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

To Go or Not To Go

Whether or not to journey to Canton, Ohio this summer to attend the sixth triennial conference of evangelical Friends is a question for pondering in a number of Friends homes. Problems of time and finances will be pitted against the yearning for spiritual enlightenment and loyalty to a movement which reflects the aspirations for spiritual renewal among Friends.

The series of conferences began in 1947, at Colorado Springs. Others were held subsequently, at Wichita, Oskaloosa, Denver, and three years ago, at Newberg. At the Denver conference a constitution was formulated and some form given to the movement. The general aims stated at that time remain prime objectives, i.e., to provide fellowship, to articulate the united voice of evangelical Friends, to effect means of association from which may come cooperation in missions and service, and to promote revival among Friends.

Constituted on the basis of individual membership, the movement aims to encourage action by the regular yearly meetings rather than to become a substitute for them. Attenders cannot readily forget the thrilling communion in the Holy Spirit which has characterized many of the meetings. Through the conferences and by means of this magazine, established in 1959, certain evangelical Quaker convictions have been articulated forthrightly—on questions of unity, doctrine, and service. In at least three ways the Association has stimulated yearly meetings to fruitful action: cooperative missionary publicity on the part of the

independent evangelical yearly meetings, especially through the MISSIONARY VOICE, intervisitation of youth at the summer camps, begun last year between California and Oregon, and the concern to strengthen present bonds of unity and look for greater spiritual unity among Friends, which has occupied the thoughtful consideration of several yearly meetings or official groups within them.

One of the most important results of the Association's conferences and publication is that individual Friends have been made to face our problems with greater realism, and I believe, with a renewed faith that God will relight our candle and restore our place of ministry in His body, the Church.

We trust that your efforts in coming to Malone will be repaid many times over by a continued and even increased measure of that fellowship and inspiration which has obtained for the past fifteen years.

After the Resurrection, the disciples asked Jesus if He would "at this time restore the kingdom to Israel." His answer, turning them away from inquiry into the hidden mystery of times and seasons and turning them to the Holy Spirit who would enable them to witness Christ, may apply to our own denominational problem. In our eagerness for a more effective, more orthodox, less shattered Friends Church we must not be blind to the very power and witness whereby God will answer our prayers in a greater way than we comprehend.

APPRECIATION

A large number of people contributed sums of money during the past three months to assist in the publishing of CONCERN. These gifts are sincerely appreciated, both by the Board of the Association and by me, as editor.

Our magazine is on the exchange list with another of the same name, the (largely) Mennonite periodical, CONCERN, edited by Virgil Vogt, Grabill, Indiana. Aimed at encouraging courageous Christian consideration of the grave social issues posed by the materialism of both West and East, the magazine elevates the Lordship of Christ and seeks to find ways whereby the Resurrection becomes relevant to the broad reaches of actual human experience. They had the name first; but are happy to share what is, after all, a term with deeply Christian as well as Quaker meanings.

Kansas Yearly Meeting

BY SHELDON G. JACKSON,
President Friends Bible College, Haviland, Kansas
Author of a History of Kansas Yearly Meeting,
published in 1946.

The story of the beginning of Kansas Yearly Meeting is a part of the story of the movement of the frontier across the United States during the exciting years of the 19th century. Quakers were among the vanguard of the settlers moving west, establishing yearly meetings in Ohio (1812), Indiana (1821), Western (1858), Iowa (1863), Kansas (1872) and continuing on west to Oregon (1893), California (1895) and Nebraska (1908). In 100 years Friends spread from coast to coast and "grew up with the country."

Turning specifically to the Kansas part of this story, the attention of Friends was first directed to the plains in connection with Indian Missionary activity. In 1835 the Indian Committee of Baltimore, Ohio and Indiana Yearly Meeting sent Henry Harvey out to Kansas to effect an agreement with the Shawnee Indians for a mission to be established. The site chosen was southwest of what is now Kansas City, where buildings were constructed for a boarding school for Indian children and a meeting house. For thirty-three years this work was continued until 1869 the Indians were moved into Oklahoma Territory and the mission work followed them there.

Passage of the Kansas-Nebraska Act in 1854 started the influx of Quaker settlers west of the Missouri. For nearly twenty years the reports of the Indian Committee on the Shawnee Mission had aroused their interest in that forbidden area, and now it was opened to settlement. Good land and generous preemption provisions invited them to come, start life anew, and make their fortune. Besides, in what better way could they help the cause against accursed slavery than to go to Kansas and help hold it for the

cause of freedom? Kansas called—they soon heeded.

George M. Harvey, a son of Henry Harvey, was probably the first Quaker to settle in Kansas. He made his claim on Dagoon Creek in June, 1854, the first settler in that neighborhood. He was followed two months later by his brother Samuel D. Harvey and family, and Henry Harvey and family. Ira Hadley also entered the territory this same fall, seeking a place to homestead, and Joel Hiatt settled on an excellent claim near Leavenworth.

William H. Coffin, Eli Wilson, and Benejah Hiatt started the first Friends colony, Springdale, on Stranger Creek west of Leavenworth. Living together at first, they "worked very hard for several months, cutting house logs, sawing boards, building cabins, breaking prairie sod and chopping in corn with an ax, finally sowing wheat." Other Quaker settlements were started the same year on the Cottonwood River, near the present city of Emporia and at Spring Grove, near the present city of Osawatomie.

The slavery controversy was in full swing at this time. Vicissitudes of these early settlers are illustrated by the experiences of William Coffin. William Coffin received word one evening from a neighbor that a large body of Missourians were on their way to attack the abolitionists settlers on Stranger and Fall Creek. Should he shoulder a gun to protect his family? Coffin related his inner struggle in the following words:

"My wife was in the house with our four little children and knew nothing about it and I said nothing. We could expect no favor from such a body of men, composed as they were, of the worse description of border men, of the Jesse James type, and I had little confidence or expectation that a hurried rally of the neighbors would succeed in stopping them, organized as they were. I do not think that I was afraid at that time, being young and excitable; but my education was such I could not, with conscience kill a man; but when I got to reasoning with myself about my duty in the protection of my family, my faith gave way. I had an excellent double-barrelled gun, and I took it outdoors and loaded it heavily with buckshot. It was near bed time; my wife and children soon went to sleep, and I barred the door and set my gun handy, and made up my mind I would shoot any man or set of men that undertook to break in. A cabin, built as they were, of logs at that time, made a pretty good fort; but I could get no sleep, having laid down with my clothes on. Finally, towards midnight I got

up, wife and children peacefully sleeping, drew the loads from my gun and put it away; and then, on my knees, I told the Lord all about it and asked His protection; and so, casting all my care on Him, I felt easy, went to bed, was soon asleep, and slept until sun-up the next morning."

Two English Friends ministers, Robert and Sara Lindsey, brought a spiritual life to the harassed settlers in 1858 as they visited the scattered settlements and held services each place.

Other Friends settlers came in slowly from Indiana, Iowa, and North Carolina, until there were about 200 in 1858 and about 600 by 1865. But with the passage of the Homestead Act and the close of the Civil War, the real surge of Quakers came during the next six years. Two thousand flocked to the west, establishing three new quarterly meetings and 20 local meetings, clustering in the Spring River area of Southeastern Kansas, around the Cottonwood in central eastern Kansas, and on both sides of the Kaw in the Northeastern part of the state.

The First Yearly Meeting, 1872

The first concrete step toward the establishment of a yearly meeting was the calling of a general meeting of Friends from all over the state to meet at Hesper May 13-15, 1860. John Henry Douglas and a number of other eastern ministers came to the meeting and gave their assistance in the problems of organization. The most important result of the conference was the drafting of plans for organization of Kansas Yearly Meeting.

A new yearly meeting house was erected in Lawrence at a cost of well over \$32,000. A reporter described it as, "80 by 60 ft. with wings on the north and south sides. . . The interior is divided principally into two large auditoriums, one on the first floor for males, and another on the second floor for the gentler sex. . . These auditoriums are of the same size. The wings on either side are constructed so as to contain four stories, with a room in each story, intended for cloak and dressing rooms. . . The exterior of the building has a peculiar, though pleasant appearance. The two ventilating shafts surmounted with tasteful caps add much to its exterior appearance."

In this "magnificent temple" was held the first session of Kansas Yearly Meeting on October 11, 1872. For several days Quakers had been arriving from points in Kansas and the East, by ox wagon, buggy, on foot, and by train. From the Quarterly Meetings came the officially appointed representatives, accompanied, in

many cases, by most of the members. From the East came officially appointed representatives of the Yearly Meetings and other visitors and more immigrants.

Lawrence assumed the appearance of a festival city, as the crowds increased. The organization was effected for business purposes, and the Yearly Meeting officially opened by the committee from Indiana Yearly Meeting. Washington Hadley was chosen provisional clerk. In a later meeting William Nicholson was officially appointed Clerk of Kansas Yearly Meeting, a position he was to hold for eighteen years.

Sunday offered the city of Lawrence a marked religious spectacle. It was a rare event to see nearly all the pulpits in the city occupied by Quakers. Charles F. Coffin, Rachel Binford, Deborah Thomas, Obadiah Chase, and others spoke by invitation in the churches of the city. At the yearly meeting house, there was a crowd estimated at 3,000 in attendance. Services were held in the upper and lower rooms at 10 a.m. and 3 p.m., and a young people's service at 7 o'clock in the evening. These were overflow services held outside the building for those who could not get in the building, addressed by Frances Thomas. Robert Douglas and Dr. E.G. Pray addressed those inside the building.

The first great yearly meeting in Kansas came to an end with the close of the Thursday afternoon session.

Westward Migration

About the time of the first yearly meeting, evidences began to appear of a westward march that was to continue for fifty years, and to add large new areas to the confines of the yearly meeting.

Early in the 1870's Quakers were appearing in the Walnut Creek and Mt. Ayr areas. Others moved westward from Cottonwood toward LaCrosse and Sterling and southwestward to Rose Hill. Spring River expanded south and east, and westward to the Elk River.

Thus, by 1884, seven new quarterly meetings had been established, and new meetings set up in quick succession. The membership at this time had risen to 6294.

The years 1877 to 1881 had been discouraging for many of these pioneers. But the influx continued, and the stage was being set for the greatest boom yet—the years 1883 to 1887. Within the latter period, over 3,000 were added to the membership of the yearly meeting. From Indiana, Iowa, Illinois, and now from

eastern Kansas, they were moving to the new settlements that were dotting the western half of the state. Rachel Woodard declared: "There were a number of settlements, a few in a place, all thinking they had Eureka, and wanting a meeting there."

The account of the building of Haviland's sod meeting house illustrates the type of structure of many of the early meetings in western Kansas and Oklahoma. "From the sod they cut blocks, 18 inches long, 10 inches wide and 3 inches thick. They laid the first layer lengthwise, the second crosswise and so on until the walls were about 6 feet high. The building was 30 by 24 feet. One door in the south end and two windows on each side. The roof was of shingles, the floor of lumber and the seats were made of white pine boards. . . The cost of the building, aside from the work donated, was \$68."

The depressions and drouths of the late 1880's and the decade of the 1890's followed the collapse of the boom in 1887, resulting in the discontinuance of many meetings. The valleys of Colorado, Idaho, Oregon and Washington now began to draw as many from Kansas as were moving into Kansas from the eastern meetings. Among those going to California were three of the prominent leaders: William Nicholson, Samuel D. Coffin, and Washington Hadley.

In 1894 the opening of the Cherokee Strip in Oklahoma Territory provided a new haven for drouth-stricken families. Quakers flocked to the territory from Sterling and Walnut Quarterly Meeting. One entire meeting in Walnut Creek—Harmony—pulled up stakes and joined the movement, settling near present Cherokee, Oklahoma. They constructed sod houses and board shacks as temporary dwellings, and organized Stella Monthly Meeting in June, 1895. There followed an amazing period of evangelism as these pioneers carried the gospel to the new communities springing up.

An English minister, Harriet Green, visited the quarterly meeting and left this account: ". . . nearly all the people came out of sod houses and dugouts, but I never was at such an interesting quarterly meeting. It began on Friday morning at ten o'clock by an interesting doctrinal discussion on the work of Christ in justification and the work of Christ in sanctification, in the little school now used as meeting house. From Friday night to Sunday night, the meetings were in the tent, and it was always crowded. Lunch was in the tent too. There were 250 and 300 people present, many having driven 30, 40, and 50 miles for the 'feast'. . . Two bodies of Friends during the past year applied for separate

monthly meetings. Committees were set apart to visit them and, if they thought right, to establish one monthly meeting number 81, the other 60. It works like this: There are no places of worship, some Friend goes to a school house and holds a week's meetings, teaching Friends views clearly. The people ask for. . . (a minister), apply for membership and build them a house. I need not tell you how warmly my heart has gone out to this work, and how sorry I was not to stay among people so exactly, to my thinking, working on the right lines."

The general direction of this movement was still westward. In 1904 the beginnings of the Gate settlement were made.

Meanwhile, the newly organized Haviland Quarterly Meeting had been proving itself a strong evangelistic center. Some families were moving on into southwest Kansas, and through the efforts of Stacy Beven, Abel Bond, Benjamin Albertson, Nathan Brown and other tireless evangelists new out-posts were established. Thomas Hockett and others formed the nucleus of the Lafayette (Bethel) Meeting west of Liberal, followed by Fowler in the Crooked Creek Valley. With the addition of Liberal, Lone Star and later West Glendale, a new quarterly meeting (Fowler) now took up the task of sending workers on westward into Baca County, Colorado. Here was found a fruitful field of labor of Nixon Rich and Jim Fiske, resulting in the youngest quarterly meeting, Walsh, set up in 1929.

The farthest removed quarterly meeting had, perhaps, the most romantic history. It began as a Quaker colony in West Central Texas called Estacado. To this place Friends were coming in 1883 until a substantial membership was recorded and a church and a academy erected. The severe drouth of 1893, however, caused many to leave and settle down near the coast at Friendswood. The monthly meeting moved to this place in 1896 and renamed Friendswood Monthly Meeting. Later, League City Meeting was set up nearby.

More recently, the addition of Bayshore, Texas City, Cloverleaf, Houston Community, San Antonio, and Denison have increased the size of this Quarterly Meeting.

During this expansion geographically, the older quarterly meetings to the east were undergoing changes. In general, the town and city meetings were enlarging and the rural meetings declining. Emporia increased in membership, becoming soon the largest of Cottonwood Quarterly Meeting.

The Wichita Meeting, started in 1878, grew rapidly. The

first church building was erected in 1887, and in 1899 a separate congregation organized at Friends University. Its membership is now the largest of the yearly meeting. By the turn of the century, the expansion west and south had left Lawrence off to one side of the geographical center of the yearly meeting. Beginning in 1897 the sessions were held in alternate years at Lawrence and Wichita, and since 1925 have been held each year in the beautiful meeting house of University Meeting.

In 1910, 38 years of growth had brought the yearly meeting to an imposing membership of 12,012, counting 16 quarterly meetings and 126 individual meetings located in Kansas, Oklahoma, Texas, and parts of Missouri and Colorado.

Revival and Transformation

Kansas Yearly Meeting was born in the midst of revival. While the important migrations were taking place, profound changes were coming in methods and procedures.

When the yearly meeting was organized in 1872, all the meetings were of the silent, informal type. Friends would gather at the appointed time, go reverently to their seats and worship in silence. No pastor presided. At the head of the meeting sat the ministers and elders. Perhaps the Spirit would "move" some minister to preach or to pray, but never to sing. Sometimes the hour passed in silence, and the head of the meeting dismissed the congregation by shaking hands with the one nearest him. The monthly business meeting was conducted in the same manner. "At the proper time," explained one member, "down would come the partition separating the men Friends from the women Friends, to deliberate and transact the business of their respective meetings. Frequent messages (were sent) to and fro, until the business was attended to—often long past dinner time for us small boys."

It was the revival of 1872-1900 that brought the changes to the modern procedures, a movement which was part of a general revival among Quakers of America, and among other denominations. The first revival meeting was that held at Hesper by Mary H. Rogers in 1869.

When the yearly meeting was organized in 1872, one of the important committees appointed was the Committee on General Meetings. As the revival spread, the importance of this committee increased. Cooperating with like committees from quarterly meetings, members of the committee visited the churches, holding meetings of several days duration.

The awakening diffused into every part of the yearly meeting, bringing new zeal and changed attitudes. Each monthly meeting seemed to become a center of missionary activity. A typical monthly meeting report read: "Several are reported converted at the school. A few of our members have held several meetings at Rock Creek, several miles away, with good results, and report a good opening for a Friends meeting at that place. Also several of our young people have assisted in holding meetings in some of the school houses around Tonganoxie. We would encourage our young people and others to more school house work the coming season than has been heretofore." On visiting Haviland, Henry Stanley Newman, a minister from England, exclaimed: "Haviland is a peculiar meeting. It is in a state of chronic revival—conversions often occurring in Sabbath morning services."

Among the changes and "innovations" which gradually gained acceptance during this period were: holding services at night, conducting protracted series of meetings, reading the Bible aloud in worship services, conducting prayer meetings, the use of the "mourner's bench," holding joint business meetings, and music and instruments in services. All of these met opposition, which had to be gradually overcome before they were generally accepted.

An idea of the scope of this revival was seen in yearly meeting reports during the Great Revival that showed an average of 700 conversions per year and an average of 500 requests for membership per year.

The chief distinguishing feature of the transformation which was taking place was the introduction of the pastoral system. As the large number of converts began to come into membership, it was soon seen that some sort of pastoral care should be extended to them.

Although the pastoral system was generally adopted by 1900, there was still much opposition to give pastors full financial support. In 1900 few pastors received as much as \$100 per year. In 1920 the average pastor received about \$350 annually. In 1962, although some churches were paying as much as 3,000 to 5,000 dollars per year, there was still a residue of opposition in some churches to paying a pastor full financial support.

An indication of what might have been the fate of Kansas Yearly Meeting if it had failed to adopt these new methods to meet the needs of a new age, is seen in the example of another group that did make a valiant attempt with the old system. In 1879, under

the leadership of Cyrus Harvey, Friends opposed to the revival methods, effected separations in Spring River, Cottonwood, and Walnut Creek. Numbering about 700, they set up Kansas Yearly Meeting of Friends (Conservative) with headquarters at Spring River. For fifteen years this yearly meeting carried on a vigorous existence, supporting an academy and bitterly opposing the modern procedures of the other group. Their stay was a continuous decline, however, and in 1897 their numbers were few. In 1929, the yearly meeting was officially discontinued.

Significant Yearly Meeting Activities

Kansas young people organized in 1887 the Christian Fellowship Union, later changing the name to Christian Endeavor. In 1917 the first summer conference was held. By 1951 the need of a conference ground of their own was realized and an attractive site on the Arkansas River near Arkansas City was purchased. A remarkable example of cooperative effort has seen the development on this site of a \$100,000 conference ground called Quaker Haven. Registered attenders now number about 1,000 each summer and the conferences have been times of outstanding evangelistic emphasis. Other young peoples activities have included a banquet at yearly meeting time that now attracts 700 or more attenders, publishing of the Search magazine, and participation in putting out the Aldersgate Teen Topics.

The Pastors Alliance has continued a spiritual highlight of the year since 1894.

In recent years there has been an increased emphasis on Sunday school activities, especially Daily Vacation Bible Schools, Sunday school crusades, and other specialized activities.

During much of its history, Kansas Friends have been active in missionary work among the Indians. The work of the Shawnee Mission has been noted. Other activities included participation in President Grant's "Quaker Policy", in which Friends furnished the agents and many employees for agencies in the area. Following the conclusion of this ten year period came a time of increased evangelistic activity among the tribes. As Oklahoma was granted statehood and white and Indian populations mixed, missionary work as such declined. Today, Wyandotte, Council House, Shawnee and Hominy still have significant Indian memberships. Kansas Friends also participate unofficially in the work of the Rough Rock Friends Mission among the Navajo Indians in Arizona.

From the first, education was a matter of concern to Friends.

In frontier days, they were usually far in advance of their neighbors in providing elementary education for their children, then secondary education for their young people. The period of monthly meeting elementary schools extended from 1856 to 1870, when with the coming in of public elementary schools the Friends schools were discontinued. Then came the academy period as twelve secondary schools were established in various parts of the yearly meeting during the years 1878-1910.

It would be hard to overestimate the great contribution that these twelve academies: Grellet, Tonganoxie, Hesper, North-branch, Washington, Lowell, Haviland, Stella, Friendswood, Laurence, Fowler, and Richland, have made to Kansas Yearly Meeting. Each year, several hundred of the young people of the yearly meeting were there given a good literary education in a positive spiritual atmosphere. Many of the later leaders of the yearly meeting were their products. At times there were as many as 600 enrolled in their classes. Yet, circumstances led to their closing all too soon and in 1946 but one was still operating.

The coming of public high schools, offering free education with better equipment, closed the academies one by one. North-branch continued until 1941, but after that Haviland Academy continued as the one remaining academy.

In 1917 the desire of many Friends for a training school for Christian Workers resulted in the organization in Haviland of the Kansas Central Bible Training School Association. Haviland Academy was continued as one department and two years of college work were added. Later, the long name was shortened to Friends Bible College and Junior College work was included. Recent additions have brought the total assets to \$600,000 with enrollments of around 200.

James M. Davis was instrumental in making a reality the desire of Kansas Yearly Meeting for a liberal arts college, by purchasing and giving to the Yearly Meeting the property and building of defunct Garfield University. In 1898 the first term of school was opened with Edmund Stanley as president and about 100 students. In the first graduating class of 1901 were included Melissa S. Fellow, John Howard, Charles C. Howes, Herman Newman, and Lee Redding. The school enjoyed an impressive growth to its present status of the largest denominational college in Kansas, with an enrollment of about 700 students and total assets of more than \$2,000,000.00. In recent years the campus has seen three new structures—Sumpter Hall and Men's and Women's Residence

Halls. Friends University is accredited by the North Central Association of Colleges and Universities, and is one of the larger Friends colleges in America.

Missions

The first Foreign Missionary enterprise of Kansas Yearly Meeting was a work among the Indians at Douglas, Alaska, which was started in 1887 and maintained until 1911 when it was turned over to the Presbyterians.

Following the establishment in 1902 of Friends Africa Industrial Mission in Kenya Colony, Africa, by Arthur Chilson, Willis Hotchkiss, and Edgar Hole, Kansas maintained a primary concern in that field as part of the Five Years Meeting. Other missionaries including Edna Chilson, Fred and Alta Hoyt, and Roxie Reeve were sent to this field.

As a result of a desire for an independent mission field in 1933, Arthur and Edna Chilson were sent to Africa again and found a new field in a relatively untouched area near Kitega, Urundi. Here the Friends Africa Gospel Mission was established. It has had an imposing growth. In 1961 there were four major stations with 20 resident missionaries, an established Quarterly Meeting, and a native membership of 1357. The Yearly Meeting was supporting its mission work with yearly budgets of approximately \$65,000.00. The uncertain political outlook in Africa led missionaries to intensify training of native leadership for an indigenous church that would continue a vigorous life if the political situation should force missionaries out of the country.

Problems and Progress

Among the problems facing the Yearly Meeting is that of inter-yearly meeting relationships. For 35 years Kansas was an active member of the Five Years Meeting until it withdrew from that body in 1933. More recently, the vacuum in relationships with other yearly meetings has been partly filled by cooperation with Oregon and Ohio in the George Fox Press and on an individual basis in the Association of Evangelical Friends. What does the future hold in this area? Many see the need for more effective cooperative efforts among the independent yearly meetings.

What about membership? In 30 years from 1920 to 1950 the membership declined by more than 3,500 as a result of population movements to the west and from rural areas to cities, and a slowing down of evangelistic zeal. To a rural church there is a mounting problem in continued acceleration of the rural to city popula-

tion shift. One answer is seen in church extension. Within the past twelve years new churches were established in Hutchinson, Coffeyville, Arkansas City, Derby, Enid, Pratt, and Topeka. To some churches the solution was to move to town, as illustrated by the Prairie Center Church moving in to Gardner.

That the new interest in church extension was bearing fruit was seen in a study showing that the long decline in membership was finally arrested in 1951 and a new advance registered during the ten years since that time. The Yearly Meeting responded to challenges with increasing financial support, ranging up to \$18,000.00 to the Evangelistic Board for this work in 1961. At present (1961) there are seventeen quarterly meetings, 89 monthly meetings and 8302 members in the Yearly Meeting.

Needs in the areas of additional training for ministers, higher salaries for ministers, improvements in church organization, adequate church buildings and parsonages, higher moral and spiritual standards and in other areas were expressed by many leaders of the day. Some expressed it in terms of hopes for a great spiritual awakening.

A hopeful sign is the increase in attendance. Since 1944, the average attendance at Sunday school, Sunday morning worship services, Sunday evening worship services, and prayer meetings, over the years, has increased approximately 50%.

Enthusiastic support of a Program of Progress adopted in 1960 spoke well for its hopes of success. Definite goals were announced in the areas of new church buildings, parsonages, church extension, membership, spiritual life, education, and stewardship. Friends were beginning to look to the future as well as the past.

Joseph Watkins, minister at White's Institute, Wabash, Indiana, shares the feeling of many that the Holy Spirit is moving among Friends. Out of concern that the holiness emphasis of early Friends be recaptured, he has sent copies of William Penn's Rise and Progress of the People Called Quakers (Philadelphia: Friends Book Store, 1947, paperback edition) to all of the ministers of Indiana Yearly Meeting.

Who Speaks for Friends?

BY KEITH SARVER

Used by permission from the CALIFORNIA FRIEND

Friends are so "grass roots" minded that no individual Friend or organization of Friends can speak for any of us. And yet, every time any of us or any of our organizations speak out in public, Friends are being spoken for. What is said may be completely out of harmony with what other Friends believe.

When a national organization, bearing the Friends label, lobbies in Washington for the recognition of Communist China and for their inclusion in the United Nations, they do not speak for this Friend. And yet, to the general public, and even to many of our statesmen, this is the voice of Friends. When the A.F.S.C. conducts a seminar and brings in as featured speakers, persons who represent Soviet Russia and the "Party Line," then the word spoken for Friends is diametrically opposed to the great majority of Friends in California Yearly Meeting. Yet this is understood by many to be the Quaker position.

When any individual speaks or writes publicly and identifies himself as a Friend, even though he may not claim to speak for all Friends, yet he affects the public image of Friends. Even what is written in the California Friend will be understood by some as an authoritative voice of California Yearly Meeting at least.

What then can be done about all of these voices? There is no copyright on the words "Friends" or "Quakers" so they can be used by those who will. When the word "Quaker" is attached to whisky, that is about as low as anyone can go. Still it cannot be prevented. One is reminded of the way the word "Christian" has been "used," and even the various names for God and Christ, until they present an image to some that is far afield from truth.

Many voices have been raised in protest against certain activities of the A.F.S.C. and the F.C.N.L. but all to no avail. They continue to speak and act, giving the impression to multitudes that they represent American Quakerdom. It has been suggested that these organizations drop the word "Friends" from their title. Yet Friends need a channel through which to do some of the things done by these organizations. Some of the true service projects undertaken by the A.F.S.C. have won well deserved commendation from around the world. But when they leave the areas of service and relief and begin to major on pressure-type political programs, then they are afield.

There are other alternatives. Some Friends have gone so far as to leave the denomination altogether because they did not want to be identified with our modern Quaker image. While it is not our business to condemn this action, yet there are some questions which might well be asked. Where would one find the perfect identification? It was once said to a pastor who was looking for the ideal church that, "there is no perfect church. Furthermore, if there were, and if you were to go there, it would no longer be perfect."

Another alternative might well be for many more of us to become more vocal as publishers of truth. We might add to the confusion, but at least it would become known that there are times when these other "Friends do not speak our minds."

But if we are going to speak up in protest, then let us give some positive answers. Let us make it clear to all that we believe in Jesus Christ as the only Savior and Lord. Let us declare the good news of God with no lame apologies for our creedlessness. We have a faith and it centers in Jesus Christ. We are not syncretists, we are Christians. More than this, we are Christian Quakers. But let us speak the truth in love.

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

— Isaac Penington, minister among Friends 1658-79

Quaker Seminars

in Oregon

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"If we cannot go to Rockcleft, let's bring Rockcleft to us." This thought came out of a "brainstorming" session of ministers from Portland Quarterly Meeting and Southwest Washington Quarterly Meetings in the fall of 1961 when ministers and their wives met in a traditional fall fellowship. Rockcleft summer seminary had been called off—at least for last summer—yet the feeling persisted that ministers needed the stimulation of provocative thought and expression.

This initial ministers' meeting held in September at Battle Ground, Washington, at the Cherry Grove Friends church was the time for the initiation of what came to be known as the Quaker Quarterly Meeting Seminars. Starting out as a two quarterly meeting event, the program ended with five of the eight quarterly meetings in Oregon participating.

The 1961-62 seminars have now been completed. These five all-day meetings were held in October and November of 1961 and in the first three months of 1962. Attendance reached a high of 77 and a low of 34, with an average of 50. All sessions convened at centrally located First Friends Church in Portland, Oregon.

The general theme turned out to be "The Ministry of the Holy Spirit in this Generation." As a general evaluation one may say that ministers will attend such seminars if the challenge is strong enough. Plans are in motion for another series to begin in the fall of 1962. In the course of the series just past, it was felt by some that the "Quaker Gospel Boat" was rocked a bit by some of the presentations, but after the seminars were over strong feeling was expressed that "the seminars were mighty good for all of us—let's have more of them."

A brief synopsis of each of the seminars follows. At the October meeting Rockcleft, in a measure, did come to us as the first presentation was made by Arthur O. Roberts, professor of Religion and Philosophy at George Fox College, who had been named to the contemplated Rockcleft faculty. Dr. Roberts assigned topic

was, "The Doctrine of Holiness as Taught in the Holy Scriptures and as Held by Friends." The speaker reviewed the reasons for a needed re-study of the topic of holiness, gave a basis for the clarifying of doctrine, outlined holiness teaching in the Gospels, Acts, and the Epistles, proposed certain inferences from the New Testament, and ended his paper with seven recommendations: wider acquaintance with various groups which emphasize the fullness of God's grace, use of Biblical terminology, integration of the Gospels, Acts, and the Epistles in study and preaching, more emphasis upon the person of the Holy Spirit and less upon the state of being sanctified, emphasis upon the truth that every pardoned sinner may come to know the promise of the Holy Spirit, emphasis upon the leadership of the Holy Spirit in daily practice, and a recognition of the dynamic rather than static nature of the self—a self which brings every thought under subjection to Christ. A bit controversial, the paper stimulated much thought.

The November seminar opened with a paper by Gerald Dillon, who was chairman of the Rockcleft program. In his paper on "The Ministry of the Holy Spirit in this Generation", the president of the Association of Evangelical Friends, outlined the effect of the Holy Spirit in revivals down through the generations and the challenge of this emphasis for today. The paper set the pattern for the developing theme of the series.

Featured in this second seminar, too, was the Rev. Dennis Bennett, Seattle pastor of an Episcopalian church, who has been stressing the ministry of the Holy Spirit in his church. This "Pentecostal" rector, written up in *CHRISTIAN LIFE* and other national publications, gave his personal testimony and answered questions for about three hours. The words "a bit controversial" which described the first seminar would hardly do here! The entire presentation was deeply controversial as the speaker outlined the "package"—including speaking in tongues—in which he felt that the Holy Spirit must come. Once more our thoughts were provoked—and animated!

"Relevant Issues Facing the Friends Church Today" was the topic assigned to Dean Gregory, general superintendent of Oregon Yearly Meeting, for the January meeting. In this paper he outlined the issues facing the Church in the world, showing their relationship to the history of the Church. He treated these issues in four areas: (1) the threats of Communism, materialism, and humanism on the world-wide front; (2) the world-wide religious picture, including heathen religions, Roman Catholicism, Ecu-
menicism, and dead orthodoxy; (3) issues facing Friends, such as unity versus disunity, provincialism versus compromise, liberalism versus faithfulness to the Word; and (4) relevant issues before

Oregon Yearly Meeting, involving problems of cooperation with other Friends and other Christian bodies, missions, pastoral leadership, methods of church administration and worship, and problems of education on all levels.

The paper was very inclusive, and deeply penetrating rather than controversial.

At the February meeting Milo C. Ross, president of George Fox College, read a paper on "Magnifying the Call of God to Full-Time Christian Service." His purpose was to define the call of God in the light of the condescension of God through the Lord Jesus Christ and His cooperation with redeemed humanity, then to show the teachings of the early Church, Protestant reformers, and Friends concerning the call of God, and finally to express concerns relevant to our situation today. Dr. Ross summed up his personal philosophy on the call of God by saying, "I have held all my adult life that the call to the full-time ministry is not a greater call than other calls, only so far as it is the one call of the Holy Spirit for the minister for that time." This was acknowledged as a debatable question. His closing remarks challenged those present.

It is a time for greatness. It is a time for taking the initiative. Let us not apishly follow all the other groups, but rather make our situation unique in the Gospel which we preach and the doctrines which we advocate, in our ability to lead, in our dynamic approach to the personal, community and world problems, and in methods designed to build up the church. Let us with the wisdom and ability which the Lord will give us go all out to build up our meetings in every way. . . It can be done by God's enablement and ten years from now the world will feel the impact of the renaissance of the Friends Church.

Somewhat controversial, President Ross's paper did arouse thought and serious discussion.

The final meeting of the series was led by George Bales, pastor of a rapidly growing rural church near Kelso, Washington, on the topic, "The Role of the Pastor in the Life of the Church." He stated that the time has come for the minister to stop blaming the church or others and to ask God to deal with us until, seeing ourselves in His light, and seeing the resources of His abundant power, we use every possible means to win others to Christ. "Multiply yourself and fill the church" was the challenge of pastor Bales. Public relations, training, preaching and planning all have a part in this great task.

At the conclusion of the series the pastors looked forward to a similar program beginning next fall.

The Sixth Conference

By Charles Ball, Publicity Director

The program of the Sixth Triennial Conference of the Association of Evangelical Friends to be held at Malone College, Canton, Ohio, July 18-22, 1962 has been completed, according to Gerald W. Dillon, president, and Everett L. Cattell, program chairman.

The theme for the Sixth Conference will be "The Mission of Friends". The opening session will feature an address of welcome by Everett L. Cattell, president of Malone College and the keynote address by Gerald W. Dillon, pastor of First Friends Church, Portland, Oregon, who is also president of the association.

Devotional periods at 9:30 daily will be led by Kenneth Pickering, Superintendent of Indiana Yearly Meeting; Dean Gregory, Superintendent of Oregon Yearly Meeting; and Merle Roe, Superintendent of Kansas Yearly Meeting. The 9:30 Sunday hour will be a Bible study directed by T. Canby Jones, professor of religion and philosophy at Wilmington College.

Lowell Roberts, President of Friends University, will begin the series of addresses based upon some phase of the conference theme. His topic is "The Problem of Growth." Friday morning, Milo Ross, president of George Fox College, will speak on "The Role of Church Polity in Outreach." Walter P. Lee, Superintendent of Rocky Mountain Yearly Meeting, will bring the Saturday morning address on "The Relevance of the Quaker Principle of Authority to Evangelism and Outreach."

Charles S. Ball, pastor of East Whittier Friends Church, will conclude the series of morning addresses at the Sunday morning worship hour on the theme, "The Relevance of the Message to the Mission."

Evening addresses following the general theme, "Frontiers for Friends" will feature Arthur O. Roberts, professor of religion at

George Fox College; Eugene Coffin, pastor of Alamitos Friends Church, Garden Grove, California, and executive secretary-elect of the Board of Evangelism of the Five Years Meeting; Sheldon G. Jackson, president of Friends Bible College; and Dr. W. E. De Vol, Ohio Yearly Meeting medical missionary on furlough from India.

In addition to major addresses business meetings and workshops are scheduled for three afternoons. Workshop leaders are as follows: Missions, Chester G. Stanley, Superintendent, Ohio Yearly Meeting; Christian Education, Paul Langdon, Columbus, Ohio; Publications, Jack Willcuts, Editor, Northwest Friend; Education, George H. Moore, dean, George Fox College; Evangelism Earl Smith, Cleveland, Ohio, former Superintendent of Evangelism and Church Extension; Social Concerns, Wayne Conant, pastor, Le Grand, Iowa; Doctrine, Arthur O. Roberts, professor of religion, George Fox College; Youth Work, Fred Littlefield, Assistant Superintendent, Kansas Yearly Meeting.

Accommodations at the college for men and women will include separate barrack-type rooms equipped with cots in the college gymnasium which has ample shower and washroom facilities. A few dormitory rooms on campus will be available for couples. Motels and hotels in the city will provide good accommodations for anyone wishing them. Meals will be available in the college cafeteria at reasonable prices.

RATE SCHEDULE FOR THE CONFERENCE

Residence Hall (for couples) \$2.00 first night, \$1.00 each night thereafter.

Gymnasium accommodations, \$1.50 first night, \$.50 each night thereafter.

In both cases the above price includes one blanket, two sheets, two bathtowels, and two handtowels.

Motel and hotel accommodations—two or three miles distant—vary in price; reservations made according to price bracket desired.

Meals at the college cafeteria; breakfast, \$.50; lunch, \$.85, dinner, \$1.25. Excellent restaurants are available for those who wish to drive into the city.

NOTE: As a convenience to our hosts, please complete and mail in the perforated card attached to the back cover.

Reservations for rooms either at the college or in city motels and hotels may be made through the college. Friends planning to attend the conference should write to Malone College requesting the type of accommodations desired. Address: Evangelical Friends Conference, Malone College, 515 Twenty Fifth St., N. W., Canton 9, Ohio.

...Among Friends

Fred and Mardella Newkirk, pastors of the Vancouver, Washington Friends Church, completed a three-months world tour the last of April. The trip was taken in the interests of Friends, as they travelled among the younger Quaker churches in Africa and Asia, as well as stopping briefly in England. They also visited various countries of Europe.

Fred and Mardella felt a burden to learn more at first hand about the work of Friends in these areas.

The Freedom Foundation at Valley Forge conferred the Honor Certificate for College Campus Program upon Malone College, Canton, Ohio, in recognition of its program in the teaching of Americanism. Dr. Milford F. Henkel, chairman of the Division of Social Science, and a former student, Miss Olga Erzigkeit, received the George Washington Honor Medal from the foundation.

The college merited the honor because of an integration program both curricular and extra-curricular, dealing with the basic issues of the American way of life in conflict with Communist ideology. Dr. Henkel received his award for an experimental program in the teaching of American history in the lower elementary grades. Miss Erzigkeit gained recognition because of her interest in sponsoring local essay contests on the meaning of freedom.

QUAKER LIFE, March, 1962 reports plans for a National Young Friends Conference to be held August 5-10 on the campus of William Penn College, Oskaloosa, Iowa. This conference for high school youth—the first of its kind—is sponsored by the youth division of the Board of Christian Education of the Five Years Meeting of Friends.

Edgar Amilcar Madrid, now studying at George Fox College, edits an English edition of El Embajador, a mimeographed sheet providing information about Central American Quaker youth. Embajadores Amigos, part of the work established under the direction of California Yearly Meeting, conducts a rather vigorous youth program. Headquarters is in Chiquimula, Guatemala. Before coming to the United States Edgar Madrid edited a youth paper of the same name in Guatemala.

New York Yearly Meeting and other interested Friends are actively pursuing the goal of establishing a Friends World College in New York City. The prospectus calls for a college "unmistakably Quaker in spirit" and "unmistakably international in spirit". They aim at a basic liberal arts program modified by a deliberately international program of admissions and curriculum, hoping to make it an active center of academic planning in reconciliation and peacemaking.

In response to questions raised by your editor, the committee in charge felt that the present colleges sponsored by Friends, although admittedly needing funds—in company with virtually all colleges—could not meet the demands of increased population and furthermore, the need for cross-cultural education and training in methods of reconciliation warrants the establishment of the new school.

CORRECTIONS!

"To err is human. . . ." We were very human in the previous issue, confusing our readers on two counts—at least. We should have stated that Jim Hewett, associate minister, Whittier Friends Church, is editor of the very captivating newsletter for California Yearly Meeting collegians (and others), instead of Ron Woodward, who is youth secretary for the Yearly Meeting.

A transposition of names gave incorrect statistics on student populations at Whittier and Wilmington. The correct figures should be:

	<u>Total</u>	<u>Friends</u>	<u>% Friends</u>
Whittier College	1524	57	4
Wilmington College	739	78	11

Wilmington's reported 62% increase was accurately stated, but it should have been more clearly shown as the proportion of Friends students to the total.

The Bookshelf

That Communism looms as a threat upon the horizon of our civilization few would deny. This historic fact has called forth a great literary stir as well as diverse popular and religious movements seeking defense against the danger. In the midst of the uncertainties which many evangelical Friends must feel about various anti-communist movements, the book by Lester DeKoster, **COMMUNISM AND CHRISTIAN FAITH** (Grand Rapids: Eerdmans 2nd edition, 1962; 158 pp., \$3.50) provides sober analysis and consecrated Christian reflection upon the issues raised by the contemporary ideological struggle.

DeKoster, director of the Calvin College and Seminary library, opens the Communist mind by a careful analysis of its assumptions and methods. He shows the superiority of democratic capitalism, not on the basis of claims of perfection, but rather because it is open to criticism and amendment and thus realistic both in the face of evil within man and also the face of the convictions of the Christian conscience. Premised upon internal choices in meeting economic needs, human freedom, personal initiative, flexibility and variety in enterprise, capitalism does mirror Christian social concern and does provide opportunity for correcting abuses.

Rejecting both the servitude to pleasure-pain implicit in classical economics, and the servitude to economic determinism explicit in Marxism, the author calls for Christian dedication of self and possessions to God in stewardship. He declares:

Until Christians take deeds as well as words into the market-place, their denunciations of Marx will be futile, for his strength lies in the market-place. Until we see in each man a living spirit of "more value than many sparrows," we are not really anti-Marxist. Until we see slums in terms of persons, especially children, and not as rents or investments, we are not really anti-Marxist. Until we see world hunger in terms of God's opportunity to our charity, and God's demand for an accounting of our stewardship, we are not really anti-Marxist. . . .

DeKoster is more ready to let Christian conscience influence

and legislate in the public sector than is Howard Kershner, editor of CHRISTIAN ECONOMICS, in my opinion, although both certainly emphasize the responsibility of the Christian individual. Many Friends who doubt that the extreme right position of Kershner is the best answer to the left-of-center politico-economic position espoused by the Friends Committee on National Legislation and the American Friends Service Committee may want to ponder the Christian realism which DeKoster offers.

On the matter of Christian anti-communist activities, the writer cautions us that such opposition must be waged in love. "To call the Lie a lie: this is indeed our duty; but never in isolation from the call to repentance in the words of love!"

A final quotation which sums up his appeal to the Christian citizen:

let him practice truth and righteousness in his daily life; let him alert himself to the currents moving in the world; let him learn wherein Communism deludes, and the answer to its pretenses; let him work, write, talk, live for the realization of freedom, justice, brotherhood in his community, in his state and nation and for the world. . . . The spread of freedom is the shrinkage of tyranny. The flow of love is the ebb of hate. . . . The triumph of God is the defeat of Satan.

THE RICH HERITAGE OF QUAKERISM, Walter R. Williams, Damascus, Ohio: Friends Book Concern, 1962; \$4.00.

The author of this book, Walter R. Williams, a birth-right member of the Friends Church, has from early youth sought to walk with God and serve his generation. In connection with the program of Ohio Yearly Meeting he has faithfully served in both the homeland and in China and India. He enjoys a wide acquaintance among Friends in several American yearly meetings to whose annual sessions he has been invited to minister. With the passing decades he has felt an ever deepening indebtedness to the Christian fellowship on earth, and particularly to the Society of Friends.

The task undertaken in the pages of this volume is to set forth in brief compass the basic principles of Quakerism, especially its religious tenets and the resultant qualities of Christian character and behavior which its adherents have evinced. The author has drawn freely upon the history of the Friends Movement, and especially upon the rich stores of extant biographical writings con-

cerning the lives of its leaders over the three hundred years since its rise.

This book presents a graphic picture of Quakerism from its beginnings to the present day. It is a picture of rare courage, faith, devotion and sacrifice. It indicates why the very word "Quaker" is a synonym for genuineness. As one reads the book he is confirmed in the conviction that in the 17th century no group of Englishmen, comparable in numbers, made a greater contribution to freedom of assembly, freedom of worship, and freedom of speech, than did the Friends.

Even where it is evident that Friends failed to give forth their message, and came short of fulfilling their mission, such shortcomings have been dealt with in a faithful but loving spirit. There is no gloating over blemishes even though the blemishes are recognized.

This volume, then, presents something of an inventory of the rich heritage of Friends, with frequent attention to specific values; it also sounds a ringing challenge to the youth and young adults of our generation to render heroic service to Christ and His Church, the while it provides to older readers both factual information and spiritual inspiration.

The illustrations, maps, appendices, and ample index still further add to the value of this book.

Edward Escolme, Damascus, Ohio

A perusal of the 1962 edition of the HANDBOOK of Friends, published by the Friends World Committee for Consultation (may be secured from office at 152 A North Fifteenth Street, Philadelphia 2, Pennsylvania; \$.60 the copy) reveals many interesting statistics and facts about the 203,000 Friends of all sorts and in diverse places. A brief resume of each yearly meeting or association of Friends is given. From this one may learn, for example that the mission work of Ohio Friends in India has eventuated in an independent yearly meeting (as of a year ago) composed of 259 members, that there are 391 members in Taiwan, and five monthly meetings of Urundi Quarterly Meeting of Kansas Yearly Meeting (which is quite distant from Haviland for any frequent exchange of fraternal delegates!), that the National Friends Church of Bolivia has about 3000 adherents, and that our newest state, Alaska, has 1500 Quakers, members of California Yearly

Meeting.

Listed, also, are sixty-five magazines of one sort or another, in addition to CONCERN, which takes its place as one of the newest.

Other books received include David Wynbeek's BELOVED YANKEE, a biography of the intrepid New England missionary to the Indians in the days of Edwards and Woolman (Grand Rapids: Eerdmans, 1961; 256, \$3.75); SHARING HIS SUFFERINGS, by the minister of the Back to God Hour (Grand Rapids: Eerdmans, 1961, 99 pp; \$2.50), a series of meditations on the Passion of Christ; and J.B. Smith's commentary on the book of Revelation, A REVELATION OF JESUS CHRIST (Scottsdale: Herald Press, 1961; 369 pp; \$5.75) which gives a particularly lucid exposition of the futurist, premillenarian position.

C. Herbert Oliver, NO FLESH SHALL GLORY (Nutley, New Jersey, Presbyterian and Reformed Publishing Company, 1959; 96 pp. \$2.50) is a vigorous and often penetrating study of Biblical teaching about race. Fervent in his evangelical passion, Oliver is likewise—and understandably so—fervent in his declaration of the Biblical teaching of the unity of the human race. He attacks the myths of white supremacy, showing how some of these have persisted in the literature and thought forms of our culture. He criticizes the continuance of these, even if unwittingly, by Bible commentaries, Bible story writers (e.g., Fulton Oursler makes his bad characters dark and Jesus whiter than the rest) and even the translators of the King James version (in the Song of Solomon the Shulamite woman is described as "black but comely" whereas actually the Hebrew conjunctive permits and the context demands the connective "and").

The old question of Ham and Caanan is handled ably, as well as an assessment of the incalculable harm done by racist views which have sought support by erroneous inferences from this historical reference.

He draws the logical ethical inferences for those who would follow Biblical teaching and calls for the Christian conscience to go beyond "race relations" with its dutiful tolerance, to human relations in which the will and purpose of God is done. The chapter on problems of marriage is especially clear-cut, but it will be difficult for some to accept. In view of the relevance of this issue in America as well as in our changing world, I strongly recommend this book.

In the light of current interest in the Holy Spirit, both theological and devotional, Friends may be interested in *QUENCH NOT THE SPIRIT*, by Myron S. Augsburger (Herald Press, Scottdale, Pennsylvania, 1961; 113 pp., \$2.50). Written by a leading Mennonite evangelist, the meditations are calculated to "promote a revival of personal commitment to the Lordship of Christ and of His gracious Spirit."

The major portion of the book discusses types of sins against the Holy Spirit—resisting, quenching, grieving, lying, tempting, insulting, and blaspheming. He defines baptism with the Holy Spirit as "that occasion when Jesus gives the Holy Spirit to those who accept Him as Lord." Holiness, he says, "is first of all imputed in the forgiveness of His grace; secondly, it is implanted in the . . . divine Spirit indwelling the believer; and thirdly, it is imparted in a relative manner dependent upon the degree in which the ethic of Christ's love directs the believer's life. Being partakers of His holiness is a matter of enjoying the benefits of His presence, and the guidance of His voice."

While acknowledging the important crucifixion of the old man, Augsburger emphasizes the power of the new relationship of grace in the face of the subtlety of temptation. He warns Christians not to hang on to human opinions, following cultural patterns for ethics rather than what God reveals. "We are guilty of resisting the Spirit when we define our present level of holiness as satisfactory," states his position and a needed proclamation to the Church.

From the pen of two Roman Catholic scholars, Ronald Knox and Ronald Cox, comes a rather different book of interest to Bible students, *WAITING FOR CHRIST* (New York: Sheed & Ward, 1960, 282 pp; \$3.50). The book has text by Knox and arrangement and commentary by Cox for the Old Testament and messianic promises. It is written to help Christians understand the portrait of Christ as given in the Gospels. A laudable purpose, and carried out with merit. Obviously, certain sacerdotal interpretations stick in the Protestant throat, such as interpreting the idyllic passages in Isaiah as fulfilled in the universal nourishment of the Christian Church through the Blessed Sacrament.
