

1961

## The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, January 1961

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.

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

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# Paul the Optimist

In the Acts Paul demonstrates his optimism as he finds God's will and does it with joy in the midst of difficult circumstances. After a nearly fatal beating by a mob at Lystra, egged on by the Judaizers, the apostle bounces back to vigor and on the morrow leads Barnabas on to Derbe to preach the resurrection of Christ. Paul seems always to be excited by what is coming next. This is a neglected facet of the "childlikeness" which Jesus commends to us.

Three Scripture passages indicate the optimism which God would teach us by the hand of Paul:

Now thanks be unto God which always causeth us to triumph in Christ. (2 Corinthians 2:4)

For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:35,37-39)

In Christ God has shined in our hearts! In the wondrous confidence of such triumphant grace our optimism stands. The vessels of clay by which God deigns to show His luminous treasure seem frail indeed amid the formidable array of "things present" and "things to come." Beneath a veneer of gaiety, the sober people of our day are crying for the rocks to fall upon them. At year's end the American Association for the Advancement of Science pronounced the world "a rat race" for using only maladaptive means of solving problems in a world loaded with atomic armaments. Theologians, too, have so strongly "preached up sin" as to make its gloomy prison fashionable; and the novelists and movie makers have quickly exploited the theme to per-



suade men that they may at least enjoy the chains of their captivity.

These counsels of despair have served to burst the bubbles of false optimism in which easy victory was expected on the grounds that evil consists of mismanagement which can be eliminated by certain reconstructions of the social and economic order. (Some of our more utopian Quakers have lately sought to ward off the chill of an evil night by quaffing heavily from Freud and Jung: If they get past the bar they may find the road back to the warmth and light of Christ).

Whereas modernists used to stop their ears to Paul's pronouncements about unredeemed, sinful human nature, now it is the evangelicals, having flayed the backs of sinners with the warnings of secular prophets and the threat of Communism, who need to learn the optimism of Paul and his confidence of victory. True, the victory which is promised us in Christ may not insure steady material gain nor spare us deprivation and suffering; but whether by the witness of our death or by the witness of our lives, "God always causeth us to triumph"! It is this note of victory which the world needs to hear from us. The Kingdom of God is the cause supreme, worth dying for, worth living for. If we hold up only the threatening "principalities and powers," people whom we seek to scare into the Kingdom may just buy up from the Evil One more expedient devices of self-protection, rather than find the peace of God which comes in the forgiveness of sins and the cleansing of the sinful nature by which Christ makes us more than conquerors. Such may seek salvation by political means, over-extending the legitimate but sin-limited functions of government, instead of by the spiritual means to which the Church bears witness. To those in the grip of fear totalitarianism proffers the oath "Lord Caesar" more subtly than it did to early Christians of whom it asked only the burning of a bit of incense to the empire's gods.

The personal form of triumph which God gives to the Christian "in the face of Jesus Christ" is the integrity of his actions with his belief in God (the righteousness of the law fulfilled in those who walk by the Spirit) and personal immortality beyond the portals of death. Not Seneca but Christ is the captain who leads to victory. The corporate form of triumph which God gives is the effective witness of the Church—His body. Whether this witness results in suffering or acceptance, God does bring triumph. The gates of hell shall not prevail against the Church. Whether it is by the Second Coming that Christ will presently vindicate his elect or by a new lease on civilization which He offers through the faithfulness of His Church, we know not. We cannot know which cataclysm the clouds may bring. Around the corner of our future may loom Armageddon; or perhaps another sack of Rome, or a battle of Tours, or an airborne Santa Maria. The city of our God has foundations. May we prepare for "things to come" of whatever sort they may be, confident in the triumphant Christ known in our own hearts; and may we transmit this joy and confidence of victory to the young in faith who comprise tomorrow's Church.

# Biblical Inspiration . . a Forum

## The Christological Approach to the Inspiration and Authority of Scripture

By STEPHEN B. ROSS  
Pastor Paonia Friends Church, Paonia, Colorado

The theological discussion of the inspiration and authority of Scripture has reached an impasse. Such a general statement might be subjected to the scrutiny of the exception, but certainly it is representative of the tenor of the opposing theological camps. On the one hand, the conservative repels any and all attempts which are construed as an attack on the bastions of verbal and plenary inspiration. His liberal or neo-reformation opponent, on the other hand, insists that the conservative position necessitates a mechanical or dictation concept of inspiration. To consider the sacred writers as mere amanuenses is an idea that went out with the Talmudists, and as such is a straw-man easily destroyed. In the valley between there are mediating positions, but little has been seen of a significant attempt to build a bridge of understanding from one side to the other.

The heart of the problem lies in a basic approach to the matter of inspiration and authority—the preconceived notion as to what the nature of the Scriptures should be. The extremes are great. They vary from a reverence for the inerrancy of the biblical autographs to a Goodspeedian equalization of the New Testament with other early literature. Both sides can gather material and marshal the evidence in varying degrees of persuasion—to support their basic attitude on the nature and authority of the Scriptures. Fifty years ago Marcus Dods leveled the charge of preconceived assumptions concerning the Bible against the conservative, and made an attempt to break the traces (*The Bible: Its Origin and Nature*, pp. 105ff.). But he could not escape alternative preconceptions, and only pointed out the need of bringing the accusation to bear on conservative and "higher critic" alike.

This point is born out by the significant lack of an adequate scriptural definition of the term inspiration. The word *theopneustos* is found only in 2 Timothy 3:16, and is translated as "given by inspiration of God" (KJV), "inspired of God" (ASV), and "inspired by God" (RSV). It is a compound of the noun God (*theos*) and the verb breathe (*pneō*). But, other than this etymology, there is little proper definition. Granted, there are many verses which properly are pulled together to give added light to the problem of defining (e.g., Jeremiah 36:2; Ezekiel 1:3; Acts 1:16; 2 Peter 1:21; et al.). However, these fall short of the systematic definitions so prevalent in theology



texts. Somewhere along the line, some barnacles have become attached to the good ship Inspiration.

Now this is not to say that systematic theology is improper. Nor does it mean that any given definition of Inspiration is to be ruled out of court because it goes beyond that expressly stated in the Bible. Credal formulations are a must. There is a crying need for adequate systematic theology today (if nowhere else, certainly in Quaker thought). But if there is to be any validity to his thought, the systematic theologian must return to primary sources, the same as anyone else. In this case, that would be the revelation of God to men as found in the proper exegesis of the Bible and the guidance of the Holy Spirit. Such would point to the central figure of revelation—Jesus Christ Himself. The point is this: the place to properly begin our thinking, understanding, and, if necessary, our debate about the inspiration and authority of the Scriptures is not in the subsoil of preconceptions on the nature of God's written word, but rather on the solid rock, God's revealed word—our Lord and Savior. High Christological conceptions will lead to a wholesome and constructive concept of the inspiration and authority of the Bible.

#### Some Current Considerations

The unity of the Bible is a live issue today. The pendulum is swinging from the rationalistic, destructive attitude of past decades to a more positive, faith-centered approach. A classic presentation of the latter point of view is the work of Frank E. Gaebelein on "The Unity of the Bible" in Revelation and the Bible. His thesis is that the unity of the Bible is not found in the evidence of typology, doctrine, or even the "drama of redemption," but rather in the unified witness of the Bible as it points to, states, and explains the person of Christ. As Gaebelein states: "The Integrating principle (is) Christological" (p.392).

Now the unity, inspiration, and authority of the Scriptures are vitally and closely related themes. If Gaebelein's premise is true (and I believe strongly that it is), then it follows that the doctrine of inspiration should also be integrated around the Christological principle. As will be shown, such an approach provides a sure foundation against the extremes of higher and form criticism, and reiterates the Quaker principle of the continued ministry of the Holy Spirit.

#### The Authority of Jesus Christ

The probings of form criticism do not demand suspended judgment on the reliability of the Gospel record. There is hope that the proper handling of the form critical tools will bring a greater understanding of the textual problems related to the translation from the spoken to the written language. But that hope is not needed concerning theological questions. As James Stewart has said:

When Christian theology is traced back behind the canonical Gospels into the period of the underlying, primitive documentary sources, and

beyond that into the oral tradition, it is discovered that no heightening of Christology took place with the passing of the years, for the highest possible Christology is there from the first. In fact, it can be said with assurance that it derives ultimately from Jesus Himself (preface to William Ramsay's *The Christ of the Earliest Christians*. p.9.).

In other words, the Gospel record is the reliable and essential source for discovering the self-disclosure of our Lord's authority.

Jesus' speaking and demeanor certainly impressed his contemporaries as having the stamp of authority (Matt. 7:29). His disciples understood that the source of this authority could ultimately be traced to God the Father, for the words heard at the baptism of Jesus and the transfiguration certainly indicated Divine approval (Matt. 3:17 and parallels; Matt. 17:5 and parallels). This authority Jesus not only assumed and claimed, but He also exercised.

One cannot read the Gospels without sensing this use of authority. It is present in the expulsion of the temple-tradesmen and the exorcism of spirits. It reached a point of intensity in the wilderness temptations. A prime illustration of it is found in the healing of the paralytic (Matt. 9:1-8 and parallels). The first point of this miracle was the forgiveness of sins and only secondarily physical healing. As Matthew records the words of Christ, "that you may know that the Son of man has authority on earth to forgive sins;—he then said to the paralytic—'Rise, take up your bed and go home'" (9:6). A multitude of references could be given to substantiate the claim that Christ is the epitome of authority in the Scriptures. However, the ultimate vindication of Jesus' authority lies in the trauma and drama of the Cross, especially as seen in the victorious and glorious resurrection (1 Cor. 15:13-14).

#### Christ and the Old Testament

The matter of the authority of Christ is preliminary to the matter of inspiration. Once that authority has been established, then our Lord's use, attitude, and understanding of His Scriptures becomes our norm for viewing the inspiration of the Old Testament.

Jesus believed that the Old Testament could only be understood as it was seen to point to Himself. He said: "Search the scriptures . . . (for) they are they which testify of me" (John 5:39). The revelation of God as expressed through human agency focuses on the primary personality of redemption. The many rivulets of prophecy converge into the stream of the Old Testament message, finally to emerge as the delta of Christ's life. The many fulfillments and quotations of the Jewish Scriptures in the life and ministry of Jesus innately hold some strong implications.

First, the veracity of the Old Testament. A high Christology demands that we do not view Jesus as a misguided child of His times who was not able to penetrate into the myth, allegory, and fabrications of what was purported to be God's revelation. Actually, the reverse is true. There has been no one who has had a greater understanding of



the message and meaning of the Old Testament than the Nazarene. To Him, the Scriptures were true because they were "God-breathed." With this in mind, we see, according to Everett F. Harrison that the Bible "does not require us to hold inerrancy, though this is a natural corollary of full inspiration" ("The Phenomena of Scripture," Revelation and the Bible, p. 250.).

Secondly, the integrity of the Old Testament should be considered. Of course, this is primarily a matter of the authorship of the Pentateuch. Contemporary scholars, like the Jewish writer Cyrus H. Gordon, are reiterating conservative doubts about the views of Wellhausen and his followers. This trend is substantiated by the Christological approach to the matter. On several occasions Jesus made reference to the Books of the Law by author (Mk. 12:26; Lk. 16:29,30; 24:37; John 5:45-46). These are not to be construed as mere figures of speech, for in the last reference Jesus said, "Moses . . . wrote of me."

Then the matter of the unity of the Old Testament. In the conclusion to Luke's Gospel, the physician quotes Jesus: "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44). Here are the three divisions of the Jewish canon (Torah, Nabiaim, and Kethuvim) included in one statement, implying extension of inspiration to the entire Old Testament. Our Lord's quoting from each of these sections gives further weight to this argument.

Jesus Christ certainly held a high view of the inspiration of the Old Testament. It would seem that this would be binding on all intellectually honest Christians today.

#### Christ and Subsequent Inspiration

The inspiration of the New Testament is also founded on the person of Christ. This is for three reasons: first, the content of these twenty-seven books is Christocentric and "Christo-saturated;" second, the apostolic commission given by Christ; and, third, the nature and purpose of the dispensation of the Holy Spirit.

Much is being written today concerning the kerygma of the New Testament. The message of apostolic preaching and thought revolved around Christ. Beginning with Peter at Pentecost, Philip and the eunuch, and climaxing with the Pauline and General Epistles and the Apocalypse of John, early Christians took the Scriptures and preached from them Christ crucified. There is no "Paulinism" that is at variance with "true Christianity." Instead, there is a unity built upon the authority of Jesus.

This unity is seen in a common sense of commission as well as in the sameness of doctrine. Christ commissioned the disciples to be witnesses of Him. Paul had a high sense of being elected to apostolic office. This sense permeates his writings and was often used to correct the excesses found in his missionary congregations. Ethical and

doctrinal matters alike were resolved by resorting to the word of Christ in the same way the Prophets spoke "Thus saith the Lord." While the writers of the New Testament may not have had a realization that their works were to become a part of the corpus of Divine truth in the same sense as the Old Testament, certainly they felt that what they said was the "God-breathed" message for their readers.

The reliability of these writings was endorsed by Jesus' promise of the Holy Spirit, who was to "teach you all things, and bring to your remembrance all that I have said to you" (John 14:26). The promise of the Holy Spirit certainly was for empowerment, but, in the truest sense of the word, also for enlightenment. Because of this, statements such as 2 Timothy 3:16 and 2 Peter 1:20-21 not only serve as validation for the Old Testament but also provide a stamp of self-validation for the New. Whereas the Holy Spirit in the Old Testament was often concealed in the clouds of monotheism, His full disclosure in apostolic times gave the dynamic and directive impetus needed to establish Christ's church, both in that day and today. A lofty view of the person of Christ establishes a similar conception of the writings of the New Testament which record His earthly ministry and explain His divine purpose.

### Conclusion

The Christological approach to the inspiration and authority of Scripture leans heavily toward the conservative position because it is the conservative who characteristically holds a higher Christology. But by coming at the problem from a different angle, it avoids some of the shibboleth terminology which has connotations not acceptable in non-conservative circles.

Despite what some might say, this is not circular reasoning. Rather, this method returns to primary sources as it not only encourages but also insists on the self-validation of the Bible. However, the vindication does not stop there. It continues on in human experience as the Holy Spirit leads and guides to the central person in God's revelation—Jesus Christ.

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## **"Hath God Said?"**

By CHARLES S. BALL

This quotation from Genesis 3:1 is representative of the skepticism from Adam's day to the present concerning the Bible as an inspired book. The serpent's query was more polite than some expressions today which may well be characterized by the modern slang phrase, "Oh yeah?"

To many the Bible is but a collection of fables and folklore—it is not a rule of faith and practice. Attacks on the Bible since the 18th century have been increasing. Few have stated their views as bluntly

as Hendrich Van Loon when he wrote in 1952: "The Old Testament was a national Jewish scrapbook. It contained stories and legends and genealogies and love poems and songs, classified and arranged and reclassified and rearranged without any regard for chronological order or literary perfection." (Quoted in The Word for This Century, edited by Merrill Tenny, p. 25).

No theory in modern times has had so much influence upon the thought and life of men as the developmental hypothesis—the theory of evolution. It has changed the views of many scholars, their students and followers, in almost every field—anthropology, economics, geology, government, religion and sociology. (Even Karl Marx said that Darwin's theory made a great contribution to the development and success of the communist movement; he dedicated to him the first edition of *Das Kapital* out of an indebtedness for an implementation and climate for his doctrine.) The application of the developmental theory to the Bible has destroyed the faith of many people. No longer are they able to believe it to be the inspired Word of God. To them it is a religious book of the Judaic-Christian tradition—but not an authoritative rule of faith and practice for men of the 20th century.

Relative to the inspiration of the Bible, it is well for us to consider such passages as the classic from Paul in 2 Timothy 3:12: "All Scripture is inspired by God" (RSV). The original word translated "inspired by God" or "Inspiration of God" (AV) is a compound Greek word literally meaning "God breathed." Three observations may be made concerning this declaration: (1) "God breathed" is an explicit recognition of God as the author; (2) human agents are not even mentioned in this verse; (3) "scripture" or "sacred writings" are to be thought of as inspired." Peter concurred with Paul, for he wrote that "holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

The idea of "God breathing" or "Divine breath" is also found in the Old Testament. The creation of man as a living being is expressed in this manner: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul" (Gen. 2:7). Job said, "The Spirit of God hath made me and the breath of the Almighty hath given me life" (33:4). The Psalmist declared, "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth" (33:6).

How does this idea of inspiration apply to the holy Scriptures of the Old and New Testaments? It is well known that they were written over a period of approximately 1500 years by 35 to 40 different human authors from various walks of life. Despite a millenium and a half for its writing by the many authors and with its great variety and diversity, one is impressed by the unity of its theme, purpose, and theology throughout the Bible. The modern tendency to pick and choose, to accept the New Testament while rejecting much of the Old, has many dangers. The warning of C.H. Dodd is appropriate:

... In fact any such dissection of the Bible into its component parts destroys the distinctive flavour which makes it what it is... Neither



"elegant extracts," nor a selection of texts for "devotional" reading (though no doubt each may serve a purpose) could convey the rare, indeed the unique, character of the Bible as a body of religious literature. With all its variety there is after all a real unity in this literature. (The Bible Today, p. 2)

Benjamin Field defined inspiration as "the imparting of such a degree of Divine assistance, influence or guidance, as should enable the authors of the Scriptures to communicate religious knowledge to others without error or mistake whether the subjects of such communications were things then immediately revealed to those who declare them, or things with which they were before acquainted." (Handbook of Theology, p. 53)

We may assuredly then confess with Paul and Peter that we believe the holy Scriptures were inspired by God's Spirit—the Holy Spirit—the breath of God who actually superintended the writing of the originals. This is not to be confused with a dictation theory, though portions certainly were dictated or reported verbatim where specific statements as to that effect are recorded, such as, "thus saith the Lord" and "God said. . . ."

To the writer it is perfectly logical to believe that God, as the great intelligent being, could and would communicate with man, a being created by God and in His image. How He has chosen to do it may be different from what we had expected. And yet He has chosen one of the greatest and best means of communication known—the written word. To be sure God has at times used the spoken Word—this was true in His appearance in the Old Testament and especially through Jesus Christ in the New Testament. But even to have these verbal communications preserved, the written word was needed.

How are we to fit the communication and inspiration together? Perhaps it can be illustrated by analogy. An executive wishes to communicate his ideas to another person. This he may do through his secretary in several ways. He may dictate a letter verbatim including punctuation and paragraphs. He may dictate without including capitals, punctuation, etc. He may give her his ideas and leave the exact words to be supplied by the secretary, who knows her employer very well, saying to her, "You answer this letter from Mr. Smith." Then his letters will be prepared and usually such correspondence will have the executive's initials in capitals and the secretary's initials in the lower case, as "ABC:de." Therefore, you know that "ABC" who signed the letter was responsible for having the letter prepared and that "de" transcribed the dictation or wrote the letter. It has been suggested by Roddy (We Prepare and Preach, p. 30) that as applied to the Bible these letters would be "GOD:Moses," or "GOD:Paul," etc. These men wrote for God and God superintended the communication of the ideas in the words of the human authors themselves, but nevertheless they were "God breathed"—"inspired by God."

This is the reason that Friends have said that the Holy Spirit is the primary source and the Bible is the secondary source. God is the

author; the Bible is the letter. Therefore, we must not worship the Bible, but God. Even though the Bible is the Word of God, it must not become an idol. And to rightly interpret it, we must rely upon the same Holy Spirit who inspired it. Luther said, "the Bible cannot be mastered by study or talent; you must rely solely on the influx of the Spirit." And Calvin wrote:

For as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit. The same Spirit, therefore, who spoke by mouth of the prophets, must penetrate our hearts," In order to convince us that they faithfully delivered the message with which they were divinely entrusted. (passages cited in Revelation and the Bible, ed. Carl F.H. Henry, pp. 211-2)

George Fox's position was made explicit in the "Letter to the Governor of Barbados," and reads as follows: "Concerning the Holy Scriptures, we do believe they were given forth by the Holy Spirit of God, through the holy men of God, who as the Scripture itself declares (2 Pet. 1:21) spoke as they were moved by the Holy Ghost. We believe they are to be read, believed, fulfilled. (He that fulfills them is Christ). . . ."

Ed. Note: Revelation and the Bible, edited by Carl F.H. Henry (Eerdmans, 1958) to which both writers make reference, is a very important conservative work for discussions on general and special revelation, inspiration and biblical criticism. It is composed of articles contributed by twenty-four contemporary scholars.

In the Australian Friend, October 20, 1960, Kim Santow calls for a re-examination of the Friends peace testimony, which, he says, is often held dogmatically, "almost equivalent to a separate creed." He suggests that some pacifists are "politically naive" and insensitive to the agonizing perplexities which actual war situations bring. "For example," he writes, "many such people refused to deplore Russia's brutality in Hungary because of British aggression over the Suez. Again, many such pacifists condemned American spy-flights without any mention of the fact that Russia has at least as extensive an espionage system. It is this sort of naivete that sometimes allows pacifists to be used for propaganda purposes by Communists. Pacifists cannot expect their general views to be taken seriously if they show such an indiscriminating attitude to particular events."

A request comes for the names of Friends who may be living in Lincoln, Omaha, or other larger cities in Nebraska in which there are no Friends meetings. These names should be sent to Ray W. Moore, Plainview, Nebraska. Ray W. Moore is superintendent of Springbank Quarterly Meeting of Rocky Mountain Yearly Meeting.



# Youth in East Africa

By EDWIN HINSHAW  
Youth Advisor, East Africa Yearly Meeting

As a young nation is about to be born one looks to the expected leaders. In many cases of recent independence of African states the leaders have been young men, although not always. Statesmanship between tribes is an old thing to the elders of Africa. However, in the modern world, statesmanship involves much more. It takes the educated and the experienced mind to understand the problems facing new nations in this complex world. Yet education alone is not enough to give understanding of the modern world. The youth at Kenya are receiving the knowledge of the modern world; reading, writing, arithmetic and science, but they are failing in their understanding of what life is all about. People are saying that the greatest need in Africa is education. This is true up to a point because young people will do anything to justify this end. Sometimes it is necessary to steal and to go hungry to find money for this education. Schooling which does not give meaning to life or answer the spiritual desire of the soul will never meet the real need which—especially for the youth—is to know the meaning of life. I will look at the past development of the mission-church work in Kenya to see where we are now and what we are to do to help youth of today.

The Church always has been interested in children. Christ Himself spoke strong warnings against people who put a stumbling block in front of young children. In the past, before the missionary, religion was a strange thing for the young people, because the tradition said that religion rites were the concern of the elders. Youth were left out. This has tended to creep into the Church of today. The elders thought it odd that missionaries were so interested in children. The Church was founded among the youth of that day. However, thirty to forty years later the Church is seeking ways of reaching the youth of today. The youth became the elders and forgot that they once were young.

In the early days of mission authority and church development, it was important to introduce the Bible. This meant learning to read and write. The early workers knew that no Church can go forward if it is not founded on the Bible. Schools were then started by the mission and because mostly Christians went to these schools, being literate became synonymous with being Christian. That day has passed. There has come a separation which the older people have not tried to overcome. There has been a great growth of schools which no mission is able to, or should, keep pace with. The control of the schools has passed or is passing from the Church to the state. It is natural that the state control the education of its country. With the passing of the Church's influence in the schools they are no longer co-existent



with the Church. While we've tried our best to supervise the schools, in many cases religious instruction is very hard to keep up to standard. Young people know little about the Bible these days. Many schools have purely nominal Christianity and make nominal Christians, if that. That this problem is true for all churches in the world makes it no less a real problem in Kenya. Our concern is for the Church of tomorrow which means a need of young Christian evangelists like those who worked with the early missionaries. Many say they do not know what the world is coming to. But as the Rev. Dr. G. Calderwood said at a C.C.K. youth conference, "But we do, it is coming to the Kingdom of God."

With a brief look at the past, let us turn to a few problems facing the youth of today. Mr. T. G. Askwith, Commissioner for Social Services, Kenya government, lists four problems:

(1) The youth who cannot go on with his schooling feels a failure and is disillusioned.

(2) Parents who are not educated are inclined to be despised by their children who are going to school.

(3) The educational system is to teach children to pass exams. This is all right for the few, but to many it only means that they learn how to read and write.

(4) There is a disappearance of social discipline.

Askwith said that government was trying many things in the way of youth clubs, but the last thing a youth club should be is a government youth club. Dr. Calderwood said we can learn much from the state; however, its purpose is not to bring youth to a knowledge of Christ. It is His Church which is called to witness to Him and build the Kingdom.

To Africa the city is a modern thing and those who go to the city find themselves with the temptation of the modern world. In the rural areas of Kenya (where most Friends are located) we see the struggle of the old and the new still being enacted. The biggest problem facing the rural youth is transition. It is no longer the tribe or clan with the elder in complete control. The individual is of more importance and he is heard. Many times he does not know how, nor does he know the right use of newly found human dignity. It is very easy for the youth to be important in the wrong way. When youth sin the elders have another reason for keeping their control over the social and religious life of the community. This only makes the youth more resentful and more determined to be important. Although some youth try their best to cause trouble for the elders, for the most part this is not true: it is only misunderstanding based on age difference. The Church has not provided enough challenge to attract and hold the youth. Because of such misunderstanding, the control and direction of the church, its problems and its needs are administered only by the elders. Youth feel left out, their enthusiasm wanes, they feel that there is no place for them, no expression for their ideals and so they drift away from the Church.

These are just a few problems facing the youth and the church. What are we to do? The answer lies not only in working with youth. Parents and elders need to become aware of the needs of today's youth and not those of yesterday. Youth who are in rebellion against authority need to understand the need for authority and those in authority need to know why they are to control. This will come about when the individual learns personal control of his own life. To control one's life, one must know the meaning of life. The job of the Church is to give the meaning of life as revealed by Jesus Christ, Lord of all life. God gives life that it may be given back in obedience to His Son. God speaks to us and we are to answer with our lives. As one comes to understand this there is no difference between young and old for all are children of God.

At a youth conference of the Christian Council of Kenya the following suggestions were made:

(1) Churches need an organized youth program in all local congregations. This is most urgent because of the changes taking place in the country's educational system.

(2) Youth groups should be granted by the Church authorities a true measure of responsibility in order to show initiative in developing the whole man.

(3) Any youth program should be planned to lay upon Christian youth the responsibility for the evangelization of their own age group.

(4) It is fundamental to sound youth work that adequate provision be made for the training of voluntary leaders and full-time organizers.

(5) Repeated stress was laid on the urgent need for suitable literature.

Friends youth work in East Africa started with young missionaries and young people who were the first evangelists. In 1946 the young Friends were organized officially. This met the needs of the older young people, 20-35. 1959 saw this group planning and holding a camp for the many teenagers. 1960 saw another camp. Friends have made many steps forward in youth work. There are many more to be made. No church has a complete ministry which neglects any part of life. The strength of the church is dependent upon the spiritual growth of all. Friends are working to strengthen youth ministry, and to supply the need for good literature for youth. It is hoped that by January 1961, a Friends Youth Fellowship study booklet for East Africa will be ready. Leadership training courses are being planned on a large scale. The Youth Advisor, myself, and the Youth Superintendent, Jeremiah Mugofu, are increasing visitation to the local meetings. Elders need to understand the purpose of a youth program and not to fear it. Youth need to understand Christian teaching and be given opportunity for Christian experience. They need to see their rightful place in God's Church.

As the mission supported by you at home and the yearly meeting join to strengthen the church work started long ago, and as the secular



world comes under the control of the government, pray that through mission-church cooperation God's Kingdom be built in this new country. These are exciting days in Kenya. There is a young, growing, struggling Church working to build God's Kingdom. As freedom comes Christians are going to have a wonderful opportunity to witness, especially the young leaders.

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## ... Among Friends

Oregon Friends report the easing of tensions in Bolivia which had resulted in the stoning of missionaries at the farm-Bible school at Copajira. Mission personnel have returned to the farm, and the problems regarding land use, which had precipitated misunderstanding, have been settled. The Bolivian Friends Church has shown good leadership in resolving these problems.

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FRUIT OF THE VINE, a new devotional quarterly for Friends, written by Eugene Coffin and Arthur O. Roberts, with photography by Emel Swanson, required a second printing of its first quarterly issue, according to Barclay Press, publishers. Demand for the devotional service was much greater than generally expected. The book, which sells for 35 cents a quarterly, features a Scripture selection with meditations upon the theme. Sunday meditations include excellent mood photography of Emel Swanson. This is the first general devotional series for Friends since the "Quaker Meditations" appeared for a two year run about fifteen years ago.

Copies for the second quarter will be available in March. Although undated, the meditations follow a year's sequence based upon the seasons.

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Wayfarer, the Quaker monthly published by the Friends Home Service Committee and the Friends Service Council (London Yearly Meeting) contains some reflections in its December issue, under the title "Whither Friends?", which suggest some valuable soul-searching. Based on studies and discussions from the autumn meeting of the Home Service Committee, the article expressed the deep dissatisfaction of Friends, especially younger Friends, with the "dryness" and "thinness" of spiritual life in English Quakersom. Ignorance of the Bible and lack of understanding of central Christian doctrines are assailed. As extreme examples of lack of spirituality were these descriptions: a meeting for worship in which the vocal ministry consisted of six different talks on the political development of Ghana, and a meeting which



welcomed a particular visitor because his vocal prayer was the first offered during worship for over a year.

Actions were taken to develop some study outlines on "Basic Christian Beliefs" and plans laid for more retreats; but the crux of the need was stated by the reporter, Jolyon Hall, "I cannot help but feel that the life in our meetings cannot be renewed without some greater devotion to the nurture of our own personal spiritual resources."

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From the Iowa Friend comes a story of the appointment of Duane Moon to the vice-presidency of William Penn College, term to commence September 1, 1961. His special administrative responsibilities lie in field work within the Yearly Meeting. Duane Moon has served as pastor of the College Avenue Friends Church for the past seven years.

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The second Young Friends camp of East Africa Yearly Meeting was held in 1960, with an attendance of 237 persons, most of whom were under twenty years of age. The camp was held concurrently with the Yearly Meeting sessions.

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To be featured in a spring issue of Quaker Life is a forum on the role of the American Friends Service Committee today. Participants in the discussion are Henry J. Cadbury and Arthur O. Roberts.

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Ora D. Lovell, professor of religion at Malone College, Canton, Ohio, has been writing a series of doctrinal studies for the Evangelical Friend. The current article deals with the tenses of the Greek language in relationship to the doctrines of holiness. In commenting upon the suppressionist view of sanctification, Lovell states, "If God had desired to teach suppression of the carnal mind as a finality rather than its removal, there were plenty of Greek words to use, which, if applied to the carnal mind would have taught suppression. . . . The writer used words which mean the 'putting off,' or the 'destruction' of the carnal mind."

Lovell recommends the book by Winchester and Price, Crisis Experiences in the Greek New Testament (Beacon Hill Press, Kansas City, Mo., \$1.25) for an elaboration of this study.

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Ralph Fletcher, pressman at Barclay Press, passed away January 17. Appreciation is expressed for the service rendered by Mr. Fletcher in his concern for the work of printing Christian literature and for the part he played in the development of the ministry of Barclay Press.

# A Friends Summer Seminary

By GERALD W. DILLON  
President, Association of Evangelical Friends

A few observations are in order relating to the announcement of the summer seminary, the program for which appears elsewhere in this issue of CONCERN. Many academies and colleges bear witness to Friends' interest in education. During the times in which college education represented the ultimate in formal training it is remarkable that a denomination so small should have maintained so many. A number of factors, however, have influenced Quakers to take rather a dim view of ministerial training.

One reason is that for a number of years we simply had no pastoral ministers as such. At the most, ministers were those within the society who had a gift for public ministry which they exercised in meeting as they "felt led," to the edification of the group. The rest of the time a minister was the same as anyone else. He did not preside behind a pulpit, make pastoral calls, or prepare sermons. He "worked for a living," usually at some form of manual labor. Friends in America adopted a specific pastoral ministry during the awakening of the late decades of the nineteenth century. Even then they were cautious that the pastoral minister be lifted up with pride above his fellows, so they were eminently successful in keeping him both poor and humble! He could preach behind a pulpit, study a little, make a few calls out of general Christian concern, and receive a pittance of a salary which tended to keep him in his place—busy at some job other than the ministry.

A second factor that figures in this picture is that Friends in America, for the most part, have been rural people, and, to a considerable extent, non-professional. At most, many of those who spread across America in the westward movements had an elementary education, or in some cases a high school diploma. Need for a highly trained ministry was not felt, and the untrained minister himself much preferred the rural life and the common folk to the professional people of the cities. Such conditions do not now generally obtain, for many Friends are college trained, urban, and professional people.

A third factor is theological. Friends have emphasized the point that God's message must come from the Spirit through inspiration and not from the books and reason through study. Many came to believe that the more extemporaneous the message, the more likely it was to be an actual word from God. Friends failed to see how even momentary inspiration is the net result of many previous experiences, and that whether consciously or not, whenever one speaks he draws upon premeditated thinking and concepts gathered somewhere. Friends did not want a professionalism in an office that demanded reality.

In our urban culture, with highly trained professional men, and with more highly cultured people, whether in the professions or not, more training is required for the minister. No longer can he speak from pure inspiration with a mediocre education. He must be prepared to speak intelligently upon a broad number of subjects, and above all he must know whereof he speaks when he delivers a message. He must know the Bible; and he must also know history, English, psychology, philosophy, and other related subjects, if his ministry is to be vital and to appeal to this generation. It is becoming increasingly apparent that God can use an educated mind just as well as an uneducated one! Both must be dedicated and humble, for pride can rear its ugly head in either case.

Beginning on Thursday, July 20, and continuing through Wednesday, August 9, 1961, Friends Summer Seminary will open at Rockcleft, near the town of Green Mountain Falls, Colorado, just a few miles west of Colorado Springs. The Association of Evangelical Friends has arranged the following schedule of courses:

"Church Administration"	T. Eugene Coffin, pastor of Alamos Friends Church, Garden Grove, Calif.
"Christian Classics"	Arthur O. Roberts, Professor of Religion and Philosophy, George Fox College, Newberg, Oregon.
"Biblical Authority"	Ora Lovell, Professor of Religion, Malone College, Canton, Ohio.
An English Bible Course	Lowell Roberts, President, Friends University, Wichita, Kansas.

Classes meet twice daily and carry three term hours credit.

Tuition for a normal two-course is \$50.00.

Room and board is provided at no cost to the student.

Pre-registration is required. Because interest is widespread and enrollment limited by present facilities, early registration is recommended. Write to Gerald Dillon, director, 1227 SE 35th Ave., Portland 14, Oregon, for descriptive literature and application blanks.

Because of these and other facts, more and more of our men whom God calls to the ministry are seeking post-collegiate training. They are going to theological seminaries of other denominations, in which they are either redirected into other denominational channels where the atmosphere is more conducive to a trained ministry, or they imbibe points of view that are a radical departure from Friends teaching. Too frequently have those taking theological training maintained a strong evangelical Friends faith, and this generally in the context of the



"interdenominational holiness" seminary. Obviously, if Friends wish to perpetuate themselves as a strong, evangelically-minded church there must be some adequate provision made for the training of those who stand as leaders. College education alone is no longer sufficient.

The office of the ministry has many basic requirements. The average church requires that a minister be a student, a teacher, a counselor, an administrator, and a public speaker. The techniques for doing these jobs well are many. The minister must master certain basic tools by which he is able to do research, writing, and the formulation of convictions that are founded upon facts. He should have a working knowledge in a number of related fields. As a counselor—a work thrust upon him whether he wishes it or not—the minister must be acquainted with psychology and counseling techniques, plus a personal experience of the Holy Spirit. As administrator, he should know something about records, committee organization, publicity, promotion, building, financing, and a host of other related activities. As a teacher and preacher he can well afford to master such basic arts as speech, sermon construction, teaching techniques, and pulpit manners. This is not to mention calling, praying, and the most notable thing of all—being a man of God.

No college curriculum to my knowledge can be so adjusted as to produce the calibre of leadership our day demands. Whether the minister goes to seminary or not, in some manner he must be educated for his task. Either he educates himself through hard work and stern discipline of study, which the average Quaker preacher's salary does not permit, or he must seek help by going to some school where partial release from other responsibilities enables him to be subjected to a discipline that in a measure prepares him for the work ahead.

This is not to say that all seminary graduates are doing a significant piece of work. Far from it, I fear. It is simply a recognition that the office of the ministry which requires a man of God who has specialized in sainthood, also carries with it other requirements if that one would serve his present age. He must not only be a man of God, but a man among men. He must be alive in every facet of his thinking and action. He must know how and where to lead. At the same time he must be such a humble servant of the people that a sense of professionalism in the performance of perfunctory duties never becomes a part of his spirit. A sense of compassionate concern for men must grip his heart, and with the best of his strength and mind he must give leadership and direction through the uncertain days ahead to those who look to him as God's man.

The concern for better training for ministers has rested upon us heavily for many years, a concern which once was the impelling vision of a few, but in more recent years has been impressed upon many. At various meetings of the Association of Evangelical Friends it has been voiced. Meanwhile, the Five Years Meeting has also expressed concern in this area, making studies of needs and activating its committee

on Christian vocations to encourage churches and pastors alike in providing a better trained, and better supported, ministry. For a number of years several Friends colleges have given limited fifth year programs to augment their programs of ministerial training. In a summer session last year Earlham college began intensifying its efforts, aimed at a full seminary program in the future. Two "interdenominational" seminaries in America, whose theological positions are close to evangelical Friends, continue to train a number of our ministers. A conclusion forced upon us all, however, is that Friends are in no position at the present to support a three year theological seminary. And yet there seems to be a need. What is the answer?

It is with the hope of giving partial answer to this urgent need that the Association of Evangelical Friends embarks upon a summer seminary program at Rockcleft camp, near Green Mountain Falls, Colorado, July 20 to August 9, 1961. Facilities and modest financial assistance are provided out of the trust fund developed largely by the late Herbert Mott, Friends' minister and teacher, who carried a vision for the training of Quaker ministers. Attenders will choose from among four separate courses (each class meeting twice daily) taught by Ora Lovell from Ohio, Eugene Coffin from California, Arthur Roberts from Oregon, and Lowell Roberts from Kansas. Linked with the spiritual fellowship which worship and conversation involving ministers from across America will provide, this graduate training promises to be a rewarding experience for those who can attend.

It would be a wise investment for many churches to grant their pastors a leave of absence to attend this school, a gracious gesture to pay his expenses. An investment in leadership pays great dividends in every area of life, and especially in the work of the Lord. We are hoping that Friends students now enrolled in other seminaries will plan to attend Rockcleft for two or three summers. Perhaps there are interested Friends who will want to share financially in this project; if so, they may send their money directly to our treasurer, Lloyd Hinshaw, designated for the Friends Summer Seminary.

We are appealing to Friends to pray for this school. God's blessing must be upon us from the first, and through Him this school can become a significant spiritual experience in the life of each minister or ministerial student who attends. We pray that it will be so. Through such cooperation as this a foundation can be laid whereby those who are called to the ministry will be prepared more adequately to "magnify" their office.

# Notes on Theology

By RAYMOND V. BREAKER

Minister First Friends Church, Anderson, Indiana, and Presiding Clerk,  
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## Part Two

"Man is the crowning work of creation . . . the end toward which all the animal creation has tended." So theologian Wiley characterizes the basic relationship of man to the world.

The Christian doctrine of God as personal, ethical, and self-revealing, carries with it a second postulate as to the nature of man. The Christian doctrine of God and the Christian doctrine of man are in fact correlatives. For how should man know that there is a personal, ethical, self-revealing God—how could he frame the concept of such a Being, or attach any meaning to the terms employed to express His existence—unless he were himself rational and moral, a spiritual personality? The two views necessitate each other and stand or fall together. We may express this second postulate of the Christian view in the phrase, "man made in the image of God."

This truth of a natural kinship between the human spirit and the Divine is at once the oldest declaration in the Bible about man and a basic assumption for every doctrine of the Christian system. It is implied in the knowledge of God, and in the call to fellowship with Him in holiness and love. It is implied in the Christian view of sin; for sin in the Christian view derives its tragic significance from the fact that it is a revolt of the creature will against the Divine will, to which it by nature is bound; such revolt cuts the soul from its true life and blessed union with God. It is implied in regeneration, and in the capacity of the soul to receive the Spirit of God. For the Spirit of God does not enter the soul as something foreign and extraneous to it. He enters it as the principle of its true life. What, on the one side, we call the operation of the Spirit, or the presence of the Spirit in the soul, we call, on the other hand, the new life itself.

Robert L. Calhoun, in his book *WHAT IS MAN?* suggests three inadequate answers and the more complete answer which religion gives to this question. Common sense pictures an "average man," but this does not circumscribe the interests of man; the sciences show man as a complicated animal but cannot account for characteristics which lie beyond descriptive analysis (e.g., it is easier to make a blood count than to judge the artistic appreciation of a man); philosophy shows man transcending nature and having ethical imperatives, but cannot fully answer the question. Religion shows man to be a servant of superior values and powers, a being who not only understands "I ought," but also, "I ought because of God." Man sees not only his predicament but also his destiny.



### Man and His Sin

Man stands between the sub-human and the divine. He is made from the dust of the earth but has the breath of life within himself. These things may be affirmed. Destiny cannot be described adequately apart from man's physical heritage, Destiny cannot be described adequately apart from God. Most significant aspects of man are distinct from the nature of which he partakes. Man's noblest destiny is not to be viewed apart from physical things. This sets aside a basis for asceticism within the physical limitations of man—a life denying philosophy—and introduces Christianity within the context of an affirmation of the validity of the physical, bodily existence. Matthew Arnold says "man and nature are never fast friends." This leads us to see man over nature but not to see the additional truth, man under God! St. Francis aptly put it, "a man's worth is what he is in the sight of God, no more, no less."

What is man under God? He is a sinner! The defect of the humanistic views is that they give only partial truths. Humanism is half-way between naturalism and Christianity. A. P. Fitch writes, "There is something common between nature and man. Behind the one, within the other. This 'something' is the origin, the responsible agent for man and nature's spiritual identity."

The index to man's true nature is the inescapable moral cleft—"the measured gulf" with his very self. The relentless pessimism of the scriptures concerning the nature of man is pronounced: man chooses to sin. Even with all the elements to influence man away from God, the Bible shows him as responsible for his own evil choices. It was not inheritance, ignorance, nor environment that led the prodigal son into that far country; it was alien delights and an alien nature. He desired to sin—to do wrong. And when the consequences of his actions dawned upon him he declared the words which all men must utter: "I have sinned."

Moral nature of man is a paradox. He must be recognized as having moral freedom. When he does wrong he is confronted with a guilt which is inescapable. He finds a civil war within him that he does not want, a sense of sin for which he is not responsible, a moral idea against which he fails to measure up. Man sees his responsibility for his action. He cannot escape this egocentricity which is at the heart of original sin. He is caught by circumstances. But man cannot say, "because I have this egocentricity or original sin I am not responsible." Moral freedom carried too far is libertarianism. Original sin carried too far is fatalism.

It is evident that in the Christian view the doctrine of man links itself very closely with the doctrine of the nature of creation. "It is not merely that man is related to nature by his body, but he is in Scripture, as in science, the highest being in nature. He is, in some sense, the final cause of nature, the revelation of its purposes, the Lord and ruler of nature. Nature exists with supreme reference to

him; is governed with a view to his ends; suffers in his fall; and is destined to profit by his redemption."

Such is the statement of the theologian James Orr, who adds, "man is the crown and masterpiece of this whole edifice of creation."

### Man and Nature

Orr gives several correlaries concerning man as a compound being.

- (1) Nature and man must have the same origin.
- (2) Man is not completely man apart from his physical structure.
- (3) Man's physical needs strongly condition his mental and spiritual outlook.
- (4) Christ in the Incarnation was more than a Living Spirit inhabiting a human body.
- (5) The doctrine of redemption must include this total man.
- (6) The sanctification of legitimate appetites does not mean their removal, but their re-direction.
- (7) Asceticism is not practiced because the body is evil, but because for Christ's sake we are giving up what is good.
- (8) Redemption of the body figures in the future of man and creation as stated in Romans 8:23.
- (9) The new heavens and the new earth provide requisite dimensions for the continuation of God's plan through man and nature.

In the study of man from the Christian standpoint, it is necessary to study the historical details centering in the life and teachings of Christ, and also the nature of man as found in the Old Testament. Three concepts of primary importance may be found in the Old Testament.

(1) The high place and dignity of man is postulated by the moral and religious experience of the Hebrews, for man is the center of the created world, endowed with power even to rebel against the will of God.

(2) Man is conceived as a unity; thus moral evil is not explained by the opposition of the soul and the body. The higher side of human personality, therefore, is accessible to God to a much greater degree.

(3) Man's religion is bound up with the relationship of God to the whole social group to which he belongs.

The New Testament view of man brings these points;

(1) Man is the child of God, obedient or disobedient, whom God seeks to save (the Synoptic gospels).

(2) Man is the organ of the Spirit mediated through the risen Christ (Pauline Epistles).

(3) Man nature is weighed according to belief or disbelief in Christ (the Johannine writings).

(4) The New Testament view of man, then, is a concentration on the moral and the spiritual values of human personality.

The contrast between the Greek and Hebrew views of man merits some consideration. The Hebrew interest in human nature was con-



crete, synthetic, and religious. The Greek interest was abstract, analytical and philosophical. Hebrew metaphysics was theistic, contrasting God the creator and man the created, and deriving soul and body from the single source. Greek metaphysics was chiefly dualistic, contrasting spirit and matter. Hebrew psychology was psychosomatic; Greek, rationalistic. For the Hebrew, man's higher nature depends upon God, while with the Greek it depends upon self-control. The Hebrew assumes God's grace; the Greek assumes man's free-will. For the Hebrew, moral evil is volitional, for the Greek it is intellectual.

In Christian theology man's sin exhibits his nature as over against the holiness of God and provides the starting point for the potential rehabilitation of man before God.

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## Book Reviews

Arnold B. Come's *AGENTS OF RECONCILIATION* (Philadelphia, Westminster: 1960; 176pp., \$3.95) presents a strong case for the requirements that all Christians be engaged in ministry. The world, alienated from God, self, and fellowman, needs to hear from the Church which neither retreats from the world nor becomes nationally or culturally dependent upon it. The Church understands its "agency" of reconciliation as it practices a ministry which is both church-directed and world-directed.

In the context of a Barthian view of involvement in evil, the Christian witness is averred not so much for ethical achievement as for its part in bringing the world to crisis, through which faith may come. Thus every member, not just professional ministers, ought to know the objective facts of the Christian gospel, ought to confront the world with these facts, ought to accept the obligations of ministry which the Cross lays upon him.

Calvin's doctrine of election is stated in approximation to the Quaker view that the election stands in Christ. At this point, as well as on the more central issue of the ministry, Come is discovering truths which the Quakers have sought to evidence to the world—with varying degrees of success—regarding our calling in Christ. We had better look to our laurels! This Presbyterian, who eschews clerical garb, may have a word to say to our churches which have become enamored with relinquishing to the pastor the tasks of ministry which belong to us all.

THE MYSTICAL WRITINGS OF RULMAN MERSWIN, edited by Thomas S. Kepler (Philadelphia: Westminster Press, 1960; 143pp., \$2.95) presents in English translation for the first time some of the writings of the Strassburg banker who renounced the world, dedicated his life and wealth to God, and joined the association of Christian



mystics known as the Friends of God. From his "Green Isle" religious retreat he wrote treatises on contemplation and the search for the holy life.

Two of his works are translated in this book, "The Four Beginning Years," which narrates Merswin's conversion to mystic contemplation, and "The Book of the Nine Rocks," which is an allegory depicting the struggles of the soul to attain the summit of spiritual perfection—the highest rock of the mountain—where the soul freed from self-will and desire may see the incomparable vision of God and have laid upon him the burden of Christ's cross.

It is a beautiful allegory, strange, too Roman Catholic to suit us, but nevertheless instructive both toward the nature of the holy life and nature of temptation (e.g., on the sixth level Satan gets his hooks into some who want more consolation from God than other men, which shows that secretly they want to be like other men rather than like Christ). The "mists" above which rises the nine-storied mountain of God, were terrifying enough in the middle of the 14th century when Merswin quested after holiness: earthquakes and the Black Plague took heavy toll of the population—up to nine-tenths in some Rhine Valley locations—the Church was quarrelsome, leaderless and unspiritual, civil war raged in Germany while the Turk pounded on the back door. Perhaps five centuries later we, too, need fervently to pray, "Lord, lead me to the Rock, which is higher than I. . . ."

Oscar Cullmann's MESSAGE TO CATHOLICS AND PROTESTANTS (trans. Joseph A. Burgess, Grand Rapids: Eerdmans, 1959; 57pp., \$1.50) is a provocative proposal for greater Christian solidarity across the irreconcilable Roman and Protestant beliefs, through reciprocal charitable offerings. Scriptural support for such an annual love offering is found in Paul's use of offerings from the Gentile churches to the Jerusalem church.

Cullmann insists that Protestants must stand by their convictions; but he likewise insists that the barriers of fear and mistrust, and even of overt persecution such as in Columbia, may well be removed by these actions of Christian charity. One's first reaction toward the proposal is generally negative! But deeper reflection suggests that if our trust is in the power of the Holy Spirit, certain local charitable interchanges—without fanfare—might become opportunities for the Grace of God, greater than those now afforded in the spiritual Protestant-Catholic "no man's land."

Paul S. Rees, STAND UP IN PRAISE TO GOD (Grand Rapids: Eerdmans; 1960, 117pp., \$2.00) is a selection of sermons on the trinity, coming from the pen of one of America's foremost evangelical ministers. Rees' use of illustration and metaphor makes this book a valuable study for the minister, but more than that, the book is a helpful presentation of basic Christian theology in readable style.