1-1-1961

Front Matter -- Quaker Religious Thought, no. 5

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mony. We must distinguish between the saving knowledge of Christ, for which the Spirit has priority and which Friends emphasized, and the knowledge about Christ in redemptive history, which is contained in the inspired Scriptures. The priority of the Spirit is not so much a temporal as a personal relationship. In Proposition III Barclay demonstrates this by declaring that the Scriptures give a declaration of truth, but the application must be assured directly to the person by the Spirit who by this primary rule makes valid the secondary rule of Scripture. Thus the scriptural proposition "he that believes, shall be saved," is answered by the assurance of the Holy Spirit, "I, Robert, believe"; and the conclusion comes, "I shall be saved."

As for the theoretical sufficiency of the Spirit without the Scriptures, early Friends concurred with Paul’s teaching in Romans about the natural law of the Gentiles which makes those outside the range of special revelation both responsible for their sins and capable of the answer of saving faith. Saving knowledge requires “information” which Christ as the Light gives in some measure to all men, whereas knowledge of the incarnation of Christ and the full nature of his atoning work requires the information which Scripture provides. The unity of the revelation of God in Scripture and in personal experience, which the early Friends stressed, involves both a high view of scriptural inspiration and a high view of the efficacy of Christ.

It may well be that early Friends took their fund of biblical knowledge too much for granted. The world in which they lived accepted the authority of the Bible, in principle at least. Other related factors which contributed to their failure to transmit to succeeding generations of Quakers their own effective knowledge of the Bible are: their costly stand for freedom, which prevented them from giving adequate attention to the effective training of the ministry; a Puritan “empirical bent” as Tolle terms it, which gave strong encouragement to the practical callings; and the Quietistic disdain of religious means.

Contributors

Arthur O. Roberts is professor of religion and philosophy and chairman of the department at George Fox College, Newberg, Oregon, from which college he received his A.B. degree in 1944. The Nazarene Theological Seminary granted him the B.D. degree and Boston University the Doctorate. His theses dealt with the concept of perfection in Quakerism and George Fox’s concept of the church. Member of numerous professional and religious associations, he is also a recorded minister in the Oregon Yearly Meeting and for ten years served as pastor in the states of Washington, Missouri, New Hampshire, and Oregon. He is the author of Through Flaming Sword, a spiritual biography of George Fox, and is editor of the Friends quarterly, Concern.

Lorton Heusel has been serving as pastor of the Wilmington Friends Meeting in Ohio since 1958. A member of the Board of Christian Vocations of the Five Years Meeting, he has served also on Western and Wilmington Yearly Meeting Committees. He previously held pastorates in Indiana and Illinois. He received his first degree from Earlham College and his B.D. from Chicago Theological Seminary.

Paul A. Lacey, currently instructor in English at Earlham College, will teach a seminar next year at Pendle Hill on spiritual problems in modern literature. A convinced Friend, he is a member of the Philadelphia Yearly Meeting. He holds his A.B. degree from the University of Pennsylvania and is a candidate for the Ph.D. degree from Harvard University.

T. Joseph Pickvance, British Friend, is a member of the staff of the University of Birmingham, England. In 1947-1948, while holding a Fellowship at Woodbrooke College, he studied the mystics and turned his attention to the early Friends and particularly to George Fox. For the past seven years he has been studying the historical background of the early Quaker movement.

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