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The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, October 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..a postscript

Now that we have gotten back into the regular rhythm of the Fall—and the gasoline bills for the trip have been paid—what did Malone mean to Friends? No one set of answers will suffice, I suppose. We can record that this sixth triennial conference of the Association of Evangelical Friends was the largest ever, that Friends came from some twelve yearly meetings, that Malone College and Canton Friends were good hosts, that speeches challenged us with the "Mission of Friends", that youth participated in significant numbers, that workshops provided opportunity for valuable and open discussion of important topics, that officers were elected, and that a seventh conference will meet at Haviland, Kansas, in 1965.

But these are only the mechanics of what went on. Our characterizations must run deeper. The conference was a working conference, that is, people came to enter actively into the concerns for spiritual renewal among Friends. They listened thoughtfully, they spoke with conviction, they acted responsibly. In retrospect, the conference lacked the depth of worship and the vigor of evangelism which have characterized others (although we cannot forget the profoundly moving Sunday morning ministry under the leadership of Charles Ball). Some complained that the addresses were too ponderous and formal. But I think this mood of the conference reflected a prepared people, confident that God has guidance to give Friends, and eager to get on with the tasks.

The most important action of the Association was the decision, thoughtfully entered, to convene conferences on missions and youth for the several yearly meetings. More about this below. An important general result was the increased sharing of the vision for a Friends Church which will serve the needs of our day with evangelical message and mission. There is a confidence that God is leading us through the forest of our problems. Some of the paths to His more perfect will have been found.

CONCERN to Print Addresses

Because of an expressed interest in the publication of the various addresses of the conference, CONCERN will carry them in full during this and the subsequent issues of the magazine. Digests of the workshops will appear similarly.

We are indebted to Lester Figgins, of Traverse City, Michigan, who provided the editor with complete tapes of the speeches. These tapes, which also provided full transcription, are available from the George Fox College tape lending library.

We hope that perusal of these addresses will enable Friends to answer with greater clarity and meaning for the future the question, "What was the significance of the Malone Conference?"

Association Elects Officers

The following officers were elected at the Malone Conference to serve the Association of Evangelical Friends for the next triennium: Chairman, Gerald Dillon, of Portland, Oregon; Vice-Chairman, Harold B. Winn, of Salem, Ohio; Secretary, Arnold Owen, of Berkeley, California; and Treasurer, Lloyd Hinshaw of Colorado Springs, Colorado. Arthur O. Roberts, Newberg, Oregon, will continue to edit the CONCERN.

The complete list of board members and yearly meetings to which each belongs is as follows: Terms expiring, 1968: Alden Pitts, Kansas; Lloyd Hinshaw, Rocky Mountain; Gerald Dillon, Oregon; Harold Winn, Ohio; Charles Ball, California. Those with terms expiring 1965: Everett Cattell, Ohio; Merle Roe, Kansas; Arthur O. Roberts, Oregon; John Retherford, Rocky Mountain, and Arnold Owen, California.

According to an article appearing in the July issue of The Friends Quarterly, Madagascar is witnessing a serious return to paganism. Triggered by nationalism arising from independence granted in 1960, the movement has often been accompanied by use of Christian forms of worship. The situation has been aggravated by low moral standards among professing Christians which contrasts unfavorably with the rather high morality taught by the old paganism.

Conference on Missions

This editorial appears also in the
October, 1962, issue of THE MISSIONARY VOICE

The Association of Evangelical Friends, meeting at Malone College, Canton, Ohio, this summer, took action to convene a missionary conference. The conference is scheduled to convene at Denver January 8-10. Acting on behalf of the Association, Gerald Dillon, president, and Everett Cattell, member of the Board of Administration, will call the conference which will be composed of representatives authorized by the yearly meetings responding to the invitation to participate. Gerald Dillon informs me that so far some six or seven yearly meetings expect to be represented.

The decision to convene such a conference came after much prayer and searching for the guidance of the Holy Spirit. In a sense, the action culminates years of grappling with the whole problem of Friends missions, on the part of the Association. If I assessed the temper and spirit of both the administrative board and the assembled members of the Association, it might be said of this action as it was written of the early church's decision for Gentile admission at the Jerusalem conference, "it seemed good to the Holy Spirit and to us."

For the Association to convene a conference of duly appointed representatives from yearly meetings which share an evangelical concern for an enlarged Quaker witness to the Gospel throughout the world seemed consistent with the nature of the Association as a fellowship of individuals and with the autonomous nature of yearly meetings as the recognized Friends bodies to implement concerns for renewal, extension, and promotion within the Friends Church.

It appears to me that the success of this conference—and whatever future conferences may be held—depends primarily upon the readiness of the yearly meetings responsibly to take up the bur-

den which the Association lays upon them severally, and for which it acts as a prophetic spokesman.

What are the issues which have precipitated the calling of this conference? One, at least, is that the Lord has laid upon us the obligation to fulfill our mission as a church more effectively. For us as Friends this means not so much establishing missions—since the Great Revival of the last century Friends have established beachheads, at least, in a number of countries—but more particularly it means relating the Church to its missionary program. Theological differences and organizational weaknesses constitute problems to be faced. More about this later, but first let's review the scope of Friends missionary activities. Against this record we may measure our needs and our commitment.

As far as Friends were concerned, the passion for organized foreign missions which captivated the Protestant churches during the forepart of the nineteenth century reached them with its full impact only out of the impetus of the Great Revivals of the Civil War and post-Civil War periods. A foundation existed in the spiritual exploits of the early Quaker peripatetic evangelists who scattered everywhere preaching the Gospel, in the visits of John Woolman and his kind, in the return to Biblical theology under the leadership of Joseph John Gurney, and in the extension movements which followed the American frontier planting Quaker communities. The United States was, after all, a sort of "foreign country" to be both settled and evangelized.

When evangelization of the countries outside the Atlantic community is considered, we may begin the modern missionary period for Friends with the visit of Eli and Sybil Jones, of New England Yearly Meeting, to the young Negro republic of Nigeria, in 1851. After the Civil war they started the missionary work in the Near East with a girls' school at Ramallah. Meanwhile in England, Henry Stanley Newman was instrumental in calling conferences on missions held at Ackworth in 1860 and 1861, out of which came the Provisional Committee on Foreign Gospel Service, later to be called by London Yearly Meeting the Friends Foreign Missionary Association. In 1927 this was merged with the Council for International service into the Friends Service Council. Newman had entered into the vision of "free-lance" missionaries like Daniel Wheeler who wanted to sound the gospel around the world, and into the hopes of men like the aged George Richardson of Newcastle who urged upon London Yearly Meeting a more organized method of missionary evangelism.

In 1870 members of Indiana Yearly Meeting set up a Foreign Missionary Association and sent Samuel Purdie to Mexico. In 1881 a Women's Foreign Missionary Society was organized within

Western Yearly Meeting. Out of this came the influential magazine "FRIENDS MISSIONARY ADVOCATE." The American Friends Board of Missions was established in 1894 as a result of concerns shared in the 1892 conference. When the Five Years Meeting was organized in 1902 the AFBM was constituted as its official mission board.

In reading of the missionary activity of that period one is tempted to digress into details of the lives of those "valiant for the truth" in their day, of people like Arthur Chilson, in Kenya and Urundi, Robert Sams in Kotzebue, Alaska, Eli Sharpless in Jamaica, and Esther Butler in Nanking, China. Suffice it to recount that London evangelized Madagascar, Pemba, and India, and with cooperation from New England, the Near East. Philadelphia established a work in Japan, assisted by Canada, Ohio began work in India and China. The American Friends Board of Missions, representing most of the American yearly meetings, supported missionary activity in Jamaica, Cuba, and East Africa; California evangelized the Eskimo in Alaska and the Indians of Central America; Oregon went to the Aymara Indians of the Bolivian altiplano; and Kansas established the work in Urundi, in central Africa. When President Grant made the Society of Friends agents for the government on behalf of the Indians, Friends increased organized interest in their welfare, perhaps at the expense of interest in their salvation. Various missions have continued, in Oklahoma, and in Oregon, the latest being the mission of Rocky Mountain Yearly Meeting among the Navajos, begun in 1957.

What of these missions today? Let us face it, for the most part we look back upon the period of greatest vigor. The planting of this orchard of the Lord came by sacrifice, nourished by prayers, on the part of Friends from London to Oregon, prayers of people who were united both in the message of the Gospel and the desire to proclaim it to those who had not heard. It was a period in which Philadelphia could send Joseph and Sarah Cosand, of Kansas, to open up the mission in Japan, and English Friends encouraged their American brethren to form missionary societies.

Some of the fields into which Friends entered have grown and flourished. Several yearly meetings have been set up. Elsewhere the fields have been buffeted by winds of adversity, as on the mainland of China. Some of these plantings are unpruned by the disciplines of Scripture, others are uncultivated or overgrown with the tares which the Enemy has sown through false doctrine. Some of these plantings have been stunted because the Church got interested in other things than preaching the Gospel. In the shattering of unity which resulted from modernism some of these fields have been cut off from evangelical Friends of the very sort who

first planted the message.

At the Malone Conference it seemed to me that Friends responded as never before in the history of the Association of Evangelical Friends to a vision of the Friends Church. In the light of that vision we may certainly pray that representatives from the various mission boards which meet this winter in Denver will discover what God wants us to do with our present mission fields as well as what He has for us in the future.

The following chart may be helpful in seeing where Friends have established missions and how they have fared. We must bear in mind, of course, that circumstances alter cases, and consequently statistical success is but one measurement of the labor and devotion which Christ's witnesses devoted to their callings.

FRIENDS MISSIONS						
Mission Area	Established by	Meeting Status	Membership	Remarks		
<u>Africa</u>	Madagascar	London, 1867	Friends Malagasy Church (Yearly Meeting), 1881	7,600	Needs evangelical Quaker contact, visitation, strengthen pastoral leadership	
	Pemba	London, 1897	Three meetings	60	Encouragement needed; within Moslem society	
	Kenya	AFBM, 1902	East Africa Yearly Meeting, 1946	30,400	Need united evangelical missionary cooperation	
	Urundi	Kansas, 1940	Quarterly Meeting	2270	Need encouragement as independence is forthcoming	
<u>Asia</u>	India	London, 1868	Mid-India Yearly Meeting, 1901	250	Syncretistic; need evangelism	
	India	Ohio, 1896	Bundelkhand Christian Friends Society (Yrly Mtg)	300	Need visitation, evangelical Friends	
	China	Ohio, 1885	Szechwan (West China) now scattered	* 1,000	Need prayer that they might stand true under Communism	
	Formosa	Ohio, 1953	Chiayi Quarterly Meeting, 1961	450	Need visitation by evangelical Quakers; encouragement to evangelize non-Chinese nationals	
	Japan	Philadelphia 1884	Yearly Meeting, 1917 reestablished, 1947	200	Need contact with evangelical Friends	
<u>Latin America</u>	Mexico	Indiana, 1871	Two meetings, 1887-8	200	Need literature, evangelism	
	Jamaica	Iowa, 1883 ABFM	Yearly meeting, 1941	900	Need exchange of pastoral leadership	
	Central America	California, 1902	Annual Conference, Guatemala, Honduras and Salvador	10,000	Need trained national leadership; wonderful spirit of evangelism exists	
	Bolivia	Oregon 1931	Annual Conference, 1952	3,000	Need literature, training of national leaders and pastors	
	Bolivia	Central 1919		400	Contact with other Friends needed	
	Peru	Oregon 1961		400	Brand new work among unevangelized Aymara people	
<u>North America</u>	Alaska	California, 1897	Quarterly Mtg., 1939	1,500	Need our prayers for stability, and for success of new high school	
	American Indians	Indian Affairs Committee; other yearly meetings	Various efforts from 1869		No separate organization, memberships within Kansas and Oregon yearly meetings. Work among Navajos by Rocky Mountain, 1953, is the latest.	
* estimate based on 1940 figures			MEMBERSHIP TOTAL	58,930		
<small>Help in compiling these statistics came from the Friends World Committee HANDBOOK (1962), Walter R. Williams, RICH HERITAGE OF QUAKERISM (Eerdmans, 1962), and Elbert Russell, HISTORY OF QUAKERISM (Macmillan, 1942).</small>						

In addition to these, our faithfulness to the great commission requires that we look at Europe in which a Quaker message of any sort, let alone the evangelical Quaker message is almost nil, and to Korea, where hunger for non-ritual, spiritual Christianity is

manifest among these people, and an interest in Friends evidenced.

Through the more recent decades of the Friends missionary movement religious "modernism" has steadily eroded the missionary efforts. Humanitarian service captured the interest of Friends who rejected the historic, evangelical message but who still retained an idealism for which this sort of activity offered a substitute. The American Friends Service Committee is the extension arm of liberal Quakerdom in the United States, as the Friends Service Council is in England (although the latter combines missionary and service functions). The intermingling of service projects and mission projects has resulted in discord and confusion not because service and missions as such are incompatible but because service projects so frequently represent the outreach of theological liberals who in theory and practice oppose Gospel preaching or are insensitive to methods of evangelism which have produced the believing church which they attempt to guide. Increased facility in travel and communication makes it increasingly difficult to separate missions and service into neat spheres of interest.

The dominance of liberalism among Friends no longer goes unchallenged, however, for in the theological polarity which characterizes the Christian world, Friends, too, are being drawn toward one of two poles, evangelical Christianity, or humanism.

The theological differences which rent the Five Years Meeting during the twenties and thirties, which still cause problems within its mission program, brought about shifting loyalties and policies of Friends and their missions. Whether justified or not, significant groups of Friends have not in the past and do not now support the missions program of the Five Years Meeting of which they are a part. The fundamentalist reaction against modernism—especially sharp and reactionary during these decades—consisted in part in the support of allied splinter movements aimed at preserving the Gospel witness in the midst of modernism. Their resultant missionary organizations, especially the National Holiness Missionary Association (later named the World Gospel Mission) came to receive the earnest support of many Friends families and meetings which gave their sons and their funds with a loyalty matching that usually given to the denominational program. This is no criticism of WGM, or the Wycliffe Bible Translators, Oriental Missionary Society, or whatever. These are all ways by which dedicated Christians seek to answer the call of Christ to missionary evangelism. Some complement the denominational missions through specialized work, but it is nevertheless true that missionary work begun as a protest against modernism and as a way of supporting sound missionaries has resulted in weaning many Friends away from a primary loyalty to the church whose name they bear.

The second aspect of the problem facing us is organizational weakness. Certainly the yearly meetings with independent missionary work succeeded in bypassing some of the theological issues which appeared most prominently within the Five Years Meeting. But sectionalism has exacted its toll. Friends are asking, "How may the missionary activities, candidating, and promotion, be coordinated so as to inspire and challenge the church as a whole. Certainly the independent evangelical yearly meetings need a larger vision of the Friends Church and a greater awareness of our missionary outreach. The MISSIONARY VOICE magazine has paved the way in publicizing the work in these fields. Young people with the call of God resting heavily upon them need to be shown the opportunities for service within the Friends Church and its missionary outreach, whether the particular service which answers to their talents and training lies within the supervision of their particular yearly meeting or not. Knowledge of need and the open door constitute a vital part of every call of God for missionary service; and yet we remain in ignorance of what Friends outside our own area are doing.

This summer I saw a film on the missionary work in Formosa, sponsored by Ohio Yearly Meeting. How it thrilled my heart to watch this panorama depicting the development of Chiayi quarterly meeting among the Free Chinese people on this island. Now my prayers and interest are enlightened; and to a degree I have found fellowship with these people who are my brothers in Christ and fellow Friends.

The forthcoming conference will surely come to grips with these questions: how to give evangelical leadership to areas eroded by modernism, how to recapture the loyalty to Friends missionary extension which has ebbed away into other channels, and how to coordinate missionary efforts in order to inform Friends. The words of Jeremiah haunt me, "shame hath devoured the labour of our fathers. . ." More important than the shame, however, is to know the One who will heal our backslidings. We may well recall that Jeremiah received a commission from the Lord not only to "root out and to pull down, and to destroy and to throw down," but "to build and to plant."

This is our time to rebuild and to replant our missions, to find that unity which comes when we are gripped together in the power of the Holy Spirit and go forth under his anointing to make disciples of all nations. In his fine new book, THE RICH HERITAGE OF QUAKERISM, Walter R. Williams assesses the period preceding the modern missionary era, in words which may well apply to us today: "This new outpouring of the Holy Spirit gave rise to concern for those who had not yet heard the Gospel, the same

concern that had gripped the founders of the Society two hundred years earlier. Friends generally awoke to the fact that the calm state of contentment and respectability into which the Church had settled during the eighteenth century was entirely unworthy her high-calling as a representative of the world's Redeemer; that to Friends had been committed both a message and a mission."

Relevance of the Quaker Principle of Authority to Evangelism and Outreach

By Walter P. Lee, Superintendent
Rocky Mountain Yearly Meeting of Friends

An address given at the Malone Conference, 1962

The subject as stated would seem to lend itself rather easily to an academic discussion, but the seriousness of the times in which we are living and the continued existence of the Friends Church demand a great deal more than a detached philosophical presentation even if the speaker were capable of such.

It seems impossible for me to relate this dynamically to the life of the church without emphasizing and exalting the work of the Holy Spirit.

THE QUAKER PRINCIPLE OF AUTHORITY

Let us consider at the outset the Quaker principle of authority for it is too obvious many of our members and churches have little if any concept of this.

It is evident too large a percentage of present day Quakers assume that the basic principle of the Friends Church is unrestrained individualism and that members are free to act upon professed revelations, impulses, supposed mysticism, personal interpretations, self-devised theories and stubborn selfishness as representatives of the church. This is a warped conception of both Scriptural and sound Quaker principles. This is entirely subjective and makes each individual the final authority.

In the early years of the Society of Friends there were those who fell into this error. To counteract this error Robert Barclay

was constrained to write an important work, "The Anarchy of The Ranters" with the approval of the Society.

While this work was reprinted a number of times to refute unrestrained individualism, it is evident that many present day Quakers assume that the norm is for every man to do that which is right in his own eyes, a disastrous condition which prevailed in the days of the Judges of Israel.

It is equally disastrous today and presents a picture of confusion under the name Quakers. It is not difficult to understand why the world outside of Quakers wonder what we do believe and what really represents Friends.

At the other extreme lies the danger of ecclesiastical dictatorship and this, too, is prevalent in certain segments of Quakerdom. This condition arises when most of the members become spiritually complacent and indifferent. Thus they allow authority to fall into the hands of a few because of certain educational attainments or political maneuvering. When this occurs such leadership obtains a strangle hold on the church and the work of the church is under human control. This latter is no more the Quaker principle of authority than is uncontrolled individualism.

What then is the Quaker principle of authority? This is entirely dependent upon a people who recognize the Holy Spirit as a divine member of the God-head, whose inner natures have been cleansed and purified through the baptism with the Holy Spirit and who have invited Him to fill and control their lives. Upon this foundation arises the Quaker principle of authority. When the individual members of the church are filled with the Holy Spirit and subject to His leadership, it follows that the Holy Spirit is able to direct the corporate body to a united conclusion so that the group may act in harmony as a unit. This is normal for a Spirit-filled church, for the Holy Spirit has not a divided mind. But this principle of authority maintains a further safeguard in recognizing that the Spirit Who inspired the Holy Scriptures will not contradict the Scriptures.

Two quotations from Friends of the Seventeenth Century by Charles Evans, M.D., will serve to give historical verification to the above statements. Says Evans, "The principles of church government adopted, recognized unequivocally and as indispensable for their proper application, the Headship of Christ; and a distinguishing feature was the uniform inculcation of the necessity for those who were engaged in carrying them into practice, to wait for, and act under a measure of His Holy Spirit." Again, concerning the dealings of the church with some disaffected members, he states, "It was urged that God was a God of order in all churches, and his Spirit required nothing inconsistent with it-

self; therefore the church acting collectively under the influence of the same Spirit that governed the members individually, would require nothing of the members contrary to the will of its holy Head."

Thus the final authority for the Quakers is the Holy Spirit Who reveals the will of Christ to the corporate body through Spirit-filled members acting in unison and in conformity to the written revelation of the Spirit in the Holy Scriptures.

Today, many assume that this is a desirable idealism which is unobtainable. Such is not the case. Why should it seem impossible that a Spirit-filled and controlled people could act in unison as one man? Too seldom, but often enough to admit the possibility, the speaker has witnessed uniting of diverse minds under the direction of the Holy Spirit after time spent together in honest, earnest prayer seeking the mind of the Spirit. Difficulties in the church do not arise out of failure of this principle of authority, but because too large a segment of the membership is not filled with the Holy Spirit.

RELATION TO EVANGELISM AND OUTREACH

This principle of authority has a direct relationship to evangelism and outreach. In fact without this authority, we tend toward religious chaos or bureaucracy. Let us begin with a consideration of the ministry which should be an integral part of evangelism and outreach. Most of you are familiar with the Friends concept of the ministry, but there is reason to believe that many of our members, including the younger generation which should supply ministers, fail to understand this.

Under the Quaker principle of authority there is a close association between the call of God upon the individual to the ministry, and the recognition by the church of this call. This makes the church a participant in the ministry and lays a definite responsibility upon it. Likewise this prevents the clerical system and a division between the ministry and so-called laity since it is recognized that no part of the body of Christ is non-essential.

With such a concept of the ministry the church is responsible to maintain a spiritual environment which is conducive to the call of God to the ministry upon certain of its members. Recognition by a Spirit-filled church is essential to the preservation of a Spirit-called ministry for it is obvious that members may minister acceptably on occasion without a definite call to the continual ministry of the Gospel and it is possible for good people to mistake for a call of God certain impressions, or a realization of the great spiritual needs surrounding them, or the emotional impact of the

concern of others.

The application of this principle also serves to protect the ministry from delusions, heresy and spiritual declension through warning, restoration or rescinding of the recording. A lifeless, uninspired ministry is evidence of a spiritually drowsy or carnal church.

If our churches were truly under the control of the Holy Spirit and would accept their responsibility for the ministry, there would be a united spirit of concern for the evangelization of the communities surrounding them and of new untouched areas, instead of the too-prevalent tug-of-war between pastor and people.

With the urge today for evangelism and outreach, we are confronted with the alarming question, where are sufficient Spirit-called, Spirit-filled men and women with a burning zeal to evangelize in new areas at whatever cost? This deficit cannot be laid entirely at the feet of the rising generation. The church needs a new baptism of the Holy Ghost and fire.

Another important phase of evangelism which should be considered within the framework of our subject deals with individual concerns. A number of factors may contribute to the development of an individual concern to evangelize those who do not know and enjoy the presence and power of Christ in their lives. Recognition of great spiritual need in many areas of the world, the challenge from those who have been close to the needs, the commands of Christ to evangelize as recorded in the Holy Scriptures and the desire to be doing something for Christ are all factors which influence individual Christians to action in this field. But in the final analysis, a real effective concern to any form of evangelism should be the result of the promptings and leadership of the Holy Spirit.

In the years of our greatest power, the Friends were so thoroughly committed to the individual leadership of the Holy Spirit, that their evangelistic concerns gave evidence of it. However, their firm belief in immediate revelation did not violate the principle of authority which held that such revelation would not be contrary to the written word in the Holy Scriptures and would find concurrence by the body of Spirit-filled believers. The excesses which arose on occasion only serve to point to the necessity of such safeguards.

Certainly if any types of evangelism are to represent the Church and not simply independent individuals, the Church must be a vital participant. This implies that the members of the group have caught the vision through the Holy Spirit for the specific concern presented. This is well-illustrated in the Acts of the Apostles concerning the church at Antioch where it appears that the Holy

Spirit revealed His will to the Church and to Barnabas and Saul simultaneously. The Scriptural account reads as follows: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

It is to be feared that today the church too rarely receives such immediate revelation nor participates so fully in evangelizing the lost. Could it be that too few members of the church fellowship are sufficiently committed to the Holy Spirit to experience corporate guidance by the Holy Spirit? If this be true, the situation is serious for our evangelistic concerns may end in disappointment and we shall fall short of accomplishing God's purpose for the church. It was when the church as a group was concerned to evangelize that the Friends made the greatest impact for God.

We certainly would not wish to discredit Christians who attempt to evangelize everyone they meet, but the reliance on the authoritative leadership of the Holy Spirit leads to a sense of direct commission, avoids wasted efforts and guides the evangelist to soil which has been prepared by the Holy Spirit. The definite restraint and direction of the Holy Spirit was evident when the Spirit forbade the Apostle Paul and his companions to go into Asia and constrained them to preach the Gospel in Macedonia.

This was a common experience for early Friends and the examples recorded in Friends history are too numerous to mention. While such examples seem less frequent today, there is still evidence that the Holy Spirit can and will lead those who are attuned to His voice. My own father related such an experience when the Holy Spirit directed him to visit the sessions of a neighboring quarterly meeting and to bring the message in spite of the fact that another speaker had been announced. The results proved this to be the Lord's leading, for the church had been in evangelistic meetings with little move but the Spirit of the Lord descended that morning to melt hardened hearts and bring many to repentance. On occasion, individuals are still led by the Spirit to speak to other concerning salvation to the profit of those in need. If such leadership of the Spirit is too infrequent today, it is evidence that the church has neglected the Holy Spirit.

The outreach of the church into new areas and the establishment of new Friends churches will be spiritually dynamic and aggressive only as Friends are moved to action by the Holy Spirit.

Here again the Quaker principle of the authority of the Spirit and His direction of the corporate body is most important. While it is certainly possible that the Spirit may lead individuals to open up new work without the concurrence or support of the church, it is very doubtful if such is His first choice.

The definite direction by the Spirit of the corporate body in such enterprises should guard against individual whims and lack of judgment. The examples of mistakes by independent individuals in establishing churches are too numerous. These mistakes include the establishment of new churches for selfish reasons, building in poor locations, unsightly buildings, inadequate financing and weak organization. Such mistakes may arise out of zeal without knowledge, failure to discern the mind of the Spirit and disregard of the corporate body.

On the other hand if the church has so little contact with the Holy Spirit as to receive little guidance from Him, it may hinder any significant outreach and die in its complacency. This condition is far too prevalent and we have but to look at the record of the Friends church in its middle and later years to note the lack of outreach. Our lack of concern for those who know not God and our failure to take the message to the centers of population are evidences that too few Friends in our churches have been ablaze with the Holy Spirit.

When the church as a corporate body is moved by the Spirit, united vision ensues and there is a holy enthusiasm to reach out with the Gospel into untouched areas. The moving of the Spirit of God upon the church will inspire faith and do much to solve the problem of financial support for new outposts. When our churches are under the control of the Spirit, by faith we will advance into new areas depending upon the Spirit to provide through us the resources necessary.

If the church has no vision for action in new areas and is not sensitive to the Holy Spirit, it is not surprising that there is a deficit of men and women who are called of God to lead and minister in outreach into new areas.

Without the presence of the Spirit in the midst of the church, we will rely upon lifeless mechanical programs of evangelism and we may as well write "Ichabod" over our portals.

What a revolution would appear in the outreach of Friends if all Friends in America would again definitely seek for the baptism with the Holy Ghost and fire! We might again hear the tread of the "Valiant Sixty" multiplied several times as they set out to evangelize America with the same holy zeal that the seventeenth century Friends endeavored to evangelize large portions of the world. We would begin to touch great areas of the United

States which we have neglected such as North Dakota, Montana, Wyoming, Utah and Nevada and catch a vision of the needs of the cities we have by-passed or scarcely touched such as Chicago, Omaha, Lincoln, Sioux City, Sioux Falls, Bismark, Helena, Butte, Cheyenne, Laramie, Greeley, Denver, Santa Fe, Phoenix, Salt Lake City, New Orleans, Birmingham and many others.

BAPTISM WITH THE HOLY SPIRIT ESSENTIAL

The Friends Church without vital personal contact with the Holy Spirit is but a hollow tree. Without Him, we are as "sheep scattered abroad without a Shepherd" and we have no authority to which to turn.

The early Quakers were noted for their evangelistic fervor for they had experienced the cleansing baptism with the Holy Spirit, and received a revelation of Christ as a personal presence in their lives and were filled with a burning message of salvation for lost men and women. Without a vital message, evangelism is a weak, insipid activity and Friends have no vital message without a personal knowledge of Christ and the baptism with the Holy Spirit.

Our divisions, differences of doctrine, lack of doctrine, individualistic humanism, and ecclesiastical bureaucracies all give evidence of the loss of any vital contact with the Holy Spirit by too large a section of our membership. The presence of Christ in our midst as a personal Savior and the leadership of the Holy Spirit present our only hope of corporate unity and power to evangelize. As important as is service, peace and our rich heritage, these are but the fruit of the Holy Spirit. We cannot unite around a fruit that shrivels. Only in the root, the Holy Spirit, can we Quakers find a united purpose, vision and message for a confused world.

Oh, for the descent again upon the Friends church of the Holy Spirit like the sound of a "rushing, mighty wind" sweeping away liberalism, neo-orthodoxy, know-nothing mysticism, religious left-wingers, carnal pride, worldly living and spiritual complacency.

There is no place for the Quakers without the power of the Holy Spirit in their lives. Whatever successes may have been experienced by other religious groups with an inferior concept of the Holy Spirit, we Quakers may not live on the same plane with any success for we have had brilliant light regarding the Holy Spirit. We are a back-slidden church when we walk back of light and only God's mercy has preserved us with the hope that we might return to our first love. In the power of the Holy Spirit we were not a people of negatives, but without Him, we have

only negatives remaining.

The world was never in greater need of the message delivered to Friends of the spirituality of worship, holy living which controls our relationship to our relationship to our fellowmen and the supernatural leadership of the Holy Spirit amid a helplessly confused world. Undoubtedly, God still hopes that Quakers will return to their pristine faith and power and again minister to a dying world, or long ago we should have slipped into oblivion.

Thank God, there is "the sound of the going in the tops of the mulberry trees." The breath of a Holy Ghost revival seems to be stirring. There are increasing numbers of Friends who are becoming desperate in intercession for a mighty visitation of the Holy Spirit on the Friends church again.

It is no more possible for a person to be spiritual without the Holy Spirit than it is to be Christian without Christ. The baptism with the Holy Spirit is a vital experience, but we must revel in His presence, not simply live in the memory of an experience. Too often we have lost Him in our theological discussions and explanations. Sound doctrine is highly important, but we may believe the doctrine and not experience the Presence. This is our shame as evangelical Friends. Far better it is to exhibit the power of the Holy Spirit in our lives than to participate in learned discussions about Him, without Him.

Who better than professed evangelical Friends could lead the return to Spirit-filled living? We accept the doctrine; why not have the experience and power? What are we waiting for? If His presence was evident among us, He could call out the hungry, dissatisfied ones from among our liberal brethren, cleanse us of those who refuse the light and fill us with the power that would again establish the Quakers as witnesses to the Truth of God through Christ and not dabblers in a lot of crack-pot ideas.

Oh, Lord send the Quakers another Pentecost and let it begin with us. Let the Holy Spirit control our lives and be evident in corporate guidance. "Then will (we) teach transgressors thy ways; and sinners shall be converted unto thee."

"The passion of Christ is the victory of divine love over the powers of evil and therefore it is the only supportable basis for Christian obedience. On the cross Jesus fulfilled the law he himself established and thus graciously keeps his disciples in the fellowship of his suffering. The cross is the only power in the world which proves that suffering love can avenge and vanquish evil. But it was just this participation in the cross which the disciples were granted when Jesus called them to him.

—Dietrich Bonhoeffer, in the Cost of Discipleship

Missions Workshop

By Chester G. Stanley
Superintendent, Ohio Yearly Meeting of Friends

An enthusiastic group of Quakers gathered at Canton, Ohio, for the Sixth Evangelical Friends Conference. The services were all well attended and reports state that all the Workshops were of real interest to those attending.

The Missionary Workshop was held in Room 10, of the new Timken Science Hall. Several Yearly Meetings were represented in these mission studies. The topic, "Evangelical Friends Missions In Action", was followed during the conference. Excellent reports were given by members of five different yearly meetings.

Kansas was represented by returned missionary James Morris, speaking in behalf of their work in Urundi, Central Africa. He stated that the Urundi Mission was in almost every way a national work now, with property and leadership turned over to the nationals.

Oregon Yearly Meeting's work in Bolivia and Peru was represented by Waldo Hicks, president of the Oregon Missionary Board. Their work is largely with the Aymara Indian tribes. The Lord has greatly blessed this work and in 1951 the mission work was made indigenous. The work in Peru is new, but the mission leaders are finding it a fruitful field.

Walter P. Lee reported for Rocky Mountain Yearly Meeting, whose work is among the Navajo Indians of Arizona. He expressed real need for help among the Indians of our country and listed such things as a new high school, more literature, and a hospital, as some of the urgent needs for this most noted tribe of American Indians.

Charles Ball spoke for the work of California. This Yearly Meeting has its mission work in Central America and Alaska. The Lord has given California a great work among the people of Guatemala in Central America. Their work in Alaska is prospering and they sense the real blessing of the Lord upon it.

Dr. W.E. DeVol spoke briefly of the hospital work of the Ohio Yearly Meeting which is located in Central India. Then he presented the need of the United Mission of Nepal. This is not a work of Ohio, but a work in which Dr. DeVol has been used to do some very important surgery. Here is a field just opened to medical missions. It presents a great opportunity for others to help in sending out Christians with a professional degree such as doctor or nurse.

Sherman Brantingham then spoke in behalf of Ohio's mission work in Central India and Formosa and also presented some possible projects for cooperative support which are outside the work of Ohio missions.

After the reports from the different mission fields were given, time was taken to note some mission projects suitable for support outside yearly meeting mission programs.

- I. Literature was mentioned by almost all who reported. It was stated: "People are learning to read at an unprecedented rate. The Mission is facing the challenge but is unable to fill the gap."
- II. There are openings for primary and secondary teachers in Africa. The schools there are cooperative between several denominational missions.
- III. Radio ministry is fast becoming a medium of dispensing the Gospel message. Far Eastern Broadcasting Company is using programs from some of our missions. There is the possibility of purchasing fixed station radios for distribution in the rural villages of our mission lands.
- IV. Gospel Recording are getting the Gospel out by missionaries before they can master the language. The national with lesser talent can carry the truth and deliver same by the use of these little hand-operated record players.
- V. As was stated above, the Navajo Indians are in need of high schools and hospitals.
- VI. Rachel Mostrum Chappel presented the work of their school in Taipei, Formosa.
- VII. There was an expressed need for exchange of missionary personnel among our yearly meetings during their furlough periods.

The third study of the Mission Workshop was along the line of "How Best to Present Missions to the Home Church."

There was a noted similarity in the use of methods by the different yearly meetings.

1. A live missionary committee is imperative in every church.
2. The pastor must be a missionary at heart.
3. The work of missions should be kept before every age group of the church.
4. Boys and girls camps and youth conferences are excellent places to start missionary interest.
5. Mission brochures, periodicals, news letters, prayer lists, and information sheets as to specific needs must be kept before the people.

In reality, ways and means of presenting missions to our churches are limitless. It always takes vision, ingenuity, and hard work.

Christ's Message to Friends

By Gerald Dillon

Minister of First Friends Church, Portland, Oregon

The presidential address given at the Malone Conference, 1962

For a number of days I have been praying about what the Lord would have for us this evening. It has been difficult for me to get away from the Scripture passages in John 14, 15, 16 and 17. I believe the Lord has for us the same message He had for His disciples just before He was crucified and left this earth. I'd like to share some verses from this portion. First, Jesus said to His eleven gathered around Him,

"If ye love me, keep my commandments. And I will pray the Father and He will give you another Comforter that He may abide with you forever, even the Spirit of Truth which the world cannot receive because it seeth Him not neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you. I will not leave you comfortless, I will come to you."

And from chapter 15:

"I am the true vine, my Father is the husbandman. Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The world was never in a darker moment than at the time these words were spoken by our Lord. The world was controlled by a clenched fist of Roman power which would tolerate no insurrection, and very little freedom. Grecian culture had deteriorated to the point of a Stoic endurance of conditions or an Epicurean

indulgence in the lust of the flesh. Jerusalem was living under the shadow of division, and the despair of the coming destruction that our Lord announced. I am sure there were many prophets of gloom, and our Lord was certainly no optimist about those who had rejected Him. Yet on this night when the shadows of darkness gathered so thickly, in an upper room in Jerusalem, unnoticed by the masses, Jesus was talking to his eleven not-too-faithful followers: Peter, James and John, Thomas and the others. What He said that night had tremendous significance for them, for the whole Roman empire, and for the western world in the years to come. In fact, we believe it held tremendous significance for the whole world throughout the centuries of time. Their future and that of the church which began with them depended upon their attention to what the Lord told them that evening. That same message holds significance for us tonight. Just as the disciples were standing in the midst of darkness and gloom so we are living in the same kind of conditions. It is so easy to analyze the world situation, or even to curse the darkness, but I trust we have come to this conference, to this upper room, for an occasion when the Lord might speak to us. I trust somehow in our hearts and in our minds might be kindled the fires of devotion and inspiration which will compel us to go out and do something in the days in which we live.

There are a few observations about the message Christ gave to His followers. They are so simple I hesitated about using this passage of Scripture because I knew Quakers were very well acquainted with this section and knew so much about the ministry of the Holy Spirit. And yet tonight I want us to think together once more about it with our Lord.

First of all, notice the plan Christ announced for His followers. There can be no doubt these plans centered in the great commission, "Go into all the world and preach the Gospel to every creature." In the 15th chapter, verse 27, Jesus said, "Ye also shall bear witness because ye have been with Me from the beginning." A little later, when He was praying to the Father (chapter 17) He said, "As thou hast sent Me into the world, even so have I also sent them into the world." We read in the closing part of Luke's Gospel, "That repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." There can be little doubt about the meaning of those words. Then we read in Mark 16:15 where Jesus said very pointedly to His disciples, "Go ye into all the world and preach the gospel to every creature." Christ directed His eleven disciples on a universal mission, to go into all the world. He directed them on a spiritual mission, to preach the Gospel to every

creature. They were not to go on a political mission. They were not sent on a military mission. They were to go on a spiritual mission to proclaim the message of Jesus Christ to all the world. A Christ-centered task is what the Lord planned for these eleven.

I suppose that all of us have heard the mission of the Church in terms of missionary endeavor so often that it doesn't move us as it ought to. But there is something here that does disturb me and I want you to notice it. It is the manner in which this mission was to be fulfilled. Jesus said to His disciples, "The gates of hell shall not prevail against the Church." And I understand this to mean that the gates of hell shall not be able to stand up against the Church as it goes on its mission. Before the Church the very fortress of hell itself will crumble and fall. Then in the Scripture I read tonight are some words which I am still not sure I understand. John 14:12 reads, "Verily, verily I say unto you, he that believeth on Me, the works that I do shall He do also and greater works than these shall he do because I go unto my Father." Go into all the world and preach the Gospel, very true. But the gates of hell will not stand. Then in John 15, Jesus said, "herein is my Father glorified that ye bear much fruit." Obviously, Christ was intending to launch not an intimidated, defensive, struggling group of people on a mission that they were barely able to perpetuate around the world, but a strong offensive of positive affirmation and action that would mean ultimate victory for the cause of Jesus Christ—this was the plan of our Lord.

When I look at Peter, James, John and Thomas, with all the doubts and questions in their minds, I wonder about the wisdom of Christ, having such big plans for little people, and such great ambitions for men with such little strength and power. However, there is one more thing to notice in this passage of Scripture: Christ's provision for His followers. Christ was anxious for their dependence to be not upon themselves but upon Him. Thomas was evidently a thinking man and how ordinary it is for men who think to depend upon their mental ability to question, analyze, put together and discern. Peter was a very tempestuous type of individual, and how ordinary it is for people with this kind of nature to depend on their ability to drive through to a finish regardless. James and John I am not too sure about. But I dare say that like everybody else they had a tendency to rest upon their own strength to accomplish all that the Lord had told them they were going to do. And you know, as long as it is simply going around the world and preaching the Gospel, I think Peter and the rest could do that, but when it comes to bearing fruit and doing greater works and pulling down the strongholds of hell Pe-

ter, James and John are thrown back upon the resources of the Lord for the accomplishment of this task.

What are the provisions? It thrills me to think about the provision that Christ has made for His followers to accomplish the plans He laid out before them. Two phrases keynote this whole section. The first is "believe in me" and the second is, "abide in me." Let us notice what they mean. First of all they mean union with Christ. In John 15, verses 1 to 7, we have the great instruction of our Lord: "every branch that beareth fruit He purgeth it that it may bring forth more fruit. . . Abide in me and I in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in Him, the same bringeth forth much fruit, for without Me ye can do nothing." The important thing for us to see tonight is the simple truth of those words, "Without me ye can do nothing." How many times, along with the eleven, we feel that we are sufficient in our own strength to go out and do the work of the Lord; and yet when we fully realize what the work of the Lord means we will begin to see that it is only as we are dependent upon Jesus Christ, and as He works in and through us that fruit will be born for Him. Let us suppose we had a fruit-bearing tree, a cherry tree, loaded with blossoms. Now let us cut this branch off from the tree and put it out in the sun. What is going to happen? It won't bear fruit as it ought to. In fact that branch will bear no fruit at all as long as it is severed from the main branch. And in the same way, Jesus is trying to tell His eleven apostles that they cannot bear the kind of fruit He expects of them unless they abide in Him.

My friends, need I say to you tonight that this is not something apart from Calvary, but it is intimately wrapped up in Calvary and what Friends mean when we talk about communion? Jesus in this very Gospel said, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. . . He that eateth my flesh, and drinketh my blood dwelleth in me and I in him." Our communion with Jesus Christ through the broken sacrifice of His body is the great provision He has made whereby we can bring forth the fruit and fulfill the plan that He has for us.

There is one other key in the whole section. Not only the intimate union with Christ but the inwardunction of the Comforter. You'll notice in John 14, Jesus said, "If ye love me, keep my commandments, and I will pray the Father, and He shall give you another Comforter." Of the Holy Spirit, Jesus says, the Comforter is one "whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him for He dwelleth with you and shall be in you. I will not leave you comfortless. I will

come to you." Jesus is reminding His eleven apostles that when He goes away the Holy Spirit will come. The Holy Spirit, Jesus promises, will teach you all things, He will testify of Me and bear witness of Me, He will reprove the world of sin and of righteousness and of judgment. He will guide you, He will glorify Me, He will empower you so that the very character you bear will be a living witness to Me.

Friends, notice that this ministry of the Holy Spirit is not done independently of these eleven, but it is accomplished in them and through them as they provide the Holy Spirit a channel. Jesus gave us an illustration of this in chapter 14, verse 10. It struck me with new force when I read these words, "Believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of myself but the Father that dwelleth in me, He doeth the works." Think of this! We stand amazed at all the things that Jesus did. Yet Jesus is saying to them "the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father and the Father is in Me, or else believe me for the very works' sake." And in this same way Jesus is trying to tell us that God wants to accomplish through us and by the Holy Spirit the same works and even greater than these. How else can greater works be accomplished by His followers than by the indwelling Holy Spirit? He is not going to accomplish a great work in the world until He can first accomplish a great work in the Church. That is why Christ offered the prayer for his followers (chapter 17). I want us to notice this prayer. At the heart of it, so majestic in breadth and height, is the plea that His followers might be sanctified. Now what did Christ mean when He prayed, lifted His heart to the Father and thanked Him for these disciples and then said, "Father, sanctify them through thy word; thy word is truth". What did He mean? Did He mean pruning, the process of disciplining them? They needed pruning—I've never seen a disciple yet that didn't need some pruning. In fact Jesus talked this in the 15th chapter when He said "Every branch in Me that beareth fruit, He purgeth it that it may bring forth more fruit." And so our Lord supports the idea that His disciples need continuous pruning that they may bring forth more fruit. May the Lord help us to receive more! But I believe there is more in this particular verse and section than simply day by day disciplining of our lives. Jesus here means the perfection of their love to the Father and to Him. He is praying for the Holy Spirit to purify their affection until they are alienated from sin and the world, and exalted to a supreme love to the Father. Now this is something to ask. After He had told these disciples about the Holy Spirit, how important it was that He come and

abide within them. He then entered into the courts of God Himself, there to pray, "Father, sanctify them", let the Holy Spirit come and dwell in their hearts and perform a work within them. This is the burden of His prayer.

From this fountainhead of spiritual experience are born the gracious fruits of the Holy Spirit. Christ's prayer is aimed at this one point—that the Holy Spirit may become real in their lives. Teaching, doctrine, organization and committees are all important, but somehow they can become empty and unreal unless there is the vital spark and fire of the Holy Spirit in the hearts of believers. You know, I have a very strong feeling that there isn't anything wrong with our doctrine of the Holy Spirit; but I have been made to wonder at times if we experience all we know and all that we talk about of the light and doctrine, and of all we count as our heritage. I wonder if the baptism and the presence of the Holy Spirit is real in our hearts, and our lives.

May I suggest to you one final thought presented in this section of Scripture. It is the promise that Christ proclaimed to His followers in chapter 14, verse 16. "I will pray the Father, and He will give you another Comforter that He may abide with you forever." This is the promise of the Comforter, called the Paraclete. This word Paraclete is most interesting. It means advocate, vicar, one appointed to take the place of another. We know one group which claims that the pope of Rome is the vicar of Christ. We who are Friends believe there is only one person who has ever been appointed by Jesus Christ to be His official representative, the Holy Spirit Himself. He is the vicar of Christ.

In this section He is called by two names especially. He is called the Spirit of Truth, not the spirit of heresy, not the spirit of tolerance, but the Spirit of Truth, and it is significant that the Holy Spirit takes the sword of the Spirit, which is the Word of God. Somehow, I have a feeling that the Holy Spirit is working today across the world where He finds men and women with believing hearts, not with critical minds, not with question marks over the virgin birth, the deity of our Lord, the coming of Christ, or any of the other doctrines that we hold precious. Wherever the Holy Spirit is working, He is working as the Spirit of Truth in the context of men whose hearts believe the things that have been more surely given to us.

Then He is called the Holy Spirit. This term is so common to us that we take it almost flippantly. But why the Holy Spirit? Because He is the Spirit of holiness. And wherever the Holy Spirit works, He works in the context of men and women who are dead serious about moral conformity to the holiness of God. Not where

this thing becomes a secondary issue, not where it has been smoothed over with comfortable doctrine but wherever men and women are willing to face up completely to the claims of the Father and to His holiness, there to be humbled and broken before Him in confession and repentance, there the Holy Spirit works. And this divine person is promised by Christ to indwell ordinary individuals—Peter, James and John! Isn't that wonderful? Peter, who once denied Him, James and John who desired the chief places in the kingdom of God, Thomas filled with questions—these are the men that are going to be filled. These are the men who are going to be set on fire by the Holy Spirit. These apostles are going to be the men who will turn the Roman empire upside down for Jesus Christ.

This promise is left to us, His followers! "I will give you another Comforter," one who will more than take my place, says Christ to us, through whose indwelling presence you will be able to do not only the works that I do, but greater works, through whose indwelling presence you will be able to bear fruit, fruit that will remain and abide. "If my words abide in you, and you abide in me. . ." What a wonderful promise!

Now, there is one master key given to us by our Lord that will unlock the vast treasury for our enrichment—one little key. That key is in our hands. What is it? Listen to the words of Christ: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." There's the key. He that hath my commandments. We all have them don't we? He that hath them and keepeth them. That's it. He it is that loveth me, and I will love Him, and will manifest myself to him, and this manifestation is the gift of the Holy Spirit. If we don't have the power of the Holy Spirit tonight, if we aren't producing fruit for our Lord, it is because we have somewhere failed to show our love to Him by an obedient heart. Let us, in all honesty, apply this to our hearts. Let the moral atmosphere of our hearts be such that the Holy Spirit will want to abide within. You know, I struggled over this until one day the Lord showed me that just as air likes to occupy a vacuum—open the door and the air will rush in easily—so when the moral atmosphere of my heart is right I don't have to struggle to get the Holy Spirit in. The Holy Spirit of God wants to come in. He wants to fill; He wants to lead and guide and empower and glorify Christ through us. When the moral atmosphere of humility, love, kindness and long suffering is right the Holy Spirit comes to abide. Let us apply this to our hearts.

Here we are in conference. We are living in dark and des-

pairing days internationally. We teeter constantly upon the brink of annihilation, internally we continue to rot morally with wickedness mounting higher and higher. Religion by and large has settled back to a comfortable complacency. But even though the threatening shadows have been with us, nothing has happened. Now, let us ask ourselves, are we prepared to face this world today with a solution, with a Saviour Who can change the lives of men and women? Are we living in the power of His virtue and in the communion of His Holy Spirit? I pray that as we have met at this conference at Malone it will be a time of tarrying together in prayer and waiting; waiting upon the Lord with hearts prepared to seek Him. I pray He will be pleased to bathe us afresh and anew with an outpouring of His Spirit upon us.

Friends Youth Leaders Meet

As an outgrowth of the Evangelical Friends Conference held at Canton, Ohio, in July, Lonny Fendall and Fred Littlefield were appointed as conveners which called a conference at Colorado Springs, Colorado, October 15th and 16th. Eleven delegates representing the four yearly meetings of Oregon, Kansas, Ohio and Rocky Mountain, felt a unifying spirit and God-given direction as they sought to bring their respective areas into closer harmony and cooperating spirit. Representatives of other yearly meetings were invited but were unable to attend.

Consideration was given to items such as a common unifying name; the joint publication of a Friends Youth magazine, a systematic exchange of materials; and a co-operative program. Tentative executive committee for an interim session was appointed as follows:

President - Lonny Fendall, Oregon Yearly Meeting
Vice President - David Leach, Rocky Mountain Yearly Meeting
Secretary - Galen Hinshaw, Kansas Yearly Meeting
Treasurer - Glenn Althouse, Ohio Yearly Meeting

This group is to be known as the "Friends Youth Co-ordinating Council" until further meetings and the respective yearly meetings can discuss some of the suggested proposals.

BOOK REVIEWS

Because the second Vatican Council of the Roman Church begins today (October 11, 1962), the first such ecumenical gathering of Roman Catholic bishops in nearly a century, Protestants who wish to see the issues which led John XXIII to call this conference would appreciate a preview of issues and expectations which are contained in a vigorously written book by Hans Küng, professor in the Faculty of Catholic Theology at the University of Tübingen. Entitled *THE COUNCIL, REFORM AND REUNION* (New York: Sheed and Ward, 1961, 208 pp; \$3.95, from the original German edition) the work mirrors the hopes—sometimes eloquently spoken—of a devout Roman Catholic scholar who stands ready to admit the errors of his church, and beyond this, to look for reunion of Christendom. Taking his cue from the papal encyclical which announced the topics of importance to be, "the spread of the Catholic faith, the revival of Christian standard of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times," and which prayed that the example of the renewed Catholic church might inspire the "separated brethren" to seek out unity, Hans Küng finds the time ripe for the renewal which he feels is always a necessity in a church which is composed of sinful men and subject to abuses because it is in the world. "The Church gone worldly and the Church gone churchy, Sadduceeism and Pharisaism", such are the constant factors of the life of the Body of Christ which bring about need for reform; and reformation, he declares, is "not a Protestant preserve."

While Protestants would doubtless agree with his call for all Christians to make Jesus Christ, the Lord of the Church, "the norm to which we can keep looking, in all our action," they must still challenge his assumption—and this is really basic to the issue of every attempted reform of the Roman Church—that the Church through which Jesus Christ is known is "hierarchically organized." For while he readily admits faults in the church as humanly organized, admitting with considerable candor for a Roman Catholic scholar, that "the particular historical form which God's Church takes in the world and its history can only ever be a realization of one among all the possible forms of the Church in different ages", and, with a sorrowfully ironic thrust, that "The Church of Jesus Christ, taken as a whole, has remained a European-American affair", he is not ready to let the norm of

Jesus Christ free men from the shackles of a Roman hierarchy, of a Pope who at the first Vatican Council, in 1870, promulgated the doctrine of his own infallibility ex cathedra.

In recounting the history of reform, Hans Küng agonizes over the horrible commercialization of Church affairs which led to the Council of Constance, 1414-18, which finally got rid of the contending popes, but he fails to appreciate the efforts of the Conciliarists—university men like himself—who in their day boldly proclaimed the supremacy of the council over the Pope. Dietrich of Niem, for example, who claimed that the "summoning of a general council in no way belongs to the pope. . . it does not even belong to him to preside as judge or to define anything having to do with the state of the Church." Dietrich of Niem wrote just preceding the Council of Constance. Like the other Conciliarists, he considered the Universal Church to be headed by Christ alone, whereas the Roman Church, being a particular and private Church "may err, may have erred, may deceive and be deceived." These two Churches "differ as genus and species" and the task of reform is to bring unity to the Universal, not the Catholic Church.

It was the failure of the Conciliarists which set the Roman Church onto the road of papal supremacy which culminated in the dogma of papal infallibility and a Pope who cannot be touched. The story of the Council of Constance instructs us: John XXIII (this earlier one was later judged no pope and thus the present pontiff was free to choose this designation) was determined to retain his office at all costs, and so likewise his two rivals. Because the conciliarists were so resolute, he promised to abdicate if his rivals would also. The people were jubilant at expectation of peace. John escaped, but was seized and learned that he had been deposed. Benedict was also deposed, but claimed the office until his death, Gregory resigned but only on condition that he be acknowledged as the true pope. The Council accepted this demand and thereby kissed away its guiding principles. From that time on there could really be no voice of the church apart from the Pope. When abuses were piled up by Renaissance popes—abuses which Hans Küng readily admits—Protestantism arose to proclaim the Universal Church free from the tyranny of a Roman hierarch who claims inordinate control of Divine grace and has identified a church with the true Church.

The writer of this provocative book supports the rejection of Luther—despite some genuine reforms and just provocation—on the ground that he set the "personal interpretation of Scripture in principle above the Church and her tradition." And here the issue stands. It would be easy then for us to dismiss the book; but one must admit of a sincerity in the writer's appeal for Christians

to suffer, pray, criticize, and act on behalf of bringing the Church to the norm of Jesus Christ. He dismisses as unworthy the Roman Church's earlier methods of treating the "separated brethren"—political fighting, passive, fruitless, appeals to return (four hundred years to the Protestants, nine hundred to the Orthodox), individual conversions, moral reforms, and calls instead for "meeting all that is justified in Protestant demands and criticisms."

In discussing possible items on the agenda of the council which will lead to fruitful change in the Roman Catholic Church, the writer suggests the papal recognition of the rights of bishops as one significant gesture for the diffusion of authority, and the revision of the organization of the church.

The Vatican Council now convening is of historic significance, whatever the direction of the results. Consequently, it behooves Protestant ministers to follow its proceedings, neither ignorantly, nor in the blinding light of an ecumenicism engendered by the assaults of irreligion in our day, but knowledgeably, with the great issues of evangelical theology and church doctrines before us as lamps of freedom. Accordingly, I recommend this book to pastors and other students of church history as a document written by one who stands as a reformer within the Roman Church. And let us pray that the eloquence of a modern John Gerson in pleading for limited renewal may not be turned into a vote to burn the modern heirs of John Huss, who stand for the direct lordship of Jesus Christ over His disciple church.

— A. O. R.

The Oxford Annotated Bible

The Revised Standard Version of the Bible, now ten years of age and selling at a rate of a million copies a year, is available this fall in a new edition, The Oxford Annotated Bible, edited by Herbert G. May and Bruce M. Metzger (New York: Oxford University Press, 1962; 1568 pp., \$7.95).

The Oxford Annotated Bible contains the complete text of the Revised Standard Version with footnotes—a text that after a decade is now more widely appreciated, especially since recent translations aiming at putting the Bible into current speech and striking modern idioms have caused us to see that the Revised Standard Version is indeed not a paraphrase or even a new translation, so much as it is an attempt to make an already good translation better.

As the title suggests, the outstanding feature of The Oxford Annotated Bible is that each chapter of the Scriptures is provided with annotations which attempt to shed light on puzzling literary,

historical, geographical, archaeological and theological matters in the text. The general reader and the student of the Bible will find these very helpful in most instances. The introductions which accompany both the Old and New Testament will be found useful, as well as a brief introduction to each book of the Bible. A brief but informative history of the English versions of the Bible (The Tyndale-King James tradition) is included. One of the valuable supplemental features of the book is a 32-page section of relief maps in full color, made doubly useful by an excellent index.

Unfortunately, the supplemental articles and introductions are characterized by assumptions which conservative scholarship will find it impossible to accept. The contributors to the Pentateuch are heavily reliant upon the documentary hypothesis. A chapter on "How to Read the Bible" dismisses Genesis and much of the Pentateuch as "idealized history" at best, and avers that the Old Testament contains ideas of God "which are not to be approved." The record of the Patriarchs is taken as the "history" of the Hebrew clans rather than of their founders. The introduction to the Book of Isaiah assigns chapters 40-66 to the time of Cyrus.

However, readers competent to recognize and evaluate such assumptions will find much useful material gathered into one volume with The Oxford Annotated Bible. It is attractively and sturdily bound, and used with some care, will make a useful contribution to one's understanding of the Bible.

— Myron L. Goldsmith, Professor of Religion and Language Arts, George Fox College

Friends will be interested in an announcement by Eerdmans Publishing Company that Everett Cattell's new book, THE SPIRIT OF HOLINESS, will be ready for sale in December. A subsequent issue of the CONCERN will carry a review of this book.

Friends Forward Movement

T. Eugene Coffin, Secretary of the Evangelism and Church Extension Board of the Five Years Meeting, announces a Friends forward movement to be started by a week of prayer and thanksgiving, November 19-25. Involved in this program for renewal are plans for evangelism, including student evangelism, church extension with special interest in virgin territory, and plans for follow-up of Friends who move or become non-resident members. Eugene Coffin, newly appointed to this post, is a member of the Association of Evangelical Friends.

Evangelical Friends Conference Workshop on Youth

By Fred Littlefield

Assistant Superintendent of Kansas Yearly Meeting of Friends

Youth leaders Lonny Fendall from Oregon, Raymond Grams from Ohio, David Leach from Rocky Mountain, and Fred Littlefield from Kansas, delivered messages and directed discussions on the importance of youth work, understanding teenagers, conducting workshops on local leadership training, promoting youth work through teens reaching teens, and ideas for proper programming.

Points of emphasis in the first two days discussions included: The importance of youth work is seen in the following facts—

1. It is the peak age for conversion.
2. It is the beginning age for crime.
3. It is the formative age for accomplishment.
4. It is the difficult age for keeping them in the church.

If we are to reach and hold our youth for Christ and the Church, we must make the Scriptures relevant to their lives; provide for their social needs; show an interest in their problems; challenge them with responsibility ("use them or lose them"); and we must show consistency in our lives before them.

The needs of youth can be outlined as: conversion, Christian growth, character integration, Christian recreation, and careful guidance in their careers, companionships, courtships, and convictions.

Leadership training workshops can be conducted at yearly meeting, summer camps, quarterly meetings, and area conferences. They should be held for local leaders, sponsors, officers, and regular members. Help should be given on specific duties, general know-how, planning, and materials, as well as having a time for inspiration.

Tips to workshop leaders were: avoid being repetitious; keep in mind the needs of teenagers; maintain good public relations by avoiding major conflicts; and have separate officer training from the others.

The BASIC's for a good youth program are: Bible challenge, Audience participation, Songs (music), Inspiration (testimonies),

and Clever novelty. The PC's for increased attendance at youth meetings are: Personal Contact, Phone Call, Post Card, and Provide a Car.

Youth leaders should be challenged by the fact that in the 1960's, we are told, children entering teen years will increase by 40% per year. A youth sponsor should meet the following personal qualifications if he would be successful in working with youth: 1. A born again Christian experience. 2. Consistent Christian character exhibiting the fruit of the Spirit. 3. Loyalty to and cooperation with the pastor and the church in attendance to services and faithfulness to the doctrines of the church. 4. Have a personal love for youth. 5. Be a student of the word of God. 6. Be a person of prayer.

On the final day of the workshops, yearly meeting youth leaders joined in an informal discussion on areas of greater cooperation and unity in our evangelical Friends youth work. The main points of discussion centered upon programs and program materials, and the possibility of a joint youth magazine. The group realized the need for a longer period and more definite details to be worked out on cooperative endeavors. A request was conveyed to the Board of Administration for a conference to be held soon for this purpose. Fred Littlefield and Lonny Fendall were named by the Board as conveners to plan this conference.

There is a peace that is deep and lasting that the fully consecrated believer can enjoy. Jesus said, "My peace I give unto you, not as the world giveth." (John 14:27) It is a peace so deep as not to be disturbed by the trials and tribulations on the surface.

Scientists describe for us what they call "the cushion of the sea." Far down beneath the surface that is agitated by winds, tides and ocean currents is undisturbed calm. In deep-sea dredging of this area they find remains of animal and vegetable life which has not been disturbed throughout the centuries.

The peace of God is that eternal calm of the soul.

— Herman H. Macy in FRUIT OF THE VINE
Friends Daily Devotional Book