

1962

The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, January 1962

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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Malone 1962

What lies ahead of us we cannot know. Scientist Szilard believes our chances of getting through the next 10 years without war are slim—10%. But in faith we plot the course of our lives: "Whether we live or whether we die, we are the Lord's." In the life of our Friends Church, too, we look ahead, in faith committing our calling into events and actions. We seek and earnestly need the Lordship of Christ for our corporate life.

So I venture to predict that the Sixth Triennial Conference of the Association of Evangelical Friends, to be held this July 18-22, at Malone College, Canton, Ohio, will constitute a significant event among Friends. I hope it is a stage along the road to a more vital Friends Church. Many of us are looking forward to this conference with a good deal of expectancy. We may not perceive clearly how Friends may succeed in better implementing their mutual concerns or in understanding which of the differences that segregate some Friends from others are deep and which are superficial, but we do trust God to show us some way through the maze of our complex denominational structure. We know that fellowship in the Holy Spirit presages true unity. We trust that at Malone we will find a focus upon the means whereby Friends may witness a stronger, evangelical Christian testimony in the world. The dilution of our Quaker witness whether by opposing ideologies or by regionalism is all too evident. What we want is the healing which the Great Physician brings.

A new yearly meeting has emerged upon the American scene—South-Central. If I understand

correctly the article in the January issue of QUAKER LIFE, by Kenneth Carrol, clerk of the new group embracing a few hundred scattered, non-pastoral Friends from Fairhope, Alabama to Austin, Texas, and Oklahoma City, the group set itself up in November, 1961, without benefit of the historic plan of parentage whereby an existing yearly meeting establishes the new group as an official yearly meeting. South-Central illustrates a breakdown in our church polity. This de facto government reflects not only departure from our historic pattern but also failure both by independent yearly meetings and those associated within the Five Years Meeting, to make significant organizational advances within the shifting American scene in recent decades. Perhaps the Five Years Meeting, in the appointment of Eugene Coffin as full-time secretary of Evangelism and Church Extension, recognizes the need.

Another indication of shifting tides among Friends organizationally is the pending "1962 Gathering of Friends". As announced in the January issue of QUAKER LIFE, representatives from Indiana (General Conference), Ohio (Conservative), Lake Erie Association, and Wilmington (Five Years Meeting) have met in a "Continuing Committee on Greater Unity" and this conference to be held at Quaker Haven, in Northern Indiana, August 9-12 is the culmination of their efforts.

The Association of Evangelical Friends has laid upon it, as a group of concerned individuals, both the burden of the truth and love of the Cross of Christ. Paul wrote to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus. . ."

Will you pray much for the conference? It may be that God will honor us with an outpouring of his Spirit, a rallying about the Gospel, which will give our Quaker testimonies Biblical power.

What constitutes security and success? Man frequently tries to be satisfied with much less than he really needs. He would accept wealth for security, popularity for approval, pleasure for joy, health for contentment, fortune for success. We strive for satisfaction from things that are temporal and forget that spiritual and moral values properly evaluate both time and eternity. A successful man keeps looking for work after he has found a job.

Clare Willcuts, in a sermon
given at George Fox College

The Birth Of California Yearly Meeting

By Eugene Coffin

(Editor's Note: In the second of a series featuring our yearly meetings, the pastor of Alamitos Church, Garden Grove, California, writes of the beginnings of his yearly meeting. The continuing success of California Yearly Meeting, both in gathering together Friends from Kansas, Iowa, Ohio, and elsewhere, and in meeting the challenge of rapidly expanding suburban centers, is reflected in the growth of the meeting which the writer now serves: 1000 members and 1400 enrolled in Sunday School. Some thirty-four meetings within five quarterly meetings list nearly 8000 members. A member of the Five Years Meeting, California has also maintained its own mission extension program, including a significant work among the Eskimo around Kotzebue Sound in Alaska (a new high school is now in its third year) and a large work in Central America. The believers in Guatemala, Honduras and El Salvador number 10,000, with nearly 2000 full members in sixty-five monthly meetings.)

Eugene Coffin is author of *LIVING WATERS FLOW WEST*, a privately printed history of the development of California Yearly Meeting. He and his wife, Jean, are moving this summer to Richmond, Indiana, as Eugene assumes the new post of Secretary of Evangelism and Extension for the Five Years Meeting.)

California Yearly Meeting of Friends was set up in 1893 but its history runs back to 1873 when William Hobson and his brother, with some other Friends, located in San Jose, near the south end of San Francisco Bay. Honey Creek Quarterly Meeting of Iowa Yearly Meeting set up San Jose Monthly Meeting with James Conney as the first clerk of a Friends monthly meeting in California, and his wife, Jane M.F. Conney, was the first minister of the Gospel to serve as a Friends pastor in California.

Some thirteen years after San Jose was established, traveling

Friends began to include California on their itinerary. Thomas Pinkham and Mary B. Pinkham, his wife, were liberated by Iowa Yearly Meeting of Ministers and Elders to "sojourn for a time in California, Oregon and Washington territory. . .in the service of the Gospel." John S. Bond was given a visiting minute at the same time for the same purpose. These Friends and others were instrumental in getting Friends together who had already moved to California but had become isolated by distance and the rigors of putting roots down in an unknown territory.

Aquila H. Pickering of Chicago, traveled twice to the Golden State during the years 1886 and 1887. Those were the days when people still talked of the "vigilantes", lynchings, cattle rustling, horse stealing and sheep killing which was a part of the rugged life following the gold rush of 1849. The conditions existing in this sprawling State of California prompted Aquila Pickering to propose the idea of establishing a Friends colony.

He said, in a communication about his travels, "The idea of forming a Friends colony in California was in one way impressed upon our minds and hearts by observing the need as well as the opportunity for education and Gospel work as we traveled from place to place during a first and recent visit. There seemed an open field which Friends might occupy and in so doing ought to exert great influence for good. . .a new faith sprang up in our hearts that there would yet be a flourishing Friends Church on the Pacific Coast."

When the idea of a Friends colony in California was circulated by way of announcement through the church paper as well as conversation at Quarterly Meetings and Yearly Meeting, many letters of inquiry were received and volunteers noted. The result was that Aquila Pickering returned to the West Coast for the purpose of locating and purchasing land for the colony.

Early in 1887, he and his wife traveled from Sacramento in the north to as far south as San Diego, and from there to Ensenada, Lower California. Friends were visited wherever possible and the merits of various parts of the state were discussed. The high prices of land and other difficulties made the search a discouraging one. A three months' stay in Los Angeles proved more fruitful and after much consultation with local Friends, the John M. Thomas ranch and Turnball ranches were purchased.

The ranches were located on the present site of the city of Whittier. From the first they were favorably impressed with its beautiful situation. They entered into the prospect of establishing a Friends colony with much prayer, seeking to know the mind of the Master, and with a fervent desire that God's blessing would rest upon the undertaking.

The first meeting of Friends in Southern California took place

about May 1, 1887, in the old barn belonging to the ranch. The Pickering Land and Water Company was formed and Jonathan Bailey was elected president with Hewey Lindley, Secretary. The first step toward a Quaker colony was taken with all present agreeing that the name of the town to be established bear the name of Whittier.

John Greenleaf Whittier, when informed of the naming of the new town wrote the following in response:

MY NAME I GIVE THEE

"Dear Town, for whom the flowers are born,
Stars shine, and happy songbirds sing,
What can my evening give to thy morn,
My winter to thy spring?
A life not void of pure intent
With small desert of praise or blame;
The life I felt, the Good I meant,
I leave Thee with my name."

By October of the same year, Quakers filled two passenger cars as the train left Chicago for Whittier. When they arrived they found streets laid out, small houses built and a land "boom" in full swing.

The enthusiasm to move west reached to every eastern and mid-western Yearly Meeting. Many who were in ill health looked to the mild climate of California as an aid to recovery. All caught the spirit of concern expressed by the Pickerings for an educational and Gospel ministry on the West Coast to help stem the tide of evil so apparently rampant.

To study the leaders in the movement westward is to discover the character of the colony and church established. Honesty and integrity, permeated by a deep spiritual concern and ministry served to be the life-sustaining factors in the difficult days ahead of prosperity and depression. Older Friends will remember the names of Jeremiah Grinnell, Addison and Rebecca Naylor, Franklin and Mary Moon-Meredith, Ella Veeder, John Henry Douglas, Thomas Armstrong, Elias Jessup, David Hadley, W.V. Coffin, Levi Mills, Mahlon Perry and many others who were instrumental in establishing California Yearly Meeting on a solid spiritual foundation.

A reading of the Epistles sent from Yearly Meeting to Yearly Meeting at the time of the westward movement of Friends reveals the deep spiritual motivation in the lives of Friends at that time. From London came the admonition in the London Yearly Meeting Epistle for 1890, "We are none of us Christians by nature. Our Lord Himself has assured us 'except a man be born again, he can-

not see the Kingdom of God.¹ New affection, new desires, new tastes must take place of the old. . . How many are there among the educated and intelligent around who are weary and unsatisfied with the forms and profession with which they have been familiar, and who are still longing for rest in their souls." Iowa and Kansas Yearly Meetings reveal the same concern at theological emphasis as reference is made to the responsibility for preaching a "full Gospel" as Friends set out to establish new Meetings.

Iowa and Kansas Yearly Meetings were responsible for setting up Monthly Meetings in Southern California.

In the year 1882 a small group of Friends in Pasadena began holding meetings in homes, the first in the home of William Sharpless on July 23, 1882. Fifteen attended. By the summer of the following year attendance increased to the point of necessitating the rental of a meeting place, and Springdale Quarterly Meeting in Iowa established Pasadena Monthly Meeting of Friends in March, 1884.

About the same time Pasadena Friends were organizing, another group settled in the Orange County village of El Modeno. They had moved from Hesper Quarterly Meeting in Kansas. At first known as Earlham Monthly Meeting, the name was changed to El Modeno when Hesper Quarterly Meeting set the meeting up in November of 1886. Jeremiah and Jane Grinnell from Damascus Monthly Meeting, Ohio, having been on a religious visit to the Pacific Coast, decided to stay to do pastoral work in this new Meeting.

Pasadena and Earlham (El Modeno) Monthly Meetings jointly petitioned the Iowa and Kansas Yearly Meetings for the organization of Pasadena Quarterly Meeting under the care of Iowa Yearly Meeting. The request was granted and the Quarterly Meeting reported after its first year in 1888-five Meetings, twenty-five ministers, 722 members which included 275 additions and 121 families practicing daily family worship.

In spite of many difficulties, Friends felt the need of a fellowship that was state-wide. The first general conference of Friends in California was held in Long Beach during the week beginning August 14, 1892, and just preceding the August sessions of Pasadena Quarterly Meeting. The old Methodist Tabernacle, with its adjacent living quarters, was rented for the occasion.

Two such conferences were held in Long Beach in 1892 and 1893, attended by Friends from all over California, and by visitors from the East. Joseph Moore, President of Earlham College, Richmond, Indiana, was guest of the 1893 Conference and contributed greatly to its success.

At the summer session of Pasadena Quarterly Meeting held in

1892, the subject of the establishment of California Yearly Meeting was very seriously considered. At the session in August, 1893, petitions were authorized and sent to both Kansas and Iowa Yearly Meetings, asking for the establishment of California Yearly Meeting at Whittier in March of 1885. A friendly rivalry existed for a time between Friends of Long Beach and Whittier concerning the final location for the sessions of California Yearly Meeting. The request for holding it in Whittier was granted and both parent Yearly Meetings appointed official delegations with authority to attend and comply with the request.

An interesting side light to this movement of Quakers to the west is to be found in the visit W.V. Coffin made to Eastern Friends Meetings in the interest of raising money for California Yearly Meeting. He was delegated to make such a visit at the session of Pasadena Quarterly Meeting, held in August, 1894. He reports his experience as follows:

"Armed with proper credentials, I arrived at Oskaloosa and met there Rufus Jones, Allen Jay, Absalom Rosenberger, Dr. Wm. L. Pearson, and many other Friends who were much interested in what was going on in California. I took with me on that trip a number of lantern slides showing some of the scenery and the fine things produced in Southern California. Eastern Friends balked at swallowing our stories of tomato vines twenty feet high, sweet potatoes weighing forty and fifty pounds, and two hundred pound pumpkins. Even after they had seen the pictures, they swallowed with difficulty. Several Whittier Friends received letters from their former Eastern homes criticizing them for the stories of big things. One Friend, in reply to such a letter, took no notice of the criticism but began his reply by saying, 'When your letter came, I was up on a ladder in my back yard gathering tomatoes.'

"Uncle Jonathan Bailey, the first man to become a resident of the new town of Whittier, was the recipient of quite severe criticisms for some of the stories he delighted in telling. He made no verbal response to the criticisms but went down to the Orange County peat beds, where they grew big things, and got the biggest pumpkins he could find, weighed them, and selected one in the neighborhood of two hundred pounds. He boxed that pumpkin and shipped it back to his critics by express, C.O.D. They immediately wired back, 'Please send nothing more. We will believe anything you say in the future.'

"Four Yearly Meetings were visited in that mission—Iowa,

Indiana, Western, and Kansas. The sum of \$3500 was obtained. This sum was placed with the Treasurer of Pasadena Quarterly Meeting."

At this time Founders Hall was in process of construction by the Trustees of Whittier Academy. The suggestion was made to the Quarterly Meeting that rather than spend the money in a separate plant for Yearly Meeting purposes, they join with the Academy trustees in completing Founders Hall, and said trustees agreed to place all the Academy buildings and conveniences at the disposal of the Yearly Meeting for one week in the year that the meeting should be held. This idea prevailed and a committee was appointed with authority to cooperate with the Academy trustees and to use as much of the money as necessary to complete the auditorium and its approaches.

At its February meeting in 1895, Pasadena Quarterly Meeting, with the approval of the parent Yearly Meeting, established Whittier Quarterly Meeting. This enabled them to qualify for a Yearly Meeting with two Quarterly Meetings.

March the 26th to April 1st, 1895, was a significant and triumphant week for Friends in California. The dreams and hopes of the Quaker colonists, as shown in Aquila Pickering's first expression of his "concern", were soon to be realized; the hardships of pioneering by both the colonists and those who had preceded them by a quarter century were forgotten as John Henry Douglas called for the singing of "Jesus Lover of My Soul", after all assembled in the auditorium of Founders Hall, Whittier Academy; Elwood Scott, of Oregon, offered prayer, asking for Divine blessing upon the task about to be undertaken.

There were ten delegations present representing as many Yearly Meetings. Of these ten, two were the official delegations from Iowa and Kansas. John D. Mills was head of the Kansas delegation, and Cyrus Beade was head of the Iowa delegation. When the opening devotions were ended Cyrus Beade rose and spoke on behalf of the official delegation. He said:

"It gives me great pleasure at this time to greet you in the name of Iowa, Indiana, Western, Ohio, New England, North Carolina, New York, Kansas, Oregon, and Wilmington Yearly Meetings. These delegations met in conference last evening and affected an organization which directed that the extracts from the minutes of Pasadena Quarterly Meeting and Iowa Yearly Meeting be read at this time."

The extracts were a request for a division of Pasadena Quarterly Meeting and the establishment of Whittier Quarterly Meeting, and the opening of California Yearly Meeting; these requests having been granted by Iowa, and concurred in by Kansas. The Book

of Discipline of Iowa Yearly Meeting was adopted temporarily as the Discipline of California Yearly Meeting.

And so California Yearly Meeting was born!

Survival Kit

Jack L. Willcuts, Editor, Northwest Friend

There are signs along the major roads leading out of our cities simply marked, "Evacuation Route". Evacuate to where? When trouble comes the first place one wants to be is at home. So, national and neighborhood attention is given to pouring over the latest designs in fall-out shelters, or making down payments on some sort of place to hide that is stocked with missile-proof provisions.

Just what ought Friends to do about preparing for a catastrophic future? Is it realistic to do as Billy Graham says he is—nothing at all? Should we leave these matters only to the missile men and the neighbors with backyard shelters? We all know our country lies as an oasis in a desert of world tensions, poverty, envy and organized communism. Just wishing it were not so helps very little; failure to admit it is childish and unrealistic. Is it un-Quakerly and un-Christian not to be interested in some ark of safety which we can be fabricating inwardly or outwardly by way of preparation in these evil times? If Friends rely on God instead of guns, how can this reliance be established to weather the coming storms? One lays down his newspaper, looks at his children, his home, his church, then deeply into his own heart and these questions still persist.

If we decline the civil defense and the national military methods another ark is needed and this is the largest make-it-yourself assignment before us. It is a spiritual shelter which involves the materials suggested to Noah. Since Noah succeeded with his survival kit, we might do well to check his approach. The ark was not his idea of course, he made it with careful instructions. The blueprints for protection developed without professional services or federal aid. Noah only did what we must do: obey God.

In preparing the disciples for a hostile world, Jesus directed them to pray in simple, direct ways, as a little child comes to his parents—in love, in trust, and in confidence. "When ye pray, say, 'Our Father. . .'" The conviction that each individual is responsible for seeking and finding God for himself is basic to the Quaker concept of worship. There is a personal experience of God-reliance to be found in personal worship which will surely allow Friends to face the future with faith. The temple in which the Holy Spirit comes to abide is not accommodated by bomb shelters any more than by elaborate cathedrals for worship. Our strength for tomorrow and our escape when the familiar sources of outward stability are shaken, is found from inner resources. But now is the time for us to be learning this lesson, to practice it, to "build ourselves up in it".

Our evacuation route is the way of worship, individually inspired and independently experienced. One does not learn God-reliance as a spectator in worship but in earnest participation, by following Noah's method of individual direction. Early Friends also made the profound discovery that they could find God apart from all ritual and ceremony. To them listening was as vital a part of worship as speaking. This principle may prove to be an important one if once again Christians are thrown upon their individual spiritual resources—in prisons, without normal social or community life, without formal worship meetings, without pastoral direction. Remember, we are just talking about practical preparation for what the church in China is now passing through.

What is of primary concern to us at this point is not so much the fate of those taken by the explosions but the spiritual preparation for those who survive to live beyond "the winds of change and destruction". Now is the time to learn to recognize the voice of God; to find the major purpose of worship is that the soul may become aware of the voice of the Most High. Long years ago a prophet of Israel learned that God does not speak through the earthquake, wind and fire, but rather through a "still small voice", or as a marginal reading puts it, "a sound of gentle stillness". It is infinitely more important that God should have a chance to speak to our hearts today with this sound of gentle stillness than that we stock some secret burrow with canned goods. More than three centuries of experience have taught Friends the value of individual worship in "open meetings". Humble, troubled, seeking souls can come into contact with One who can speak to their condition, whatever it may be and wherever we may be even when in deep distress or destitution. Are we now finding new strengthenings, assurance, healings and guidance or do we have only a superficial appreciation of the music, the sermon, the fellowship of meetings for worship? At its richest and best, Quaker worship

rises to the highest levels of human experience, it is the anchor of life which links every action and thought of the day with our inner relationship with Christ.

The various programs of action developed among our Yearly Meetings are fine but one practical and urgently important part of these, in view of the present dangers to our society, should be to produce Friends of robust and resourceful personal faith. This is our only evacuation route. This type of preparedness touches our pastors and clerks in particular. They must learn not to assume all the leadership and responsibility of worship; rather to guide the activities and programs of work and worship to allow everyone to find spiritual independence. Our meetings for worship and prayer must permit all to feel a sense of freedom to speak, to pray, to be sensitive to the prompting of the Spirit for any immediate Divine leadings. Our meetings must be preparing to the point where anyone, even the youth, may step knowledgeably into leadership of the church. The same applies in our homes. This is our spiritual evacuation route.

Many new Friends are coming into our membership in our church extension efforts. New Monthly Meetings are being started. This is encouraging but brings a deep responsibility that these new to the faith may be prepared also for the testings of faith. Sunday school classes, membership classes, family worship programs as well as a pulpit ministry with pertinent messages should be filling our minds (rather than our cellars) with the food that will not perish but be a leaven for the future. Learning how to listen in the stillness of meditation, how to live alone with God may really be far more important than teaching our children to swim or recognize the air-raid sirens. There must be a new emphasis upon going to worship as well as going to church. The kind of divine contact that survives cannot be turned on like a TV program. It is learned within by the experience of spiritual spontaneity, freshness and variety of the revelations of the Spirit when depth and dignity of worship prevail. This we need to be learning as an abiding value to build upon in a troubled world.

Friends who have known the strength of intimate communion with God in days of turmoil and disaster of history must not lose this knowledge and art. And if we have not learned of this yet, we had better be learning it now.

"Piety Promoted"

In 1854 William and Thomas Evans compiled and printed earlier collections of dying statements of those "who lived and died in the Christian principles and practices of the religious Society of Friends." They made use of earlier works by John Tomkins, John Field, Thomas Wagstaffe, and Josiah Forster. A fifth volume, compiled later by William P. and Anna Mary Townsend, carries the published memorializing of Philadelphia Yearly Meeting on up, close to the 19th century, providing a roster of names in this Quaker hagiography which covers about one hundred and fifty years.

Our sophisticated age is not given to such elaborate memorializing nor have we made over the dying words of Christians; and the sessions of our yearly meetings devoted to memorials is not the most widely attended. I suppose that in thus memorializing her dead, Quakers became subject to the warning of the Saviour, "Let the dead bury their dead, follow thou me;" nonetheless, like Mary's extravagance, they remain a challenge for us to understand the nature of devotion and the "piety" which such memorials promote. At best we may reflect upon our proneness to forget the labors of those who depart this life.

George Fox's statement is well-known: "All is well, and the Seed of God reigns over all, and over death itself." So, it is recorded, "he ended his days in a faithful testimony, in perfect love and unity with his brethren, being about the sixty-sixth year of his age."

Williams Dewsbury, one of the first valiant preachers in our church, testified to his friends, "Blessed be my God, I am prepared", and Patrick Livingston, an early Scotch Quaker who had languished in Newgate for his confession, exclaimed, "here is victory over death, hell, and the grave, and resting in peace with the Lord evermore."

The brilliant Robert Barclay, cut down by his final sickness at the age of forty-two, said, "God is good still, and though I am under great weight of sickness and weakness as to my body, yet my peace flows; and this I know, whatever exercises may be permitted to come upon me, it shall tend to God's glory, and my salvation, and in that I rest."

It is recorded of James Oldham, that "after having been for some time seeking the way to Zion", he became converted, and at the age of twenty-five, only five years later, lay dying. "Oh Lord!" he prayed, "thou knowest I have loved thee with an un-

feigned love," and the chronicler records in the eighteenth century "language of Canann" this description of his ecstasy before death, "After some time spent in solemn silence, he broke forth into an audible melody, which was very affecting; and having been singularly cautious of expressing more than he enjoyed, there is abundant reason to think he was at that season favoured with a sense his warfare was nearly accomplished, and of a settlement in the divine presence and favour for ever."

Sarah Clare died of consumption in 1781, at the age of twenty-two. "An hour before her gentle spirit departed," the memorial reads, "she said, 'I have been at the door of heaven. It was open for me. I beheld the Almighty sitting on his throne. . . I could invite all to come and see how good He is'."

Samuel Bryan, at the ripe age of ninety-two, rejoiced "to be released from an old decayed tabernacle," and one Jonah Thompson, whom we would curtly label "senile", is memorialized in these sensitive phrases: "He met with some exercises and cross occurrences in his own family, which grieved him much, yet he was favoured to outlive all his sorrows. Though, through age and infirmity of body his natural faculties were much impaired, yet his mind appeared to be redeemed out of all evil; and he was brought to the innocency of a little child."

Hugh Roberts, a Welshman who moved to the new world and travelled as a preacher of the gospel in "Maryland, Long Island, Rhode Island, and New England," is described as "a man zealous for good order in the church, and skillful to accomodate differences when they happened." When he lay sick while sojourning in Long Island, 1702, his friend, John Bevan, visited him and cheered him with promises of an eternal rest from his labors. Hugh Roberts replied: "I am satisfied thereof, and can bless my God for it."

The discovery of memorials of those who may be my ancestors brings to mind the time I addressed a Genealogical Society. At the close of the meeting I discovered their stark indifference to the spiritual and historical aspects of the Quaker heritage: they only wanted access to source material to feed their restless hunger for a proper ancestry. Hugh Roberts may be an ancestor. My grandmother, Mary Bevan Roberts, who trudged across the Iowa fields in faithful ministry at Center Meeting, may be a descendant of Hugh's friend, John Bevan. What matters most, I feel a kinship to all whose testimonies—however quaint the language seems—speak to us of life with Christ beyond the grave. Penicillin and Medicare may extend this life but they cannot make it immortal. In our intoxication with the health and abundance which our technological revolution affords us let us not forget that death still comes. Have we treated it as an intruder, or perhaps

more like an embarrassing guest before whom we have nothing to say? Are we so anxious to give duration to life that we fail to discover the ultimate meaning which God gives us in the resurrection promise? Do pagans among us really know of this hope in Christ, or do they generally consider Christianity as just another (perhaps better) way to personal adjustment?

However squeamish we may be about recording the physical afflictions of our dying loved ones, or however difficult it might be for us to make public the scene recorded about Gulielma Penn, that "she quietly expired in her husband's arms, with a sensible and devout resignation of her soul to Almighty God," it behooves us to know that death will come, to recognize that we, too, are pilgrims, and that no amount of technology can change this. Now that consumption and the "ague" and "fits" are better classified and controlled, it is easier to think that death has somehow been routed, or that when it comes it is a sort of cosmic mistake, the least said about it the better.

We only fool ourselves and in our illusions deny the comfort of the Gospel to the dying. Even now, cancer tortures the old, accidents destroy our youth, viruses (filtered or unfiltered) and heart disease trap the middle aged, and war terrorizes (or numbs) the world.

The published memorials reminded Friends of the past that they were a divine fellowship. Tender sentiments did not seem to be invasions of privacy, did not seem "gushy", because they were words to "the family", as it were. This unity was in Jesus Christ, and we, like them, must find ways of communicating love of the brethren across the miles and years if we are to continue as a meaningful Christian fellowship.

The editors of the first four volumes came at last to their own departing and are given fitting praise in the added volume. When one assured him of admission to heaven, William Evans replied, "If my sins are forgiven, and an entrance there granted me, it will not be for any works of righteousness that I have done, but wholly of the free and unmerited mercy of God, in Christ Jesus, the Lord."

To his children the dying Thomas Evans (preaching to the last) gave this word, "I have prayed for you many times, and nothing would rejoice me more in life than to see you dedicated, body, soul, and spirit to Christ, and to the promotion of his cause."

The Bookshelf

If you are a member of the Mission Board, pastor, missionary, or prospective missionary, you should be interested in J.H. Bavink's serious study, *INTRODUCTION TO THE SCIENCE OF MISSIONS* (translated from the Dutch edition by David Hugh Freeman, Philadelphia: Presbyterian and Reformed Pub. Co., 1960; 323 pp., \$4.95)

Bavink is presently professor of missions at the Free University of Amsterdam, having completed two decades there to match two decades of service under the Reformed Church in Indonesia. After laying the Biblical foundation for missions, he writes concerning the task and approach of missions. Following the threefold aim of missions: conversion of the heathen, establishment of the church, and the manifestation of divine grace in the world, he treats the problems which confront the church as it seeks to preach in the context of a culture which has long traditions of non-Christian modes of thinking. I think that the writer is at his best in dealing with problems of accomodation, that is to what extent the Gospel flows along the linguistic, cultural, and nationalistic modes of the people to whom it comes. In this connection, he upholds the principle of possessio, rather than accomodation, "The Christian life does not accomodate or adapt itself to heathen forms of life, but it takes the latter into possession and thereby makes them new," is a statement of principle which he discusses as it relates to various practices, such as marriage and tribal relationships.

John C. Whitcomb and Henry M. Morris, *THE GENESIS FLOOD* (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1961), is reviewed by Hector Munn, professor of chemistry, George Fox College.

In a day when the vast majority of geologists base their assumptions about the past on observed uniformities of the present, the authors—one a theologian and the other a geologist—insist upon the relevance of the Bible to document our interpretations of the past. They charge that the uniform change hypothesis does not allow for past geological processes unlike what is observable today.

They further insist that God teaches about His world of the past through the Biblically recorded universal flood—a catastrophe which provides a reasonable hypothesis for explaining the data of geological inquiry.

The authors discuss ably the pros and cons of local versus universal flood. I feel their conclusions are valid. Biblically, it is shown that the "all" in this case does mean just that. Also, it is pointed out that any particular scripture may best be understood in the context of its declared purpose, which in the case of the Noahic flood is total destruction. Geologically, a universal flood is shown to be a possible theory. The criticism of alleged biological impossibility of collecting and holding animals in the ark is accurately met.

The book does a service to science by postulating a rational theory which includes a Scripture teaching about the nature of change in the universe. The authors are careful to point out that they have no argument with collected geological data. This is a proper scientific approach to the problems of geologic history. Since the uniformitarian hypothesis cannot be proven conclusively, it is legitimate to propose other theories and test them for consistency, inasmuch as neither catastrophism nor uniformitarianism is experimentally provable.

Although they do not use as much original data and research as might be desirable in documenting rock strata and fossil deposits in support of their universal flood hypothesis, I feel that this weakness could well be overcome. The real question is whether or not they make more or fewer errors of this type in interpreting earth faults and overlays than does the geologist with a uniformitarian bias who has the weight of accepted opinion in his favor.

The book inadequately treats the age of the earth. The authors unnecessarily lean on faith in the power of God for a "grown creation." (p. 237) This is begging the issue. It raises the question where to draw the line between a natural process as the flood and a creative situation as "apparent" age. That the earth is younger than most scientists believe may be supported by arguments based on comet life and accumulation of meteor dust. So this reliance on faith for a created age seems to me to be out of place. The authors consider three to five thousand years before Abraham a broad enough span to admit various interpretations of Genesis 11, and yet to conform to archeology and carbon 14 dating. This is not a major issue of the book, but it is one difficult to substantiate.

The lay readers should have little trouble with the chapters on the universal flood, or with the conflict between uniformitarian and Biblical catastrophism. Much of the technical geological

data will no doubt be difficult for them. Anyone who is interested in the problem presented by modern geology and evolution theories will find this book full of thoughtful material. Neither completely authoritative nor the last word on the subject, the book does level significant questions at popular geology. It is a good attempt to bring to mind that Truth is one and that Biblical revelation should not be at odds with geological history of any other science.

ADAM TO DANIEL, an illustrated guide to the Old Testament and its background, edited by Gaalyahu Cornfeld (New York: Macmillan, 1961; 558 pp. Illustrated in color, \$13.95) is an impressive piece of Biblical scholarship, produced in Israel by a number of Jewish scholars. Despite the limitations which liberal, and Jewish, presuppositions impose upon the book for the evangelical, Protestant reader, the book is a fascinating storehouse of plates, illustrations (e.g. sling stones from the Israelite period) and commentary. It is interesting to me that in reference to Isaiah 7:14, God's sign to Ahaz which includes the promise of the Messiah born to the virgin, the writers declare the passage to be "immensely difficult to interpret."

The authors' claim that Judaism has never produced an heroic man of the sort described in the Messianic passages (especially Isaiah 52, 53) will be challenged by those who know Jesus Christ as Saviour. Although they do acknowledge that early Christians took this prophecy and others as "prediction of their revelation of Christ", they take refuge in a theory of an idealized, non-historical figure. And this seems to be a pathetic thing, for Judaism and its fulfillment in Christ is eminently a historical religion. The scholars recognize that Jeremiah's revelation of the new covenant (chap. 31) became the basis for the Covenant of the Christian Gospel, and the division of the Bible into Old and New. One wants to say to them, "go on, open the eyes of your faith, and see your Messiah."

Edward John Carnell, has written one of the finest books in his career, it seems to me, in THE KINGDOM OF LOVE AND THE PRIDE OF LIFE (Grand Rapids: Eerdmans, 1960; 164 pp., \$3.50) It is a Christian apologetic based on love. Upon the premise that Christ is the absolute embodiment of whatever relative virtues a culture possesses, Carnell uses love as the point of contact whereby Christianity may give an account to the world of their hope.

Instead of criticizing Freudian insights out of hand or condemning wholesale various psychotherapies, he shows their grasping after the basic human need for acceptance, a need which the Reformation clarified with a recapturing of the doctrine of divine grace whereby God accepts and forgives beyond all our merits and when man stands as a sinner. Pride always draws away from the kingdom of love and thus from the kingdom of heaven, he says, by tempting us to think that we can dispense with the duties of love.

The apologetic nature of these insights about love is exemplified by this statement: "when a scientist passes judgment on evil people, he not only bears witness to the convictions of the heart, he announces the limits of science."

... Among Friends

A new paper among Friends is CONTACT, a monthly newsletter for California Young Friends. The first issues have been mimeographed under the editorship of Ron Woodward, youth secretary for the yearly meeting. Its aim is to keep in touch with collegians during this particularly fluid period of their lives. Despite the limitations of format, the newsletter captivates the attention with collegiate style, which includes news, book reviews and short articles expounding the evangelical and Quaker heritage.

From the EVANGELICAL FRIEND comes announcement of imminent publication of a new book by Dr. Walter R. Williams, THE RICH HERITAGE OF QUAKERISM. Publication is under the care of Ohio Yearly Meeting. Comment is made concerning its timeliness in connection with the Conference of the Association of Evangelical Friends, to be hosted by Malone College this summer, and also the sesquicentennial celebration of the establishment of Ohio Yearly Meeting, to be commemorated at the sessions this August.

The 1962 edition of FRUIT OF THE VINE, a Friends devotional Quarterly, (Barclay Press, Newberg, Oregon, \$1.40 for the year, \$.35 single copy) contains meditations upon different books of the Bible, one book and devotional writer for each month of the year. Friends contributing to the first quarter are Charles Ball, pastor

of East Whittier (California) Friends Church, Herman Macy, pastor Piedmont Friends Church, Portland, Oregon, and Kenneth Pitts, pastor, Friendswood, Texas, Friends Church. Second quarter writers are Orlando Dick, pastor of Des Moines, Iowa Friends Church, Keith Sarver, superintendent, California Yearly Meeting, and Wayne Allman, superintendent, Iowa Yearly Meeting.

During the past year the devotional has been prepared by Arthur O. Roberts and Eugene Coffin. An added feature of the new devotional are occasional poems by Fredric Carter, well known minister and superintendent within several American yearly meetings. Emel Swanson continues to provide scenic photographs.

London Yearly Meeting was left a legacy of 300,000 pounds (about \$840,000.00) last fall, by a Mrs. Evelyn K. Staines—not a Friend. The Meeting of Sufferings decided to invest the fund and use the income from it for services beyond the usual range of activities engaging the attention of local meetings, Friends organizations, and the Yearly Meeting. The initial report in the October, 1961 issue of the London Friend provoked a subsequent flurry of correspondence, with all sorts of schemes for spending this money. Some questioned how such a large sum (the most generous ever received by English Friends) could have been earned ethically. Some wanted to spend it all on emergency relief, others invest it on housing for the aged in urban England. I read no requests that the principle or interest be spent on evangelism or missions, but there are indications income from the fund may be spent in some sort of leadership grants for those who could thereby be released to service among Friends.

The sixth triennial conference of the ASSOCIATION OF EVANGELICAL FRIENDS will meet July 18-22, 1962, at Malone College, Canton, Ohio.

Theme: "The Mission of Friends"

Everett Cattell, President of Malone College, is chairman of the program committee, which is lining out speakers and discussants for the following topics.

"The Problem of Growth", "Frontiers for Friends in Moral Integrity", "Role of Church Polity in Outreach", "Frontiers for Friends in Evangelism", "Relevance of the Quaker Principle of Authority to Evangelism and Outreach", "Frontiers for Friends in Life Commitment", "Relevance of Message to Mission". Friends are urged to make plans now to attend.

COLLEGE ENROLLMENTS

Enrollment, with numbers and percentages of Friends students in our Quaker colleges, according to fall registration figures are as follows: Figures for special or extension courses are not included.

	<u>Total</u>	<u>Friends</u>	<u>% Friends</u>
Earlham College	1033	283	27
Friends Bible College	100	78	78
Friends University	647	99	15
George Fox College	197	132	67
Guilford College	736	135	18
*Haverford College	450	48	11
Malone College	590	87	15
Swarthmore College	975	103	11
William Penn College	420	64	15
Whittier College	739	78	11
Wilmington College	1524	57	4
Totals	7411	1164	.16

*Last year's figures

Greatest gain over the 1959 figures was reported by Earlham, 43 more than previously. Wilmington's 62% increase topped the list percentagewise. (See CONCERN, Vol. 2, No. 3, for other comparisons)

"Our Lord was not ashamed of emotion in connection with His ministry. When He came near the city He wept over it. How long since you wept over your city? Did you ever shed a tear over lost neighbors and friends? Jesus did. Paul could call the friends at Ephesus to remember that for three years he warned them night and day 'with tears'. And again he said 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh'."

"It is not that there is particular value in tears. All these Scriptures refer to a godly concern of which tears are but an outward indication. This kind of concern is necessary if we extend our borders. . ."

—the late Fred McKinney, pastor in Kansas Yearly Meeting, cited in the Southwest Friend, Jan. 1962