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# A Comparison of the Historical Concept of the Friends Ministry With The Contemporary Concept of the Friends Ministry in the Oregon Yearly Meeting of Friends

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A COMPARISON OF THE HISTORICAL CONCEPT OF THE FRIENDS MINISTRY  
WITH THE CONTEMPORARY CONCEPT OF THE FRIENDS MINISTRY  
IN THE OREGON YEARLY MEETING OF FRIENDS

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Presented to  
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Western Evangelical Seminary

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of the Requirements for the Degree  
Bachelor of Divinity

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by  
Glenn Keith Armstrong

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## CHAPTER I

### INTRODUCTION

#### Historical Resume

An observer of the Quaker movement will find that from the very beginning there have been references to Quaker ministers. There were great and powerful men of the ministry from the time of George Fox, and there are men today who have been called of God to preach His Gospel message of redemption. There was a great emphasis upon a lay ministry, that all who are believers in Christ are ministers. There was not only the ministry of every lay person but also the recognition of some who had unusual gifts in the ministry. Individuals of the later groups were recorded and recognized as ministers. The local Monthly Meetings had no resident pastors, but a lay ministry augmented by an occasional traveling minister.

Since about 1890 a majority of Friends have accepted as part of their policy, not only the practice of recording those who had gifts in the ministry, but also using recorded ministers as resident pastors of local Monthly Meetings. Resident pastors were being used by sixty-six per cent of American Friends Meeting in 1962.<sup>1</sup>

#### Statement of the Problem

With the historic use of a lay ministry among Friends meetings,

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<sup>1</sup>D. Elton Trueblood, "The Paradox of the Quaker Ministry," Quaker Religious Thought, (New Haven, Conn.: Quaker Theological Discussion Group, 1962), p. 3.

and the coming of the pastoral system since about 1890, there has arisen what D. Elton Trueblood called a paradox in the Quaker ministry.<sup>2</sup> There is the dual role of a ministry which includes both the lay person and the specialized ministry of the man who is called of God and given unusual gifts for the ministry.

It was the purpose of this study to compare the historical concept of the Friends Ministry with the contemporary concept of the Friends Ministry in the Oregon Yearly Meeting of Friends. In order to make this comparison it was necessary to investigate the concept of the ministry in the total Friends movement from its inception, and trace its development up to the twentieth century. This historical background coupled with the contemporary views of pastors and clerks in the Oregon Yearly Meeting provided the material that helped to compare the historical and contemporary concepts of the Friends ministry in the Oregon Yearly Meeting.

### Justification of Study

Recognizing that the pastoral ministry is of recent origin among Friends, some Friends have difficulty in reconciling the work of a pastor with traditional ideals of worship and church administration. Though many Friends meetings tend to think of pastoral leadership as necessary, they are reluctant to accept the leadership and direction involved.<sup>3</sup>

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<sup>2</sup>Ibid., p. 4.

<sup>3</sup>Lorton Heusel, "The Quaker Pastorate," The 1956 Quaker Lecture Indiana Yearly Meeting, (n.p., 1956), p. 5.

### Limitations of the Study

There will be no attempt to define theological views of the Friends pastors in Oregon. Though there was some reference to the theological views of George Fox, theological convictions remained for another writer. It should be stated that theological views will often determine a pastor's own concept of his ministry and will be reflected in his activities.

### Method of Procedure

Sources of data. A historical review of the Friends ministry has been secured by investigating numerous Friends historical books. Photostatic copies of some old, but important, articles found in periodicals of 1890 were obtained through Haverford College, Haverford, Pennsylvania.

A questionnaire was prepared and sent to all active recorded ministers in the Oregon Yearly Meeting (except missionaries) and the clerks of each local Ministry and Oversight. Though the questionnaire bears some imperfections it has served to elicit the concept of a Friends pastor in the Oregon Yearly Meeting.

Procedure followed. After a review of the history of the Friends Ministry, the questionnaire was analyzed and points of strength and weakness were noted in the light of the historical survey. Conclusions were based on the findings in the Questionnaire.

### Definition of Terms

1. Monthly Meeting. A Friends Monthly Meeting is a congregation of members organized to function as a church, under the supervision of a

pastor or elders and overseers.<sup>4</sup>

2. Quarterly Meeting. "A Quarterly Meeting consists of the members of all of the monthly meetings within its limits and subordinate to it."<sup>5</sup>

3. Yearly Meeting. A Yearly Meeting consists of all the members of the quarterly meetings subordinate to it within a given geographical area. The annual business sessions, also called Yearly Meeting, possess legislative and administrative authority.<sup>6</sup>

4. Publishers of Truth. These were the early Friends ministers who freely gave of themselves in a valiant effort to publish the Truth throughout all England in the mid-seventeenth century.

5. Recording. Friends believe it is God who confers spiritual gifts and ordains to the ministry. It is the duty of the church to recognize and encourage the use of these gifts. The church records as ministers of the Gospel those who are called and ordained by God and give evidence that they have a gift for the ministry.<sup>7</sup>

6. Concept. A collection of ideas, thoughts or opinions which form a collective or group opinion.

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<sup>4</sup>Constitution and Discipline (Newberg, Oregon: Oregon Yearly Meeting of Friends Church, 1958), p. 43.

<sup>5</sup>Ibid., p. 50.

<sup>6</sup>Ibid., p. 52.

<sup>7</sup>Arthur O. Roberts, "The People Called Quakers," (Newberg, Oregon: Oregon Yearly Meeting of Friends Church, (n.d.) ), p. 8.

## CHAPTER II

### HISTORY OF THE QUAKER MINISTRY

It was the purpose of this chapter to trace the growth and development of the Quaker Ministry from the time of George Fox, the founder of the Friends Church, to 1965. This covers the initial period of rapid growth and development, the period of Quietism and the establishment of the Oregon Yearly Meeting in 1893.

#### I. PERIOD OF EARLY FRIENDS (1646 - 1690)

##### Political and Religious Conditions in England

In order to understand George Fox and the Friends movement one must understand the developments of the Reformation in the Church of England from the days of King Henry the VIII. He believed that the English Church should be independent of the Pope, and that the head of the Church should be the King.<sup>1</sup> An appeal to Rome for annulment of his marriage to Catherine of Aragon was denied, resulting in Henry's break with the Roman Catholic Church.<sup>2</sup> In 1534 the Church of England repudiated the authority of the Pope. Henry assumed the title of "Supreme Head" for temporal and political needs of the Church. The Church and State were thus fully merged, with the Church being dominated by the state

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<sup>1</sup>Henry H. Halley, Pocket Bible Handbook (Eighteenth edition; Chicago: Henry H. Halley, 1948), p. 700.

<sup>2</sup>E. R. Adair, "Henry VIII," Collier's Encyclopedia, (New York: P. F. Collier & Son Corporation, 1950), LX, 646.

even to the extent of its bishops being named by the king. Thomas Cranmer, Archbishop of Canterbury, began a Reform movement. Monasteries were abolished, the English Bible was placed in the Churches, and many Roman Catholic practices were omitted.<sup>3</sup>

Following King Henry to the throne was his son Edward VI, who reigned six years and favored the Protestant Church of England. He made English the language of the worship services instead of Latin. Then came another of King Henry's children, "Bloody Mary," who reigned for five long years and tried to turn the English Church back to Roman Catholicism. The third and last of King Henry's children was Queen Elizabeth who reigned forty-five years and favored the Protestant Church of England. Under her reign there was much freedom to read and study the Bible which had been translated earlier by John Wycliff and William Tyndale. King James, who succeeded Queen Mary to the throne, had published in 1611 the King James Version of the Bible, which was widely read by all English speaking peoples. Thus, with the Scriptures in the vernacular, the Protestant faith surged ahead with the rank and file of English people.<sup>4</sup>

It was during this period that the common man began to see the inconsistency of many clergymen who would lie and cheat in order to obtain a coveted position. Many led wholly immoral lives. Church

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<sup>3</sup>Halley, ibid.

<sup>4</sup>Walter R. Williams, The Rich Heritage of Quakerism (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1962), p. 23, 24.

members were hypocrites in their daily living and were called by the true and faithful christians simply professors of religion.

Religiously, there was much confusion. People from the various religious sects flocked to hear a good debate on some pertinent religious topic. Among the sects were the Puritans who, persecuted by Bloody Mary, fled to the Continent. Upon returning to England they brought with them the Geneva Bible and "a will to purify the Church of England of its elements of 'popish idolatry'." They were Calvinists in theology and favored the Presbyterian form of Church government.<sup>5</sup>

The Presbyterians favored freedom from domination by the state. They considered that the Church as based upon Scripture was to be an organization directed, under God, by presbyters.<sup>6</sup>

The Independents advocated freedom to use or not to use the Book of Common Prayer as they pleased and they believed in the supremacy of the people of the Church. All officers were chosen and controlled by the Church.<sup>7</sup>

The Anabaptists were a group of people who withdrew from the Church of England, believing in separation of church and state. They called for restoration of primitive New Testament Christianity.<sup>8</sup>

The Seekers were a heterogenous group of devout people composed of Independents, Anabaptists, Presbyterians and Church of England people,

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<sup>5</sup>Ibid., p. 27. <sup>6</sup>Ibid. <sup>7</sup>Ibid., p. 28.

<sup>8</sup>Clifton E. Olmstead, History of Religion in the United States (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1960), p. 17.

who were eager to find God and worship him in a satisfying manner. They believed the Church had drifted into apostacy and considered it nothing more than an outward show of ceremonies. They believed in a spiritual awakening during those days of apostacy and thus waited in prayer for a restoration of the Church according to the New Testament pattern. At the time of George Fox, these Seekers had not been brought into a soul-satisfying experience and they afforded the most fertile soil for the message of early Friends. Often the message of those early Quakers was like a spark falling upon tender grass,

"Indeed it is not too much to say that over the part of England where Quakerism planted itself most readily the communities of seekers had already prepared the way."<sup>9</sup>

Thus we see that conditions were ripe for a religious renewal of some type. Politically, socially and religiously the British Islands were about bankrupt. This situation gave rise to the small sects with which George Fox dealt so often during his own period of seeking and in his public ministry. The Quaker historian has said:

England became the people of a book, and that book was the Bible... Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice and mercy and truth who spoke from the book which she had again opened for her people...A new moral and religious impulse spread through every class...The whole nation became in fact a Church.<sup>10</sup>

#### George Fox, Founder of the Friends Church

George Fox was born in July, 1624, at Drayton in the Clay, in

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<sup>9</sup>William C. Braithwaite, The Beginnings of Quakerism (second edition; Cambridge: The University Press, 1961), p. 27.

<sup>10</sup>Ibid., p. 1.



Leicestershire, England, to Christopher and Mary Fox who, though humble in circumstances, were very pious and upright in all manner of living. His father was a weaver, was strict and sober in family living. Because of circumstances of life his children were not afforded the advantages of an education. From a child he seemed to have been of a religious turn of mind to the extent that relatives thought he should have an education for the ministry. His mother was very watchful over him in the light of these religious tendencies, and he was not one to join in what he called "vain and childish sports, or to mingle in the company of rude or irreligious persons."<sup>11</sup>

Some of his relatives objected to such a training for the ministry and obtained a job for him as an apprentice to a shoemaker. While he was there the shoemaker prospered, but George was grieved with the inconsistent conduct of the professors of religion. He spent much time in prayer, mourning because of the wickedness in the world.

The seeker. When about twenty years of age he quit the shoemaker's employ and traveled to Northampton, Bunkinghamshire, and to London, seeking for someone to help him find some relief for his troubled spirit.

George Fox had an uncle, by the name of Pickering, living in London who was a Baptist. But here he found "all was dark and under the chain

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<sup>11</sup>

William Evans and Thomas Evans (ed.), The Friends' Library (Philadelphia: Joseph Rakestraw printers, 1837), I, p. 27.

of darkness," and could not unburden himself even to his own uncle.<sup>12</sup> He next turned to several Presbyterian ministers "who did not 'reach his condition'."<sup>13</sup> Between 1643 and 1648 it appears that he must have listened to and weighed almost all the religious opinions of that day. In 1646 he felt the priest, to be formal and with little or no love and tenderness for those who were seeking; though he found the dissenting people to be of a very tender nature.

Fox read his Bible, walked alone and sat in the hollows of trees until night fell. Then at last, when all his hopes were gone of ever finding someone who could help him, Fox said, "There is One, even Christ Jesus, that can speak to thy condition, and when I heard it, my heart did leap for joy."<sup>14</sup>

"My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book or writing. . . . And then the Lord did gently lead me along, and did let me see His love, which was endless and eternal, and surpasseth all the knowledge that men have in the natural state or can get by history or books: and that love did let me see myself as I was without Him. . . . I found that there were two thirsts in me, the one after the creatures to have gotten help and strength there, and the other after the Lord, the Creator, and His Son, Jesus Christ. And I saw all the world could do me no good; if I had a king's diet, palace and attendance, all would have been as nothing: for nothing gave me comfort but the Lord by his power. And I saw professors, priests and people were whole and at ease in that condition which was my misery, and they loved that which I would have been rid of. But the Lord did stay my desires upon Himself, from whom my help came, and my care was cast upon Him alone."<sup>15</sup>

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<sup>12</sup>Braithwaite, op. cit., p. 33. <sup>13</sup>Evans, op. cit., p. 30.

<sup>14</sup>John L. Nickalls, The Journal of George Fox (revised edition; Cambridge: The University Press, 1952, p. 11.

<sup>15</sup>Braithwaite, op. cit., p. 34.

Fox found in this first-hand experience with God something similar to the primitive Christian experience of union with Christ. "He that hath the Son hath the Life" I John 5:12. He had sought an experience at the hands of men, but in disgust and disillusionment, he turned from man to communion with God. Here then was the recovery for himself and for England of that immediate contact of the soul with its God which had been the experience of Jeremiah, the early Church, and of saints through all ages.

Gone was the darkness of his own soul and in its place was a new light, the light of Christ through faith, hope and love. Fox was then twenty-three years of age. No longer a seeker, but a joyous finder. He then had something which he felt compelled to tell others, for the joy which he had experienced was available to all.

The preacher. Soon George Fox began to witness about Him to people who were also yearning for a satisfying experience with God. As already noted, the Seekers had prepared the way for one such as Fox and they listened eagerly to his testimony and many began to find the same reality in God. Soon small groups began gathering for fellowship and Fox was the natural leader for those groups. A good number of the Baptists, Independents, and Ranters living in Nottinghamshire, Leicestershire and Derbyshire, accepted the truth as proclaimed by him. These small groups first called themselves "Children of Light," and then later "Friends of Truth."<sup>16</sup>

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<sup>16</sup>Williams, op. cit., p. 17.

About January first of 1649, Fox tells us, "the Lord commanded me to go abroad into the world, which was like a briery, thorny wilderness."<sup>17</sup> He then tells us in his Journal that "I was sent to turn people from darkness to the light that they might receive Christ Jesus,. . .I was to direct people to the Spirit that gave forth the Scriptures."<sup>18</sup>

George Fox preached in many homes of similarly disposed people and in open air meetings, somewhat the same as did John Wesley almost one hundred years later. He frequently went into the "steeple-houses" as he called the churches, and at the close of the sermon by the pastor or priest, he would address the congregation himself. This was not too unusual for it was a common practice of the day. However, there were times, it would seem, that he could hardly wait for the priest to finish, for Fox did at times violate the custom and interrupt the minister before he was through with his sermon. Because of this he incurred the wrath of many people and was thrown into prison as a result. However, in the sermons which followed those of the priests he was boldly critical of the erroneous teaching of the priests.<sup>19</sup>

#### Qualifications for the Ministry

It was against the background of religious insincerity that Fox formed what could be called qualifications for the ministry. There were many ministers of his day who were insincere, immoral, and lacked piety,

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<sup>17</sup>Nickalls, op. cit., p. 33.   <sup>18</sup>Ibid., p. 34.

<sup>19</sup>Williams, op. cit., p. 18.

causing Fox to rebel against a professional ministry. His gospel was a call to a living experience of the Lord Jesus Christ, but it was also an attempt to sweep away the insincerities of religion; it was a clarion call to relevance of religion to everyday life. Fox said of his work:

"And I was to bring them off from all the world's fellowships. . . that their fellowships might be in the Holy Ghost, and in the eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the spirit and with the grace that comes by Jesus, making melody in their hearts to the Lord. . . And as I traveled up and down, I was not to bid people 'good morrow' or 'good evening' neither might I box or scrape with my leg to any one; and this made the sects and professions to rage. But the Lord's power carried me over all to His glory."<sup>20</sup>

His quarrel was not so much with the worship service as such, but with the "man made," or "State Ministers." Fox believed that Christ, as the Head of the Church, chose his own ministers, that He gave to them a divine call to preach and that without this divine anointing, there could be only a "man made" clergy.<sup>21</sup> In his Journal Fox wrote of a revelation he had from the Lord in 1646 during his period of seeking, "that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ."<sup>22</sup>

Thus the conviction grew in him that being bred at college, or acquiring human learning, was not a sufficient qualification for one to preach the Word. This was contrary to the prevailing attitude of the

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<sup>20</sup>Nickalls, op. cit., p. 35, 36.

<sup>21</sup>Robert Barclay, The Inner Life of the Religious Societies of the Commonwealth (London: Hodder and Stoughton, 1876), p. 270.

<sup>22</sup>Nickalls, op. cit., p. 7.

day, that men could be qualified by education for the ministry of the Word. He was convinced that nothing short of an immediate call and qualification from Christ, the Head of the Church, was a sufficient authority to preach. The candidate for the ministry must first become personally acquainted with the doctrines which he would be preaching. Even as Christ called, commissioned and sent forth his apostles so also those sent forth by Christ must be called and qualified by Him. Because this was a real conviction with him, it was very difficult for him to go to the "steeple-houses" and hear men who were not called and qualified by Christ.<sup>23</sup>

This call and qualification was without regard to human learning or to riches, social position, or sex. He deplored the covetous spirit which would motivate men to seek higher office for the sake of higher salary, "leaving their flocks and places for greater wages, and pleading a call from the Lord so to do."<sup>24</sup>

Against this practice he bore a definite witness as a crying sin.

"O, the vast sums of money that are got by the trade they make of the Scriptures and by their preaching, from the highest bishop to the lowest priest! What trade in the world is comparable to it, notwithstanding the Scriptures were given forth freely; Christ commanded his ministers to preach freely, and the prophets and apostles denounced judgment against all covetous hirelings and diviners money."<sup>25</sup>

Robert Barclay in his book, "Inner Life of the Religious Societies of the Commonwealth" said that it is a mistake to say that Fox was pro-

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<sup>23</sup>Evans, op. cit., p. 29. <sup>24</sup>Ibid., p. 32. <sup>25</sup>Ibid., p. 33.

testing against a "hireling ministry," that is, against all payments to ministers of the Gospel. Rather, what he opposed, was a ministry which was a creature of the civil power, hired by the civil power and maintained by the same power. Tithes or any forced maintenance of the ministry were opposed even by the Baptists and Independents. "The ministers who have freely received from God, ought freely to minister to others. And such as have spiritual things ministered to them, ought freely to communicate necessary things to the ministers upon account of their charge."<sup>26</sup>

#### Personal Ministry of George Fox

In 1652 George Fox stood on Pendle Hill and sensed the Spirit's drawing him toward the "River Lune areas to seek the great people in white raiment."<sup>27</sup> Immediately Fox obeyed the call of the Lord and set out traveling on foot, preaching the Day of the Lord to people wherever he found them. His Journal tells of many instances of preaching to many groups and individuals, with many believing. At Garsdale on Whitsunday, Fox attended a meeting of the Seekers and was invited to speak. Many of the people were convinced and a mighty meeting was held. During the following week he attended a fair at Sedbergh and went into the steeplehouse yard and many of the people came to him, including priests and professors. There he declared the Truth of the Lord for several hours. It was here that a leading minister of the Seekers, Francis Howgill, stood up and said "This man speaks with authority and

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<sup>26</sup>Barclay, loc. cit. <sup>27</sup>Williams, op. cit., p. 30.

not as the scribes."<sup>28</sup> He was later to be one of the Valiant Sixty.

It was not the purpose of this paper to discuss at length the ministry of George Fox, but to glimpse his concept of preaching as it was actually demonstrated in his own life. He was a man of power and a man of the Spirit, for wherever he ministered the Holy Spirit wrought conviction upon the hearts of many seekers who became believers. Many times he was thrown into prison for his beliefs and persistence, but even in jail he conducted services. He would preach to any who would listen with many being converted.

### Theology of George Fox

Fox was not a theologian as was John Wesley or the early Quaker theologian Robert Barclay. Early Friends tended to discount theology. However, we are not left in doubt what George Fox preached, for there are extant about four hundred and twenty of his epistles, besides his Journal, all written over a period of more than forty years.

Immediate Guidance of the Holy Spirit. The one great foundational doctrine which he preached was the immediate guidance of the Holy Spirit. It was through the Holy Spirit as the Great Teacher, that the Scriptures were opened to Fox and he was instructed in divine things. He found the work of the Spirit within as an Inner Light, revealing sin, forgiving, and then transforming life. His message was based on personal experience, under guidance of the Holy Spirit, and safeguarded from error by constant

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<sup>28</sup>Nickalls, op. cit., p. 107.



use of the Scriptures. Fox was convinced that he was sent to turn men from darkness to light, and thus in his ministry he often made use of the term Light, or Light within, by which he meant the Living God made known only in human wisdom. In later years, the term "Inward Light" was used to refer to the Living Christ who reveals to man his need of salvation which is the work of the Holy Spirit.<sup>29</sup> The Quaker philosopher Rufus Jones indicated that this is not what was meant by eighteenth century teaching on the inward Light by his statement.

"We can without difficulty see the vast difference between the illuminating experience of a divine Light as it burst into the consciousness of the persistent seeker, George Fox, in 1648, and the theory of the inward Light as it is expounded in the books of 1748."<sup>30</sup>

It is refreshing for evangelical Quakers to have a notable person as Rufus Jones recognize the distinct change in teaching on the inward Light from an evangelical experiential Light to a more philosophical human light.

Sin. The prevalent doctrine of the day, that a man would continue in sin for the rest of his life, troubled Fox. That sin could never be overcome in this world seemed to him to be unscriptural and was a limitation on the power of the Holy Spirit. He taught that the Christian could know the forgiveness of sins and the complete deliverance from sin.

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<sup>29</sup>Williams, op. cit., p. 70.

<sup>30</sup>Rufus M. Jones, The Later Periods of Quakerism (London: MacMillen and Co., 1921), I, p. 33.

Here is a very close approximation to the teaching of John Wesley.<sup>31</sup>

Though the doctrine was quite new to the people, Fox asserted in response to a question as to whether he was sanctified:

I said 'Sanctified? Yes', for I was in the Paradise of God. They said, had I no sin? 'Sin?' said I, 'Christ my Saviour hath taken away my sin, and in Him there is no sin.' They asked how we knew that Christ did abide in us. I said, 'By His Spirit that He has given us.' They temptingly asked if any of us were Christ. I answered, 'Nay, we are nothing, Christ is all.' They said, 'If a man steal is it no sin?' I answered, 'All unrighteousness is sin.'<sup>32</sup>

Scripture. George Fox was a diligent student of the Word of God. In his time of seeking he studied the Word, but he also saw that men can read the Scriptures without a right sense of them and without applying the Truth to their own lives. He said one cannot rightly read of Moses or of John without proper unction of the Spirit which led Moses and John. In the letter to the Governor of Barbados in 1671, George Fox wrote:

"Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, II Peter 1:21) 'spake as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled."<sup>33</sup>

For a rather lengthy statement of theological views of George Fox, may be found in his full letter to the Governor of Barbados in the

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<sup>31</sup>Evans, op. cit., p. 262.      <sup>32</sup>Nickalls, op. cit., p. 51.

<sup>33</sup>Oregon Yearly Meeting of Friends Church, Constitution and Discipline (Newberg, Oregon: Barclay Press, 1958), p. 19.

Friends Library.<sup>34</sup> Here Fox treats the matter of God, Christ Jesus, the Holy Spirit, and various subjects.

### Contemporaries of George Fox

Following Fox's vision from Pendle Hill in 1652 of a great gathering of people, Fox soon came into contact with various groups of Seekers, and upon finding the Truth, many of them joined with Fox and some were strong ministers of the Truth.

The Valiant Sixty. Around Fox was gathered a group of men who were motivated to preach the Gospel of love and redemption, but also were devoted to this new movement. There were at least sixty men and women who formed the hard core of ministers who were the Publishers of Truth. These men came from many different lines of industry. Some were yeomen, tailors, husbandmen, gentlemen, schoolmasters, soldiers, wage earners, millers, craftsmen and shopkeepers, and people of other professions some not ascertainable.<sup>35</sup>

It would not be possible to trace the personal history of all these early Friends ministers, except to note a few of the leaders. John Audland when twenty-two years of age, after hearing Fox preach, was much impressed and gave diligent service to Friends until his death at age thirty-four. Edward Burrough, one of the ablest ministers of the early Friends movement, after a private conference with Fox, threw

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<sup>34</sup>Evans, op. cit., p. 80.

<sup>35</sup>Earnest E. Taylor, The Valiant Sixty (London: The Bannisdale Press, 1951), p. 41.

in his lot with the group at about the same time. Rejected by his parents for his new found faith, at eighteen years of age he received a call to preach. He was a tireless worker and burned out his life ten years later and died in prison at the age of twenty-eight.<sup>36</sup>

Thomas Taylor, a graduate of Oxford, one of the first ministers in the new movement had been a preacher among the Seekers. Francis Howgill, who has already been noted, was convinced of the truth under Fox's preaching and became one of the most powerful preachers. With him at times was John Audland. At one meeting at which Howgill was to preach, Fox came into the meeting and sat on the back pew, where he meditated in silence for almost thirty minutes. Howgill in the meantime had started to preach several times, but each time he opened his Bible he would then sit down again for "a dread and fear being upon him that he durst not begin to preach."<sup>37</sup> Fox then stood up and preached in the power of God so that many believed and turned to the Lord. This type of procedure was repeated many times in the life of the early Friends.

Richard Farnsworth, of Tickhill, Yorkshire, was another influential leader. A well educated man, pious, and at times intolerant, but one who was later taught by the Spirit, he was an ardent preacher. He was what has been termed a "firebrand," holding powerful meetings wherever he went. Even in prison he preached through the grating of his cell window to the people on the street outside.<sup>38</sup>

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<sup>36</sup>Williams, op. cit., p. 45. <sup>37</sup>Braithwaite, op. cit., p. 85

<sup>38</sup>Williams, op. cit., p. 54.

William Dewsbury has been acknowledged as one of the finest leaders among the early Friends. He gave thirty-six years of service to the movement and of these nineteen were spent in prison. He was an organizer with Fox of the first General Meetings, and following the failure of James Nayler, he brought about a reconciliation between Fox and Nayler. He looked for the good in others. Just before his death he spoke to a few friends:

I can say I never played the coward, but joyfully entered prisons as palaces. . .and in the prison-house I sung praises to my God, and esteemed the bolts and locks put upon me as jewels. . .I have nothing to do but die. . .and immortality, eternal life, is my crown for ever and ever.<sup>39</sup>

Margaret Fell Fox, often called the Mother of Quakerism, exerted great influence upon the Friends movement. She offered counsel, sympathy, and direction to many who called at Swarthmore Hall, her home, which became an unofficial headquarters for Quakerism. She promoted the Kendal Fund which was used to assist traveling ministers or their families in times of need. She personally appealed to King Charles II for release of Fox from prison, and also for 4,200 Friends who were falsely accused and were cast into prison at the outbreak of the Fifth Monarchy. She wrote no less than twenty books, mostly during her own four and a half years stay in prison. Following her release from prison, George Fox asked for her hand in marriage and they then worked together for the propagation of the Truth.<sup>40</sup>

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<sup>39</sup>Williams, op. cit., p. 57. <sup>40</sup>Ibid., p. 48.

Preaching of early Friends. These early men of the faith went forth into leading centers of population to publish the Truth in groups of two, though in larger centers there might be more than two men. In spite of bitter opposition from clergymen and priests, along with fear of governmental leaders, they carried the message over most of England disregarding social class distinctions. By 1660 there were 30,000 to 40,000 Friends in England.<sup>41</sup> By the time of the death of George Fox in 1691, Friends constituted the largest non-conformist group in England, for there was one Quaker to every ninety-two persons in England and Wales.<sup>42</sup>

These men preached with great force and power as demonstrated by the report of John Audland and Thomas Camm. Audland preached a sermon to the people "lifting up his voice like a trumpet," opening to the multitude the way of life in the "mighty power of God," with such results that people were "seized in their souls," and pricked at their heart," "Some fell on the ground and foamed at the mouth, while others cried out, while the sense of their states of sin was opened to them."<sup>43</sup> Meetings were held every day and the people followed the preachers everywhere until every day was as one long meeting. The people called for private counseling even before Audland and Camm arose in the morning, and continued until midnight or after.

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<sup>41</sup>Braithwaite, op. cit., p. 512. <sup>42</sup>Taylor, op. cit., p. 116.

<sup>43</sup>Evans, op. cit., p. 310.

tance. Ministers would ask him for liberty to return from a certain meeting and then another would be named in his place. Thomas Homes wrote to Margaret Fell in 1653: "George hath sent for me to pass among Friends where he hath been in Leicestershire." Thomas Kellam and Thomas Goodair wrote in 1653 to Fox: "According to the change thou laid on me, I have been at Coventry." T. Curtis wrote to Fox in 1658: "According to thy desire I was at Kemble, when a very great and precious meeting I had."<sup>46</sup>

### Practices of Early Friends

Education. Early Friends were deeply concerned for the education of their children and sought the very best. With the establishment of meeting houses, or churches, they erected a school house alongside of the meetinghouse. This was a custom both in England and America.

Many of the early leaders of the Friends movement, such as Thomas Taylor, William Penn, Robert Barclay, and many others, were well trained in respectable schools. Fox, though denied many of the educational opportunities, wrote in his Journal,

See that schoolmasters and mistresses who are faithful Friends and well qualified, he placed and encouraged in all cities and great towns and where they may be needed.<sup>47</sup>

There was no educational training of the ministry. Fox had said that training at Oxford or Cambridge did not make a man a minister. This was true. However, Fox's idea led to a distinct distrust of any kind of a trained ministry among Friends through most of their history.

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<sup>46</sup>Ibid., p. 341.    <sup>47</sup>Williams, op. cit., p. 218.

Nevertheless, Fox's assertion was a profound truth which had been practically forgotten. It was almost unthinkable that an unlettered man could, through the help of the Holy Spirit, find the way of salvation and even explain it to others. A study of Hebrew, Greek or Latin was associated with opposition to the truth of God and considered by some to be of the devil. Even the illiterate minister was free to correct the errors of the translators.<sup>48</sup>

Salaries. George Fox strongly resisted the support of a state ministry. Tithes were collected by the state and the clergy received their salary from the state. This led to many corrupt acts and practices which were abominable. In 1658 Fox addressed the Protector and the Parliament of England:

As for the maintenance and means of ministers, leave that to the people, and see if the preaching of that will not so open the hearts of (the) people as to lay down their possessions at the feet of ministers, and so let a man plant a vineyard before he eat of the fruit of it . . . Establishment of maintenance for the ministry, and giving them a set maintenance, and their taking it by compulsion by an outward law, this is never likely to open the hearts of people, not ever likely to bring men to 'live of the Gospel', when they have a set maintenance set them.<sup>49</sup>

Early Friends ministers were expected to be called by the Holy Spirit to the ministry, but they were also expected to freely give of the Gospel to all, and never receive anything akin to a salary. Those who received the state maintenance salary were partakers of what was designated as a hireling ministry.

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<sup>48</sup>Barclay, op. cit., p. 218. <sup>49</sup>Ibid., p. 272.



As already noted, the Kendall Fund, administered by Margaret Fell Fox was for the purpose of assisting the traveling ministers or their families in necessary expenses. There were wealthy ministers who were able to give not only of their time, but of their money. Other funds were established for this purpose and those who assisted in the disbursement were exempt from giving account of the money they had spent. But the liberal supply of the needs of the early preachers, and the fact that a large number were giving their time almost exclusively to the preaching and thus collecting large amounts caused serious complaints to be made against Fox by some in the Friends movement.<sup>50</sup>

Meetings for worship. In his ministry, Fox used every opportunity for preaching the need of redemption. Sometimes he spoke in town halls, in the market place, among tomb stones in the church-yard, in the open fields, on top of a hay-rack or the stump of a tree, by the sea side or on a hill side.

The practice of "silent meetings" appears to have been introduced at the meeting in Bristol in 1678 "by those who withdrew after the regular meeting for worship, to worship in the 'pure silence of all flesh'."<sup>51</sup> Fox may have recommended this, especially to the churches where there was no settled minister, to meet regularly in silent prayer, because few were prepared and qualified to minister to others. The practice of silent worship was largely developed under persecution during the reign of Charles II, when nearly all the ministers were occasionally imprisoned.

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<sup>50</sup>Ibid., p. 273.      <sup>51</sup>Ibid., p. 400.

A document found at Devonshire House, London, indicated that silence was the exception, and not the rule in public meetings. A register of the number of sermons and prayers in Wheeler Street Meeting-house for a period of November 8, 1684, to December 28, 1685, indicates that though meetings were frequently broken up by soldiers yet there was an average of two sermons and one prayer to every meeting. Out of fifty-three First-day meetings only one was silent. Of fifty-three Week-day meetings, eight were silent.<sup>52</sup>

## II. PERIOD OF QUIETISM (1690 - 1827)

A great transition took place among Friends around the turn of the eighteenth century, a transition from primitive Quakerism to what has been called "The Age of Quietism." This period of time roughly extends from 1690 to 1827, or more than one hundred twenty-five years.

Rufus Jones has said that spiritual movements are always subject to the shaping forces of a shifting environment which calls for change and adjustment. History attests the impossibility of carrying on unchanged central ideas of any great religious movement. Thus it was inevitable that change must come to the Friends.<sup>53</sup>

The passage of the Toleration Act by Parliament ended persecution for the Friends and they could hold their meetings without fear of arrest and prison, and they were accorded a degree of respect. Friends

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<sup>52</sup>Ibid., p. 401.    <sup>53</sup>Jones, op. cit., p. 32.

were industrious and thrifty; consequently many were enjoying material prosperity, which was attendant with the temptation to neglect spiritual things. However they were called upon by their traveling ministers not only to loathe sin, but also to distrust humanity. There was a distrust of anything that was done ahead of the Spirit, with human acumen only. So great was this concern that many feared speaking in public lest it be of the flesh, and not of the Spirit.<sup>54</sup>

There was a great loss of vision and aggressiveness on the part of Quakers during this period. Instead of the daring faith of the early years evidenced by their ministers, Friends now were timid and hesitant to once again publish the Truth. It was no longer a movement, but an institution or a monument to be preserved and reassured, but not to be extended.<sup>55</sup>

Discipline. Discipline of members became the order of the day. The greatest area of dissatisfaction was the restriction set by the Discipline which forbade marriage to anyone who was not a Friend; and many a Friend was disowned for "Marrying out of Meeting."<sup>56</sup> In Yorkshire Quarterly Meeting 151 were disowned for violation of the marriage rule between 1837 and 1854.<sup>57</sup>

The Ministry. As events of time came to pass there was no proper cultivation for the growth of new leaders following the passing of the

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<sup>54</sup>Williams, op. cit., p. 124. <sup>55</sup>Ibid. <sup>56</sup>Ibid., p. 125.

<sup>57</sup>Jones, op. cit., p. 190.

experienced Publishers of Truth. Authority passed into the hands of men who were preoccupied with pettier concerns until there was an over emphasis on outward conformity. Instructions to the ministers issued by the Yearly Meeting of Ministers in 1702 listed twenty negative cautions.<sup>58</sup> As a result ministers were relegated to a second place in the meetings; often there was no minister present at all.

Ministers continued to find fields for service, itinerating from meeting to meeting with no settled pastorate. There was very little education for the ministry and any rhetorical pulpit manners were discouraged. The ministry was often evangelical with the object of "leading the people to an inward experience of Christ's cleansing and renewing life."<sup>59</sup>

Spiritual life on the whole among Friends was at a low ebb. Membership was at about 50,000 in 1700 but had fallen to 20,000 by 1800. Many members had migrated to the American Colonies.<sup>60</sup>

### III. PERIOD OF TRANSITION (1827 - 1900)

As the nineteenth century opened, the Quaker movement had become very static and sterile. Under influences of the Quietistic leaders, it became very dry and stereotyped, out of tune with human need in a world which had sunk into sin.<sup>61</sup>

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<sup>58</sup>William C. Braithwaite, The Second Period of Quakerism (second edition; Cambridge: The University Press, 1961), p. 541.

<sup>59</sup>Ibid., p. 551. <sup>60</sup>Williams, op. cit., p. 126

<sup>61</sup>Jones, op. cit., p. 437.

### The Great Separation

Into this breach stepped a man who was a dominant character in the Great Separation of 1827, a separation which was to divide the future from the past as well as divide Quakerism into two distinct groupings. Elias Hicks, a farmer-preacher, of Jericho, Long Island, New York, with only a slight education, but with a very keen mind and a thirst for reading, was born March 19, 1748, of Quaker parentage. From the time of his youth he felt the call to the ministry and for fifty years preached in the Long Island meetings and elsewhere in America. He grew to be an old man before any real disturbance was raised in regard to his theological views. An extensive travelling minister, he was also one of the most powerful ministers of the time and leaned strongly toward Quietism.<sup>62</sup>

Hicks came to reject the Bible as full authority for faith and practice though he did not question the value of Scripture as a spiritual guide. The final authority to him was the "Inner Light." This Inner Light to him was a "portion of God," or a portion of divine life in the rational soul of every man which is sometimes then called an "inward God" or "the uncreated Word." This was sufficient for salvation.<sup>63</sup>

He rejected the doctrine of original sin because he believed every man was pure and sinless as was Adam before his fall. There was no place in his theology for the atonement, for Christ was only the spiritual revelation of God and was given to man only as an example.<sup>64</sup>

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<sup>62</sup>Ibid., p. 441. <sup>63</sup>Ibid., p. 445. <sup>64</sup>Olmstead, op. cit., p. 302.

Stephen Grellet, a dynamic Friends evangelist, tried to work with Hicks and tried to counteract his teachings. Thomas Shillitoe, an English traveling evangelist, followed Hicks itinerary, seeking to refute the errors and to establish men in the Christian faith.<sup>65</sup>

At the Philadelphia Yearly Meeting sessions of 1827, the crises was brought to a head. Hicksite forces organized led by John Comly, following considerable disorder withdrew from the original Friends group, and assembled in a General Meeting. Many local meetings as well as families were divided. With considerable tension and disagreement, the Hicksite group outnumbered the Orthodox Friends. Separations then followed in New York, Ohio, Baltimore and Indiana Yearly Meetings.<sup>66</sup> The two Philadelphia Friends groups were reunited in 1955.<sup>67</sup>

### The Revival Movement

In England there arose a brilliantly educated young man who was concerned and aware of the spirit of unbelief which was robbing Quakerism of its vitality and of its message. Joseph John Gurney, held in high esteem by many with great influence, was raised up of God to inject new life and blood into the Friends "monument." He laid great emphasis upon the evangelical doctrines of the Scripture, the sacrifice of Christ

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<sup>65</sup>Williams, op. cit., p. 166. <sup>66</sup>Olmstead, op cit., p. 535.

<sup>67</sup>Ibid., p. 168.

made for all men. The Bible was an authoritative book to be used as a daily guide.<sup>68</sup>

Gurney came to America with a letter of endorsement by the Yearly Meeting of Ministers and Elders in 1837. Rufus Jones said of him: "While loyally a Friend, he was fundamentally an 'evangelical' in soul and spirit, in type of thought and in intensity of religious faith."<sup>69</sup> He ~~spent~~ a large part of his life studying the Scriptures and was instrumental in introducing a systematic study of the Word in the Quaker schools and many non-Quaker schools. He aroused many to read and study the Scripture and guided them in their study. Gurney believed that man was depraved and that the cure for sin was wrought through the atonement which Christ purchased for mankind. This doctrine formed the heart of his message as it had for Augustine, Calvin and Wesley. God bestows Himself upon those who accept Christ, and through the Holy Spirit a new stage of salvation becomes possible, that of sanctification. Both stages are of the grace and mercy of God, but "sanctification is a second work of grace and a definite second stage in the plan of salvation."<sup>70</sup> However, Rufus Jones complained that this was not historical Quakerism; rather it was a different message from that which Fox preached to the seekers.

Joseph John Gurney visited every corner and region in America where Friends had settled. He held meetings in the great cities and in

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<sup>68</sup> Allen C. Thomas, A History of the Friends in America (sixth edition; Philadelphia: The John C. Winston Co., 1930), p. 143.

<sup>69</sup>Jones, op. cit., p. 498. <sup>70</sup>Ibid., p. 502f.

most colleges and universities of America. He formed friendships with men of the government and distinguished religious leaders. He gave a distinction to the Friends people which they had never known since the birth of Quakerism. He spoke to 2,000 people assembled at Arch St. Meeting in Philadelphia. This was the largest gathering of Friends since the Hicksite separation. At Richmond, Indiana, 3,000 Friends attended the opening of Indiana Yearly Meeting to hear him. Wherever he went he injected new interest in the Bible and a fresh enthusiasm for religious work.<sup>71</sup>

By the time of the death of Gurney, in 1847, a profound transformation was apparent among all Quakerism in England and America. The church was awakened to a study of the Bible and had aroused itself to grapple with the world in which it lived. Division was soon to take place among Friends again as a conservative minister, John Wilbur, stoutly defended what he considered sacred Quaker traditions, and resisted Joseph John Gurney on every point. New England Yearly Meeting was divided in 1845. However, only five hundred out of a membership of over seven thousand followed Wilbur. Small separations later occurred in Ohio, New York and Baltimore Yearly Meetings.<sup>72</sup>

The great awakening. Following the separation of 1827, Friends were awakened to the fact that the main duty of the church was to carry the gospel to those who had never heard. They sought to evangelize new

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<sup>71</sup>Ibid., p. 519. <sup>72</sup>Thomas, op. cit., p. 149f.



communities and old communities, using methods which were new to Friends but common to other denominations, especially the Methodists. Even in the conservative Wilburite strongholds the basic theology was evangelical and a real change in fundamental thought was taking place.

Leaders in this revivalistic movement were Joseph John Gurney, Stephen Grellet, William Forster and William Allen. Hannah C. Backhouse was instrumental in getting systematic Bible study into the schools. In the latter part of the century were men such as Robert Lindsey, a thorough evangelical preacher, and a teacher for whom evangelical theology was more important than traditions of Friends.<sup>73</sup>

Influences, which prepared for the bursting forth of new spiritual life into Friends, were many. Besides the strong evangelical preaching of dynamic men, there was a growing interest in the study of the Bible. Friends long valued the Bible but were strongly opposed to a systematic study of Scripture for they believed this "revelation of truth was too sacred to be openly discussed and argued about."<sup>74</sup>

Other movements such as Robert Raikes' Sunday School movement were under way in the nineteenth century which assisted the revival movement among Friends. The Bible Societies had been established and many Friends were among their numbers, in both the Foreign and American Bible Societies.<sup>75</sup>

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<sup>73</sup>Rufus M. Jones, The Later Periods of Quakerism (London: Macmillan and Co., 1921), II, p. 891.

<sup>74</sup>Ibid., p. 885. <sup>75</sup>Ibid.

There were a number of younger leaders with an evangelistic gift, and a determination to adopt new methods if necessary to get Quakerism moving forward again. Brought up in the Quietistic atmosphere, they were now revolting against the deadness and sterility of the past. Their men included such dynamic leaders as John Henry Douglas, Allen Jay and David B. Updegraff, who went to the extent of being baptized with water and urging others to follow.<sup>76</sup> Dougan Clark, a theologian worked out the theological formulations of the new Quakerism. William P. Pinkham was an outstanding teacher and evangelist.

Young Friends began to attend revivals in neighboring churches of Philadelphia. The Yearly Meeting in 1854 and 1856 sent down minutes to local meetings warning against such hireling ministry.

Allen Jay told of Eleazer Bales, a charter minister of Western Yearly Meeting, who was visiting a monthly meeting where they were in the process of disowning a young woman "for getting religion in a Methodist meeting." She was of excellent character and Friends had nothing against her except this violation of attending a meeting with the hireling ministry. Eleazor arose and solemnly said: "Friends, I think things have come to a pretty pass in Western Yearly Meeting when we have to disown a young woman for getting religion." She was not disowned.<sup>77</sup>

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<sup>76</sup> Ibid., p. 928.

<sup>77</sup> Elbert Russell, The History of Quakerism (New York: The Mac Millan Company, 1942), p. 407.

New methods. The first effect of the revivals was a great burst of new life into old meetings. Meeting-houses were modernized; many were moved from remote country roads to centers of populations. Sunday Schools were opened. People were urged to give expression to their new found faith in Christ in the form of a testimony, a practice unheard of in a Quaker meeting. People were called on to pray. Congregational singing soon found its place in the worship services and musical instruments were brought in. "In less than two decades the unalterable tradition of two hundred years regarding music. . .was swept clean away."<sup>78</sup>

Pastoral system. The most alarming innovation of all was the introduction of pastors. New converts brought into the fellowship of a Friends meeting were not satisfied with the silence, nor with the unorganized and rambling speaking of an itinerant minister. The result was the introduction of pastors into Friends' Meetings as "preacher, director of exercises, and visible head of the local meeting."<sup>79</sup>

Considerable discussion has been given to this in other materials and it is not the intention to debate the issue here. William P. Pinkham wrote a series of four articles favoring the new system. They appeared in The Christian Worker, January 30, 1890, February 6, 13 and 20, 1890. Dr. Richard H. Thomas wrote against the pastoral movement in reply to Pinkham's articles. Thomas's articles were found in Friends Review March 13, 20, 1890.

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<sup>78</sup>Jones, op. cit., p. 911. <sup>79</sup>Ibid., p. 917.

Discussion revolved around three main areas of concern. First, was pastoral work accomplished better by a paid, settled minister or by the elders of the Meeting? It had been acknowledged by many that this work was not being done, though provided for in the discipline as a responsibility of the elders. Second, if a pastor was paid for his services, would he be tempted to go where he could receive the best support, and also to please those who contributed to his support? Pinkham suggested a plan whereby the pastor would not know who contributed. He also believed that if a man were tempted by salary, he had not let the peace of God rule his own heart. Third, would a settled pastor feel constrained to preach regularly, and thus often preach without a divine call?

Dr. Thomas, recalling that Paul labored at tent making, concluded that this was the Gospel method of pastoral support. He said that the best help a local meeting could be to a minister was "to get him suitable employment."<sup>80</sup> Though the Friends Review was begun to espouse "Liberal and progressive Quakerism of the Gurney type" it did not appreciate this new progressive concept of Friends pastors.<sup>81</sup>

The first pastors were successful evangelists and powerful revival preachers. It was good to have a devoted spiritual leader who spoke and preached profitably and who mingled with the membership. Luke Woodward,

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<sup>80</sup> Richard H. Thomas, "The Pastoral Movement in the Society of Friends," The Friends Review, XLIII (March 20, 1890), 533.

<sup>81</sup> Jones, op. cit., p. 884.

a prominent leader in the transformation of Quakerism, claimed to have been the First Friends pastor.<sup>82</sup> Soon local meetings and later Yearly Meetings made adjustments which provided for the pastoral system. This became common in most orthodox American Yearly Meetings. Baltimore and Philadelphia Yearly Meetings were solidly against such a system and presently treated the innovation as completely foreign to Quakerism.<sup>83</sup> By 1900 it had carried most local meetings. Oregon Yearly Meeting, established in 1893, has been a pastoral yearly meeting from the very first.

In the Iowa Yearly Meeting, the parent of the Oregon Yearly Meeting, the pastoral system was the natural outgrowth of their evangelistic and church extension work. When a minister held a revival and received new converts into membership, a new Friend's meeting was organized and it was natural that they would desire a regular pastor. In time, the older meetings felt a need for regular pastors too and arranged for resident pastors. A special feature of this new pastoral ministry was that the pastor was called by the congregation and he was given a salary.<sup>84</sup>

The subject was discussed at the Iowa Yearly Meeting sessions of 1878, with a report made in 1880 that encouraged local churches to take advantage of a regular minister and provide, as far as possible, his expenses. The report, though not adopted, did receive much sympathetic

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<sup>82</sup>Williams, op. cit., p. 200. <sup>83</sup>Jones, op. cit., p. 920.

<sup>84</sup>Darius B. Cook, History of Quaker Divide (Dexter, Iowa: The Dexter Sentinel, 1914), p. 106.

support. At the Yearly Meeting session of 1886 the pastoral system assumed a definite form. The following recommendation was adopted:

1. That it is advisable for each particular meeting to have a regular ministry; and that meetings be encouraged to call and support ministers in laboring among them as pastors, as far as in their judgment may seem wise and practicable.
2. That the Evangelistic Committee of Iowa Yearly Meeting be authorized to provide as far as possible for the supply of ministers and workers in meetings desiring such help, and that they be instructed to give such pastoral advice and aid to needy places within their knowledge as the Lord may lead them to so advise.<sup>85</sup>

This was not to be construed as meaning a forcing of the pastoral system on any local church; rather it was a recognition of the need for pastors, for a clear exposition of truth, and for one who would labor among the people of the community. John Henry Douglas, who came to the Yearly Meeting in 1882 as an evangelist, was named general superintendent in 1888. He reported:

We are proving beyond a doubt, that to carry on our work successfully as we ought, pastors are a necessity; but in no place or in any case, do I know of the object being to assume lordship over the church, or the church expecting the pastor to do their worshipping, thinking or work for them.<sup>86</sup>

Near the end of the report he said, "We hear but little now of a hireling ministry, for we know that no one is making money by preaching,

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<sup>85</sup>Ibid., p. 108, citing Minutes of Iowa Yearly Meeting, 1886, Minute number 38.

<sup>86</sup>Ibid., p. 11, citing Minutes of Iowa Yearly Meeting, 1888, Annual report of general superintendent.

and no one is preaching for money."<sup>87</sup> This should have alleviated the misgivings of Richard Thomas, who two years later expressed his fear of a Friends pastor seeking profits from his ministry.

### Oregon Yearly Meeting

William Hobson was one of the founders of the Oregon Yearly Meeting.<sup>88</sup> Hobson made two journeys to the Pacific Coast from his Iowa home between 1870 and 1875 with the primary concern to establish a Friends settlement on the Pacific Coast. In 1875 he settled in the Chehalem Valley and soon many Friends from the East and West were forming a Quaker community.<sup>89</sup>

Though a minister himself, he entertained reservations about the pastoral system which was being used by some Friends in his home state of Iowa. He leaned toward the silent meeting for worship, though realizing the value of music, public prayer and the spoken ministry. This confusion was revealed when just before his move to Oregon, a visiting minister came to his home church, Honey Creek Meeting, Iowa. The minister stood to his feet, sang a gospel song and then preached a very acceptable sermon. Another Friend, William Reece, who objected to music in the meeting, arose and left the meeting when the singing began, but Hobson remained. Later, reflecting on this phenomenon, he questioned how anyone

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<sup>87</sup> Ibid., p. 112.

<sup>88</sup> Myron Dee Goldsmith, "William Hobson and the Founding of Quakerism in The Pacific Northwest" (unpublished Doctoral thesis, The University of Boston Graduate School, Boston, Massachusetts, 1962), p. 2.

<sup>89</sup> Ibid., p. 324.

could sing a song in meeting and still be such a good preacher.<sup>90</sup>

Newberg Friends Church. After Hobson had settled in Chehalem Valley and other Friends began arriving, a Meeting was organized which met in the Quetistic tradition. Music was not uncommon, but some refrained from participation. The meeting for worship would close with a benediction, rather than the customary handshake.<sup>91</sup> Thus the old Quakerism existed along side the new Quakerism for a time.

With the migration to the west by 1885, midwestern evangelists were attracted to Oregon. A spontaneous revival was held at Newberg during the winter of 1878-1879 which saw the conversion of many souls, but there was no visiting evangelist. John Henry Douglas, who was to play a prominent role in the establishment of the Oregon Yearly Meeting, held an extremely successful revival at Newberg in 1890 and 1891. Douglas seemed to have been the key factor in the sudden and complete transformation of the Newberg Monthly Meeting. Though Hobson was satisfied with the meetings held by Douglas, he opposed the introduction of the pastoral system to the Newberg meeting. Following a meeting with Douglas and other Friends leaders, Hobson wrote in his diary of May 30, 1890:

Yet in one of my Speeches on this occasion I stated that I had boldly told friends here, some considerable time ago, And would now tell J. H. Douglas that Mo. (nthly) M. (eeting) in connection with Quar. (terly) & Yearly, Can do all this Evangelistic and Pastoral work; just as well and better too, without this thing (the Evangelistic System) (a synonym for Pastoral System) than

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<sup>90</sup>Ibid., p. 212.    <sup>91</sup>Ibid., p. 285.



with; when once we are sufficiently stirred up to Action. Because the more the work is brought down to all of us & before us the better. . . .I further stated. . . .But when once we became sufficiently stirred up to action, And come to know well what M. Meetings are for, We will scarcely need the Evanglic System.<sup>92</sup>

Newberg Meeting had over five hundred members by the time of Hobsons death, June 26, 1891,<sup>93</sup> and no pastor was called to the Newberg Meeting until after 1892.<sup>94</sup> From this time on Friends in the Oregon Yearly Meeting departed from the Quietistic traditions of the past and the pastoral system was in use by the time the Oregon Yearly Meeting was officially established two years after the death of her pioneer leader, William Hobson.

The Yearly Meeting. At the time of the establishment of the Oregon Yearly Meeting by the Iowa Yearly Meeting on June 27, 1893, there were ten churches under the care of pastors and two without pastors in Newberg Quarterly Meeting as reported by their Superintendent, Miles Reece. F. M. George, Superintendent of Salem Quarterly Meeting, reported four meetings had pastors and two did not. Both of the Superintendents pled for young ministers who were wholly dedicated to the pastoral work and could do systematic work as pastors and evangelists.<sup>95</sup>

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<sup>92</sup>Ibid., p. 288, citing The Diary of William Hobson, May 30, 1890.

<sup>93</sup>Ibid., p. 324. <sup>94</sup>Ibid., p. 287.

<sup>95</sup>Oregon Yearly Meeting of Friends Church, Minutes of Oregon Yearly Meeting of Friends, 1893, Minutes of first annual session. (Newberg, Oregon: Newberg Graphic Print, 1893), p. 7.

Pastoral support was given pastors and evangelists as reported in the Yearly Meeting Minutes of 1894. Newberg Quarterly Meeting paid a total of \$1,412.00 for pastoral care. Salem Quarterly Meeting paid \$544.00 for pastoral care, making a total of \$1,956.00.<sup>96</sup>

Pastoral care. By 1915 there were nineteen churches with pastors and others without pastors. According to the Yearly Meeting Minutes of 1915, these pastors made 2,509 pastoral calls, Sunday School enrollment stood at 2,001 and the total pastoral salary paid was \$6,560. The average salary was \$345 per pastor, and an average of 132 pastoral calls per pastor.<sup>97</sup>

Twenty-five years later, in 1940, just before the involvement of the United States in World War II, there were twenty-eight pastors. These pastors made 7,950 pastoral calls, the membership had increased to 3,396, Sunday School enrollment stood at 3,996, and the total pastoral salary paid was \$15,194.<sup>98</sup> This represented an increase of 115 per cent in pastoral calls, resulting in a 100 per cent increase in the Sunday School.

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<sup>96</sup>Oregon Yearly Meeting of Friends Church, Minutes of Oregon Yearly Meeting of Friends Church, 1894, Minutes of second annual session. (Newberg, Oregon: Newberg Graphic Print, 1894), p. 7.

<sup>97</sup>Oregon Yearly Meeting of Friends Church, Minutes of Oregon Yearly Meeting of Friends Church, 1915, Minutes of twenty-third annual session. (Newberg, Oregon: Newberg Graphic Print, 1915), p. 71.

<sup>98</sup>Oregon Yearly Meeting of Friends Church, Minutes of Oregon Yearly Meeting of Friends Church, 1940, Minutes of the forty-eighth annual session. (Newberg, Oregon: Newberg Graphic Print, 1940), n.p.

Twenty-five years later, in 1965, there were 60 resident pastors who reported a total of 21,545 pastoral calls, membership stood at 5,972, Sunday School attendance averaged 5,836, and total pastoral salary paid was \$173,311, plus \$41,697 for housing, utilities and car expense.<sup>99</sup> This represented an increase of 432 per cent for salaries in a twenty-five year period, with an increase of 78 per cent in church membership. However, pastoral calling increased by only 24 per cent. The average salary in 1965 was \$2,889 per pastor, and 345 pastoral calls per pastor.

Education. The early Quaker pioneers in Oregon provided for the education of their children by organizing Pacific Academy in 1885 and Pacific College in 1891 for advanced work. The Academy was discontinued in 1930 and the College was renamed George Fox College in 1949 in honor of the founder of the Friends Church.<sup>100</sup>

Though having official relationship to the Oregon Yearly Meeting, only seventeen Friends ministers were graduated from the College prior to 1940. Others did take some college work but did not complete the graduation requirements. In the twenty-five year period from 1940 to 1965, the college had graduated 94 men and women for the Friends ministry

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<sup>99</sup>Oregon Yearly Meeting of Friends Church, Minutes of Oregon Yearly Meeting of Friends Church, 1965, Minutes of the seventy-third annual session (Newberg, Oregon: Oregon Yearly Meeting of Friends Church, 1965), p. 103.

<sup>100</sup>George Fox College Bulletin (Newberg, Oregon: George Fox College, (1965), p. 1.

or mission field.<sup>101</sup>

Dr. Milo C. Ross, President of George Fox College, had said that when he was recorded a minister in 1934, there was but one other active pastor in the Oregon Yearly Meeting with a baccalaureate degree. There were other recorded ministers with a degree, but not in actual pastoral service.<sup>102</sup>

#### SUMMARY

There has always been a Friends ministry from the birth of Quakerism under the powerful and dynamic preaching of George Fox up to the present time. That ministry started with a universal ministry of every believer and the early itinerant ministry; then it proceeded from the thunderous preaching of the Publishers of Truth through the period of Quietism to the evangelical preaching of men such as Joseph John Gurney, William P. Pinkham and John Henry Douglas.

George Fox had a deep distrust of the existing clergy as being too professional and possessing very little of the Spirit of God. It was a business for certain lucrative rewards. For this reason Fox insisted on a ministry free from state control; only thus could one fully be called a minister of God.

There is a definite relationship between the evangelical preaching of George Fox and his contemporaries, and that of Joseph John Gurney

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<sup>102</sup>Personal conversation of the author with Dr. Milo C. Ross, March 10, 1966. Permission to use secured.

and later orthodox Friends ministers. They preached a gospel message of redemption from sin that believed man could live above sin. It was with the coming of the Quietistic period with its de-emphasis upon the use of the Scriptures which provided fertile soil for the teachings of Elias Hicks. Fox preached with Bible in hand, an emphasis lost by the Hicksites.

The new emphasis and teaching given by the Inward Light of Christ through Quietistic influences, Elias Hicks in particular, laid great stress on the Inner Light as a term used by early Friends. The Inner Light, was interpreted as a bit of God or divinity within and being native to every man. This resulted in no real need of Christ's atonement for sin. His death at Calvary was not necessary and thus of no real value.

It would seem that Rufus Jones was inconsistent in the application of his theory that spiritual movements are always subject to environment which call for change. He used the theory to explain the transition from primitive Quakerism to the Quietistic Period, but would not allow for the use of the same theory in another transition, from Quietism to evangelicalism. His revealed attitude of criticism expressed toward orthodox Friends such as Joseph John Gurney and his defense of men such as John Wilbur and Elias Hicks, tends to place Jones in the Quietistic or the conservative group of Quakers, which has raised the most objection to the pastoral system among Friends.

The introduction of the pastoral system was the logical result of evangelistic and church extension work in the more progressive

Yearly Meetings. A successful evangelist was often asked to remain as pastor of a new meeting and soon the older meetings felt the need for pastoral care. Pastoral duties were entrusted to the elders according to the Discipline; however they failed in their responsibility and consequently no work was being done. Meetings for worship had become very tedious, lacked interest and inspiration because itinerant ministers generally had little education and worked full time at secular employment. If no minister was present, meetings often became filled with many rambling talks and little continuity.

The pastoral system seems to have been the salvation of the Friends Church. New life was injected into meetings, new people were brought into membership, meetings for worship took on new life with an orderly and, in many instances, a clearer exposition of Biblical truth, Friends learned that a congregation could sing a hymn together with the blessing of the Holy Spirit; that one could lead the entire congregation in public prayer, and that pastors were not preaching for money.

There can be little doubt that a universal lay ministry in itself, as used among early Friends, had a definite message for the church. God could use all Christians to bear witness of His love and redemption. However, as exemplified by the growth and direction which the Quietistic movement took, this type of ministry had outgrown its effectiveness. There was need for a regular pastoral ministry to give definite direction and guidance to the Friends movement.

The Oregon Yearly Meeting was organized as a pastoral Yearly Meeting and has shown growth under this system of leadership. Though distrust-

ful of college trained ministers, there was a growing interest in having a trained ministry following 1940. Pastors were being paid for their ministry and the Yearly Meeting was encouraging evangelical outreach, resulting in the establishment of new Friends Churches.

## CHAPTER III

### AN ANALYSIS OF THE QUESTIONNAIRE

A questionnaire was prepared and sent to all recorded ministers of the Oregon Yearly Meeting of Friends Church who were active in the ministry, including some retired ministers and teachers, but not missionaries abroad or on furlough. Likewise an identical questionnaire was sent to each presiding clerk of each local Ministry and Oversight within the Oregon Yearly Meeting.

The purpose for this selection group was to obtain precise view of what the ministers were thinking as they actually ministered in their geographical and cultural climate. It was pre-supposed that the clerks of each local Ministry and Oversight were spiritual leaders in their own churches and therefore should have a superior knowledge of the ministry in the church.

Eighty-five questionnaires were sent to recorded ministers. Sixty-seven were returned for a response of 78.82 per cent. Fifty-three questionnaires were sent to the presiding clerks of the Ministry and Oversight. Thirty-two were returned, making a 60.38 per cent response.

It was the purpose of this chapter to analyze the results of the questionnaires. All direct quotations and personal expressions were obtained through personal correspondence of ministers and clerks.

#### Qualifications for the Ministry

Spiritual Qualifications. There was 100 per cent affirmative response to the question, "Do you believe it is essential that one be



born again?" It was noted that George Fox's objection to the state ministers of his day was that many were not converted and had no vital experience with God. Some ministers objected to the term "Entire Sanctification," though they agreed with 97 per cent of all ministers reporting that the experience was essential for the Friends minister. One pastor did not answer the question, explaining that the term needed definition. Another preferred the term "Filled with the Holy Spirit" or "Baptized with the Holy Spirit." Another pastor felt that emphasis should be on the Person of the Holy Spirit and an "appreciation of the experience of sanctification, and not hold to a strict, second work of grace style of holiness preaching."

The differences expressed centered around the traditional concepts of the Wesleyan theological view, and the time element separating the new birth and the baptism which is administered by Christ. A leader of the Oregon Yearly Meeting expressed a need for clarification and basic elements of the scriptures as interpreted by the Friends Church.

Clerks of the Ministry and Oversight believed that a second work of grace was essential. One said that the pastor should at least be open for the Holy Spirit to lead him into this experience. Another clerk made a plea for more preaching upon the Person and work of the Holy Spirit. Another clerk said "It does not seem to be essential."

All of the ministers and clerks of the Ministry and Oversight maintained some type of personal devotions, the average being about thirty minutes per day. George Fox was a man of prayer whose power came from

time spent with God in prayer. The problem expressed by some ministers was that, in addition to pastoral duties and secular employment, they had insufficient time for prayer and meditation.

Personal qualifications. Ministers and clerks agreed that compassion and emotional stability were most important and numbered them first and second respectively. Following closely was mental alertness. Clerks indicated that tact was their third choice. Many of the ministers and some clerks said that all the characteristics noted in the questionnaire were important and none could be omitted.

Administrative ability was rated as being more important by the ministers than the clerks. This could possibly have reflected the historical role of the Quaker minister who supported himself during the week and preached only on Sunday. Though rated in ninth place by clerks industry or the willingness to be a hard worker, was of prime importance to the ministry.

### The Call to the Ministry

The call. Most ministers and clerks of the Yearly Meeting said that the call to the ministry was a conviction by Divine compulsion, according to the leading of the Holy Spirit. This was His Will for their lives. The call was a divine call of God through the Person of the Holy Spirit; that "woe is unto me, if I preach not the Gospel." Ministers believed this was more than a vision of a needy world filled with injustice or social evils, but a divine imperative to proclaim His message of

redemption and salvation to man. The fact that recorded women ministers responded to the questionnaire is evidence that the Oregon Yearly Meeting believes this special divine call may be given to women as well as to men.

There was no agreement on whether the divine call was a lifetime call or whether it could be changed to other kinds of service. There was general agreement that there were varieties of service within the ministerial calling, and one might be led by divine guidance to teach for a period of time, pastor a church or work in some field of Christian education.

The candidate for recording should give evidence of the seriousness of his call by stating that the call to the ministry is a life-time call--that is, he intends to give it the best years of his life, said an Oregon Yearly Meeting pastor. This same pastor questioned why God would lead a man to devote seven years to expensive preparation for the ministry, and then re-direct his life into another profession. It was his opinion that a person who might change professions should not be recorded; or if he was recorded, that recording ought to be rescinded when he left the ministry.

### Education for the Ministry

Suggested educational requirement. The questionnaire from the clerks revealed a general desire for a qualified and trained leadership. This was noted by the fact that 25 per cent of the clerks said that a seminary education was an essential requirement for the minister. Another 60 per cent said it was good if obtainable. Thus 85 per cent of the

clerks considered that candidates for the ministry in the Oregon Yearly Meeting ought to obtain or seriously consider seminary training if possible.

On the other hand 21 per cent of the ministers believed seminary education was essential and another 55 per cent said it was good if obtainable. Thus 76 per cent of the ministers either considered seminary to be essential or would obtain it if possible. This is in direct contrast to the historical fear of too much education for the Friends minister. However, one pastor wrote, if someone had a 'call' with all the attending fruits and abilities, I wouldn't require an eighth grade education.

There was no negative reaction to formal education by the ministers or clerks, nor was there a great movement to make any educational requirement, but a sincere belief that only God could qualify the minister. A retired pastor sounded a note of caution against too much stress on the degree. If two or more men were under consideration as a pastor, too often the final decision would rest on the one who had the best training. Another pastor of many years experience said, God have mercy on Oregon Yearly Meeting if she ever sets any arbitrary standard of education.

Colleges and seminaries attended. Ministers of the Oregon Yearly Meeting have received their formal education at 48 different colleges, universities, Bible schools and seminaries. Thirty-eight ministers, or 57 per cent, took some training at or were graduated from George Fox

College. Thirty, or 78.94 per cent, of these ministers, attended George Fox College after 1940. Twenty, or 30 per cent, of the ministers attended Cascade College (formerly North Pacific Evangelistic Institute and Portland Bible Institute).

Ninety-one percent of all ministers attended either a Friends college or a Friends supported college. Those schools included George Fox, Cascade, Azusa Pacific, Friends University, Friends Bible College, William Penn, and Malone. Two facts were thus revealed: (1) Most ministers in the Oregon Yearly Meeting were trained at a Friends school. (2) George Fox College is becoming more important in training ministers since 1940.

Eighteen ministers reported having attended Western Evangelical Seminary; seven went to Asbury Seminary, two to the Nazarene Theological Seminary and one each to Western Baptist Seminary and Berkley Baptist Divinity School. Of the ministers reporting, 27 per cent have earned either the Master of Religious Education or the Bachelor of Divinity degree.

### Financing the Ministry

Financing the training. Among responses to the question, "What do you believe most discourages those contemplating entering the ministry of the Friends Church?" was the statement that there was the pressure for education upon the candidates for the ministry. The cost of education was so high that some felt it was impossible for a man with a family to afford college, let alone seminary.

Salaries for the ministry. The second most significant discouragement noted was the low salaries and financial difficulties of ministers. All of the pastors in the Oregon Yearly Meeting and the clerks believed in a paid ministry. The one exception noted on the questionnaire was in jest by a personal friend of the writer. However, many pastors indicated they had to work part of the time to supplement their salary.

In response to the question "What do you consider 'full-time' salary?" the most popular response was the average income of the church members, or the average of the community. Favoring the average income of the church were 19 per cent of the ministers and 28 per cent of the clerks. Ministers were almost equally divided between that of the average income of the church members and a salary bracket between \$3,500 and \$4,900 plus housing and car allowance. Four ministers felt that \$10,000 inclusive was sufficient. There was no significant variance between rural and city churches.

Though there was no indicative index of what the clerks would suggest as being a full-time salary, a few comments were significant. From one clerk came the answer, equal to other professional men. Another said, sufficient to meet the needs of his family, and with economy, permit a small estate. I feel a starting salary of \$350 should be a minimum, said one clerk, working up to between \$500 and \$650 per month.

#### Responsibilities of the Minister

Authority and leadership. According to 73.6 per cent of the ministers and 81.25 per cent of the clerks, the pastor was not the "head"

of the local church. Rather, he was leader and advisor or undershepherd, according to 45.59 per cent of the ministers and 43.75 per cent of the clerks. This was support of the belief that Christ was the Head of the Church. Ministers who indicated that the pastor was the head of the church believed that there must be someone to initiate new programs and direct the total work of the church and that the logical person to do this was the pastor.

Ministers and clerks qualified their answers on the role of pastoral authority. In matters of church activities, church business affairs, the hired church staff, the raising of funds, the ministers were about evenly divided. A large majority, 88 per cent, of the clerks, believed pastors should have no authority in the church activities, church business affairs or the raising of funds. An even 50 per cent of the clerks would give the pastor authority in the administration of the hired church staff.

The problem involved here was the definition of the word "authority." The comments noted on the returns indicated that most people defined "authority" as one who had the right to command and enforce obedience.

There was complete agreement on the subject of the pastors planning and working with his Sunday School superintendent, Friends Youth, Quaker Men, ushers, trustees, and clerks of the meeting. However, 36.76 per cent of the ministers and 53 per cent of the clerks did not feel that the pastor should plan and work with the Women's Missionary Union.

The sermon and the study. The average time spent by the pastors in the Oregon Yearly Meeting in sermon preparation was eight hours and forty-five minutes per sermon. This ranged from one who spent one hour per sermon, to six pastors who took twenty hours or more to prepare each sermon. Of those who responded to this question, two-thirds took eight hours or less for sermon preparation, explaining that this was due to insufficient time for prayer, meditation, and study. One pastor reported but one hour for sermon preparation, was irregular with his personal devotions and prayer, did not report having read any books within the past year, and the periodicals consisted of some good, but non-religious magazines.

A total of 944 books were reported read during the past year by forty-two ministers. Twenty-five did not report any reading at all. The range was from one minister who read one book to another who read one hundred fifty books. Almost 50 per cent of those who read books, read fourteen or less.

There were eighty-seven major periodicals being read, plus many newspapers, college bulletins, nutritional magazines and others. At the top of the list were Christianity Today and the Northwest Friend, which were read by 57 per cent of the ministers.

The question concerning writing out a sermon and reading the manuscript from the pulpit drew a favorable response from 61 per cent of the ministers who said it should be done sometimes, but 73 per cent of the clerks opposed the idea of reading a manuscript. Many noted that some ministers might be poor readers and would not be able to hold the



attention of listeners. Some pastors felt they would not experience the liberty and freedom of the Spirit to deliver the message if they were bound to a manuscript. A pastor said, there is value of writing one occasionally for organization and emphasis of certain facts and details. Another pastor suggested that certain critical subjects require this for effective treatment. However, most pastors used extensive notes, and a few used no notes whatever.

Early Friends ministers would have been astounded to hear of any Friends minister giving a sermon by reading a manuscript. This is a long departure from the early Quaker concept of making no preparation at all, rather depending upon an inspiration at the moment.

Ministers and clerks agreed that the most important aspects of sermon delivery were (1) a sense of Holy anointing, (2) conviction and passion. They next agreed on the necessity of proper grammar to effectively communicate that message.

Pastoral system. Historically, Friends have not distinguished between the laity and the clergy and have refused the title "Reverend." However, five ministers and five clerks preferred the title "Reverend Doe," almost 30 per cent of the ministers preferred to be called "John Doe," and 37.5 per cent of the clerks agreed with them. Most indicative of a change in thinking was that twenty-three pastors, or 33.82 per cent, passed over all the terms suggested in the questionnaire and wrote in the title "Pastor" or "Pastor Doe." There were 41 per cent who desired a title such as "Reverend Doe" or "Pastor Doe," rather than the simple use of the Christian name.

It would seem that pastors desired the use of a title but did not feel free to use the more commonly accepted title for a minister.

#### SUMMARY

The questionnaire, which had certain imperfections, did give a clearer picture of the ministry in the Oregon Yearly Meeting of Friends Church than had been known before. The concept of the ministry was not too distinct in the thinking of many clerks of the Ministry and Oversight groups. Many ministers were not certain they knew just what was expected of them as pastors.

There was complete agreement that the main qualifications for a minister in the Friends Church were that he be redeemed from sin through the new birth, baptized with the Holy Spirit, and have received a divine imperative call through the Holy Spirit to preach the gospel.

There was a desire for adequate leadership. Almost nine out of ten clerks believed a pastor ought to obtain a seminary education if possible. Three out of four ministers have taken or would take seminary training if they could. This was not a demand that seminary should be obligatory, but did represent a trend away from the fear of an educated ministry. George Fox College has become a very important center for training ministers in the Oregon Yearly Meeting since 1940. Almost 79 per cent of former George Fox College students who responded to the questionnaire, were trained at the college since 1940.

One of the chief factors which discouraged youth from entering the Friends ministry was the low salary and the financial difficulties of ministers.

In matters of pastoral leadership and authority, there was a definite response that the pastor was not the director or "head" of a church, but rather a leader and advisor or undershepherd. The pastor was expected to work with all groups within the church to plan and prepare programs, except for the Women's Missionary Union. He was not a dictator, nor one who had the right to command.

In sermon preparation the average time given per sermon was eight hours and forty-five minutes. Some pastors were giving as much as twenty hours per sermon. The reason given for insufficient preparation was the lack of sufficient time. This was reflected in the reading habits of ministers; some did not report any reading at all, but many who did read would like to give more time to reading and study.

It was observed that there was a departure from early Friends habits by making preparation for a sermon, but also 61 per cent of the ministers said a sermon should be read from the pulpit some time; though 73 per cent of the clerks opposed such an idea. A large number, of ministers in the Oregon Yearly Meeting, 41 per cent, desired a title such as "Reverend" or "Pastor". However, 30 per cent of the ministers favored the customary use of the familiar first and last name, "John Doe."

## CHAPTER IV

### SUMMARY AND CONCLUSION

It was the purpose of this study to compare the historical concept of the Friends Ministry with the contemporary concepts of the Friends Ministry in the Oregon Yearly Meeting of Friends. An investigation of the concept of the ministry in the Friends movement from its inception up to the twentieth century was made. This historical investigation coupled with the contemporary views of pastors and clerks in the Oregon Yearly Meeting provided the material that helped to compare the historical and contemporary concepts of the Friends ministry in the Oregon Yearly Meeting of Friends.

### SUMMARY

Chapter II traced the historical study of the Friends ministry. There has always been a Friends ministry from the time of its inception. This ministry started with a universal lay ministry coupled with an itinerant ministry of those who were believed to be endowed with a special gift. Great stress was laid upon the universal ministry during the Quietistic period when the emphasis of worship was silence.

George Fox had a deep distrust of the paid ministry of his day. It was a state supported ministry which he felt was too professional and possessed very little of the Spirit of God. Fox believed that a ministry free from state control was the only way to insure a man being free to preach where and how the Spirit directed him. Fox did not object to a ministry which was supported by the members themselves on a voluntary

basis. However, Friends through the years had interpreted Fox as objecting to any type of ministry which received a financial reward.

George Fox and the Valiant Sixty were dynamic preachers going from city to city declaring the full Word of God, calling men to repentance, and counseling people from early morning until night. They declared their messages from pulpits in the "steeple-houses," the tombstones in the graveyard or out in the open fields. People came and heard the message and were convicted of their sins.

It was with the Quietistic period and the later ministry of Elias Hicks that the Friends movement was impeded and became sterile. Hicks rejected the full authority of the Bible. He substituted for it the "Inner Light," which to him was a portion of divine life within the soul, often called the "inward God." This, he believed, was sufficient for salvation. Hicks rejected the doctrine of original sin and the atonement of Christ.

The transition from Quietism to evangelicalism brought forth ministers such as Joseph John Gurney, Stephen Grellet, William P. Pinkham and John Henry Douglas. These men preached a gospel of redemption from sin, as did Fox and other early Friends ministers. Rufus Jones, while admitting that Gurney was a devout Quaker, nevertheless claimed that Gurney was preaching something besides Quakerism. He did preach a second work of grace which he called Sanctification. This doctrine was emphasized by Dougan Clark, Pinkham and Douglas.

The most radical new method introduced into the Friends ministry was the pastoral system. New life was injected into older churches,

new converts were brought into membership and they organized new churches with pastoral leadership. Friends heard a clearer exposition of Biblical truth; they found that a congregation could sing a hymn together with the evident blessing of God, that one could lead the entire congregation in public prayer, and that pastors were not preaching for money.

When the Oregon Yearly Meeting was established in 1893, the pastoral system was being used in both Newberg and Salem Quarterly Meetings. While salaries were meager at first, they had increased to an average of \$2,889 per pastor plus housing by 1965. Likewise there was a significant increase in pastoral calling, Sunday School enrollment, and church membership.

In Chapter III the Questionnaire was analyzed. The pastors in the Oregon Yearly Meeting of Friends Church were men who believed in the experience of the New Birth and the Baptism of the Holy Spirit. They had received a divine imperative call to preach the gospel, though not all were certain that this was a life-time call. God calls and qualifies the ministers.

While not making any educational requirement for the ministry, 21 per cent of the ministers believed seminary education was essential and another 55 per cent said it was good if obtainable. Of the clerks, 25 per cent said that a seminary education was an essential requirement for the minister. Another 60 per cent said it was good if obtainable. On the college level, almost 90 per cent of the ministers in the Oregon Yearly Meeting had attended Friends Colleges or Friends approved colleges.

Since 1940 George Fox College had a part in training almost 79 per cent of the ministers in the Oregon Yearly Meeting.

Financially, all ministers and clerks believed in a paid ministry. Suggested adequate salary ranged from \$3,500 plus housing and car allowance to \$10,000 inclusive. Not all pastors were receiving an adequate salary, causing some pastors to supplement their salary and reduce time given to the work of the church.

Clerks considered the pastor as the leader and advisor of the church rather than the head or director of the church program. Ministers agreed with the clerks except for eight ministers who believed the pastor must initiate and direct the work of the church, not as a dictator, but as leader and guide.

On matters of church activities, church business affairs, and the raising of funds, the clerks believed pastors should have no authority. They were divided on the matter of a hired church staff. Ministers were evenly divided on the question of pastoral authority in church activities, business affairs, raising of funds and the hired church staff. However, all agreed that the pastor should work with the various organized groups within the church except the Women's Missionary Union.

Ministers gave as much time as they considered available for sermon preparation, though they wanted more. Clerks and ministers disagreed on the subject of reading a sermon manuscript. Almost 61 per cent of the ministers said a manuscript should be read sometime, but 73 per cent of the clerks objected to hearing a sermon read. Clerks and minis-

ters did agree that the most important part of sermon delivery was that the minister be divinely anointed for each particular sermon and that he preach with conviction.

There were 41 per cent of Oregon Friends ministers who desired a title such as "Pastor Doe" or "Reverend Doe." To 30 per cent of the ministers, the term "John Doe" was preferable.

### CONCLUSIONS

It was the purpose of this thesis to compare the historical concept of the Friends ministry with the contemporary concept of the Friends ministry in the Oregon Yearly Meeting of Friends. There were areas of agreement and there were areas of disagreement. Following are listed some major areas of comparison.

#### Areas of Agreement

1. God calls and qualifies the ministry. George Fox taught that a minister must be called of God and possess the divine ability to minister to the spiritual needs of men. Oregon Friends ministers and clerks believe this was the essential requirement for the ministry.
2. Spiritual qualifications for the ministry. George Fox and early Friends were convinced that many state ministers were unregenerate men and hence he insisted that ministers experience the new birth. Oregon Friends ministers likewise believed the new birth was a fundamental requirement for the minister.
3. Preaching with conviction and anointing. Early Friends were



was essential. Twenty-nine ministers had attended seminary and twenty had earned seminary degrees.

4. Sermon delivery. Early Friends believed in a spontaneous ministry which was the result of the inspiration of the Spirit at the time of a meeting. There was no advance preparation. Contemporary Oregon Friends ministers gave an average of eight hour and forty-five minutes of preparation for each sermon. Some used as many as twenty hours per sermon. In addition, a majority of the pastors believed it would be good to read a sermon manuscript sometime. This would have been unthinkable by early Friends.

5. Use of titles for the minister. Early Friends rejected the use of special titles for the ministry as they considered a minister was not above the people; he was one of the members. A title such as "Pastor" or "Reverend" is desired by 41 per cent of Oregon Friends ministers.

6. A specialized ministry. In contrast to the universal ministry of early Friends and those of the Quietistic Period, Oregon Friends looked to the pastor for leadership, guidance and advice. However, he did not possess authority to make decisions; this was reserved for the Monthly Meeting. There was a tendency to differentiate the minister from the laymen by the desire for certain titles, authority and training.

#### Recommendations for Further Study

1. A comparative theological study of George Fox's concept of sin, inspiration, baptism with the Holy Spirit with contemporary Friends

in the Oregon Yearly Meeting or Friends United Meeting.

2. A study for establishment of an in-service training program for those in the ministry.

3. A study for a leadership training program to train laymen how to be effective ministers.

4. A study of the relationship of the minister to social and ethical problems in the community.

5. A study of pastoral visitation and its relationship to past and future growth in the Oregon Yearly Meeting.

6. A study of the present concept of the pastoral ministry in the Oregon Yearly Meeting to determine how it might be improved in quality.

7. A study of the educational and personal qualifications for the Friends Ministry.

8. A study of the merits and detriments of ordination as held by other denominations and recording of ministers as practiced by Friends.

## APPENDIX

## APPENDIX B

### THE CONCEPT OF THE MINISTRY IN OREGON YEARLY MEETING

#### Thesis Research Questionnaire to the Ministers

#### INTRODUCTION

- a. How long have you been a recorded Friends Minister? \_\_\_\_\_
- b. How many years have you served in the active ministry? \_\_\_\_\_
- c. What are you doing now? Pastor \_\_\_\_\_; Evangelistic work \_\_\_\_\_;  
Teaching \_\_\_\_\_; other \_\_\_\_\_.

#### I. QUALIFICATIONS FOR THE MINISTRY

##### A. Spiritual Qualifications

1. Do you believe it is essential that one be Born Again as defined in John 3:2-21 (Yes\_\_\_ No\_\_\_) and that a minister in Oregon Yearly Meeting experience Entire Sanctification? Yes\_\_\_ No\_\_\_
2. Do you maintain a personal daily prayer and devotional life? Yes\_\_\_ No\_\_\_  
How much time do you spend for personal devotions? \_\_\_\_\_

##### B. Personal Qualifications

1. Number the following characteristics according to their importance for the ministry.

_____ Mental alertness	_____ Emotional Stability
_____ Physical fitness	_____ Tact
_____ Language Usage	_____ Retentive Ability
_____ Compassion	_____ Administrative Ability

#### II. PREPARATION AND TRAINING FOR THE MINISTRY

##### A. The Call to the Ministry

Oregon Yearly Meeting Discipline states: "It is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and qualification to exercise it must be derived immediately from Him."

1. In your own words, what constitutes a "call?"
2. Do you sense a personal divine call to "Preach the Word?"
3. Is this "call" a life-time call or can it be changed in later years? Yes\_\_\_ No\_\_\_ Why?
4. London Yearly Meeting in 1924 officially abandoned the practice of recognizing ministers. The argument presented was that to recognize a few ministers would lower the level of the ministry of all believers who would then cease to feel a personal responsibility. Do you believe the develop-

ment of a lay ministry would be more effective than the development of a specialized pastoral ministry?

5. What do you believe most discourages those contemplating entering the ministry?

B. Formal Preparation for the Ministry

1. What level of formal education is advisable for one entering the ministry of the Friends Church?
2. What level of education should be required before a candidate for the ministry in Oregon Yearly Meeting is recorded?

	Not Essential	Good if Obtainable	Essential
a. High School diploma			
b. 2 year Jr. College			
c. 3 year Bible College			
d. College degree			
e. Seminary training			
f. Other requirements (specify)			

3. Which of the following major subjects do you consider to be essential for ministers in training?

	Not Essential	Good if Obtainable	Essential
a. Bible			
b. Christian Education			
c. Psychology			
d. Philosophy			
e. Science			
f. Education			
g. Theology			
h. History			
i. Music			
j. Eschatology			
k. Sociology			
l. Missions			
m. Greek			
n. Hebrew			

- c. In what order would you place the following as standards for recording?

_____ Victorious Christian life	_____ Baptized with the Holy Spirit
_____ Full agreement with Friends	_____ College Degree
_____ Doctrine	_____ Other standards (please name)
_____ Seminary Degree	

D. Do you believe that Ordination as practiced by other denominations differs essentially from Friends practice of Recording?

Yes\_\_\_ No\_\_\_ Would you oppose Ordination in the Friends Church? Yes\_\_\_ No\_\_\_

### III. ADMINISTRATION AND THE MINISTER

#### A. Authority

1. Should the pastor have authority in the administration of:

- |  |              |
|--|--------------|
| a. all church activities?              | Yes___ No___ |
| b. the hired church staff?             | Yes___ No___ |
| c. the business affairs of the church? | Yes___ No___ |
| d. the raising of funds?               | Yes___ No___ |

2. Number the following in order of importance as they relate themselves to the Ministers responsibility?

- |                         |                         |
|-------------------------|-------------------------|
| ___ Sermon preparation  | ___ Administration      |
| ___ Pastoral calling    | ___ Youth Work          |
| ___ Counselling         | ___ Christian Education |
| ___ Leadership guidance |                         |

3. How would you number them in their functional order, that is, how much time you actually devote to each area of responsibility?

- |                         |                         |
|-------------------------|-------------------------|
| ___ Sermon preparation  | ___ Administration      |
| ___ Pastoral calling    | ___ Youth Work          |
| ___ Counselling         | ___ Christian Education |
| ___ Leadership guidance |                         |

#### B. Financial Concern

1. Should ministers be paid a salary? Yes\_\_\_ No\_\_\_

2. What do you consider a "full-time" salary? \$\_\_\_\_\_

3. Should churches expect their pastors to work at a part-time job for family support? Yes\_\_\_ No\_\_\_

4. Do you feel the minister should ask for a full-time salary if he were confident the church could pay it, but they were not presently doing so? Yes\_\_\_ No\_\_\_  
Your comment please:

5. Do you believe that the salaries paid by the churches of Oregon Yearly Meeting are adequate to maintain an average standard of living commensurate with the local churches?  
Yes\_\_\_ No\_\_\_

### IV. PASTORAL SERVICE

#### A. The Worship Service

## 1. The Sermon

- a. Should the Quaker minister write out his sermon and then read from the manuscript? Yes\_\_\_ No\_\_\_ Sometimes\_\_\_ Why?
- b. Should the minister make use of extensive notes (Yes\_\_\_ No\_\_\_) or is it better to preach without notes, but memorize the sermon or the outline? Yes\_\_\_ No\_\_\_
- c. How much time should be given for preparation for a sermon? \_\_\_\_\_ How much time do you give per sermon?
- d. What do you consider to be the three most important aspects of sermon delivery of those mentioned below?
 

_____ Voice	_____ A sense of Holy
_____ Passion	_____ anointing
_____ Conviction	_____ Audience feed-back
_____ Hands & facial mannerisms	_____ Good English
_____ Eye contact	

## 2. The Study

- a. Do you have any definite program for self-improvement, such as a self-study course, additional instructional courses, speech classes, etc.? Yes\_\_\_ No\_\_\_
- b. How many books have you read in the past year? \_\_\_\_\_
- c. List the periodicals you regularly read. (religious and secular)

## 3. The Program for the Worship Service

- a. Would you favor a programmed (\_\_\_\_) or an unprogrammed (\_\_\_\_) meeting?
- b. Does your church provide time for silent communion each week? Yes\_\_\_ No\_\_\_
- c. Is there a real potential danger in a preacher-pulpit centered worship service?
- d. Should Oregon Friends use more or less liturgy and ritual? Why?
- e. Would you, if asked, read a prepared prayer for the pastoral prayer?  
Should the pastor plan ahead of time for this important part of the worship service as to what he will be praying for? Yes\_\_\_ No\_\_\_

## 4. The Music

- a. How would you rate the music of your local church in its present form? Excellent\_\_\_; Good\_\_\_; Average\_\_\_; Poor\_\_\_; Hopeful\_\_\_

## B. Christian Education

1. Should the pastor plan and work with his Sunday School Superintendent\_\_\_; Friends Youth\_\_\_; W.M.U.\_\_\_;

Quaker Men\_\_\_\_; Trustees\_\_\_\_; Ushers\_\_\_\_; Clerks of the Ministry and Oversight\_\_\_\_?

2. Do you teach a Sunday School class? Yes\_\_\_\_ No\_\_\_\_
3. Do you expect the pastor to be active in community projects and activities?
4. Does your church have a leadership training program for future leaders? Yes\_\_\_\_ No\_\_\_\_
5. Do you believe a Friends pastor is the "head" of the meeting, or is his position only that of "status?"

C. Pastoral System

1. By what title should a minister be commonly called by his people? Mark one The Reverend Mr. Doe\_\_\_\_; Reverend Doe\_\_\_\_; Brother Doe\_\_\_\_; Mr. Doe\_\_\_\_; John Doe\_\_\_\_; John\_\_\_\_.
2. How long should a minister generally remain in one church pastorate? 1 year\_\_\_\_; 5 years\_\_\_\_; 15 years\_\_\_\_; longer\_\_\_\_.
3. Do you believe there should be a change in our method of pastoral callings and adjustments? Yes\_\_\_\_ No\_\_\_\_
  - a. If yes, Do you prefer the appointment system? Yes\_\_\_\_ No\_\_\_\_  
Do you prefer the congregational call? Yes\_\_\_\_ No\_\_\_\_
  - b. Should there be a change in the beginning of the pastoral year? Yes\_\_\_\_ No\_\_\_\_  
If yes, please suggest a more suitable year.

V. THE MINISTER, A MAN AMONG MEN

A. Community relations

1. Should the pastor discuss from the pulpit current issues before the National or State legislatures? Yes\_\_\_\_ No\_\_\_\_  
(Such as Medicare, Labor and Management, Ecumenical movement, War in Viet Nam, Recognition of Red China, etc.)
2. Should the pastor take sides on civic and political issues? Yes\_\_\_\_ No\_\_\_\_

B. Yearly Meeting affairs

1. How involved should a pastor be in Yearly Meeting and Quarterly Meeting affairs?
2. Do you believe the pastor should make serious effort to attend
 

a. Summer youth camps _____	d. Yearly Meeting _____
b. Ministers Conference _____	e. Quarterly Meeting _____
c. Mid-winter Youth Conf. _____	f. Evangelical Friends Conference _____

C. Self discipline

1. Do you find it difficult to discipline yourself for personal devotions \_\_\_\_; sermon study \_\_\_\_; calling \_\_\_\_;



- recreation\_\_\_\_; family life\_\_\_\_?
2. What do you consider the greatest barrier to discipline of time?
- |                           |                        |
|---------------------------|------------------------|
| Part-time employment_____ | Church errand boy_____ |
| Lack of purpose_____      | No motivation_____     |
| Low salary_____           | Other_____             |

Do I have permission to quote from your answers? Yes\_\_\_\_\_ No\_\_\_\_\_

In quoting your material may I use your name? Yes\_\_\_\_\_ No\_\_\_\_\_

\_\_\_\_\_  
Signature

NOTE: I must have your cooperation in returning these forms by November 1, 1965, as I plan to analyse them during November and write this portion of the thesis in December.

Return to: Glenn K. Armstrong  
5748 N. Albina Ave.  
Portland, Oregon 97217

THANK YOU

#### Questionnaire Supplement

#### II. B. Formal preparation for the ministry

3. Please name the colleges or seminaries where you have received any formal training and the degree obtained.

School	Degree (if any)
--------	-----------------

_____	_____
_____	_____
_____	_____

- a. Would you be interested in further training if it was possible to obtain it? Yes\_\_\_\_\_ No\_\_\_\_\_

4. Are you now using any systematic counselling program?  
Yes\_\_\_\_\_ No\_\_\_\_\_

## APPENDIX C

### THE CONCEPT OF THE MINISTRY IN OREGON YEARLY MEETING

#### Thesis Research Questionnaire to the Clerks of the Ministry and Oversight

##### I. QUALIFICATIONS FOR THE MINISTRY

###### A. Spiritual Qualifications

1. Do you believe it is essential that one be Born Again as defined in John 3:2-21 (Yes\_\_\_ No\_\_\_) and that a minister in Oregon Yearly Meeting experience Entire Sanctification? Yes\_\_\_ No\_\_\_.
2. Do you maintain personal daily prayer and devotional life? Yes\_\_\_ No\_\_\_ How much time do you spend for personal devotions? \_\_\_\_\_.

###### B. Personal Qualifications

1. Number the following characteristics according to their importance for the ministry.

_____ Mental alertness	_____ Emotional Stability
_____ Physical fitness	_____ Tact
_____ Language Usage	_____ Retentive Ability
_____ Industrious worker	_____ Thoroughness in a job
_____ Compassion	_____ Administrative ability

##### II. PREPARATION AND TRAINING FOR THE MINISTRY

###### A. The Call to the Ministry

Oregon Yearly Meeting Discipline states: "It is the prerogative of the Great Head of the Church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him."

1. In your own words, what constitutes a "call?"
2. Is this "call" a life-time call or can it be changed to something other in later years? Yes\_\_\_ No\_\_\_ Why?
3. London Yearly Meeting in 1924 officially abandoned the practice of recognizing ministers. The argument presented was that to recognize a few ministers would lower the level of the ministry of all believers who would then cease to ~~fall~~ <sup>be</sup> a personal responsibility. Do you believe the development of a lay ministry would be more effective than the development of a specialized pastoral ministry?
4. What do you believe most discourages those contemplating entering the ministry as well as those already in it?

## B. Formal Preparation for the Ministry

1. What level of formal education is advisable for one entering the ministry of the Friends Church?
2. What level of education should be required before a candidate for the ministry in Oregon Yearly Meeting is recorded?

	Not Essential	Good if Obtainable	Essential
a. High School Diploma	_____	_____	_____
b. 2 year Jr. College	_____	_____	_____
c. 3 year Bible College	_____	_____	_____
d. College Degree	_____	_____	_____
e. Seminary training	_____	_____	_____
f. Other requirements (specify)	_____	_____	_____

3. Which of the following major subjects do you consider to be essential for ministers in training?

	Not Essential	Good if Obtainable	Essential
a. Bible	_____	_____	_____
b. Christian Education	_____	_____	_____
c. Psychology	_____	_____	_____
d. Philosophy	_____	_____	_____
e. Science	_____	_____	_____
f. Education	_____	_____	_____
g. Theology	_____	_____	_____
h. History	_____	_____	_____
i. Music	_____	_____	_____
j. Eschatology	_____	_____	_____
k. Sociology	_____	_____	_____
l. Missions	_____	_____	_____
m. Greek	_____	_____	_____
n. Hebrew	_____	_____	_____

- C. In what order would you place the following as essential standards for recording?

_____ Victorious Christian life	_____ Baptized with the Holy
_____ Full agreement with Friends	_____ Spirit
_____ Doctrine	_____ College Degree
_____ Seminary Degree	_____ Other standards (please name)

- D. Do you believe that Ordination as practiced by other denominations differs essentially from Friends practice of Recording?

Yes \_\_\_\_\_ No \_\_\_\_\_

Would you oppose ordination in the Friends Church? Yes \_\_\_\_\_ No \_\_\_\_\_

### III. ADMINISTRATION AND THE MINISTER

#### A. Authority

1. Should the pastor have authority in the administration of
  - a. all church activities? Yes\_\_\_\_\_ No\_\_\_\_\_
  - b. the hired church staff? Yes\_\_\_\_\_ No\_\_\_\_\_
  - c. the business affairs of the church? Yes\_\_\_\_\_ No\_\_\_\_\_
  - d. the raising of funds? Yes\_\_\_\_\_ No\_\_\_\_\_
2. Number the following in order of importance as they relate themselves to the ministers responsibility.
 

_____ Sermon preparation	_____ Administration
_____ Pastoral calling	_____ Youth Work
_____ Counselling	_____ Christian Education
_____ Leadership guidance	

#### B. Financial Concerns

1. Should ministers be paid a salary? Yes\_\_\_\_\_ No\_\_\_\_\_
2. What do you consider a "full-time" salary? \$\_\_\_\_\_
- Please explain.
3. Should churches expect their pastors to work at a part-time job for family support? Yes\_\_\_\_\_ No\_\_\_\_\_ Why?
4. Do you feel the minister should ask for a full-time salary if he were confident the church could pay it, but they were not presently doing so? Yes\_\_\_\_\_ No\_\_\_\_\_
5. Do you believe that the salaries paid by the churches of Oregon Yearly Meeting are adequate to maintain an average standard of living commensurate with the local churches? Yes\_\_\_\_\_ No\_\_\_\_\_

### IV. PASTORAL SERVICE

#### A. The Worship Service

##### 1. The Sermon

- a. Should the Quaker Minister write out his sermon and then read from the manuscript? Yes\_\_\_\_\_ No\_\_\_\_\_ Sometimes\_\_\_\_\_.  
If yes, would you care to state your reasons?
- b. Should the minister make use of extensive notes (Yes\_\_\_\_\_ No\_\_\_\_\_) or is it better to preach without notes, but memorize the sermon or outline? Yes\_\_\_\_\_ No\_\_\_\_\_
- c. How much time should be given for preparation of a sermon? \_\_\_\_\_
- d. What do you consider to be the three most important aspects of sermon delivery of those mentioned below?
 

_____ Voice	_____ Eye contact
_____ Passion	_____ A sense of Holy anointing
_____ Conviction	_____ Audience feed-back
_____ Hands and facial mannerisms	_____ Good English

2. The Program for the Worship Service
  - a. Would you favor a programmed (\_\_\_\_) or an unprogrammed (\_\_\_\_) meeting?
  - b. Does your church provide time for silent communion each week? Yes\_\_\_\_ No\_\_\_\_
  - c. Is there a real potential danger in a preacher-pulpit centered worship service?
  - d. Should Oregon Friends use more or less liturgy and ritual? Why?

3. The Music
  - a. How would you rate the music of your local church in its present form?  
Excellent\_\_\_\_; Good\_\_\_\_; Average\_\_\_\_; Poor\_\_\_\_; Hopeful\_\_\_\_.

#### B. Christian Education

1. Should the pastor plan and work with his Sunday School Superintendent\_\_\_\_; Friends Youth\_\_\_\_; W.M.U.\_\_\_\_; Quaker Men\_\_\_\_; Trustees\_\_\_\_; Ushers\_\_\_\_; Clerks of the Monthly Meeting and Ministry and Oversight\_\_\_\_?
2. Do you expect the pastor to be active in community projects and activities?
3. Does your church have a leadership training program for future leaders? Yes\_\_\_\_ No\_\_\_\_
4. Do you believe a Friends pastor is the "head" of the meeting, or is his position only that of "status?"

#### C. Pastoral System

1. By what title should a minister be commonly called by his people? Mark one. The Reverend Mr. Doe\_\_\_\_; Reverend Doe\_\_\_\_; Brother Doe\_\_\_\_; Mr. Doe\_\_\_\_; John Doe\_\_\_\_; John\_\_\_\_.
2. How long should a minister generally remain in one church pastorate? 1 year\_\_\_\_; 5 years\_\_\_\_; 10 years\_\_\_\_; 15 years\_\_\_\_; longer\_\_\_\_.
3. Do you believe there should be a change in our method of pastoral callings and adjustments? Yes\_\_\_\_ No\_\_\_\_
  - a. If yes, Do you prefer the appointment system? Yes\_\_\_\_ No\_\_\_\_  
Do you prefer the congregational call? Yes\_\_\_\_ No\_\_\_\_
  - b. Should there be a change in the beginning of the pastoral year? Yes\_\_\_\_ No\_\_\_\_ If yes, please suggest a more suitable time of the year.

#### V. THE MINISTER, A MAN AMONG MEN

##### A. Community relations

1. Should the pastor discuss from the pulpit current issues before the National and State legislatures? Yes\_\_\_\_  
No\_\_\_\_ (Such as Medicare, Labor and Management, Ecumenical movement, War in Viet Nam, Recognition of Red China, etc.)
  2. Should the pastor take sides on civic and political issues? Yes\_\_\_\_ No\_\_\_\_
- B. Yearly Meeting affairs
1. How involved should a pastor be in Yearly Meeting and Quarterly Meeting affairs?
  2. Do you believe the pastor should make serious effort to attend
 

a. Summer youth camps____	d. Yearly Meeting____
b. Ministers Conference____	e. Quarterly Meeting____
c. Mid-winter Youth Conf.____	f. Evangelical Friends Conference____

Do I have permission to quote from your answers? Yes\_\_\_\_ No\_\_\_\_

In quoting your material may I use your name? Yes\_\_\_\_ No\_\_\_\_

---

Signature

NOTE: I must have your cooperation in returning these forms by November 1, 1965, as I plan to analyse them during November and write this portion of the thesis in December.

Return to: Glenn K. Armstrong  
5748 N. Albina Ave.  
Portland, Oregon 97217

THANK YOU

## APPENDIX D

### FACTUAL REPORT OF QUESTIONNAIRE

Returns from both questionnaires were assimilated into one compilation, yet keeping separate identities. In order to accomplish this, the numeral (which indicates the number of returns for any given question) without parenthesis, revealed the ministers questionnaire. Numerals enclosed within parenthesis denoted the clerks questionnaire. Where both sets of numerals appeared on the same line, the first always signified the ministers return and the second signified the clerks.

In a few cases where the clerk of the Ministry and Oversight was likewise a recorded minister, he was numbered with the ministers and not with the clerks.

The only variance in the questionnaires was the omission of the more personal questions which pertained only to a minister. Also, under Roman numeral I, capital letter B, Arabic number 1, two characteristics, Industrious worker and Thoroughness in a job, were inadvertently omitted from the ministers questionnaire.

# THE CONCEPT OF THE MINISTRY IN OREGON YEARLY MEETING

Thesis Research Questionnaire, by Glenn K. Armstrong

Western Evangelical Seminary

## INTRODUCTION

A. How long have you been a recorded Minister?

1. Sixty-three recorded ministers reported a total of 1,230 $\frac{1}{2}$  years.

B. How many years have you served in the active Ministry?

1. Sixty-three active or retired ministers reported 1,222.5 years.

C. What are you doing now? Pastor 45, Evangelistic work 3, Teaching 2, other 17.

Other areas of ministry reported are:

1. Director of Development, National Association of Evangelicals - 1
2. College President - 1
3. Superintendent of a Christian school - 1
4. Seminary students - 5
5. Yearly Meeting Superintendent - 1
6. Assistant Yearly Meeting Superintendent - 1
7. Seminary Business Manager - 1
8. Assistant Pastor - 1
9. Retired - 2

## I. QUALIFICATIONS FOR THE MINISTRY

A. Spiritual Qualifications



1. Do you believe it is essential that one be Born Again as defined in John 3:2-21 Yes 67 (31) No 0 (0) and that a minister in Oregon Yearly Meeting experience Entire Sanctification? Yes 65 (28) No 0 (1)  
 No, with qualifications 1; Need definition of term 1; No answer 0 (2)
2. Do you maintain a personal daily prayer and devotional life? Yes 66 (28); No 1 (0); No answer 0 (4).  
 How much time do you spend for personal devotions?  
 1-10 minutes 1 (3)  
 10-20 minutes 12 (6)  
 10-30 minutes 18 (3)  
 30 minutes - 1 hour 18 (6)  
 1 hour - 4 hours 2 (0)  
 All day 0 (1)  
 No answer 3 (7)

#### B. Personal Qualifications

1. Number the following characteristics according to their importance for the ministry. (Results were averaged)  

<u>3 (4)</u> Mental alertness	<u>2 (2)</u> Emotional Stability
<u>7 (10)</u> Physical fitness	<u>6 (3)</u> Tact
<u>5 (5)</u> Language usage	<u>8 (8)</u> Retentive ability
<u>(9)</u> Industrious worker	<u>(7)</u> Thoroughness in a job
<u>1 (1)</u> Compassion	<u>4 (6)</u> Administrative ability

## II. PREPARATION AND TRAINING FOR THE MINISTRY

### A. The Call to the Ministry

Oregon Yearly Meeting Discipline states:

It is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him.<sup>1</sup>

1. In your own words, what constitutes a "call?"
  - a. From the recorded ministers:
    - 1) A conviction from God that this is His will 26
    - 2) The leading of the Holy Spirit 15
    - 3) An "inward feeling" that this is God's will 14
    - 4) "Woe is me if I preach not the gospel" 9
    - 5) Sensing of His direction to a specific work 2
    - 6) No answer 1
  - b. From the clerks of the Ministry and Oversight:
    - 1) God will make it known that this is it (9)
    - 2) By compulsion through divine guidance (12)
    - 3) Holy Spirit revelation (5)
    - 4) Gift of getting deep truths out of scripture  
and presenting it understandably (1)
    - 5) No answer (5)
2. Do you sense a personal divine call to "Preach the Word?"
 

Yes 67 No 0.

---

<sup>1</sup>Constitution and Discipline, (Newberg, Oregon: Oregon Yearly Meeting of Friends Church, 1958), p. 30.

3. Is this "call" a life-time call or can it be changed in later years?

Life-time call 46 (18)

Can be changed 19 (11)

Not certain 0 (1)

No answer 2 (2)

4. London Yearly Meeting in 1924 officially abandoned the practice of recognizing ministers. The argument presented was that to recognize a few ministers would lower the level of the ministry of all believers who would then cease to feel a personal responsibility.<sup>2</sup>

Do you believe the development of a lay ministry would be more effective than the development of a specialized pastoral ministry?

Yes 3 (3) No 49 (21) Both 11 (1) No answer 4 (5)

Yes with reservation 0 (1) Don't know 0 (1).

5. What do you believe most discourages those contemplating entering the ministry?

a. Low salary and financial difficulties 22 (14)

b. Poor attitude toward the ministry by those in the ministry 13 (1)

c. Lack of challenge and relevance of the church 5 (1)

---

<sup>2</sup>D. Eldon Trueblood, "The Paradox of the Quaker Ministry," The 1960 Quaker Lecture of Indiana Yearly Meeting, (n.p.), 1960, p. 6.

- d. Lack of dedication 4 (4)
- e. Lack of a clear call to preach 5 (1)
- f. Lack of consistency by members 4 (0)
- g. Feelings of inadequacy 3 (0)
- h. Lack of definite spiritual experience with God 2 (1)
- i. Lack of church progress 1 (0)
- j. Part-time employment 1 (0)
- k. Pressure for education 1 (1)
- l. Refusal to die out to the world 1 (3)
- m. Uncertainty of nature of their tasks 1 (0)
- n. Don't know 0 (1)
- o. No answer 4 (5)

B. Formal Preparation for the Ministry

1. What level of formal education is advisable for one entering the ministry of the Friends Church? High School 0 (1); Bible College 1 (1); College 14 (8); Seminary 31 (8); All possible 4 (0); Able to explain Scriptures 1 (0); None 6 (4); No answer 10 (10).
2. What level of education should be required before a candidate for the ministry in Oregon Yearly Meeting is recorded?  
(Several levels of education were often checked in the same column. Only the highest level checked in each column was tallied.)

	Not Essential	Good if Obtainable	Essential
a. High School Diploma		1 (0)	9 (3)
b. 2 year Junior College			
c. 3 year Bible College		1 (1)	5 (5)
d. College degree		3 (1)	18 (9)
e. Seminary training		37 (19)	14 (8)
f. Other requirements			

1) Assistant Pastor 5 (3)

2) A divine call 3 (1)

3) Completion of a reading list 1

4) Baptism of the Holy Spirit or Sanctification 2 (1)

5) No requirement 8 (6)

6) Avid student of Bible and Theology 1

7) Public speaking (1)

8) Major in family and marriage counselling 1

9) No answer (9)

3. Which of the following major subjects do you consider to be essential for ministers in training?

	Not Essential	Good if Obtainable	Essential
a. Bible	0 (0)	2 (0)	65 (32)
b. Christian Education	1 (0)	19 (4)	14 (28)
c. Psychology	2 (1)	27 (13)	32 (15)
d. Philosophy	4 (2)	41 (19)	21 (6)
e. Science	4 (4)	48 (17)	6 (4)

	Not Essential	Good if Obtainable	Essential
f. Education	5 (1)	39 (14)	14 (11)
g. Theology	0 (1)	6 (8)	57 (19)
h. History	1 (3)	22 (11)	39 (11)
i. Music	5 (6)	44 (17)	9 (4)
j. Eschatology	2 (3)	28 (9)	28 (8)
k. Sociology	2 (3)	42 (11)	15 (10)
l. Missions	0 (1)	15 (10)	47 (18)
m. Greek	10 (3)	39 (19)	13 (5)
n. Hebrew	13 (5)	46 (17)	0 (3)

C. In what order would you place the following as standards for recording? (Results were averaged)

1 (2) Victorious Christian Life    2 (1) Baptized with the Holy Spirit  
3 (3) Full agreement with Friends Doctrine    4 (4) College Degree  
5 (5) Seminary Degree    6 (6) Other standards  
Vocal training (1);    Consistent (1);  
Definite call 1 (1);    Love (1);    Doctrinally sound 1;  
Victorious Christian life and Baptized with the Holy Spirit  
are the same 5.

D. Do you believe that Ordination as practiced by other denominations differs essentially from Friends practice of Recording?

Yes 43 (11);    No 20 (9);    No answer 4 (11);

Don't know 0 (1).

Would you oppose Ordination in the Friends Church? Yes 51 (10);

No 12 (10);    No answer 14 (11);    Don't know 0 (1).

## III. ADMINISTRATION AND THE MINISTER

## A. Authority

1. Should the pastor have authority in the administration of:
  - a. All church activities: Yes 28 (4) No 30 (24)
  - b. The hired church staff: Yes 39 (14) No 14 (14)
  - c. Church Business affairs: Yes 31 (5) No 26 (23)
  - d. Raising of funds: Yes 30 (4) No 26 (24)
2. Number the following in order of importance as they relate themselves to the ministers responsibility? (Results averaged)
 

<u>1</u> (1) Sermon Preparation	<u>7</u> (7) Administration
<u>2</u> (2) Pastoral calling	<u>4</u> (4) Youth Work
<u>3</u> (3) Counselling	<u>6</u> (6) Christian Education
<u>5</u> (5) Leadership guidance	<u>0</u> (3) No answer
3. How would you number them in their functional order, that is, how much time you actually devote to each area of responsibility?
 

<u>1</u> Sermon Preparation	<u>4</u> Administration
<u>2</u> Pastoral calling	<u>5</u> Youth Work
<u>3</u> Counselling	<u>6</u> Christian Education
<u>7</u> Leadership guidance	

## B. Financial Concerns

1. Should ministers be paid a salary? Yes 65 (30);  
No 0 (1); No answer 2 (1) 1
2. What do you consider a "full-time" salary?
  - a. Average income of members 13 (9)

- b. Permit small estate 0 (1)
- c. Whatever enables fulltime 0 (2)
- d. According to location 0 (6)
- e. Equivalent to teachers in same school district 2 (0)
- f. God supplies all our needs 1 (0)
- g. \$2,400 - 3,400 1 (1) plus housing and car allowance
- h. \$3,500 - 3,900 11 (2) "
- i. \$4,000 - 4,400 4 (3) "
- j. \$4,500 - 4,900 12 (0) "
- k. \$5,000 - 5,400 4 (3) "
- l. \$5,500 - 6,000 6 (1) "
- m. \$6,600 - 1 (0) plus car allowance
- n. \$5,000 - 8,000 6 (0)
- o. \$10,000 4 (0) inclusive
- p. No answer 2 (4)
3. Should churches expect their pastors to work at a part-time job for family support? Yes 9 (7); No 55 (23); No answer 3 (2).
4. Do you feel the minister should ask for a full-time salary if he were confident the church could pay it, but they were not presently doing so? Yes 51 (20); No 14 (7); No answer 2 (4); Undecided 1.
5. Do you believe that the salaries paid by the churches of Oregon Yearly Meeting are adequate to maintain an average standard of living commensurate with the local churches?



How much time do you give per sermon?

1 hour 1; 2 hours 4; 3 hours 2; 4 hours 10;  
5 hours 6; 6 hours 7; 8 hours 4; 10 hours 2;  
15 hours 2; 20 hours 6; Never enough 7; No  
answer 16.

d.. What do you consider to be the three most important  
aspects of sermon delivery of those mentioned below?

(Results averaged)

<u>5</u> (5) Voice	<u>8</u> (7) Hands and facial mannerism
<u>3</u> (3) Passion	<u>7</u> (6) Eye Contact
<u>2</u> (2) Conviction	<u>1</u> (1) A sense of Holy anointing
<u>4</u> (4) Good English	<u>6</u> (6) Audience feed-back

## 2. The Study

a. Do you have any definite program for self-improvement,  
such as a self-study course, additional instructional  
courses, speech classes, etc.? Yes 27 No 33 No answer 7

b. How many books have you read in the past year? total of 944

<u>1</u> 150 books	<u>6</u> 30-49 books	<u>25</u> No answer
<u>1</u> 100 books	<u>13</u> 15-29 books	
<u>1</u> 50 books	<u>20</u> 1-14 books	

c. List the periodicals you regularly read. (religious and  
secular)

<u>39</u> Christianity Today	<u>22</u> Rocky Mountain Friend
<u>38</u> Northwest Friend	<u>18</u> Missionary Voice
<u>35</u> Readers's Digest	<u>14</u> Decision
<u>23</u> Southwest Friend	<u>14</u> United Evangelical Action
<u>22</u> Evangelical Friend	<u>11</u> Christian Life

<u>11</u>	Daily Newspapers	B M L Crusade
<u>11</u>	U.S. News and World Report	Popular Science
<u>9</u>	Call to Prayer	Christian Reader
<u>7</u>	Eternity	Field and Stream
<u>7</u>	Concern	Israel My People
<u>7</u>	Life	God's Revivalist
<u>6</u>	Christian Herald	Ideals
<u>6</u>	Time	Christian Beacon
<u>6</u>	Christian Economics	Gospel Herald
<u>6</u>	National Geographic	Child Evangelism
<u>5</u>	World Vision	Human Events
<u>5</u>	Moody Monthly	Youth Accents
<u>5</u>	Look	Liberty
<u>5</u>	Newsweek	Quaker Life
<u>5</u>	National Observer	Camp and Conference
<u>4</u>	Saturday Evening Post	Prairie Overcomer
<u>3</u>	Church and State	World Vision Dateline
<u>3</u>	Bible Society Record	Reach and Teach
<u>3</u>	Alliance Witness	Signs of the Times
<u>3</u>	Sunday School Times	Link
One	each of the following	California Friend
	Your Church Magazine	Friends World News
	Popular Mechanics	Successful Farmer
	Popular Photography	Teach
	Sunset	Iowa Farmer
	Pulpit Digest	Now
	Psychology for Living	Message of the Cross
	Home and Garden	Idaho Challenge
	Guideposts	Hi-Fi Stereo Review
	Protestant Church	Oregon Farmer
	Building and Equipment	Youth for Christ
	King's Herald	Ladies Home Journal
	Crusader	Forbes
	Contact	Church Growth
	Oral Roberts Magazine	Broadcaster
	Overseas Crusader	Herald of His Coming
	Good News Harvester	
	Church Management	
	Sermon Builder	
	Midnight Cry	

In addition there were numerous college bulletins,  
nutritional pamphlets and travel magazines.

### 3. The Program for the Worship Service

- a. Would you favor a programmed ( 43 (15) ) or an unprogrammed ( 21 (14) ) meeting? No answer 3 (3)

- b. Does your church provide time for silent communion each week? Yes 53 (24) No 6 (6) No answer 6 (2)  
Usually 2 (0)
- c. Is there a real potential danger in a preacher-pulpit centered worship service? Yes 33 (15) No 20 (8)  
Some 3 (1) No answer 11 (8).
- d. Should Oregon Friends use more or less liturgy and ritual  
More 6 (2); Less 28 (20); As it is at present  
12 (5); Need for dignity not ritual 12 (0);  
Don't know 4 (0); Preach from the Bible 0 (1);  
No answer 5 (4).
- e. Would you, if asked, read a prepared prayer for the pastoral prayer? Yes 34 No 28 No answer 5.  
Should the pastor plan ahead of time for this important part of the worship service as to what he will be praying for? Yes 57 No 8 No answer 2.

#### 4. The Music

- a. How would you rate the music of your local church in the present form? Excellent 10 (5); Good 20 (11);  
Average 22 (9); Poor 11 (3); Hopeful 3 (5).

#### B. Christian Education

1. Should the pastor plan and work with his:

Sunday School Superintendent?	Yes <u>67 (32)</u>	No <u>0 (0)</u>
Friends Youth?	Yes <u>65 (30)</u>	No <u>2 (2)</u>
Women Missionary Union?	Yes <u>42 (15)</u>	No <u>25 (17)</u>

Quaker Men? Yes 57 (29) No 10 (3)

Trustees: Yes 63 (29) No 4 (3)

Ushers: Yes 65 (24) No 2 (8)

Clerks of the Monthly Meeting Yes 63 (31) No 4 (1)  
and Ministry and Oversight?

2. Do you teach a Sunday School class? Yes 33; No 29;

Some 5.

3. Do you expect the pastor to be active in community projects and activities? Yes 23 (7); No 3 (2);

Limited 40 (23); No answer 1 (0).

4. Does your church have a leadership training program for future leaders? Yes 20 (6); No 39 (25);

No answer 8 (1).

5. Do you believe a Friends pastor is the "head" of the meeting, or is his position only that of status?

Head 18 (6); Status 14 (7); Leader and advisor

28 (8); Undershepherd 3 (6); Holy Spirit 1 (0);

Clerks of the meeting 1 (0); No answer 2 (5).

#### C. Pastoral System

1. By what title should a minister be commonly called by his

people? The Reverend Mr. Doe 0 (1); Reverend Doe 5 (5);

Brother Doe 2 (0); Mr. Doe 10 (4); John Doe 20 (12);

John 6 (7); Brother John 0 (1); Minister 1 (0);

Pastor Doe 23 (0); No answer 0 (2); Several preferred

Mr. Doe or Pastor Doe.

2. How long should a minister generally remain in one church  
pastorate? 1 year 0 (0); 3-5 years 1 (1);  
5 years 16 (9); 5-10 years 8 (0); 10 years 6 (3);  
15 years 1 (0); Longer or no definite time 31 (17);  
No answer 50 (2).
3. Do you believe there should be a change in our method of  
pastoral callings and adjustments?  
Yes 10 (2); No 48 (28); No answer 9 (2).
- a. If yes, Do you prefer the appointment system?  
Yes 5 (0) No 26 (13)  
Do you prefer the congregational system?  
Yes 40 (19) No 0 (2)
- b. Should there be a change in the beginning of the  
pastoral year?  
Yes 14 (1) No 50 (28)  
If yes, please suggest a more suitable time of the year.  
1) June 1 1  
2) August 1 1  
3) Coincide with the church year 9  
4) Following Yearly Meeting 1

## V. THE MINISTER, A MAN AMONG MEN

### A. Community relations

1. Should the pastor discuss from the pulpit issues before the  
National or State legislature? (Such as Medicare, Labor

and Management, Ecumenical movement, War in Viet Nam, Recognition of Red China, etc.) Yes 25 (7) No 42 (25)

Many of the ministers and clerks qualified their answers by saying "only where moral issues are involved."

2. Should the pastor take sides on civic and political issues?

Yes 24 (7); No 37 (24); No opinion 1 (0); No answer 5 (1).

B. Yearly Meeting affairs

1. How involved should a pastor be in Yearly Meeting and Quarterly Meeting affairs?

- a. Not to the neglect of the local church 20 (10)
- b. Take full part 10 (2)
- c. Limited, but as able to do so 20 (5)
- d. Little as possible 4 (2)
- e. Each pastor and meeting should decide 1 (2)
- f. Enough so congregation feels to take part 2 (1)
- g. Afraid too much, but where are leaders among the laymen 1 (1)
- h. No answer 9 (9)

2. Do you believe the pastor should make serious effort to attend:

- a. Summer youth camps 49 (15)
- b. Ministers Conference 66 (28)
- c. Mid-winter Youth Conference 25 (11)
- d. Yearly Meeting 67 (30)

- e. Quarterly Meeting 65 (30)
- f. Evangelical Friends Conference 22 (15)

One minister would attend Quarterly Meeting if vital.

One minister said Quarterly Meeting is out of date.

### C. Self-discipline

1. Do you find it difficult to discipline yourself for personal devotions? Yes 34 No 28; Sermon study? Yes 25 No 36; Calling? Yes 38 No 22; Recreation? Yes 39 No 21; Family life? Yes 29 No 29.
2. What do you consider the greatest barrier to discipline of time?
 

Part-time employment <u>10</u>	Church errand boy <u>10</u>
Lack of purpose <u>10</u>	No motivation <u>1</u>
Low salary <u>5</u>	Other <u>23</u>

### Questionnaire Supplement

## II. B. Formal preparation for the Ministry

3. Please name the college or seminary where you have received formal training and the degree obtained.
  - a. Colleges, Universities, Bible Schools and Seminaries:
    - 38 George Fox College (formerly Pacific College)
    - 20 Cascade College (formerly Northwest Evangelistic and Portland Bible Institute)
    - 18 Western Evangelical Seminary
    - 7 Asbury Seminary

- 7 Friends University
- 4 Aquasa College (formerly Huntington Park Training School)
- 4 Northwest Nazarene College
- 2 Lewis and Clark College
- 2 College of Idaho
- 2 Metzger College
- 2 Marion College
- 2 Nazarene Theological Seminary
- 2 Portland State College
- 2 Southern Oregon College of Education
- 2 Winona Lake School of Theology

One each at the following:

Springfield College	Wheaton College
Trinity College	University of Washington
Centralia Jr. College	Emporia State Teachers College
Whitworth College	John Fletcher College
Moody Bible Institute	Training School for Christian Workers
Harvard University	Seattle Pacific College
Boston University	Western Washington College of Education
Garrett Biblical Institute	Ellipon White Conservatory of Music
Pasadena College	William Penn College
Central Washington State College	University of California School of Music
San Diego State	Union Bible Seminary
College of Pudget Sound	Berkely Baptist Divinity School
"College of Hardknocks"	Iowa State University
Pacific Bible Seminary	
Western Baptist Seminary	
University of Dayton	
Boise Junior College	

b. Degrees earned:

A.A. 1; Th.B. 8; B.S. 4; B.A. 40; B.B.A. 1;



B.R.E. 1; M.R.E. 5; B.D. 14; M.A. 3; M.Th. 1;

M.Ed. 1; Ph.D. 1

Honorary Degree:

D.D. 2; LL.D. 1

- c. Would you be interested in further training if it were possible to obtain it? Yes 40 No 5 Undecided 4  
No answer 18.

4. Are you now using any systematic counselling program?

Yes 10 No 38 No answer 19.

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