ do not mourn its passing. Victory is assured. Satan and his forces are fighting a rearguard action before their final defeat at the last day.

Though the plan of campaign be broad and the forces of evil seem overwhelming, the watchword for us as we fight the Lamb's war comes both from Corinthians and from Revelation: "But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ among those who are being saved and among those who are perishing" until "the kingdom of the world has become the kingdom of our Lord and of His Christ. And He shall reign forever and ever!"

## ... Among Friends

A summer seminary for ministers, sponsored by the Association of Evangelical Friends, has been announced by president Gerald Dillon. The first sessions of this school will be July 20 through August 9, 1961, Rockcleft camp, near Manitou Springs, Colorado. The facilities are provided by the administrators of a foundation supported largely by the late Herbert Mott.

A tentative schedule of classes includes: "Church Administration," "Christian Classics," "Contemporary Studies in Biblical Authority," and a selected course in the English Bible. Final selection of professors will be announced later. Courses will be taught at the graduate level and it is recommended that ministers have a college degree or its equivalent. One or two courses may be selected. Enrollment will be limited this first year, in order to allow time for the addition of more duplexes to the present cabin and dormitory facilities. To insure fair consideration and accurate planning pre-registration will be required. Opportunity for this will be given through publicity released this winter.

Every effort is being made to keep the costs as low as possible, both through the generous subsidies provided by the foundation and through scholarships provided by monthly meetings and yearly meetings. Much interest has been expressed in the summer seminary. Quite a number of

ministers feel the need of a "refresher course" which is at once spiritually and academically stimulating. The magnificent forest setting of Rockcleft, with its panoramic view of Pike's Peak, the program of daily worship, and the provision for quality class leadership conspire to fulfill these ministerial needs.

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New  
Near yearly meeting superintendents, as of September 1, include Wayne Allman, pastor at Marshalltown, who assumed responsibilities in Iowa Yearly Meeting; Walter Lee, pastor at Boise, Idaho, and Oregon mission board chairman, who went to Rocky Mountain Yearly Meeting; and Kenneth Pickering, pastor at Bell, California, who was appointed to the post in Indiana Yearly Meeting. Retiring after years of devoted service in their respective fields were Orval Cox, T. Clio Brown, and John Compton.

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East Africa now has a youth camp "somewhat like the one at Quaker Haven, Indiana Yearly Meeting" reports Ed Hinshaw, Youth Advisor. Held at the same time as yearly meeting, the program consists of morning classes in Bible and Friends doctrine, afternoon visits to the adult sessions and evening evangelistic services. Hinshaw reports that "many have found Christ for the first time and many have dedicated their lives to Christian service."

An article on youth in Kenya, written by Ed Hinshaw, will appear in the next issue of CONCERN.

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Our thanks to those who sent in copies of the first issue of CONCERN. All library requests have now been supplied.

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A new magazine, QUAKER LIFE, serves the readers of the former AMERICAN FRIEND and QUAKER ACTION under the sponsorship of the Five Years Meeting. With a dressed-up format, the monthly carries a wider pictorial coverage and aspires toward a more international flavor. The "Interim Editor" is Earl L. Conn. The subscription price of \$1.00 makes it nearly as accessible to the general mailing list of the Five Years Meeting as the subsidized QUAKER ACTION which it supplants.

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The Paul Cammack family, missionaries in Bolivia, under Oregon Yearly Meeting, suffered the harrowing experience last month of being stoned by mobs at Copajira. Physical injuries were not serious. National believers showed great kindness in sheltering them as they fled the fury of the mob.



# The Five Years Meeting --Two Evaluations

By T. EUGENE COFFIN

Pastor Alamitos Friends Church, Garden Grove, California

One thousand and fifty registered Friends from many parts of America and the world met on the Earlham College campus, Richmond, Indiana, to consider the place of the Friends Church in the world today under the theme "to serve the present age . . . my calling to fulfill."

Changes were evident over past Five Years Meeting sessions. Changes in the program, business procedure, expression of our message and mission, extension work, preparation of leadership and spiritual life were seen throughout the week.

The program each day began with groups of 15 to 20 people meeting for worship. Prayer characterized most of these morning meetings and without exception all felt the Presence of the Lord in the midst. A Bible study half-hour led by E. Daryl Kent on the books of the prophets proved to be a stimulating and fitting second step in the day. Out of the atmosphere of worship and study came the morning business session efficiently presided over by Sumner Mills. The devotional period before lunch crystalized for many the real issues before us. The messages were short, inspired by the Holy Spirit in the expression of the concern for spiritual awakening. Workshops in the afternoon gave opportunity to dig in to the problem confronting the Church in the fields of Evangelism and Church Extension, Peace and Social Concerns, Essential Christian Beliefs, Missions, Christian Education, Christian Vocation, Monthly and Quarterly Meetings, Young Friends and their concerns, vitality in the local meeting, and music in the Friends meeting.

An evaluation of the Five Years Meeting sessions would have to take into account the long hours and prayerful planning that went into it before the meeting convened in July. In many ways this was as significant as the sessions themselves. Several months before, a representative committee met to formulate a statement on the message and mission of Friends.\* The statement reaffirms that to be a Quaker is to be a Christian; that Jesus Christ, the Son of God, is Savior and Lord, and the Head of the Church which He has established in the world. The mission of Friends is to proclaim that there is One, Christ Jesus who does speak to the condition of every man and time. This conviction binds Friends into a warmly evangelical fellowship dedicated to preaching the Gospel to all the world. Our responsibility lies in being available, usable and expendable in His service, open to fresh leadings of the Holy Spirit and to courageously apply the Truth as revealed to the matters of individual salvation and social concerns. The statement closes with a

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\* Ed. Note: Eugene Coffin served on this committee.

call to every Friends meeting to examine its message and mission and to become a part of a great spiritual awakening which will bring the entire Friends movement into new areas of evangelism, Christian education, missions, stewardship and social concerns.

The change from voting "delegations" to representatives to the Five Years Meeting gave opportunity for business accomplished to be more clearly the express desire of the member Yearly Meeting represented. A spiritual depth and concern was the atmosphere of the meetings of the representatives.

Representatives from Africa, Cuba and Jamaica added real interest and insight to the gathering. All present felt the importance of the great issues developing out of the Independence movements in these countries, and were inspired by the kind of leadership which has arisen out of mission churches and schools. Their call to Friends in America amounted to the need for prayer support which would keep them steady and true to Christian principles in these times of crisis.

Arthur Roberts, professor of Philosophy and Religion at George Fox College, was used widely in the workshop on Basic Christian Beliefs and in the young people's sessions. His interpretation of George Fox left a lasting impression for good on those who heard him. Everett Cattell, president of Malone College, and Lowell Roberts, president of Friends University attended a few of the sessions. Landrum Bolling, president of Earlham College, challenged the Five Years Meeting to lay aside pride and vanity about our heritage, and give a clear message to the world today.

Panel discussions on "Peace and Public Morals," "Africa Today and Tomorrow," and "Overseas Friends" proved to be some of the most stimulating times of the week.

The decision to meet every three years instead of every five will give the opportunity for a more united spirit and service. The new board on Christian Vocation and the expanded Board on Evangelism and Church Extension are the projection of the new spirit of revival and vision that took hold of all present. Many said there had not been, within their memory, a Five Years Meeting with such evangelical fervor as 1960. Out of it also developed "The Spiritual Mission to Friends," which seeks to enlist one hundred Friends to visit every meeting in the Five Years Meeting with a message calling for repentance, awakening and evangelism.

Speakers for the major sessions included Seth Hinshaw, North Carolina Superintendent, who gave the keynote address which was hailed as one of the finest delineations of needs and opportunities among Quakers. Rosa Page Welch, who sang, challenged all who heard her to spiritual leadership in the ways of peace. Eldon Trueblood called the men at their annual banquet to receive new power to lift us to new levels of service. In the Sunday morning worship service he challenged the congregation to keep the Light of Christ on the candlestick, else the candlestick will be removed, according to Rev. 2:5. Glenn Reece



gave a picture of the depth and scope of the work we have to do and Douglas Steere reminded Friends that springs in the valley run full when there is rain on the mountain. He said the times of refreshing are upon us when we give ourselves to prayer, which is unconditional surrender to God.

Seth Hinshaw's conclusion of the keynote address summarizes the feeling of all who attended Richmond in 1960. He said, "We are living in the most critical and exciting period in human history, and who knows but what in the will of God our greatest service and achievements lie just ahead."

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By ORLANDO DICK  
Pastor, Des Moines, Iowa, and chairman Five Years Meeting  
Board on Evangelism and Church Extension

In the opening message Seth B. Hinshaw said, "Through the grace of God the whole climate of the Five Years Meeting must be changed." This appears to be happening. The spirit of the 1960 sessions was quite different from that of 1955. It seems to me that a new trend and direction of thought has come to the Five Years Meeting. I do not wish to overstate this—the problems are not all solved—but that a new trend has developed is unmistakable. This trend is toward a more evangelical position. This trend showed itself in several addresses, particularly the opening message that set the stage for what was to follow. It also showed itself in the new concern for evangelism and outreach. The expression of evangelical concern and of experiential faith was generally warmly received. There is a greater inclination to listen to the evangelical Friend and to allow him to work in the Five Years Meeting although this is still strenuously resisted in some areas.

Another trend has caught my attention. The evangelicals are coming out of hiding. In 1960 I fellowshipped with many evangelicals but in 1955 this was limited. In talking to a responsible Five Years Meeting leader about the resurgence of the evangelical emphasis and particularly about this coming about so suddenly, he said that this was because about 90% of the Five Years Meeting constituency wants this emphasis, have wanted it all along, and the door is now opening to them. For myself I would put the estimate a little lower, say 75-80%. The reason the evangelical witness among Friends went into eclipse was simply the default of the evangelicals. This too is changing and evangelical Quakers are again providing first-class, capable, dedicated leadership.

In making these observations a word needs to be said about the Association of Evangelical Friends. The existence of this Association has pressed upon the Five Years Meeting an awareness that the majority of its own members are evangelical. With it also an awareness of the capable leadership and virility the evangelicals can provide. This Association has also given encouragement to the evangelicals everywhere in the realization that they are not alone. It is serving as a force to unite evangelical Friends. Some have noted the latent power



of this Association and thus thought of it as an enemy. In fact, the Five Years Meeting has been described as being caught in a squeeze—the Friends General Conference on one side and the Association of Evangelical Friends on the other side. If this were generally held to be the case then one would have to assume that what I have described as a new trend is but an act of self-preservation. But I think the trend that has started is genuine and the Association of Evangelical Friends had a constructive hand in setting it in motion. This Association has prayed for spiritual revival. Let us continue to pray that the spiritual concerns evident everywhere may usher in a sweeping revival among Friends.

The Five Years Meeting adopted a statement entitled, *The Message of the Five Years Meeting of Friends*. This statement deals with both the faith and the mission of the Five Years Meeting. This is not a credal statement but is considered to be a statement around which we "can unite and rally our efforts." The Five Years Meeting no longer had a unified statement of belief or purpose (see *CONCERN*, Summer, 1960, page 4) and the need for some statement on which all could agree was much in evidence. Many evangelicals within the Five Years Meeting feel that this statement is inadequate. Its inadequacy is not in what it says but in what it does not say; nevertheless, the tone and the direction of this statement is evangelical and Christocentric. Here are some quotes: "to be a Quaker is to be a Christian," "man cannot save himself . . . we acknowledge Jesus Christ as the Son of God who is our Savior and Lord, and honor Him as the great Head of the Church . . .," "Evangelism . . . we understand to be the witness of the reconciling love of God in Christ through His life, death, and resurrection," "The sharing of the good news is the great mission of the Church," "Rooted as it is in Biblical truth, our Quaker testimony is that all of life is potentially holy and subject to transformation by the working of His love and grace."

A "Spiritual Mission to Friends" has been launched. This is a large intervisitation program and is described as follows: "That a large group of Friends (100 or more) be enlisted to visit in their own and other Yearly Meetings for shorter or longer periods. These Friends might travel alone or with others, speaking about experiencing communion with God, or silently and personally extending His love through friendly concern and visit . . . but always and foremost it is the spiritual life which must be stressed." This program was designed to help the Five Years Meeting grow spiritually and to bring about greater unity.

The desire to share in the spiritual life and the hope that better acquaintance with one another will bring greater unity prompted the decision to meet every three years instead of every five years, making the next sessions come in the summer of 1963.

In reporting these few observations concerning the Five Years Meeting I am speaking only for myself. I am writing as one who is completely committed to the evangelical Christian faith within the Quaker frame-

work and active in the Five Years Meeting. My service to Friends has been devoted equally to churches within and outside the Five Years Meeting.

Our first loyalty is to Christ, our Lord and Redeemer. Let us support that which exalts Him wherever we find it. "It is better to light a candle than to curse the darkness." This I understand is the mission of the Association of Evangelical Friends. Help us, O Lord, to do Thy work!

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## The Biblical Background of Prayer

By GERVAS A. CAREY

(Gervas A. Carey, presently living in Honolulu, has given many years as pastor in the West and Mid-west, and as Bible professor at Friends University and George Fox College, serving as president of the latter institution for several years.)

Prayer is an interim medium of approach to God. It bridges the gap between the early personal relationship of God with Adam and Eve in the Garden of Eden and the eternal fellowship of God with all of the redeemed beyond the span of time.

But prayer has never been exclusive within that gap. In the Old Testament numerous instances are recorded of the personal appearance of Jehovah, the Angel of Jehovah, or of God otherwise designated, in various approaches to man. The prophets came as personal messengers of God. Jesus Christ, God incarnate in human form, spent thirty-three years in the midst of men, of which the final three years were spent in a public ministry of teaching in daily fellowship with his disciples. Since Pentecost the Holy Spirit has been in the world as Counsellor and Guide.

It is apparent that man was created for intimate fellowship with God. In Genesis 1:26 it is recorded: "Then God said, 'Let us make man in our image, after our likeness'," and in verses 27-28: "So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it'."

The usage of the plural pronoun "us" in verse 26 naturally suggests the plurality of the Godhead as recognized in the Christian teaching of the Trinity. This view is strengthened by the reading of Genesis 1:2 wherein it is stated: "the Spirit of God was moving over the face of the waters," and John 1:1-2 "in the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made."

Thus God, the Spirit of God, and the Word are all three identified as active in the creation. John 1:14, 15 further identifies the "Word" as earlier used, as the person of the Son, Jesus Christ, and continues,



to declare in verse 18, "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."

This triune God created man in his own image. Certainly this does not refer to any bodily form or dimensions. It should be recognized as an indication of a mental, moral or spiritual image or likeness in a being capable of the appreciation of the divine attributes and will. These are the characteristics of man wherein he is superior to all other animals.

Throughout the Old Testament the personal appearance of God to man, when specifically indicated, are usually in the person of Jehovah or the Angel of Jehovah of the early texts, translated LORD or the Angel of the LORD in the King James and the Revised Standard Versions. Adolph Saphir, an outstanding Jewish Christian scholar of the last century identified this person of God in the Old Testament appearances as the eternal Son, the pre-incarnate Christ.

Since no man has ever seen God the Father according to John 1:18 it must have been Jehovah, the LORD, the Son, the preincarnate Christ who walked and talked with Adam and Eve in the Garden of Eden. The gracious presence of Jesus with his disciples, with the intimate fellowship as recorded in the Gospels may be accepted as at least representative of the unique relationship existing in the garden prior to the disobedience of Adam and Eve.

The Genesis account may seem to allow but little time between the creation and the fall of man. A casual reader of Genesis might even get the impression that the creation occurred one week and man's disobedience the next. But such a conclusion is really unreasonable. It appears more logical to assume that there were not only days but weeks and probably years during which Adam and Eve found delightful fellowship with the LORD in their continued association and communion with him.

While none of the above suggestions can be proved nor disproved by the Bible text the first scarcely seems possible. Certainly Adam and Eve would not have been susceptible to such great temptation immediately upon their arrival in the garden. It seems much more probably that there had been an indefinite period of residence in and care for the garden in keeping with the command of the LORD before the approach of the serpent. One is more inclined to believe that they had lived in the garden long enough to have become perfectly familiar with their surroundings before the serpent approached them with his insinuations.

Regardless, however, of the foregoing uncertainties, concerning which Genesis is silent, there is specific mention of the LORD God's appearances. He is said to have conversed with the couple both prior to and following their disobedience. The man and the woman each made excuses for having eaten of the forbidden fruit.

The LORD God was stern as evidenced by his denunciation of the serpent, in his announcement of added pain to be experienced by the woman in childbirth and the strenuous toil to be endured by the man in wresting a living from the ground then cursed for man's sake. The final



statement appears to suggest that the LORD then made provision for man in sin to have less leisure than formerly, in keeping with the modern statement that idleness breeds crime.

Yet over all, love and mercy triumphed as shown by the divine proclamation of the continued conflict and ultimate victory of the Seed of the woman over the seed of the serpent. Known in many churches as the Protevangelism, Genesis 3:15 is recognized as the first announcement of a divine Savior, Jesus Christ, who is finally to subjugate completely the seed of the serpent or satan.

It was years later that the LORD God made his next recorded appearance. Two sons, Cain and Abel, had been born to Adam and Eve and had grown to manhood. It is stated that both of these sons had brought sacrifices to offer to the LORD. That they should have done so is easily understandable if the suggestion of the divine origin of sacrifice in connection with the making of garments for Adam and Eve is accepted, but is difficult to explain on any other basis. Certainly the Old Testament system of sacrifice cannot be accepted as of human contrivance.

Furthermore, if the LORD had instructed Adam and Eve in the use and significance of sacrifice as a form of worship, that doubtless would have been in harmony with the later laws given to Moses. By these a sin offering was essential prior to a praise offering. An animal or bloody sacrifice preceded an offering of the fruits of the ground.

Such a conclusion makes very clear the distinction between the offerings of Cain and Abel, which indicates wherein Cain failed to please the LORD. Cain the farmer brought of his crops while Abel the shepherd brought of his flock. If the system of sacrifice had been of human origin this would seem to have been the natural procedure.

But in Genesis 4:4b-5 it is stated; "And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard." Cain was very angry but the LORD came to him in personal solicitation, seeking to direct him to a right solution of his problem. But Cain refused the divine suggestions. In his intense jealousy he slew his brother Abel and then, following the curse of the LORD, he went away and dwelt in the land of Nod, east of Eden.

The fourth chapter of Genesis concluded with the significant statement: "At that time men began to call upon the name of the LORD." The days of the early associations of the LORD God with man were passed. Thereafter there are occasional appearances of the LORD or the Angel of the LORD, but these seem to be for special instructions rather than for fellowship. But man with his religious nature, created in the image of God, when reconciled to God after the Fall, was not satisfied to continue his way alone. Therefore he conceived the idea of approaching God on his own verbal initiative since the LORD God had withdrawn from man's presence. This appears to be the point and occasion for the beginning of prayer.

Thereafter throughout the Old Testament both prayer and the occasional appearances of the LORD God as well as of the prophets afforded oppor-

tunities for communication between man and God. The coming of Jesus Christ marked the climax of the divine personal appearance. Following the ascension of Christ prayer became man's primary approach to God as prompted and directed by the Holy Spirit.

During the ministry of Jesus he gave two definite assists to the matter of personal prayer. In the first place, in response to a request from his disciples he gave them a model Jewish prayer. This so-called Lord's Prayer is here designated "Jewish" inasmuch as it preceded the establishment of Christianity. The more complete form of this prayer is given in Matthew 6:9-13 where the request of the disciples is not mentioned. The prayer is also here termed "Jewish" because it is addressed to God the Father with no reference to Christ or the mediation of the Son yet to be made on the cross.

But the second and by far the more important instruction was given to his disciples relative to prayer in His final lengthy discourse with them following the last supper. It was near the end of this intimate talk that Jesus said: "Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full." John 16:23b-24. Thus did Jesus inaugurate the specifically Christian prayer.

Since that time the formula which has become practically universal in truly Christian prayers has been: "In the name of Jesus," "For Jesus' sake," "In the name of our Lord and Savior Jesus Christ," or similar expressions. This is the characteristic distinction of the New Testament prayer, in contrast with those of the Old Testament. During the centuries of the Christian era to its conclusion this has been and will continue to be the effective plea of all who receive divine recognition and approval of their prayers. The Christians' love of the Son and acknowledgment of him in their prayers is the key to the Father's heed and favor.

It is interesting and suggestive to note that the word, "prayer" in any form appears but three times in the entire book of Revelation. In each of these instances reference is made to the bottled up or accumulated prayers of the saints as fragrant odors to be offered on the altar of incense. Revelation 5:8; 8:3,4. No direct reference is made to any current prayers.

But the book is permeated with accounts pertaining to worship and praise. It may not be amiss to suggest that the interim activity of prayer appears ultimately to give way to the eternal praise of God in his restored personal fellowship with the redeemed, as with Adam and Eve in the Garden of Eden.

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# Notes on Theology

By RAYMOND V. BREAKER

Minister First Friends Church, Anderson, Indiana, and Presiding Clerk,  
Indiana Yearly Meeting

Although the Biblical doctrine of the existence of God is a pressing problem for modern thought, it is no problem at all for the writers of the Bible. Even Ecclesiastes does not doubt that God exists, and Job's question is not whether He exists but whether He is just. From Genesis 1, "In the beginning, God . . ." His existence is taken for granted. Only the wicked and the fool deny it, and their denial is a practical rather than a theoretical atheism: they leave God out of their plans, lest He observe them and hold them responsible.

Jesus and the writers of the New Testament also assume the reality of God. Paul at Athens begins with the God already worshipped by his hearers. The only suggestion in the New Testament relative to theistic assumptions is the statement in Hebrews 11:6, that whoever comes to God must believe that He exists.

For Biblical theology, therefore, no problem of the existence of God obtains. It is natural theology rather than revealed theology which concerns itself with that subject. For the ancient Hebrews the pressing danger and temptation was not atheism but polytheism—not whether there was a God but whether there were many.

The idea of God is central in the Old Testament as well as in all other parts of the Bible. Sound Biblical exegesis of necessity depends upon an adequate conception of God. Recognized Biblical scholars give evidence of an awareness of this fact. The one thing of supreme importance in the Old Testament actually and historically is the idea of God—the focal point of its significance for humanity. The idea of God is inescapable; as Baillie has said, "Neither history or geography can show us any people void of any religion." It is certainly true that the doctrine of the Christian God must speak to human beings in just such a world.

## Some Qualifications

There are some things which may not be said about the Christian God. For one thing, He may not be asserted in any impersonal or abstract manner, the emphasis that God is love, that He is Spirit preclude such empty affirmations. For another, God may not be asserted purely in terms of the "absolute." The Christian faith in God is not predicated upon philosophy and most certainly not upon Aristotle, even when interpreted by Thomas Aquinas. Indeed, it is not really necessary—strictly speaking—to affirm the Christian God. His reality is not coercive to our reason, for it is known in faith, and faith may be denied. Our statements about God may certainly have a rational basis, but faith must always be present.



We should observe certain cautions whenever we attempt to say anything about God. In the first place, any definition risks a subtle form of idolatry—the idolatry of ideas arising from abstractions which de-personalize God and substitute ideas for the personal encounter with Him in reality. In the second place, any definition of God requires that we view Him in relation to a world which apparently conspires against the attributes of personality. As good, He must be defined in relation to evil; as divine power, in relationship to human freedom; as creator, in relationship to the cosmic order with its laws of time and space; and as redeemer, in relationship to destiny both individual and corporate. In the third place, to speak of God at all requires not minimum but maximum definitions. We need an affirmation of the richness of God. In the very fact of God lies an immeasurable depth of meaning.

#### The Nature of God

In the first place, God is a personal being of intelligent purpose. Not simply one who is but one who acts with intelligent purpose of such type that other intelligent beings recognize it and pronounce it good. This means that purpose is adjusted to meet the desiring ends of the subject involved. God's intelligent purpose operates in a different manner in moving upon affairs of nations and countries to prevent their full use of their prerogatives in making destiny to change the tide of civilization completely. In another manner God's purpose operates within the fullness of His own divine fellowship wherein His own Son now occupies the position of priest at His altar and the Holy Spirit becomes the messenger who mediates the things of Christ to men. Thus God's power operates on the level of the "sub-personal" through apparently "mechanical" or natural forces and also on the level of the personal, or human, wherein free men, uncoerced by divine decrees, may choose among alternatives.

In the second place, God is an ethical being with sovereign power." To talk about God as a "personal being" involves our recognition of Him as an ethical being. To talk about Him as "intelligence" involves our recognition of His sovereignty. Certain corollaries are involved. The final point of reference for all moral choices is the ethical God in whose light all goodness is seen as good, and all badness is seen as bad. Furthermore, the prerogatives of God as sovereign power are always experienced in the light of moral ends. This means that the Church of God must not only be interpreted as adequate for His purpose, but what He does is done in harmony with the ethical power of His own being. One of the travesties of the Church faith has been to attribute conduct to God which we would not expect even in sinful men.

The sovereignty of God, then, must be recognized, but not as an arbitrary sovereignty which disregards moral ends. God did not have to have a world. It is the result of the intelligent purpose of the Creator, but since it is, it cannot be regarded as morally neutral because to do

so would be to leave unexplained great discrepancies. The very presence of evil in the world witnesses to a type of sovereignty which has an involvement in the actual world in which men live. We must reject the idea of God as aloof from the predicament which sin brings. It cannot be said that God is directly responsible for evil and sin, this would involve moral as well as logical contradictions. It can be said that those in evil and sin which God does not prevent still remain as realities headed for destruction. God may still condemn and punish and eventually destroy sin, yet not prevent it. It can be said that God maintains the conditions which make evil and sin possible and manifest a purpose which makes evil and sin inevitable.

The essential beliefs concerning God, according to Curtis are these:

(1) There is only one God.

(2) Of this one God there are three historical manifestations, Father, Son, and Holy Ghost.

(3) These three manifestations express three inner distinctions of the Godhead.

(4) These distinctions are not only internal, they are so fundamental as to be necessary to the ongoing of the divine life.

(5) As these distinctions are fundamental, they must be eternal, essential to God's existence.

(6) These distinctions are treated as personal in the Scripture: so we name them persons.

#### Concluding Statement

I personally believe the Genesis account, "In the beginning, God," and that after this God's existence is assumed throughout the entire Bible.

It has sometimes been declared that it is not the existence of God which is in dispute, but His nature; it is not whether God is, but what He is. Since the mind can define only by limiting the object of its thought, it is evident that the finite human mind can never adequately conceive of the infinite God, and in this sense cannot properly define the nature of His being. Only the infinite can comprehend the infinite. This the New Testament explicitly states when it speaks of God as dwelling in the light that no man can approach unto; whom no man hath seen or can see (1 Tim. 6:16). God, therefore, can be known through His own revelation of Himself; and while those manifestations are imperfect because of our human limitations, yet insofar as they are comprehended by us, they must be regarded as affording a true knowledge of God.

Here is a definition of God, in which I believe: "We believe in one eternally existent, infinite God, sovereign of the universe. That He only is God, creative and administrative, holy in nature, attributes and purpose. That He, as God is triune in essential being, revealed as Father, Son, and Holy Spirit."

## **An Engaged People**

(Lines lifted from a prayer by Stephen Crisp concluding his sermon,  
"Christians should be often Thinking on the Name of the Lord." 1692)

Most glorious Lord God,  
Thou hast touched a remnant  
With a sense of thy divine love  
And brought a glorious day of visitation upon us,  
And opened our eyes to behold the light thereof,  
So that we were an engaged people  
To speak good of thy name.

O Thou powerful God of life,  
Thou hast gathered a remnant  
And brought a peculiar people to trust in thy name;  
But still we do all we do by Thee.  
Be our keeper, preserving and delivering thy Church  
That they may bear a testimony in their generation  
For thy great love.

Blessed God of life,  
Keep thy little remnant by thy power  
In all their trials and distresses.  
Let their hearts and minds be stayed on Thee,  
And thereby glorify and magnify Thy great name,  
In the beauty of Holiness—  
These plants of Thy right hand.

Powerful God of life,  
Remember those who groan in secret,  
Who cannot lay hold of Thy salvation.  
(But what will all their wrestling signify  
Except Thy word and the power of Thy grace assist them?)  
Teach them to lay hold of Thy strength  
And get the victory.

O God of life,  
Those whom Thou hast gathered by Thy Word,  
Do Thou preserve them,  
That they may serve Thee with upright minds  
All the days of their lives.  
All praise to Thee and Jesus Christ  
Whom Thou hast sent.

Amen