

1959

The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, Spring 1959

Arthur O. Roberts Editor

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Recommended Citation

Roberts, Arthur O. Editor, "The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, Spring 1959" (1959). *The Concern*. 1.
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Vol 1, no. 1

concern

**for the fellowship
of the Gospel
among all Friends**

**“Ye are my friends,
if ye do whatsoever
I command you.”**

JOHN 15:14

expressing the CONCERN of evangelical Friends in the areas of theology,
Biblical study, outreach, and devotional life.

dedicated to a Christ-centered renewal of spiritual life among all Friends,
praying for an enlarged Quaker witness to the Gospel throughout the world

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Published Quarterly by the Association of Evangelical Friends

Address all editorial correspondence to the Editor, George Fox College,
Newberg, Oregon

Address all subscriptions and changes of address to the Publicity Director,
15233 E. Jenkins, Whittier, California

Make all checks payable to
The Association of Evangelical Friends

What is the CONCERN?

It is the voice of those who speak because we feel God's fire "in our bones". The Holy Spirit has moved among us to renew our personal devotion to the evangelical message of Friends. Sensing the winds of the Spirit elsewhere among us we desire to life up a larger voice. It may be that this call will echo back only the sound of our own cry; but we pray that it will start a chorus of voices from Friends who long for a resurgence of spiritual power in this fourth century of our church.

The CONCERN gives testimony to a movement in American Quakerdom which has taken the form of four conferences. These were held, beginning in 1947 at Colorado Springs, Colorado; in 1950 at Wichita, Kansas; in 1954 at Oskaloosa, Iowa; and in 1956 at Denver, Colorado. The initial thrust for these conferences came back in the 1930's when the diffusion of a strong modernism made it appear essential to find a strengthening fellowship for evangelical Friends. The first conference was planned for 1942, with a program drawn up under the initiative of the late Edward Mott of Oregon Yearly Meeting. The war postponed it for five years. The conferences have been largely inspirational and instructive in nature, a sharing of concerns for better implementation of the work of the Church. As a corollary certain yearly meetings have found it feasible to work more cooperatively in the publication of Bible school literature and missionary literature.

The CONCERN expresses hope that this movement of the Spirit might continue, and might be especially manifest at the fifth Conference, scheduled for July 22-26, at Newberg, Oregon.

What is the CONCERN? It is a door of opportunity for the kind of spiritual fellowship which marks a movement captivated by the Christ and marching with him, unafraid. How large the concern shall be depends upon how well it serves your needs. This first issue of 1200 has been paid for by gifts to the Association at its last conference. There are no more funds for this purpose. So we suggest that if you wish this magazine to continue, to grow, and to help you relate yourself to this movement for revival among Friends everywhere, send your contribution in to the Director of Publicity. It will be credited as a subscription. The Board has not acted to set a subscription price, preferring to see how greatly you bear within your heart a belief in this fellowship of concerned Friends.

By My Spirit

These words state the theme of the Fifth Triennial Conference of Evangelical Friends, to be held on the campus of George Fox College, Newberg, Oregon, July 22-26, 1959. The theme is fitting; it expresses in the language of the ancient prophet of the Lord the hope that it will not be "by might, nor by power," but by the Spirit of the Living God that Friends will here assemble and partake of the Gospel fellowship.

The conference is planned around the use of worship, addresses, forums, and workshops. Newberg Quarterly Meeting Christian Education committee, under the direction of Gordon St. George, will provide activities for children.

Although all parts of the program have not yet been confirmed, it will include a keynote address by Gerald Dillon, president; an address on "The Historical Roots of Evangelical Friends," by Charles Beals; an address on "A Critical Survey of Contemporary Quakerdom," by Everett Cattell; an address on "The Challenge to Evangelical Friends" by T. Eugene Coffin, and a concluding message by Jack L. Willcuts. Each of these is a leader among Friends. Each major address will be followed by a forum commenting and evaluating the points of the address.

Workshops will be conducted in the following areas: Christian Education, Missions, Evangelism and Church Extension, Education, Publications, Social Concerns. Various devotional speakers and singers are being arranged for. Knowing the pattern of previous conferences, there will be opportunity for free worship and testimony.

Hospitality will be handled by persons at the College in cooperation with a committee from the Newberg Friends Church.

The Vision of Wholeness

In the midst of world revolution sounds one great note of hope: the recovery of the vision of wholeness by the Church. Christians may be uncertain of the nature of the complete call of Christ, but the vision beckons, nonetheless. Whether by frantic activity or by near-monastic discipline, men are looking for the Lordship of Christ. From out of tragedy the winds of the Spirit blow upon our world. Christ is leading his people; for they have been made to see more clearly than for many a century the things which belong to God and the things which belong to man. In a small measure we Quakers have shared this revival. But regardless of who planted and who watered, God is giving the increase in the midst of sin which malignantly abounds. We would be pleased if God would grant us power to send forth, again, our clear concern for the life of the Spirit in the soul of man.

One aspect of the search for wholeness is ecumenicity. It takes many forms, some denominational, others interdenominational. Ecumenicity may arise from mere mutuality of interest which effects more efficient organization; or it may come from a desperate need to buttress a sagging institution. The drive for one-ness may stem from deepened fellowship in Christ. We trust that the Association of Evangelical Friends represents such a spirit. —a “fellowship of the Gospel among all Friends”.

The types and merits of organic unity are debatable. Of this we are assured: the basic unity to recover is spiritual. “One Lord, one faith, one baptism”. The first place to seek unity is in the congregation of the faithful, seeking by the grace of God so to live and minister as Spirit-filled men and women that the people around may attest that Christ is here and may be drawn to accept his saving power. The second place for the recovery of wholeness is within the denomination to which these churches provide their loyalty, by whose statements they understand and confirm their faith and their knowledge of the Scriptures, and through whose organization they can express their love for Christ and for the world. The third level of recovery is within the context of the larger Christian community. Of immediate concern to us that we recover the vision of wholeness on the first two levels in order properly to give corporate strength to the total church. If we are, let us say, the “little finger” of God’s church, let us do well by our commission, thus glorifying the whole body of Christ.

This movement which goes by the name Association of Evangelical Friends will fulfill its purpose to the extent that it brings us all to unity in Jesus Christ, the Risen Lord. And this magazine will fulfill its purpose to the extent that it makes articulate Friends everywhere whom Christ has burdened with his message and who long to see a stronger corporate witness.

How have Friends been unsound in health and in need of the healing touch of God? Many are the causes of spiritual “sickness” among us. This analysis may suggest some. The first type is the “satisfied churchman” (or “society man”). He focuses his attention largely on organization with an inordinate pride which accepts as right anything bearing the Quaker label.

He accepts the prevailing wind of doctrine so long as he may be warmed by a cup of theological tea which marks the compass of his doctrine—"that of God in every man".

The second type is the "militant modernist". He mans the last ramparts of pre-war liberalism but has an eye to join the camp of the humanists. Pacifist first, Christian second, he is about to the place of chucking historic Christianity in favor of a vague kind of People's Religion. At best he is a champion of human rights, at worst, a dupe of special-interest groups. His method of extending the kingdom is through political action—albeit with non-violent force—rather than through evangelization by the church. He considers it barbaric to try to convert a person from another religion.

The third type is the "cautious conservative", so badly bitten by the modernists in other decades that he is wary on principle to any attempt to apply Christianity to social relationships (other than temperance). He is zealous for the Bible and historic Christianity, sturdy in his insistence upon the necessity of the new birth, and highly sensitive to the claims of the holy life in matters of personal conduct.

The fourth type is the "neo-liberal". Influenced greatly by post-war theologians such as Niebuhr and Tillich, he tends to be less confident of social advance than the modernist and of personal victory over sin than the conservative. The involvement of man in sin, he believes, is so subtle and intricate that *all* his efforts are tainted with evil. Man is saved only in the midst of his sinful world.

The fifth type is the "seeker". Reared on adjustment-centered education and awakened to the soul through depth psychology and existential philosophy, this one recognizes the need for vital religious experience but is uncertain how to find it. Prolonged introspection may make him a religious neurotic, seeking but never coming to a knowledge of God. His blindness may be accounted for by his assumption that God is wholly immanent.

Dare we characterize the one who has found wholeness in Christ? He is a "finder" who can say of Christ, "this is he for whom my soul so long had sought". His certainty of experience matches that of Fox or Penington. Sensitive to the leadership of the Holy Spirit, he obeys the will of God as revealed in Jesus Christ. Through the written Word and through the Inward Word, God speaks to him. He reads both Galatians and James to his profit. With joy he seeks to "follow peace with all men and holiness, without which no man may see the Lord".

Although few would *admit* such stature, yet there are many among us whom Paul, were he addressing an epistle to us, would be pleased to call "saints", or "them that are sanctified". Of greater value than an analysis of "types" is an appraisal of the "wholeness" which the "finder" possesses, the vision of which will enable us to recover a larger measure of our stewardship in the Kingdom. Jesus asked the man at the pool of Bethesda, "Wilt thou be made whole?" and the healing which ought to come to the Friends Church, it would appear, might take the following forms.

1) *The recovery of Biblical doctrine.* The myth that doctrine is unimportant is slowly fading from our midst, thank God! Those who feared that doctrine would undermine experiential religion have discovered that

religious experience, unguided and undescribed, degenerates when the Gospel witness is thus muted or silenced. They discovered that all experience rests upon some sort of faith or presupposition, whether faith in the revelation of God in Christ, or agnosticism, or skepticism, or faith in the mind of man as the "measure of all things". The anarchical subjectivism of experience is no better pictured than by the degeneracy of the term "Inward Light" from its early identification with Jesus Christ to a latter identification (as "inner light") with a person's best judgment.

Happily, there is a-foot today in various areas of Quakerdom a bold re-thinking of doctrine. The CONCERN of evangelical Friends desires to contribute to our understanding of the Biblical truths upon which our church rests. Evangelical Friends insist upon the reality of demonstrable religious experience by which Jesus Christ, revealed in the Bible, brings salvation to us and, indeed, abides in our hearts.

2) *The recovery of evangelism.* Evangelism is a holy, loving intolerance. it *aims* at being as intolerant of evil and as desirous of the salvation of men as the loving Saviour was. The Gospel of the Crucified One is, as Paul stated to the Corinthians, either a stumbling-block or foolishness. The pressure to compromise the sacrificial atonement offered in Christ by resorting to a more worldly "powerful" kind of salvation, or to compromise its "redemption foolishness" by accepting only the moral teachings of Jesus (if such can be separated from his total message)—such are perennial temptations to the Church and must be vigorously resisted. For all the frailties and mistakes of our missionaries, they have obeyed the commission to "teach all nations" of Christ who is "the power of God" and "the wisdom of God". There is no sacred or secular substitute for Jesus Christ. To the Quakers comes a strong challenge to evangelize among peoples of the world who are caught in the wave of nationalism; for our methods of worship and business lend themselves to the more rapid development of the indigenous church, and our freedom from ritual which becomes heavily encrusted with our Western culture, enables us to avoid too close an identification of Christianity with Western civilization.

3) *The recovery of ethics.* Without diminishing their evangelical fervor, Quakers who would "center on Christ" ought to carry the ethics of Christ as far as human relations range. The retreat of evangelical ethics into the realm of relatively innocuous personal behavior has made a farce out of holiness doctrine. Whether a woman's sleeve ends at the wrist or at the shoulder may be a matter of taste but it is not a matter of doctrine. To limit fellowship over such issues is wrong. If members of our peace committees possess the same measure of spiritual life ("full of faith and of the Holy Spirit") as do our committees on evangelism we have begun to recover the wholeness of our Christian ethics. "Divide and conquer" has been Satan's motto. He has made the Church schizoid between the poles of ethics and evangelism. So the fundamentalists called sinners to repentance and then sent them out to war. Modernists, coasting on the momentum of a former evangelicalism, scoffed at revivals. Instead, they studied cooperatives, old age pensions, peace (in peace-time), and radioactive fallout. Among Friends, Satan's ruse evoked a kind of double-platoon system: *this* group

packaging relief parcels and discounting evangelism, *that* group conducting revival meetings and discounting social responsibility. Fortunately, such extremes are receding. Among evangelicals men like J. Edwin Orr and Carl F. H. Henry are arousing the Christian conscience to social concerns and a recovery of the wholeness characteristic of Moody. Friends magazines reflect a wholesome concern for wholeness at the point of ethics, too. Friends ought to have a large part in healing the tear in the Church, for one aspect of the genius of the early Quaker movement lies precisely in its practical application of holiness to life.

4) *The recovery of a healing ministry.* Friends have quietly believed that God can and does heal the sick of body and mind. But we have been hesitant and unsure. Horrified by the excesses of "healing campaigns" and unwilling to shout at God for material blessings, we have left much of this ministry to the healing cults or to the medical profession which we seek to staff with good Christian doctors. But for all our praise of the scientific means whereby God's healing power is mediated through skilled hands, we cannot fairly exhaust the meaning of all Biblical accounts of healing by resorting to allegorical application. The evangelical movement at mid-century includes a resurgence of a healing ministry among those churches which had largely ignored it for many decades. With great soberness and sincerity the Episcopalians are conducting healing services. They have not left it all to the Pentecostals and the Christian Scientists. The early Friends related healing of the body to the whole meaning of spiritual health. They idolized no human "faith healer", but centered this ministry in Christ, too. This matter is an area for our active concern today.

5) *The recovery of the fellowship of the Church.* In America there is a strong resurgence of interest in liturgy. Some churches have recouped flagging interest and fellowship by hallowing the forms of worship liturgically. Aesthetics and tradition supplant the emotionally-charged appeal to spiritual commitment of a former day. To many churchmen the movement constitutes revival. Evangelicals fear that the movement may increase the complacency of the laity and the priestly assumptions of the clergy. For the Quakers before whom all forms subside under the "Presence in the Midst", this liturgical revival smacks of "types and shadows" of an old dispensation.

It should be admitted, however, that the recovery of beauty to the Church, which is the larger context of this particular movement, is a welcome change from the utilitarian barrenness which so long characterized us. We have learned that simplicity and ugliness are not synonymous. The fellowship of the church, however much it may be enriched, is not sustained by beauty. The Church is the body of Christ and our fellowship is in Him as sinners whom he has redeemed. The tragedy of war has helped close the ranks of the Church through suffering, prayer, and giving. We seek anew to feel that kinship with our brothers in Christ, be they in Korea, Africa, or Chicago.

The recovery of family life ought to be strengthened by the fellowship of the congregation of the faithful. One of our current problems is the fragmentation of the family by the institutions of our culture—school,

vocations, and social organizations. The Church must ever guard against this and seek, oppositely, to draw the family closer together.

Quakers stand in a position to lead in a recovery of the doctrine of the ministry, called of God and sent forth by the Spirit-filled church. The "hireling ministry," against which early Quakers inveighed, we must remember, consisted in an "uncalled" clergy supported by compulsory taxation. Let us pray to this end, that God will raise up his ministry among us and that we will honor the gifts of those called. A recovery of wholeness in Christ calls for a renewed understanding of the ministry which all true Christians may bear and of the special ministry which the church recognizes and releases from what the early Friends called "the necessities" of life.

6) *The recovery of eschatology.* Without a proper doctrine of the second coming of Christ and the Judgment, ethics falls into a skidding relativism. Currently theologians are re-examining the Christian Hope, for they have seen how swiftly treasured principles of justice fall before shameless expediency when people accept the Nietzschean shout that "God is dead". The righteousness of God is, for all vain mouthings of atheists, both ultimate and final, stopping the pretensions of self-sufficient man. Friends stress the presence of Christ *now* to lead his people, as well as the unfolding of divine history in the triumphal return of Christ, and the promise of the new heaven and the new earth. Let us seek the truth in Christ, at these points, too, and recover wholeness. For Christ is the Alpha and the Omega, the Beginning and the End. A world enraptured by the utopian schemes of materialistic philosophies deserves from our lips a clear witness to the blazing glory to which the Resurrected One leads us through his cross of shame. They need to know that the one who saves from personal sin also "holds the whole world in his hands", to learn that beyond death is life.

Notes on Scripture The Church of Loadicea

(Verlin Hinshaw, Professor of Bible, Friends University, Wichita, Kansas)

REVELATION 2 and 3

The Apocalypse begins with one general and seven individual epistles addressed to the seven churches listed in 1:11. The letters of chapters 2 and 3 have received considerable literary and homilectical attention through the years. The interest thus manifested is in harmony with the oft-repeated injunction within the letters: "He that hath an ear, let him hear what the Spirit saith unto the churches."

The first century churches addressed herein were situated in the Roman province of Asia. Allusions to the varying circumstances of these historical churches are often to be found within the framework of these letters. The recognition and understanding of these references often add to the comprehension of the message and of the condition of the various churches.

The writer does not claim to have a thorough knowledge of the literature

on these seven letters. Two books, however, have proved to be very helpful and suggestive. At first, W. M. Ramsy's *The Letters to the Seven Churches of Asia*, is out of print. The second, William Barclay's *Letters to the Seven Churches*, is still available. The following comments on the Laodicean church are offered as a brief sample of some of the fruitful material to be gained from this kind of approach.

The city of Laodicea was founded by Antiochus II in 250 B.C. and named for his queen. Because of its strategic location, the city became a judicial, commercial, and banking center. It was natural, under such conditions, that pride in material accomplishment should develop. This is demonstrated by the city's refusal of Roman funds to assist in rebuilding the city after an earthquake in 60 A.D.

There were other grounds for boasting as well. In nearby fields grazed sheep whose black wool was world-famous. These animals provided the textile mills of Laodicea with abundant quality material. In addition, a neighboring pagan temple housed a medical school which produced an eye medicine of world repute. All of this added to the lustre of the city in the eyes of the world.

It is clear that the Laodicean church did not escape the pride and self-satisfaction of its pagan environment. The Revelator writes of the church's danger (3:15-16) "because thou sayest, 'I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked.'" The church is then counseled to replace her materialistic values with those of eternal worth (3:18). All of this after the church had shared Paul's letter to the Colossians with its call to give Christ preeminence in the church! (see Col. 1:18; 4:16)

The conditions reflected in these seven churches are still with us in the different contexts of our own century. They present a picture of the cross-section of the church in all ages. They reflect conditions that may well exist among the members of any given church of any age. If this be true, we have here a message of vital importance for our day.

Copies of the Constitution Available

It was at Denver, in 1956, that the movement was organized into the Association of Evangelical Friends. Membership is on an individual basis and is open to anyone "who subscribes to the evangelical Friends statement of faith and believes in the purpose and objectives of this association".

Copies of the complete constitution detailing a statement of faith and administrative procedures are available and may be secured from the Director of Publicity. Copies of the complete Report of the Fourth Triennial Conference, which includes the constitution, may be secured, if one prefers.

Our Evangelical Heritage

(Walter R. Williams, Ohio Yearly Meeting missionary, pastor, teacher, superintendent and writer)

For just more than 300 years the religious group known as Friends, or Quakers, has existed. The movement had its inception when an earnest, truth-seeking young Englishman found the "One" who was able to meet his soul need. Of this discovery he later penned the following testimony:

"When all my hopes were gone . . . then I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition'. When I heard it, my heart did leap for joy."

Thus George Fox reported his first encounter with the living, life-giving Son of God. There remained yet many lessons to be learned by him, but he had found the true Teacher.

A short time later Isaac Penington, one of Fox's contemporaries, wrote in like vein:

"I have met with my God, I have met with my Savior, and He hath not been present with me without His salvation, but I have felt the healings drop upon my soul from under His wing."

So it was that these and other soul-hungry men and women began, with satisfaction and joy, to "draw water from the wells of salvation" and to slake their spiritual thirst. And, once they themselves were satiated, they began to tell others the good news and encourage them to like participation. It soon became evident to many that the Holy Spirit was opening up to these otherwise ordinary men and women new vistas of God's purpose and provisions—insights which the trained clergy of that day had all but lost, but without which religious faith and worship could be only formal.

These men had found a faith which could overcome the world, a faith which was transforming their own inner and outer lives. They could now clearly see that the lifeless orthodoxy of England's state-church was not ministering to the spiritual needs of her people. Hence the rise here and there of numerous groups of "Seekers"—unguided seekers, "as sheep having no shepherd". Most of these were outwardly conforming to the law of the land by church attendance and payment of the compulsory tithe for support of the system; yet they knew no soul-rest nor any power within which could make their manner of life to differ from that of their unregenerate neighbors. How had the mighty fallen! And the ministry of the Church had degenerated into a mere profession. Even more sad, self-seeking and covetousness sometimes caused members of the clergy to resort to dishonest scheming and graft. Surely, the Christian faith, as exemplified by the first century Church seemed almost to have perished from the earth.

George Fox and his co-laborers did not advance new teaching and new doctrines. They rather laid hold upon the New Testament teachings, and in the power of the Holy Spirit, sought to restore them to their rightful place and to spell out their implications for their generation. They did not hesitate to suggest that Quakerism was nothing more than primitive Christianity restored. They, for the most part, were not theologians, yet

they knew and held the basic theological tenets of the New Testament Church, and purposed to declare them at whatever cost. In a generation so cursed with lifeless, formal religion, God was raising up a people for witness to the inwardness of religious experience, with a resultant outwardness of compassionate concern.

They had experienced the working of the Holy Spirit within their own souls. They were clear, too, in their Christology. They preached Christ, in His supreme Deity and perfect manhood. They would have voiced a hearty "Amen," to the following statement of a theologian contemporary with us:

"If preaching is to have authentic Christian content, it must be constantly related to vital Christology, that is, to the incarnate, the crucified, risen, ascended and returning Christ."

Our founding fathers taught repentance, forgiveness, justification and heart-cleansing—all because of God's love and mercy, and through the power of the Holy Spirit. They did not set forth these and other Scriptural teachings in the form of a creed, knowing how lifeless a formal creed may become. However, no honest informed person denies their belief in these. Their own writings resound with, "I believe," "we believe". While they earnestly sought direct revelations of the Living Word to their own souls, yet such seeking was not to the neglect of the Written Word. As one peruses their writings he is often amazed at their familiarity with the Holy Scriptures. They accepted the Bible as authoritative.

The Friends Church (Society, if the reader prefers) is evangelical, and has ever been so. Her message is the Gospel. There is no other saving message for men. Her commission from Christ is that given to the Christian Church universal, viz. to "preach the Gospel" in all the world. It is our assignment, so to present Christ, under the power of the Holy Spirit, that men may accept Him as Savior and Lord and live their lives in obedience to His will. Our first and great heritage is the evangel, the Good News. One rejoices, too, in the rich bi-products of the Gospel in its uplift of the downtrodden, alleviation of pain and sorrow and ministration to the physical needs of men. Yet, be it ever remembered, our supreme task is spiritual and eternal, not material and temporal.

We are evangelicals. We follow in the train of those who believed and published the everlasting Gospel. We are a part of the "church of the First-born" which He purchased with His blood. Only as His life animates our being and transforms ours can we claim a part in the heritage of Friends. D. Elton Trueblood, in an address given to the Third World Conference of Friends (held in Oxford, England in 1952, and marking the end of our third century as a church) well stated our present position:

"What we pray for, as we enter the fourth century of our undertaking, is not primarily a new insight or a new doctrine. We have excellent insights and we have doctrines that have stood the test of critical examination. We do not need a new message: what we do need is new life."

Our heritage of eternal truth is priceless. Yet it is not ours merely to enjoy. It is ours to publish to a needy and lost world, ours to share with Adam's race. And we very properly attend this task with the "cup of cold

water” and the deed of kindness, provided such be given “in the name of a disciple” by a clean hand, motivated by a pure heart.

Many Friends across America have concern that we, as a body of Christians, satisfy Christ, that Divine truth be never silenced nor discarded because of unholy deference to human speculations or shifting man-made philosophies; that our Lord’s petition, “Sanctify them through Thy truth;; Thy word is truth”, may find answer in us; and that, as a part of the Church universal, we may be in all things subject to Him who is the Head, even Christ.

It is the common concern of the members of the Association of Evangelical Friends that we make articulate our united voice in all current issues pertaining to Christian doctrine and life, that we speed world evangelization and encourage Friends everywhere to the promulgation of an unemaciated Gospel.

We yearn for revival in the Church, including Friends. We would not seek it through giddy fanfare or shallow showmanship, but by the unhindered movement of the Holy Spirit sent down from heaven, as He works in the hearts of believers. The “highway of holiness” often seems to be bordered on one side by the perilous ditch of lifeless formalism, and on the other by that of extremism. However, the “highway” itself is wonderful, and it leads to the City of God. Thanks be unto God that “the way-faring men, though fools, shall not err therein.”—Isaiah 35:8.

We would encourage all Friends to “live soberly, righteously and godly in this present world, denying ungodliness and worldly lusts”. We live in an age of much peril. Our generation is largely earth-bound, and its materialism lifts barriers against the work of the Holy Spirit. But we have a goodly heritage, the Gospel. It is still the “power of God unto salvation”. It is our richest inheritance, the most priceless bequest which we can share with our generation or transmit to the next.

Gerald Dillon on Milestones

(President the Association of Evangelical Friends and Pastor, First Friends Church, Portland, Oregon)

As I write this article it is with a sense of humility and gratitude to God. While it is true that our association is relatively young and has done nothing sensational, there have been certain notable milestones achieved—the beginning years of evangelical Friends fellowship when conferences were planned and enjoyed by many; the prevailing sense of personal soul-searching, responsibility and humility seen most vividly in the William Penn conference of 1954; and the organization of our Association of Evangelical Friends with carefully defined objectives of our common concern.

And now, another milestone has been reached—the publication of the CONCERN of Evangelical Friends. For years evangelical Friends have sensed the need for a channel through which our united voice could be made articulate. Others, claiming to speak for all Friends, have at times pre-

sumed to speak for us on various matters. Consequently the message of Friends has been greatly misunderstood and many pertinent facts completely ignored. The result has been distortion within the minds of the public and among Friends generally concerning the message and work of our church. While there is no ambitious thought on our part to completely "straighten out" the many misconceptions prevalent, it is our desire to be a voice seeking in every way possible to clarify and to conserve the rich historical and scriptural heritage which is ours in the Friends Church.

We pray that in the months and years to come this publication may be greatly used of God not only to challenge evangelical Friends in their thinking and dedication, but also a vital factor in reaching all of Quakerdom with the message of the gospel. Evangelical Friends have been in hiding long enough, defensively protecting themselves from the "intellectual" onslaughts of liberal-minded men. It is time we become positive and aggressive in a dynamic movement of revival throughout Quakerdom. To this end we must have consecrated and trained intellects, with Spirit-filled lives of compassion and fire. To this end the CONCERN is reverently dedicated.

Lest we be tempted to glory too long in the blessings of the past or the victories of the present, let us look at the challenge of the future. There are many more milestones to be reached, and much land to be possessed. An urgent need is the *sending of a visitation team* to Friends in other lands, especially where missionaries are labouring. Such a visit would be strategic as a means of encouragement and blessing to these Friends, and with God's blessing would be a factor in bringing revival and an evangelical challenge to Friends everywhere. Besides this milestone, which we pray will be passed even this year, are others such as the publishing of literature for use in our mission fields, an evangelical Friends seminary for more adequate training of future leadership, a cooperative approach to church extension throughout North America, a united and aggressive Sunday School movement, and greater cooperation in the missionary work of evangelical Friends.

All this takes money, of course; but, the more important requirement is vision and dedication. Money without these will accomplish little for God, but vision and dedication will insure the finances. Simply stated: the heartbeat of our association must be the rediscovery and possession of the New Testament dynamic. This power for the insurance of a movement born of God will have its roots deeply imbedded in the living message of the evangelical faith and the personal fullness of the Holy Spirit. May God help us all to draw from this unlimited resource for the work ahead.

The next triennial conference of evangelical Friends will be held this summer, July 22-26, 1959, on the campus of George Fox College, in cooperation with the Newberg Friends Church. Our forthcoming conference coincides nicely with Oregon's centennial celebration. Last April the officers of the Association met in Chicago to lay general plans for the conference. A synopsis of the program appears elsewhere in this paper and a complete schedule should be available for the next issue of the quarterly.

Although the distance may be far, we are hoping to see representative groups from every segment of Quakerdom.