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If this is a correct interpretation of Edna Hall, I find myself in close agreement with her. The difference seems to lie in the use of terms which imply one thing to her and another to myself. It is quite possible that the image of God symbolism is too impersonal, though the way in which it was used and interpreted in the original article was intended to convey the dynamic, spiritual, God-man relationship which she seems to favor. The use of “fellowship-in-love” and “holy obedience” were also intended to convey the primacy of man’s spiritual relationship to God as over against his moral relationship of ethical obligation. The ethical bond and imperative, however, must follow upon man’s personal and spiritual relationship to God, which was an emphasis somewhat lacking in Edna Hall’s comments. The use of the word “holy” was intended to imply the converse of the “sin relationship” between man and God. Both are relational concepts—the first expressing man’s intended relationship with God, while the latter expresses his defiance of God. Moreover, because “will” is central to the biblical understanding of the nature of God, it is imperative that the God-man relationship carry with it the concept of obedience, which is the reason for coupling “obedience” to the idea of “holiness” in order to convey the full meaning and intent of man’s responsibility to God. I quite agree that the proper relationship with God is that of sonship, and it may be that such an expression is preferable to the idea of holy obedience. The term used in the Arminian tradition, and recently adopted by some Quakers, is that of Christian discipleship, though any such term should never be used legalistically or moralistically so as to precede the primacy of God’s grace in the God-man relationship.

Certainly the original article, the commentaries, and my rejoinder by no means exhaust this discussion of the various Quaker approaches to the doctrine of man. This should be a continuing dialogue for Friends who are concerned that we rethink our estimate of man in the twentieth century.

Contributors

Wilmer A. Cooper, after finishing his early studies at Friends Boarding School, Barnesville, Ohio, took his A.B. degree from Wilmington College, his M.A. degree from Haverford College, the B.D. degree from Yale Divinity School, and the degree of Ph.D. from Vanderbilt University, where he wrote his thesis upon the subject, "Rufus M. Jones and the Contemporary View of Man." He spent four years in C. P. S. camps and has held a variety of positions including seven years as Administrative Secretary of the Friends Committee on National Legislation. Since last year he has held the position of Associate Professor of Religion, Field Representative to Friends, at Earlham College. He is chairman of the Quaker Theological Discussion Group.

Edna M. Hall, a British Friend, has been active for a number of years in educational work. After spending six months at Woodbrooke in 1955, she has lectured in Divinity in Teacher Training Colleges, and is currently on the staff of Maria Grey College, Twickenham. She has recently completed a study of Samuel Fisher and hopes to continue the study of Quaker religious thought in the 17th and 18th centuries. She holds degrees of M.A. and B.D. from the University of Birmingham, and is a member of Kingston Meeting, Surrey.

A. Burns Chalmers, member of Friends Meeting of Washington, is Director of Davis House in Washington, D.C., and Secretary of Education for the American Friends Service Committee. From 1935 until 1947 he was professor of religion and religious director at Smith College; and was, also, for a time a visiting professor at Amherst College. He received degrees from Yale College and Union Theological Seminary in New York, and studied also at New College, Edinburgh, and Oxford University. He served twice as a relief worker for the American Friends Service Committee in France.

Duane Moon attended Friends Bible College, Friends University, and received the A.B. degree from the College of Emporia and later the B.D. degree from Phillips University. A member of the Board of Church Vocations of the Five Years Meeting, he is also chairman of the Evangelistic and Church Extension Committee of Iowa Yearly Meeting. Since 1954 he has served as pastor of the College Avenue Friends Church in Oskaloosa, Iowa, and teaches part-time in William Penn College.