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Northwest Yearly Meeting of Friends Church  
(Quakers)

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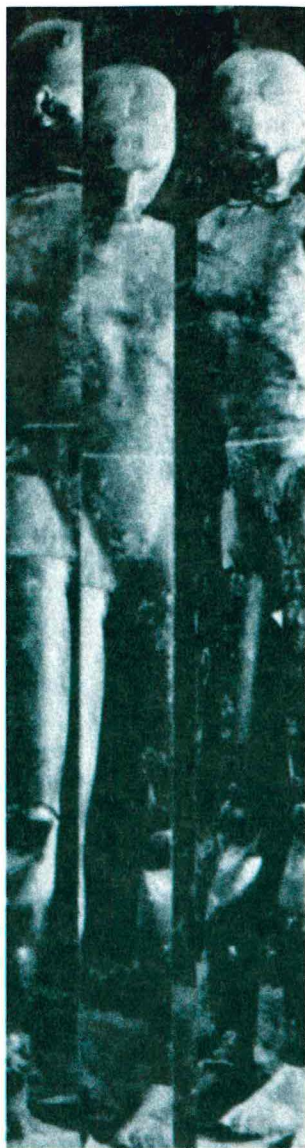
# *Evangelical Friend*

January 1981  
Vol. XIV, No. 5



## EFM MOVING ON INTO THE EIGHTIES





# EFM MOVING ON INTO

BY JAMES E. MORRIS

**T**IME WAITS for no man," so we are moving on into the eighties, a decade of great importance to all of us. It is a decade of what some are calling the "center century"—saying that as much has happened in the last 100 years as had happened in all time previously on earth. Whether this is true or not, it is imperative for us, as individual Christians and as a denomination, to be sensitive to what is happening in the world around us, because it is into this world that we are sent, just as Jesus was sent by the Father in His day.

In being sensitive to the world scene, we need to look at it from God's perspective. If not, we may be overcome by what we see, with fear immobilizing us and robbing us of being used by Him to reach a world that needs the message and ministry we have to share. A firm belief that the eternal

God has a plan for our world and is still in control will bring current events into focus and renew the urgency of the hour for the Church in its worldwide responsibility.

We are not the only ones God has called to evangelize the world, nor are we responsible for winning the whole world. We are, however, called of God to do our part and will be accountable to Him. We must make sure our mission planning and strategy are aimed at the real world of today, not the one of 10 or 20 years ago. A brief look at our world politically, economically, and demographically will help us know better how to move on into the eighties with our mission responsibilities.

## The Political Scene

The political scene in the United States is one of change following the November elections. It remains to be seen if

campaign promises will make any difference in our posture as a nation in the eyes of the world. Uncertainty marks the political scene throughout most of the world. Tension in the Middle East keeps the world's major political factions poised for a far-reaching explosion. Local wars and internal strife keep many countries in turmoil.

Political darkness and confusion in the world only make brighter the hope and more urgent the need to share the Good News of Christ, for in His salvation alone is there any hope. As Christians with responsibility to our own local and national political scene, as well as to the worldwide one, we need to study carefully what is involved in this issue, which can be summed up in "Christ versus Caesar." The success of much of our future church and mission work will depend upon how well we follow our Lord's instruction to render unto Caesar the things that are Caesar's and unto God the things that are God's.

## The Economic Scene

To be realistic, we must look at the economic scene, too. Money, its supply and demand, predominates every phase of our lives and is the number one priority in our world. It takes up a good share of the discussion in our yearly meeting business sessions and has played a big role in the formation and continuation of Evangelical Friends Mission. Mission budgets make up a large part of our total giving among evangelical Friends and these budgets have come under strain. Every yearly meeting has expressed concern about the future of missions in the light of growing pressure from shrinking funds and growing costs fueled by inflation.

Runaway inflation threatens the "good life" standard of many Americans and some are fighting back, determined to have it at any cost, so the spiral continues upward. In Britain inflation is running over 20 percent, with the worldwide average at 27 percent. Unemployment climbs in most countries as industry slows down, increasing recession and threatening waves of bankruptcy. The development rate of much of the Third World (southern hemisphere) has slowed down or is moving backward. And yet there has never been a time when there was more wealth!

## The Population Problem

If we are going to be in step with God in the eighties, we must look also at the world's demographic picture. God is committed to the people of the world—so much so that He

# THE EIGHTIES

gave His only Son to save them. A new U.N. study forecasts that by the year 2000 there will be 2 billion more persons added to the present 4.4 billion in the world. This staggers the imagination and enlarges the Church's responsibility.

Eighty percent of the world's population will be living in the less-developed countries that even now are hard-pressed to support their people. In many of these Third World countries, the cities will become centers of concentrated urban poverty because of an increasing flood of migration from rural areas. It is evident that these bulging urban centers, mainly in Asia and Latin America, will more and more become fertile fields for social unrest. More of the young people in the growing metropolises will be better educated, unemployed, and demanding an improved life.

Dr. Ralph Winter of the U.S. Center for World Mission has given us the demography of spiritual need. Here again it boggles the mind and tears at the heartstrings. There are 2.5 billion unreached people who live beyond the present normal types of evangelism. Ninety-one percent of the present missionary force is working with the nominally Christian or those who can be reached by near-neighbor evangelism, while only 9 percent are working with the 2.5 billion unreached. These statistics have been further refined in the new book, *Unreached Peoples '80*, which states that 2.5 billion non-Christians are found in about 11,750 "Hidden People" groups, reachable only by cross-cultural evangelism.

## Current View of World Missions

This leads us to the world mission scene. If we are to go forward understanding what our part should be in worldwide missions, we need to know what others in the mainstream of missions are doing and where they are going. The Catholic Church, involved in extensive worldwide missions, feels it has moved into a Third Church era that began at the Episcopal Synod of 1974 in Rome, where leaders from the Third World dominated the councils for the first time. For them the First Church was an Eastern one with Byzantium at the center. The Second Church was a Western one that began with the Middle Ages and centered in Rome, dominated by leaders from the West.

In the *Occasional Bulletin for Missionary Research*, Catholic missiologist W. Albert Buhlmann wrote: "Mis-

sions in the 1980s will be determined by the increasing significance of the younger churches in the Third World, by the changing role of the older churches, and by new responsibilities for all the churches together." As a result of these changes, the older churches are discovering "home missions" again, now that "foreign missions" have gradually become self-sufficient. He points out, "Thus missions can become an excuse for non-involvement in Mission! We need a pastoral conversion and courage to go beyond the Christian community in order to bring the message of Christ to the no-longer-Christians as well as the not-yet-Christians."

## International Missions Gatherings

More important to us is what is going on among Protestants. We can understand this by looking at three international mission gatherings held in 1980. The first was the meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Melbourne, Australia, May 12-15. This gathering represented 295 separate member communions of 85 countries, with over 500 delegates. The theme, "Your Kingdom Come," stressed the priority of the quest for social justice and the fullest possible quality of life for all humankind and even all creation.

It was a conference on the church and society, rather than on the worldwide missionary task, majoring on class divisions of the rich and poor instead of the world's unreached people. The conference, dominated by Third World delegates, concentrated on liberation theology, which says that the Gospel is good news for the poor, but bad news for the rich. There was no mention of mission societies, and no alternative solutions were suggested for reaching the over two billion people who do not know Jesus Christ. Strong emphasis was given to Bible study and prayer, and evangelical concerns were all heard and recognized—even though they had little visibility in the final documents.

The second international conference was the Consultation on World Evangelization at Pattaya, Thailand, June 16-27, with the theme, "How Shall They Hear?" World outreach was approached from the standpoint of the Church as a whole and not just mission agencies. Evangelicals, while recognizing that social action is indeed part of



total mission, refused to go the route of WCC and make it either primary or equal to evangelism. The focus was mainly on the development of pragmatic evangelistic strategies. There was some resistance to the homogeneous principle (people approach) of mission strategy, fearing that stress on separate cultural groups would encourage racism. The final consultation statement refers to this and to the problem of cooperation that also arose. It is too soon to measure the full impact of this meeting, but it did create a renewed determination to reach every untouched pocket of mankind.

The World Consultation on Frontier Mission, third international conference in 1980, took place October 27—November 1 in Edinburgh, Scotland, representing at least two thirds of the professional Protestant missionary corps. The purpose of this consultation was to recapture the pioneer mentality and commitment of the early missionary movement. Ralph Winter, prime mover of the conference, feels that contemporary churches have lost sight of the unreached who live beyond the effective reach of Christian congregations, and believes that the key to outreach will be the formation of voluntary mission agencies to mobilize and supervise thousands of cross-cultural missionaries. Meeting simultaneously was the International Student Consultation on Frontier Missions; this double meeting could be most significant and lead to the development of steps needed for world evangelization.

### Evangelical Friends Mission

With the worldwide mission scene in mind, let's now look at Evangelical Friends Mission. Great care, deep thought, and earnest prayer have been guiding the development of EFM through all the planning, discussion, and action of the past several years. While the EFA Coordinating Council and Missions Commission did not come quickly to this cooperative effort, they have laid a fine foundation. The dedicated service and able leadership of Robert Hess and Reta Stuart have resulted in the beginning of a good building on that foundation, but it is not finished.

As we move on, we need the combined vision and support of all EFA and the clear guidance of the Lord so that Evangelical Friends Mission does not become just another mission organization, but rather an effective outreach arm for all our yearly meetings. This will not happen automatically or in some mysterious way. It will come about by prayer, planning, faith, and involvement. Cooperation, like church growth, never happens unless there is a real desire by those involved to see it happen.

There is no reason why Evangelical Friends Mission cannot become the catalyst that is needed to make our Friends churches more active in world missions. We may not be large, but we are not small! The 247 EFA churches and over 27,000 members, if united and possessed with God-given vision, can continue to make a significant contribution to our present church/mission responsibilities and


at the same time develop new outreach. The EFM organizational structure is in place and has room to grow if needed. The two-way relationship is developing—service to the yearly meetings/churches and their support of EFM to fulfill its role. In working together we will find that experience helps us grow, accomplishment helps us mature. We have had several years of experience and growth; now it's time to set goals for accomplishment in the eighties.

### Biblical Background of Missions

We should also take a look again at the biblical background of missions. These are days when the missionary vocation is being called into question by many, even some in our own ranks. There are those who believe that sending missionaries to foreign lands is a relic of the past. But the whole Bible is clear on God's plan to make His salvation known to the ends of the earth. And the New Testament injunction to mission and its centrality to the life of the Church is plain. The missionary character of the Church is NOT peripheral or optional. Scripture teaches us that the whole creation longs for the fulfillment of the Christian mission, and the second coming of Christ is geared with our obedience to it. The Lord of the Church commands our participation and prays for our response, while God's Spirit grieves over our apathy.

People who believe in the validity of the missionary calling may disagree on its nature, but they can unite around the gospel message and mandate. If we are honest, we can see that the day of missions is by no means past. But we do observe that one era of missions is passing, with a new era emerging that may well be the greatest yet for world evangelization.

If the Gospel is true and if Christ did indeed arise from the dead, conquering sin and death and holding out life always, then His universality has been established. The mission of the Church then is rooted in that universality and is the corollary of it. For if such a Christ has come and offers life through His victory, then it is life for all mankind everywhere.

As evangelical Friends we will serve the Lord and our generation best only as we have a commitment that is equal to the task. This commitment is directly related to awareness and vision. It is my prayer and the purpose of the EFM office to help us all have a realistic perception of the world's needs and opportunities open to evangelical Friends. So, as we go on into the eighties, let's rally to Christ's call and use every means to do our part in world evangelization—in a way appropriate to our particular historical setting and with the distinctives of evangelical Friends. 

*This article is condensed and adapted from two major missions messages given in 1980 by James Morris—one at sessions of Eastern Region Yearly Meeting in August and the other during the EFA Missions Commission Retreat in September.*



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"Daddy, is giving to the budget the same as giving to the Lord?"

### COVER

The awareness of reaching the world for Christ for some of us may be no more than incomprehensible statistics and lifeless, faceless multitudes. But when the Holy Spirit reveals to us the world as real people—individuals with needs, pain, sorrow, hopes, and aspirations similar to ours—world evangelization becomes a personal burden and challenge. (Design by Stan Putman)

### ANTECEDENTS

One of the rules of my early journalism training was to fully identify facts, assuming that the reader may be a total stranger to all about which one writes. This may be one fault (of many!) of those of us who have worked within our church for so many years. The initial "EFM" on our lead story may mean nothing to many!

EFM stands for Evangelical Friends Mission, the outgrowth some four years ago of the foreign missions concern of the Evangelical Friends Alliance. The EFM's first executive director was Robert Hess, with Reta Stuart as administrative assistant. Reta continues that role in the new offices at Arvada, Colorado, while James Morris, the new executive director, builds on the excellent foundation set by Robert Hess.

James Morris has written for the *Evangelical Friend* before in his role as a missionary to Burundi, but this is the first time he has written a lead article. His grasp of world events and vision for Friends missions worldwide is already having its effect. He returned December 18 from an extensive visit to Eastern Region mission fields in the Far East. His travel schedule for the winter and spring is extensive as he plays a part in the foreign missions planning of each yearly meeting in the EFA.

The EFM is a thrilling new cooperative outreach for Friends. Under the wise leadership of James Morris, it deserves our prayer and support.

—H.T.A.

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# 'YOU CAN TOO FIND WORKERS FOR YOUR CHURCH'

BY FRED R. JOHNSON

Finding workers for the church is one of the most difficult tasks assigned to any church committee. There are several reasons why this is true. First, on the average, 20 percent of the families in our communities move each year. Even small, rather staid communities are not immune from this people movement.

Second, many faithful Christians often take weekend trips. This may be the only time they have off from their work to visit relatives, or they may not wish to be harnessed with heavy church responsibilities in addition to their weekday loads.

Third, in small churches, there are only a few people from which to choose. It is often true, "We simply don't have anyone

else." Neither are the larger churches exempt from the problem. The way church leaders recruit workers may be a part also of the difficulty. It should be helpful to examine how God recruited Moses into His service, as described in Exodus 3, 4. He used three basic principles. The first of these is to:

## Describe the Assignment

When God needed a man to lead the Hebrew people out of their slavery in Egypt, He appeared to Moses in the burning bush while he was tending the sheep of his father-in-law. God first revealed himself to Moses and then stated the purpose for the encounter. "Come now . . . and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt."

In the discussion that followed, God told him to gather the elders of Israel together and to go to the King. He pointed out that the elders would listen to him but that the Pharaoh would prevent their leaving, even

by force. He also showed Moses that He would bring them to a prosperous and productive land, one "flowing with milk and honey."

From this record, one observes several things God did as He described the assignment. He

1. contacted a busy person (3:1).
2. challenged him with *one* specific task (3:10).
3. made a few suggestions of how to go about the task but avoided dictating every detail (3:16a, 18).
4. told him a little bit of what he could expect, providing enough detail to delight him but not so much that it would defeat him, listing negative as well as positive aspects of the job (3:18, 19).
5. showed him how his job would benefit a lot of people (3:17).

Church leaders would do well to follow these steps when describing the position to a person whom they expect to accept it.

A second basic principle God used when recruiting Moses was to

## Answer the Objections

Moses cited four reasons why he was unsuited for the task. The first objection dealt with his self-concept. The second concerned his credentials and the authority he would have. The third focused on whether or not the Hebrews would accept him as a leader. The last one was an actual admission of lack of ability.

First, Moses asked, "Who am I, that I should go . . . ?"

It is as though Moses felt inadequate, insignificant, and inferior all at once. To refute this feeling, God set before him the picture of the job already completed. He said, ". . . this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God on this mountain." (Exodus 3:12)

In other words, God transformed his objection into a measurable objective! God led him to focus on attaining the goal rather than to fear his own feelings of feebleness.

When the prospective worker objects, "Oh, I'm just a nobody. I could never do that. There are so many others who can do better than I," here is what you, as church leader, should do. Direct the recruit to picture himself/herself as a successful worker

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*As pastors and members of nominating committees begin to recruit workers for the new church year in the next few months, this examination of how God recruited Moses into His service should be helpful. Fred R. Johnson is academic dean of Friends Bible College in Haviland, Kansas.*



in the position in which you are asking him/her to serve.

Moses was then concerned about his credentials and the authority that would go with them. He asked, "Whom shall I say sent me?" (See 3:13.)

God answered, "You tell them, 'I AM hath sent me unto you.'" (3:14) God himself would be Moses' credentials and authority. Dr. Robert P. Wilder, founder and for many years the dynamic leader of the Student Volunteer Movement, reported this incident that shows the significance of God's authority for Christian work and service.

When I was working in India, I went to a place near Poona. On Saturday night, when I entered the hotel dining-room, I found seated at the same table with me a naval officer, an infantry major and his wife, and a sergeant major and his wife. When the conversation started, the naval officer said:

"Why don't these missionaries stay at home, and mind their own business? You can get all the converts you want at a rupee a head."

I replied, "Suppose you were ordered to take your battleship to Constantinople tomorrow, and I was to ask you why you didn't stay here and mind your own business; that there was no sense in going to Constantinople."

The man's eye flashed fire as he said, "I would tell you to mind your own business. If we are ordered to go, we must go, even if every ship is sunk, and every sailor killed."

I said to him, "Quite right, my friend; and I have marching orders from the Divine Government to go and preach the Gospel to every creature, and the primary question is whether I am going to obey the last command of my Lord."\*

The church leader should help the recruit to understand that the Christian worker is "under orders" as a collaborator with God. His relationship with and reliance upon God is his greatest resource for service. The best credential of the Christian worker, then, is the same as that stated about Peter and John. "... they had been with Jesus." (Acts 4:13)

Third, Moses wondered whether or not the Hebrews would accept him. He groaned, "They will not believe me, nor hearken unto my voice." (Exodus 4:1)

Apparently the sting of rejection of 40 years earlier when he had tried to help them

in his own human ways still pricked his heart. God would secure acceptance for him by equipping him with gifts for ministry (Exodus 4:2-9).

The church leader can assure the recruit that God still equips His workers for competent service. Each Christian has one or more gifts to use in God's work.

Moses' last objection was a simple admission of no ability. He complained, "I am not eloquent . . . I am slow of speech . . ." (Exodus 4:10)

God's responses to these last two objections unveil a third principle for recruiting workers. That principle is to

### Give Assurance of Support


God promised Moses to support him by His personal presence and power, to give him Aaron as a helper, and to teach him what he should say and do. Note God's assurances to him:

1. "I will be with thee." (3:12)
2. "Thou shalt take this rod in thine hand, wherewith thou shalt do signs." (4:17)
3. "Aaron . . . thy brother . . . cometh forth to meet thee . . ." (4:14-16)
4. "I will . . . teach thee what thou shalt say." (4:12)
5. "I will teach you what ye shall do." (4:15)

The Christian leader should point to the promises Jesus made to the disciples when He promised to give them another Helper who would teach them all things (John 14:26). The leader can also assure the recruit that God is able to make all grace abound toward him/her so that he/she will be competent for every good work (2 Corinthians 9:8).

In addition, the church leader should assure the recruit of several other things. These include, but are not limited to, the following items the church will provide.

1. Training for your position;
2. Materials that you need;
3. Assistance when needed; and
4. Counsel and prayer as needed.

You, church leader, can too find workers for your church when you describe the assignment clearly, answer the objections the recruit is sure to raise, and give assurance of support. Then take the additional step. Give the recruit a set time, at least a week or so, to pray regarding the decision. Then contact him/her for an affirmative reply. 

## Let's Be Friends

## The Tide of Light

BY HOWARD MACY

I sat stunned with dread and fear, struggling for belief. It was a night when the ocean of darkness roared at violent high tide, spitting defiantly, threatening everything in its path.

The tide began to roll in with an old movie on TV, a story of three kidnappers and of the man and woman they capture. The sense of evil crescendos throughout. Violence and fear are its basic theme

\*Quoted from Walter B. Knight, *Three Thousand Illustrations for Christian Service*, Wm. B. Eerdmans Publishing Company. ©1947, p. 441.

through which are woven the sneering abuse of power, the demeaning of the simplest human acts and emotions, uproarious delight in others' terror, sexual abuse. The story climaxes as the kidnappers free their victims in the wilderness, only to hunt them like animals. It plays to a bloody end without even a slender thread of good to grasp after. Kidnappers and kidnapped alike act wickedly. Even the vigilante huntsman who concludes the movie is evil. The darkness seemed so strong.

But there was more. Even as the evil tide washed over me I could see that the movie mirrored a larger picture. Politicians, smiling amiably, promising to increase our ability to blow up the world. Scientists cleverly calculating how to do it most efficiently, plotting missile routes and kill ratios. Pimps, hookers, johns—all perpetrators and victims. Parents ignoring or beating children. Children despising their parents with screams and with vicious silence. Lovers using and discarding one another. Those whose hunt for the good life makes people their quarry. TV preachers hawking a red-white-and-blue plastic Jesus. Cheats. Ax-murderers. Slum landlords. The Klan. Addicts to violence. Hypocrites. Oppressors of the poor. Self-appointed gods in self-made universes. A catalog of rebels.

It recalls the world before the Flood, a world "filled with violence." No one could justly find fault if God would again regret having made people.

The surge of dark waters washed away any sentimental temptation to think that everything is basically all right—that all this world needs is a few good-hearted folk to make some minor adjustments. We too easily underestimate the severity and pervasiveness of evil in the world, yet we are caught in its web. Apathy toward evil, participation (directly or indirectly) in it, or

personal initiation of it implicates everyone. Reality (and the Gospel) refutes wishful thinking about the essential goodness of society and its people. Beach buckets full of naive optimism will not turn back this angry tide. Evil threatens to capture us all in its undertow.

Can it be possible that an ocean of light will overcome this ocean of darkness? Can God still act in power? Or are things completely beyond control?

Ancient Israel's doubts in distress remind us of our own. Perhaps God is no longer powerful (Psalm 77:10). Perhaps the Lord doesn't know our troubles or care about them (Isaiah 40:27).

In their despair the Hebrews answered that God will prevail. God, who first rebuked darkness by saying, "Let there be light," who first put the chaotic waters in their place, who created the world to be good and is transforming it to be good again. God, neither weakened nor weary, will prevail.

In an equally dark time, George Fox saw the ocean of light overcoming the ocean of darkness. Sustained in part by this vision, Fox lived boldly, "trampling evil underfoot."


If we underestimate the severity of evil, we also overestimate its power. Evil is not the only word. Evil will not be the last word.

We recall the story of a star that stood over a stable. Probably few noticed the star. Even fewer noticed the baby born there. Among the government bureaucrats, the soldiers, the harried innkeepers, and the tired travelers, who would notice? Yet, improbable as it seems, the Light, incarnate in a Jewish baby boy, shone. That birth and life, that death and new life, still shine as a witness that God has not given up on a darkened world.

In the New Testament vision of the new heaven and new earth the threatening, chaotic sea has disappeared (Revelation 21:1) and Christ the Lamb shines so brightly that night is left with not even a shadow (Revelation 21:23-25).

With evil so starkly real, I can barely understand how light can be the end rather than darkness, or why God should even care to make it so. I sing with more bravery than bravado, "Though the wrong seems oft so strong, God is the Ruler yet."

Yet perhaps it is the essence of faith that, even though we struggle, we believe.

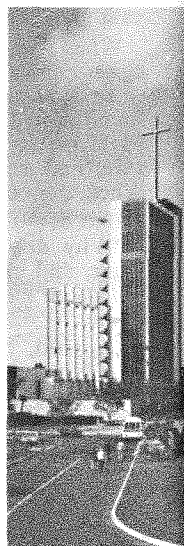
The ocean of light is overcoming . . .  
Let's Be Friends. 

### The Evangelical Friends Fellowship of Washington, D.C.

meets in the Tower House, a beautiful mansion on the Potomac River near Mt. Vernon. Morning Worship is at 12 noon on the 4th Sunday of each month; Bible study is at 5:00 p.m. on the 1st, 2nd, and 3rd Sundays of each month.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/560-0423.

A



**THIS QUAKER'S VIEW** of the Crystal Cathedral in Garden Grove, California, began taking shape as I watched its construction from my tenth floor office windows in the Tower of Hope located just a few yards south of the building site. As a birthright Friend and pastor of Friends meetings since 1937, frankly, I was very curious and somewhat dubious as to the contribution I could make as executive minister for pastoral services to such an ambitious undertaking.

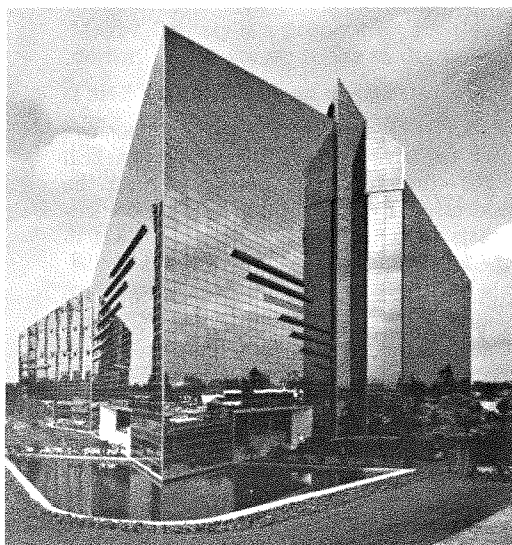
I was encouraged by the fact that the decision to build was based upon the

*The fame of the Garden Grove Community Church and its pastor, Robert Schuller, continues to spread worldwide, especially since the recent construction and dedication of a new multimillion-dollar Crystal Cathedral. Is it too elaborate? Could the money have been spent more wisely elsewhere? Here's the view of one prominent Quaker, T. Eugene Coffin, who is executive minister for pastoral services at the church.*



# Quaker View of the Crystal Cathedral

BY T. EUGENE COFFIN



dimension. In fact, the ceiling line swoops dramatically downward so that at the entrance of the meeting room many will be able to touch the soffit. Upon entering the meeting room, one is overcome with the majesty, size, and sweep of the building. The Cathedral impresses the worshiper with its magnificence in simplicity, and its simplicity in magnificence. It is simply beautiful, and beautifully simple. That confirms my Quaker view of the nature of the quality needed to be employed to the glory of God.

The lace-like filigree of steel that rises and supports the more than 10,000 windows is made up of 16,500 individual pieces, forming a web of strength that allows the Cathedral to stand strong, sure, and secure amid all of earth's elements. They make an inspiring statement to the world that people who, like the windows, may appear fragile or vulnerable to life's unexpected and potentially threatening storms and shocks can survive triumphantly when they are welded together by an emotional support system grounded in the love of Christ. That gives meaning to the prayer, "Lord, make my life a window for Your Light to shine through and a mirror to reflect Your Love to all I meet."

And what of the question, "Why spend 16 million dollars on a church building when that money could be used for missions and the poor? That is an inquiry which might better be made of the stadiums in this country supported by Christians along with the secular community. They are used a few hours a day, perhaps five days a week, and cost 80 million dollars or more to build or refurbish.


In contrast, there are eighty ministries emanating from Garden Grove Crystal Cathedral that have a worldwide impact and significant community service, all dedicated to the glory of God and the blessing of

humanity. Those ministries are going on twenty-four hours a day, seven days a week. The offerings made of time, talent, and tithe by the Body of Believers who worship, study, and fellowship there are dedicated to mission and ministry, and not to debt-service or mortgage payments.

I remember an "alabaster box" that was broken in loving service with the perfume of it filling the house. The criticism was sharp and couched in the terms of its better use by being sold to feed the poor.

This Quaker's view of the Crystal Cathedral is that it is a base of operation where the commitments made and ministries offered will make available many more millions through the years to come that will be used to find hurts and heal them, and find needs and fill them. The investment of the funds already made and the services of concerned persons have already yielded dividends ten-fold.

In the service of dedication held September 14, 1980, the Cathedral was dedicated: (1) As a house of prayer for all people where the gloom of doubt, fear, anxiety, and loneliness may be dispelled in the presence of eternal light. (2) As a tribute to the dignity of hard and honest labor so the world can see how noble labor can be when offered to the glory of God. (3) As an instrument of creative communication and inspiration. (4) As a star of hope to a hurting world, an instrument of mercy and mission to hear the cry no one else is hearing, to see the needs no one else is noticing, caring where no one else is bothering to care, so that many may discover the healing love of Christ.

The Cathedral, in this Quaker's view, is a "people" equipped to do the "work of the ministry," building up the body of Christ and using a facility that is uniquely conceived and constructed to accomplish that high purpose with a quality of excellence. 

prayerful consideration of the official board of the church and the conviction that it was God's will to move ahead. The debt-free dedication of the Cathedral is the verification of the wisdom of that decision.

One cannot separate the Crystal Cathedral from the basic commitment of the church to become a mission station. The quality of excellence for the glory of God in fulfilling that commitment had characterized the ministry of Garden Grove Community Church since its beginning.

The physical setting is a 22-acre garden with trees, shrubs, flowering plants, reflection pools, and fountains providing a positive emotional environmental experience so that people who come will feel loved and welcomed. Such beauty is not an end in itself, and architecture is not an end in itself. They harmonize with all channels of communication, verbal and nonverbal, making a way for the message of the Gospel of Jesus Christ to inspire, to instruct, and to correct the inequities of life.

As one enters any of the three porticos of the Cathedral, he is in an area of human

# ORTHODOXY AND HERESY IN THE EVANGELICAL RIGHT: THE FUTURE OF CHRISTIAN SOCIAL ACTION

By ROBERT WEBBER

The recent use of political influence by fundamentalists has captured the attention of America. These movements, like the Moral Majority, raise some very important issues for the more moderate evangelicals—especially those who have experienced concern and leadership in evangelical social responsibility. I wish in this article to address a future agenda for evangelical and fundamentalist social action.

First, I want to say that the spirit in which I am writing is one of conciliation and appreciation—not alienation and degradation. I write out of this spirit because I believe nothing is to be gained by division; second, because I believe the 1980s will be the decade of the fundamentalists as the 1970s was the decade of the evangelicals. Furthermore, I believe it is important for evangelicals and fundamentalists to work together, to learn from each other, and to be mutually supportive in Christian social action.

As a starting point for dialogue between evangelicals and fundamentalists, I wish to speak to both the positive and negative aspects of the Moral Majority.

*Robert Webber is Professor of Theology at Wheaton College, Illinois. He is author of The Secular Saint: A Case for Evangelical Responsibility (Zondervan, 1979). This article is his concern to call leaders of the Evangelical Social Action groups and those of the Moral Majority and other fundamentalist action groups to come together in a forum of mutual concern.*

**F**IRST, I find eight positive themes within the work and witness of the Moral Majority. They are:

1. The movement represents the recovery of cultural responsibility by fundamentalism.
2. It represents the recognition that Christianity is at war with the "powers."
3. It recognizes that the powers of evil are not only personal but social.
4. It recognizes that the West is in an acute stage of moral decline.
5. It recognizes the victory of Christ over evil.
6. It recognizes that the work of Christ extends to the institutions of man.
7. It recognizes the prophetic and priestly role of the church as a redeeming structure in society.
8. It recognizes the necessity of national accountability to God.

**S**ECOND, I find six shortcomings of the Moral Majority. These shortcomings are not personal, but based on an understanding of biblical principles.

1. The Moral Majority is marked by *superficiality*—it goes after symptoms rather than causes.
2. It is marked by *selectivity*—it chooses safe middle-class issues that do not touch the pocketbooks of the rich.

3. It is marked by *insensitivity*—it avoids issues that deal with the pain and suffering of the poor, the hungry, and the needy.

4. It is marked by *reductionism*—it packages the Christian religion into a neat little box tied together by a red, white, and blue ribbon.

5. It is marked by *ignorance*—it offers simple solutions to complex problems.

6. It bears the marks of a *civil religion*—it seeks to have the goals of the church accomplished through political structure.

**T**HIRD, having offered both positive and negative critiques of the evangelical right—the following question must be addressed: Can evangelicals and fundamentalists work together? I wish to answer in the following ways:

1. There is a *basic unity* between evangelical and fundamental social concerns. Those points of unity are expressed in the eight positive points listed above.

2. Fundamentalist social concern is young—a spontaneous backlash to an ever-increasing corrupt society. It needs to take time to think, to deepen its understanding of social issues, and to focus on social issues in a more comprehensive manner. I believe its leadership is intelligent enough and open enough to mature in this way.

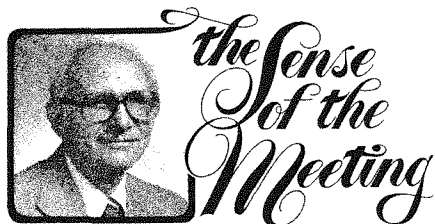
3. I believe the evangelical leadership that was responsible for the 1973 "Chicago Declaration" has gained experience and wisdom that is needed by the Moral Majority.

4. I call on the Moral Majority and the Evangelical Social Action groups to enter into dialogue in the spirit of mutual respect and Christian love, with the earnest desire to grow mutually toward a combined moral and spiritual force of renewal and accountability in the United States of America.

5. I ask Jerry Falwell and the leaders of the Moral Majority to assume the leadership in bringing about cooperation by providing a forum in which mutual agreements and differences of opinion may be aired and where common ground against the enemy of the cross may become the rallying point against evil.

6. I ask evangelicals to restrain their criticisms and to seek for points of contact, mutual commitments, and general support on the newfound concern for cultural responsibility among the fundamentalists.





BY JACK L. WILLCUTS

## Now Look at Us

Maybe January is a proper time for this magazine to look in the mirror. What are we trying to do, and are we doing it?

This *Evangelical Friend* was started over 13 years ago to be a voice for evangelical Friends, to strengthen the fellowship among the four Evangelical Friends Alliance yearly meetings, to provide a broader base for foreign missions, and to minister to those reading it. The circulation, now over 12,000, is larger than it has ever been.

While more favorable than unfavorable letters and comments come to us (the Editorial Board met again this January in Oklahoma City), we probably learn more from critics than noncritics. Not all who question the validity of the magazine are dissatisfied with it, but wonder about stewardship priorities, like, for instance, should the publishing money be used instead for missions or church extension?

Some suspect more writers come from one yearly meeting than another, more news coverage is given to one section than another, or to one issue than another, or to one school than another. "The small church pastor is considered less important than the large church pastor [in the magazine]," writes a concerned Friend. Another believes "the EF's main dish tends to be 'soft sell writing,' which does not [offer] various points of view on the really hard issues."

Well, these are helpful observations and are questions considered carefully and prayerfully by the Editorial Board (composed of representatives from each EFA yearly meeting), and more often by the editors. Attention is given to maintaining balance in the geographical selection of writers. We also feel pretty good about the variety and number of different "issues" tackled, treated, or touched in the limited space of the magazine. As for favoring the large church pastors, we really don't have many of them in the EFA (unfortunately), and have not given much attention to the size of the church served when evaluating articles submitted or requested by pastors. What is said in them and the quality of writing are more important criteria.

Now let's take a brief poke at the "soft sell writing" comment by focusing on one original reason for the magazine, a voice for "evangelical" Friends. I am getting very close to Joe Bayly, who recently wrote in *Eternity* magazine that he is in the process of resigning from the evangelicals. Not that my doctrine has altered or my loyalties. But the word once had a nice, meaningful ring; it was a humble attempt to identify with the biblical, Christ-centered core of Quaker convictions. But I am ready to disassociate myself from accretions that have become attached to the term *evangelical*, which are as arrogant and irrelevant as Quaker grey and plainness of speech.

What sort of image now does the hungry, perishing, and sophisticated world out there have of the evangelical church? I fear it is one I cannot accept for myself and our church. A lot of things have been said and done by evangelicals in recent years that don't represent me anymore than a nonbiblically based peace stand or certain humanitarian-motivated efforts by liberal Quakers.

Success and affluent life-styles seem to have replaced love and holiness as indicators of spiritual maturity. But it isn't so. Jesus said it isn't so. He brought a gospel of peace, "good news to the poor . . . freedom for the prisoners, and recovery of sight for the blind, to release the oppressed." He said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

It somehow seems easier for us rich Quakers to be either very evangelical or very liberal than to be very Christian. Not that wealth in itself is sinful, but pursuing evangelical Christianity or Quaker honesty for financial rewards is. To soft-pedal our core convictions as Christians to avoid offending influential or fat-cat evangelicals may make us more acceptable in today's religious society, but God will not be honored. Blind loyalty to celebrated, self-appointed evangelical leaders is not the way of Truth.

We want this magazine to be constantly improving in 1981 and pledge to keep on our toes to try to make it so. We also want to keep on our knees as evangelical Friends, the only courageously conservative posture possible for a moral minority. ☐

## Plan Your Family Vacation Now

"Building The Family" is the theme of the fourth General Conference of the Evangelical Friends Alliance to be held on the campus of Malone College in Canton, Ohio, this summer. The Conference dates are August 13-16.

John Grafton, of the Evangelical Friends Church—Eastern Region, is program chairman. The Yearly Meeting sessions of Ohio Friends (August 10-13) precede the EFA General Conference, which starts immediately after Yearly Meeting concludes.

Selecting the theme of "Building the Family" is designed prayerfully and with urgent relevance to the expressed desire of many Friends across the U.S. Special emphasis on the Family of God, the Family of Friends, what it means to be a Christian Family . . . these topics will be taken by competent leaders.

Friends are encouraged to consider vacation plans to include the EFA Conference. There will be facilities for campers and mobile homes as well as on-campus residence housing, plus lodging in homes of Quaker families in the Canton area. These conferences held every three years have been a time of great spiritual renewal, inspiration, and rich fellowship. It is one way of strengthening the bonds of faith we all cherish and the heritage we share.

Watch for details in the programs soon to be shared and announcements in your local church. And begin praying now for a great outpouring of the Spirit upon this gathering. ☐



### Dear Jack:

■ The proverbial saying, "The straw that broke the camel's back," is the way some of us feel about your editorial (July/August, "A Quaker Word About Women") concerning an unfortunate comment regarding Bill Gothard of the Institute of Basic Youth Conflicts. Even more disturbing are selected letters to the editor expressing praise to you for your boldness.

Many of our people have attended the Institute on Basic Youth Conflicts and are very much impressed with the material presented. The spiritual benefits to our homes and the church are still continuing. So, we feel we know whereof we speak.

When your editorial with such unkind, unfounded, and unchristian remarks about Gothard was read, it was totally shocking. Frankly, we thought you . . . were above this. Jack, have *you* ever attended an Institute on Basic Youth Conflicts? Have *you* ever attended one of the conferences for ministers? Many of our Friends pastors and people have and totally disagree with you, and your unbecoming remark . . . We, too, do not accept all that is presented, but what we do not accept does nudge us into some deep pondering. Gothard's

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material is well documented by Scripture, and not some particular church tradition.

We of the Empire Friends Church are most deeply impressed with the results [of IBYC] we see in the lives of our people. It hurts to read such an editorial and "approved" letters to the editor supporting such unkind, yes even, unquakerly statements.

Christ and Him crucified is our only hope of salvation. [How can you] . . . knock the strong, tested evangelical ministry of IBYC, and with the same breath uphold the liberal Friends who denounce our fundamental Quaker belief? We would feel more at ease if you used the same tenacity in condemning the liberals who seem to be in your fellowship and sanction. Our oneness is IN Christ and with all His atoning grace.

. . . undoubtedly there were letters received taking issue with you . . . Jack, in being true to your Quaker integrity, should not such also be printed? Perhaps it sums up the power of the printed page, especially the opinionated *Evangelical Friend* editor.

Approved in unanimous voice by the Empire Friends Church in monthly business session, December 3, 1980.

HAROLD A. SULZBACH, CLERK  
MILDRED WILLIAMSON,  
RECORDING CLERK  
LLOYD HINSHAW, PASTOR

Empire Friends Church  
Vale, South Dakota

(From a written reply to *Empire Friends*:

*All letters received [on this subject] were used in the magazine in the "Friends Write" section except those unsigned or specifically requested not to be used. Some are condensed to conserve space.*

*Yes, I have attended the Basic Youth Conflicts Institutes, twice, and the conference for ministers once, and encouraged Friends where I was pastoring to do so. The concern expressed was not intended as an attack on Mr. Gothard but rather that he was "just mixed up on a crucial truth," i.e., his interpretation of Scripture regarding God's plan for Christian ministry and service for women. —Editor.)*

### More on War and Conscience

■ One wonders what Charles Jandecka ["Friends Write" November] would make of the following statement of the official policy of the Church of the early third century:

"(1) Anyone who is either a Christian or a catechumen [candidate for baptism] is absolutely forbidden to join the army.

"(2) Anyone who has been a soldier at the time of his conversion and who is an or-

dinary ranker may if necessary remain one, but only on condition that he neither becomes involved in warfare nor becomes guilty of homicide.

"(3) For anyone who occupies a position of responsibility, such tolerance cannot be maintained. Such a person must give up his position if he wishes to become a Christian."

Evidence shows that the position of the Church before that time was even more strict in prohibiting to Christians any participation in the military or in warfare.

Moreover, there is not one writer in the Church whose writings have been preserved and who is from those early centuries who would allow Christians to be soldiers.

Now did the Church just after the time of the apostles completely and universally mistake the apostolic teaching? Or did they repudiate it? And did the apostles mistake the teaching of Jesus? Or repudiate it? The answer to these questions can hardly be anything but *no*, the early Church did not mistake or repudiate the apostolic teaching, nor did the apostles mistake or repudiate the teaching of Jesus.

Charles Jandecka is not in communion with the early Church, nor with apostolic and Jesus' teaching.

LAUREN KING

Norwich, Ohio

■ I was surprised and concerned to find the letter opposing conscientious objectors in the November issue of your magazine. The arguments used to support militarism are faulty, bordering on ridiculous.

The basic premise seems to be that since conscientious objectors are not mentioned or exemplified in Scripture, the idea is insupportable. . . . this logic ignores the fact that there are many things Christians believe and stand for that are not specifically mentioned in the Bible, plus the fact that mankind is slow to learn the truth . . . . For example: (1) There is no condemnation of slavery in the Bible; (2) many Old Testament leaders had multiple wives and the practice of bigamy is not specifically prohibited in the New Testament; (3) there is no explicit injunction to practice total abstinence nor is the making and selling of alcohol condemned in the Bible; (4) what about pornography? Since the Bible doesn't mention it, is it OK?

. . . If there are no explicit instructions concerning a specific activity, we must develop the sound and logical inferences of

(Continued on page 16)



# First Day News

## QUICK QUAKER COMMENTARY

ROY CLARK, pastor of West Chehalem Friends Church (Oregon) spent two weeks in Kotzebue, Alaska, recently, teaching a short term in the Friends Bible School.

The Peace Evangelical Meeting of Friends in Brighton, Colorado, have shortened their name to Peace Meeting of Friends.

Rose Hill, Kansas, Friends Church won first prize with their float in the Rose Hill Fall Festival.

The Friends Bible College board members and spouses will hold a Board Retreat in Great Bend, Kansas, February 20-21.

A Chinese potluck fellowship meal was served at First Friends, Canton, Ohio. No American food was served. It was a Christmas event with a Chinese service following the meal.

GORDON M. BROWNE, Jr., has replaced Herbert M. Hadley as executive secretary of the Friends World Committee for Consultation. Hadley held the position for 25 years; Browne is from Evanston, Illinois.

RODNEY and BARBARA ROUTON completed their Spanish language school work just before Christmas and now live in Mexico City.

## FRIENDS FOCUS

### DANIEL BOONE WORE A QUAKER HAT...

...more than a coonskin cap because "it drew bugs." This update report comes from Boone's great-great-grandson, Dan Dunn, admissions counselor at George Fox College. "The general public has some misconceptions about the famous American pioneer and explorer, who is noted as a farmer, hunter, trapper, fur trader, guide and surveyor." It is a "fake belief," Dunn says, that Boone wore a coonskin cap. "When he had his choice he would wear the traditional black Quaker-looking hat. Also," Dunn adds, "the folk stories of Daniel always fighting Indians are false--he had many close friends among the Indians and even lived with them for long periods of time. Daniel Boone grew up in a Friends family, and it is quite probable that his grandfather, George Boone, and his wife heard George Fox speak and may have known him personally."

Dunn, 34, has a collection of family pictures and biographical narrative, although he does not have any items owned by pioneer Daniel Boone. "Most are preserved in museums."

--from George Fox College Life, December 1980

### HIGH COST OF LIVING IN HONG KONG

Dave Aufrance, of Ohio, writes that missionary housing in Hong Kong is not easy. "It is only easy if you have \$1,200 to \$2,000 you want to part with each month. Our flat has about everything we were hoping for, yet it was about the cheapest that we saw anywhere."

### MORRIS HOME BURGLARIZED

While EFM Executive Secretary James Morris was on tour of the Philippines, Taiwan, and India and his wife, Doris, was away visiting relatives in Ohio, their home in



Arvada, Colorado, was broken into. Several keepsake items from their years in Africa were taken and the entire place "left in a mess." James Morris returned home December 19.

### UNCLOS III NEVER TOOK A VOTE

When the UN Conference on the Law of the Sea opened its third conference in 1973 for a study completed seven years later, at the suggestion of Quaker counselors Sam and Miriam Levering of Mt. Airy Meeting, North Carolina, the procedure of agreement by consensus was adopted. No votes on treaty substance have been taken during the nine sessions of the conference and in the more than 60 seminars arranged in Geneva, New York, and Washington, D.C., on controversial issues such as oil, fishing rights, metal mining, and defining the continental margin. All but four (relatively minor issues) of the 91 involved in the treaty have been settled, and a treaty signing is expected in 1981 after 60 nations have ratified it. --FCNL Newsletter, December 1980

### FRIENDS PASTOR ASKING FOR A RAISE

Ed Bruerd, pastor of Center Friends Church, West Milton, Ohio, wrote the meeting:

1. I am still seeking for a raise in the spiritual life of our church.
2. I desire a raise in attendance that is consistently above 200.
3. I am looking for a raise of irregular attendance to regular attendance.
4. I desire a raise in the number of Christians making a complete commitment of their lives to God's will.

### SCHULLER FILM RECOMMENDED

Don Lamm, pastor of Eugene, Oregon, Friends Church, reports: "Robert Schuller made a special visit to Eugene Friends Church via a prepared 'film workshop.' The workshop was designed to raise the vision and morale of the congregation to see the Word and meet the challenge of Christ to go into the world. It was not a 'super hype' but an open, honest, and articulate series which is in keeping with Friends tradition of finding needs and meeting them, finding hurts and healing them, finding chasms and bridging them. We found the workshop inspiring and helpful."

### 'ARE YOU A RADICAL?'

...asks Ron Woodward, pastor of Newberg, Oregon, Friends Church, in a recent mailing, quoting Stan Mooneyham of World Vision:

"To be radical simply means to get at the root of things. That is what we mean by radical surgery--it doesn't stop at dealing with symptoms. The trouble with many of the so-called 'radical' causes is that they are not radical enough. Violence is not radical; it is reactionary. Only forgiving and serving love is radical...."

### BIBLE LANDS TOUR

Clynton Crisman, pastor of the Medford, Oregon, Friends church, along with his wife Marjorie, are making plans to lead an 18-day tour to Greece, Egypt, Jordan, and Israel April 23 to May 10. Persons interested in joining them should contact them immediately.

### SOME NEW AND RADICAL QUERIES

The Little Ridge Friends Church, Fairmount, Indiana, has these questions in a newsletter: "Are you available to help a young mother with baby-sitting while she goes shopping? Can you shovel snow for an elderly person who can't get out? Do you have some good paint just sitting around the garage, drying out? Do you have a piece of equipment which you are comfortable loaning to others? Do you have a need for something which another member of our community might be able to provide?"



WHEN IS A 'JUST WAR'?

Wayne Conant, pastor of Omaha Friends Church, quotes John Stott, rector emeritus of All Souls Church, London, England, in a recent mailing to Omaha Friends:

"Four essential aspects must be present in a 'just war.'"

- I. The cause must be righteous.
- II. The means must be controlled (a war could not be in any sense 'just'; unless directed only against enemy combatants, leaving civilians immune.)
- III. The motive must be pure.
- IV. The outcome must be predictable."

TRUE PRAYER

Duane Hansen, pastor of East Whittier Friends Church, California, writes to his church: "True prayer is a reflection of our character. If I pray for the poor but do nothing for the poor I have spoken words but not really prayed. If I pray for my children to grow up in Christ but tear them down by constant criticism, the focus of my prayer is wrong--I need to pray for God to first take the log out of my eye before I pray for the removal of the specks in my children's eyes."

MORE ON PRAYER

Paul Thornburg, associate pastor of Friendswood Church in Texas, writes the church:

"In answer to a growing concern that we broaden and deepen the proper foundations of our church's ministry and mission, we are issuing a call for Spirit-led men and women, 100 percent sold out to God, who would be willing to give time and energy to be on the front lines of what God is doing. We are praying that those who are concerned about the sick and lost all about us will come forward to render caring, personal confidential service through prayer....the prayer chapel opens from 6:00 a.m. to 6:00 p.m."

FRONTIERS IN THE CITY

La Paz, Bolivia, the capital city where Friends missionaries started 50 years ago, is found to be their new frontier today. "Some 800,000 live here, more than half of them Aymara," writes Hal Thomas. "We have 10 Friends churches in the city, and the potential for many more. One important part of our mission strategy this year is to train city workers to responsibly care for new converts."

FACTORS IN LAITY'S RECEPTION OF SERMONS

Lutheran pastor William O. Avery and Gettysburg (Pennsylvania) professor A. Roger Gobbel report on two surveys of listening attitudes among Lutherans.

...in the past "much attention was devoted to such items as mannerisms, voice quality, dress, gestures, personal appearance, and delivery style of the preacher." In a recent study...almost 83 percent of the respondents judged warmth, friendliness, and kindness in a minister's sermon just as important or more so than theological expertise and intellectual soundness. "Laity...seek attempted consistency between words and action. Yet, these are not crucial items for the laity. Rather, they are far more sensitive to, and influenced by, the personal relationships they have with the pastor. When the laity perceive kindness and understanding in their minister, and that the minister has concern for them expressing openness, warmth, and empathy, they consider seriously interpretations of the Gospel which may be at variance with their own understandings. When that relationship is positive, the laity are most prone to assert...that the Word of God has been spoken...."

--from Evangelical Newsletter



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our faith. The examples of the past can be misleading . . . . Jephthah sacrificed his own daughter because he thought he was doing God's will. Would we recommend that? Just because someone says the Lord told him to do something does not mean it was really the Lord who said it. The problem with men from the beginning has been that when they get into a difficult situation they try to transfer the blame from themselves to God, as Adam said to God in the Garden of Eden, "It was that woman YOU created that made me do it."

The scriptural basis for the condemnation of war and militarism is clear. According to Psalm 46, God makes wars cease. God would not let David build the Temple because he was a man of blood. Isaiah's and Micah's visions of God's kingdom on earth were ones where nations "beat their swords into plowshares and their spears into pruning hooks . . . neither shall they learn war anymore."

In the New Testament Christ taught us to love our enemies. Furthermore, Jesus asks us that if we treat our enemies like everyone else, how can we claim to be different from the world? Christ never asked us to do what was easy. He asks us to be perfect, like His Father in heaven. The easy, instinctual thing to do is fight back; but Christ says, "Resist not evil."

. . . When the Apostle Paul pronounced judgment on his enemies or when George Fox seemingly took delight in the misfortune of those who opposed him, they were giving expression to a human weakness. I find no evidence of similar behavior on the part of Christ. Although Jesus was very firm with His adversaries, He was never vindictive. As Christians, we are *not* to follow Paul or George Fox, but Christ.

Jesus said in John 18:36, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Paul said in 2 Corinthians 10, "We do not war according to the flesh: (for the weapons of our warfare are not carnal)." If we ignore these principles and resort to physical fighting, we deny the Gospel that Christ lived and died for. As a Christian, we must take our orders from Christ and not from human malvolence.

CHARLES W. HEAVILIN  
Pastor

Lynn Friends Church  
Lynn, Indiana

*Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably much less.*



## THE BRAND-NEW YEAR

BY BETTY M. HOCKETT

1981! A brand-new year! It will last for 365 days and then be gone forever. If you are very young, a whole year seems like quite a long time. If you are Grandpa and Grandma's age, a year is just a little while. Funny thing about how long a year seems depends upon how old you are!

Lots of things will happen during those 365 days. You might have your tonsils out, or take your first trip in an airplane. This could be the year that something sad will happen, or that you will have the chicken pox if you haven't already. Happy things are bound to show up along with your birthday, Valentine's Day, Sunday school, ball games, Easter, Thanksgiving, music recitals, and another Christmas. Somewhere in between there will be summer vacation, colds, sore throats, report cards, vacation Bible school, and trips to the dentist.

Some people think they know exactly *what's* going to happen, and *when* it will happen. Actually, though, only God knows just how things will be in 1981. "For I know the plans I have for you, says the Lord. They are plans for good and not for evil, to give you a future and a hope." (Jeremiah 29:11 LB) Proverbs 27:1 and James 4:13-15 talk about this, too. "The Lord will work out his plans for my life . . ." (Psalm 138:8 LB) Another verse, Psalm 31:15, says, "My times are in thy hand." That's comforting to know because God is great and powerful. We can trust Him completely.

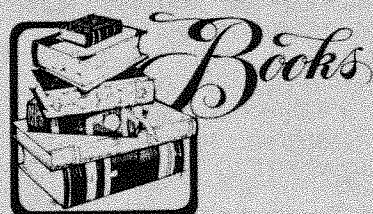
God thinks about you all the time (Psalm 115:12). That's because He loves you and He's always with you—every day. "I am holding you by your right hand—I, the Lord your God—and I say to you, Don't be afraid; I am here to help you." (Isaiah 41:13 LB) That's good to know, too.

(If you are having trouble understanding about God being with you all of the time, ask some people about it—people who are older and who know that God is with *them* every day.)



So, why not decide right now early in 1981 to trust God. He wants to help you every single day. He'll always be there during report cards or vacations or chicken pox! His presence makes each day all right, no matter what happens. Then, someday, you can explain to someone else about how God is with you, helping and making every day better.

*Thank You, God, for promising to be with me every day of this brand-new year!*



David Kingrey and Jack L. Willcuts, **Team Ministry: A Model for Today's Church.** The Barclay Press, Newberg, Oregon, 144 pp., paperback, \$5.50.

Out of a deep sense of need, based on Friends belief of "every Friend a minister," these two pastors have written out of their own great commitment and experience to share their backgrounds in their own team ministries in Reedwood and University Friends Meetings. They have collaborated, in a series of letters, in describing this new style of ministry.

The team ministry asks for a commitment from every church member, each one being responsible for a gift that is his/her own calling, not leaving the work of the church to one paid pastor-leader. A "saint," they say, is one "set apart to serve God: Every Christian is a saint and minister of Jesus Christ . . . and Christ's ambassador in contemporary common life." We differ only in function, not status.

The authors describe the purposes of *equipping, enabling, and encouraging* as chief responsibilities. They cite current and historical examples, such as Elizabeth Fry, equipping a mother in prison to teach the children there. Jesus "enabled the common folk to discover their gifts in the ministry." The ministry of encouragement is a necessity to bring to flower the latent potential worth in each person.

The essentials of our church life are focused in the centrality of worship, the ministry of redemptive fellowship, an imperative to harvest, and the need for Christian education. The "firm centering in the very Source of our life" is found in corporate worship. Likewise, the gathering

fellowship provides caring, support, and redemptive power. The giving of life involves losing it in service to God. A great apparent need for knowledge of the Scriptures has caused the creating of courses of study of a wide range of the Bible, theology, and Friends beliefs and history.

In sharing the dynamics of their team ministries, the authors offer practical ideas that might be adapted for use in other congregations. For example, they describe ways to develop small caring fellowship groups (Living in the Spirit groups) in the church. They also describe ways the local congregation might be involved creatively in campus ministry.

The team ministry style has developed a staff that shares the work of the meeting: speaking, teaching, as well as the many other activities that make up the life of a caring meeting, attempting to develop the gifts of each person in the meeting, thus growing in his/her own discovery as he/she works where he/she fits best. Instead of

the one paid pastor, who cares for every form of ministry by himself, the team meets regularly to plan ahead for the growth of the meeting. True to the Friends tradition, every person, a minister, works for the building of the kingdom.

— Essie Platt



## HAPPY NEW YEAR!

BY CATHERINE CATTELL

Does the usual New Year's greeting sound a bit hollow, or maybe just one of those things a person says on January 1 of every year? A little insincere, perhaps? Well,

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☐ While I'm waiting, please send me information as indicated below.  
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(Check up to three interests)

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| <input type="checkbox"/> Agriculture Programs      | <input type="checkbox"/> Elementary Education      | <input type="checkbox"/> Nurse Anesthesiology                            | <input type="checkbox"/> Psychology                             |
| <input type="checkbox"/> Art (2D/3D)               | <input type="checkbox"/> English                   | <input type="checkbox"/> Philosophy & Theology                           | <input type="checkbox"/> Secondary Education                    |
| <input type="checkbox"/> Biblical Studies          | <input type="checkbox"/> Environmental Studies     | <input type="checkbox"/> Physical Education                              | <input type="checkbox"/> Secretarial Science                    |
| <input type="checkbox"/> Biology                   | <input type="checkbox"/> Health Careers            | <input type="checkbox"/> Political Science                               | <input type="checkbox"/> Sociology                              |
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| <input type="checkbox"/> Chemistry                 | <input type="checkbox"/> Home Economics            | <input type="checkbox"/> Pre-Law   | <input type="checkbox"/> Visual Communications (Commercial Art) |
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| <input type="checkbox"/> Communications/Journalism | <input type="checkbox"/> Mathematics               |  |   |
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| <input type="checkbox"/> Drama                     |  |  |   |

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I'm wishing you a real honest *happy* year ahead.

I wish it because it is so special to be truly happy, all things considered, and because it is so rare and precious . . . and so possible.

There is so much dissatisfaction, disillusionment, and general discontent prevalent these days. But when in our history have we had more people seeking after happiness, wanting more, and finding less?

The secret is in not seeking it, but in creating it and giving it. Circumstances are not wholly responsible for having it or of losing it. Grant it, conditions are often not the best, but that is true for most of us. In these very conditions, a selfless dedication to bringing joy to others is immeasurably satisfying to the giver! Toys are not the cure-all for unhappy children or expensive gifts to family or friends. Most people would rather feel the love, good cheer, and security of feeling accepted.

There is a spirit abroad of looking within and majoring on whether I am or am not happy. Broken homes, broken fellowship, a sense of lostness are often the result of seeking self-satisfaction. "Finding ourselves" often ends in losing happiness altogether, because happiness is not found in ourselves but in right relation to God and to others, be they family or friends. Giving joy to others is such a closed secret to happiness that "few there be that find it."

One day in India when I was alone with the children in the Himalayan foothills and very beset with problems—financial, physical, and every other kind—my husband wrote, "I hope that you are happy."

"Happy? How do you expect me to be happy?"

And then I wrote this after thinking things over:

#### HAPPINESS

What does it mean to be happy?  
Does happiness stand all alone?  
Does not happiness come from someone,  
Not caught by the lilt of your tone?

Or is happiness a thing quite within one,  
An essence, above and apart  
Which no one can give or take from one  
Or is it the set of the heart?

Or can it be found in surroundings,  
When nothing at all has gone wrong,  
When life flows on as expected  
In an even, harmonious song?

Or does it take faith to be happy,  
To hold in life's ebbing and flow?  
To look up when the outlook is darkening,  
And in the un-knowing to know.

It blooms in the heart of a friendship  
In oneness of heart and of mind.

It comes with love and forbearance,  
It grows when we try to be kind.

It cannot dwell beside evil  
With selfishness crippling the soul.  
Happiness is the sign and the signet  
Of a heart made perfectly whole.

And I mean it when I say to you, *Happy New Year!*



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*

#### Statement Claims New Right Really Old Extremists

WASHINGTON—A public affairs agency representing nine Baptist groups called into question here the "present linkage of powerful religious forces and partisan politics." In a position statement on the dangers of civil religion unanimously adopted at its semiannual meeting, the Baptist Joint Committee on Public Affairs warned that "the current activities of the religious right may pose a more dangerous threat to the American principle of church-state separation than any previous similar movement."

James M. Dunn, newly elected executive director of the Baptist Joint Committee, said that religious liberty is always threatened "when religion is made the handmaiden of a particular ideology . . . God is minimized in any marriage of religion and politics. We wind up making God the national mascot and that's civil religion at its worst."

—E.P.

#### San Bernardino Fires Strike Arrowhead Springs

SAN BERNARDINO, CALIFORNIA—Six buildings were destroyed and the 400 staff members at the International Headquarters of Campus Crusade for Christ were evacuated on November 24 when forest fires in the San Bernardino Mountains roared down into Arrowhead Springs.

"We were right in the path," said John Jones, Crusade director of Communications. "We're just thankful to the Lord that none of our staff was seriously injured."

The six buildings lost included two quonset office structures. The grounds have been "damaged extensively," according to spokesmen. The main headquarters structure, the former Arrowhead Springs Hotel, suffered only minor damage from the reported 90- to 100-mile winds that fueled flames across Crusade's 1,700-acre headquarters. No money loss figure was available.

The homes of about a dozen of the 900 plus Crusade staff workers in the San Bernardino area were also destroyed. Spokesmen said it was the first time in the Crusade's history at the site that staff evacuation has been necessitated by the frequent fires that plagued the area. [The Friends Youthquake conference used the facilities over New Year's.]

—E.P.

#### Persecution in the Ukraine

ELKHART, INDIANA—Aleksandra Kozarezova, mother of 10 children and current director of the Council of Prisoners' Relatives, was recently convicted of Article 187 of the Ukrainian Criminal Code. Sources in the Soviet Union report that the case was concluded in just five days in early October in Voroshilovgrad, Ukraine. Article 187 is frequently applied to Christians who have been involved in circulating documents detailing persecution of the church. Kozarezova's husband, Aleksei, was imprisoned eight years in Soviet prisons and concentration camps for his active faith in God, according to spokesmen here at the Council of Evangelical Baptist Churches of the Soviet Union, Inc.

—E.P.

#### 'New' Anita Bryant Singing A Different Tune

NEW YORK—Anita Bryant, who crusaded against homosexuals, says she has changed her mind and now believes in "live and let live."

In an interview for *Ladies' Home Journal*, Anita Bryant said the trauma leading up to her divorce hooked her on pills and wine and pushed her to the edge of suicide. She said in 1976 she kicked a Valium habit and two years later she became dependent on sleeping pills and wine, and contemplated suicide.

"As for gays, the church needs to be more loving, unconditionally, and willing to see these people as human beings, to minister to them and try to understand," she said. "If I had it to do over, I'd do it again, but not in the same way."

Anita Bryant said her church had not addressed itself to women's problems.



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"Some pastors are so hard-nosed about submission and insensitive to their wives' needs that they don't recognize the frustration—even hatred—within their own households. Some are going to be shocked to wind up in my boat," she said.

She says she has experienced a form of male chauvinism among Christians and sees how women are controlled by some in an unchristian way, but she still couldn't support ERA. —E.P.

### World Food Situation Tenuous

AKRON, PENNSYLVANIA—"Feeding the world next year will be like walking on a tightrope without a net," says an article in the November 4, 1980, *Wall Street Journal*. "A single misstep, such as another summer's bad weather in the U.S., would be enough to unbalance the act, plunging the whole world into a grain shortage and some poor nations to the brink of starvation." Edouard Sasuma, director-general of the Food and Agricultural Organization of the

United Nations (FAO), told an October U.N. conference, "We are in a situation of global alert."

Reasons for the tenuous food situation are several: There has been drought in several of the world's largest food-producing regions. Food demands continue to rise, and a number of poor countries are unable to keep their food production up. Their food needs demand larger imports of food. Food stocks are adequate for the coming year but are expected to drop to a five-year

United States, has helped keep world grain prices from escalating as they had in the early 1970s. World grain prices have increased by approximately one third nonetheless. But another dry year in the United States, south Asia, or another large food-producing area and the world food situation will be described as a "crisis" rather than as "tenuous." —E.P.

### Cash Shortage Seen as Biggest Hindrance to Bible Distribution

NEW YORK—Severe cash shortages could be the biggest threat to Bible printing and distribution during the next decade, according to top officials of the United Bible Societies meeting in Ching Mai, Thailand. The 220 leaders from 90 nations say that more than wars, antagonistic regimes, and the closing of borders, the major factor holding up the distribution of Scriptures in the 1980s is the shortage of cash to pay for printing them. —E.P.

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## It's too bad

... more people don't realize they can give tax dollars to Christian higher education at George Fox College instead of Uncle Sam.

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low. World food grain production has been up 12 percent during the five-year period, reports the *Wall Street Journal* article, but consumption has been up 15 percent.

Though drought affected feed grain production in the United States and Canada, total world wheat and rice production appears to be slightly higher than last year. This, along with sizable reserves in the

# FRIENDS CONCERNS



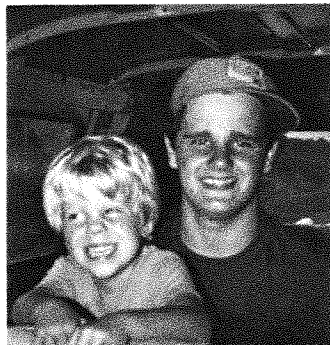
## Memorial Fund Established

Larry Lewis, 17, member of the Smithfield Evangelical Friends Church for eight years, will be remembered by those he came in contact with in his ministry tours, Yearly Meeting sessions, and Sunday school classes.

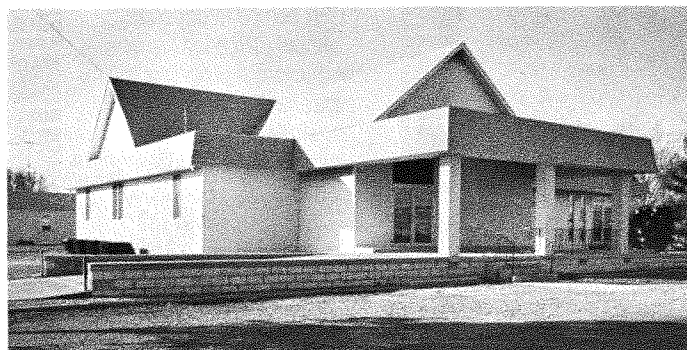
A Memorial Fund has been established in his honor by Bruce Burch, Eastern Region youth director. The fund will help finance summer ministry tours.

Larry, who participated in summer ministries in New Mexico and Canada, was killed in an auto accident returning from Yearly Meeting in August.

Those wishing to donate to the Memorial Fund should contact Bruce Burch in the Canton office.



Pictured are Jonathon Peters, son of Rev. and Mrs. David Peters, and Larry Lewis on the Canadian Ministry last summer.



The Addition to the Urbana Evangelical Friends Church

## Focus on Malone

Founders Week 1981, a special time of spiritual emphasis on campus, was held on January 20, 21, and 22. Guest speaker was Dr. Arthur Climenhaga of Ashland Theological Seminary, the 1981 Staley Distinguished Christian Scholar Lecturer.

The annual Missions Conference bringing guest missionaries and representatives from a variety of foreign mission societies to campus for a three-day emphasis on missions will be held March 24-26.

## Calendar of Events

### January

20-22 Founders' Week

### February

6-7 Homecoming  
27-28 Winter Drama: One-Act Plays

### March

10 Winter Classes End  
18 Spring Classes Begin  
23 Forum Lecture Series:  
George Plimpton, speaker  
24-26 Missions Conference  
27-28 Spring Drama

## Urbana Friends Celebrate

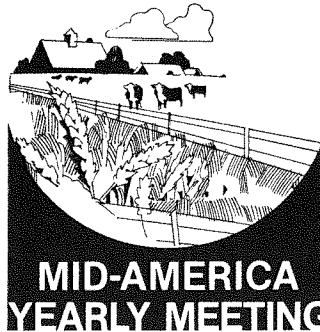
The Urbana Evangelical Friends Church celebrated the completion of a combined education wing and fellowship hall and complete renovation of the church building.

Joe Roher, administrative assistant to the general superintendent, spoke at the morning service; Diana Lyons was soloist.

During the afternoon service, Pastor Donald Kensler gave the welcome and read the dedication with congregational response. Copastor Georgia Kensler read the Scripture, Paul Williams, district superintendent, offered the prayer of dedication, and James Chess sang "Bless This House." The address was delivered by Russell Myers, general superintendent.

A reception was held in the new fellowship hall.

Donald and Georgia Kensler, pastors since 1965, invited former pastors and members, friends, and the community to attend.

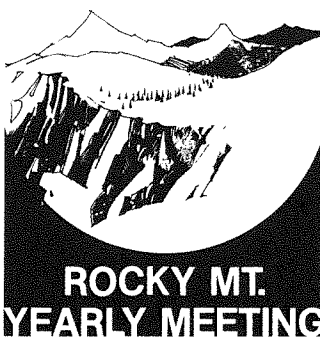


## Friends Women President Reports

How can I say "Thanks" for allowing me to attend the Yearly Meeting sessions of the Evangelical Friends Church—Eastern Region in Ohio? I appreciated this opportunity to share with our sister women's group in their banquet and meetings.

I went to Ohio feeling that I would know very few people, but found many old friends and made lots of new ones. Friends are friends, wherever they may be. I had the opportunity of sharing greetings with the ladies in one of their business meetings and was able to tell them a bit about our Friends Women's program in MAYM. I found we were sisters in Christ, but not identical twins, as we have different ways of accomplishing the same goals.

—Ann Fuqua  
From the Quaker Bonnet



## Beaver Park Friends Member Becomes "Poet Laureate"

Editor's note: Beaver Park Friends member Faith Livingston received an honorable mention in the Henry Wadsworth Longfellow Poetry Club for a poem she wrote. Here is her poem.

My Church  
My church has but one temple,  
wide as the world is wide.  
Set with a million stars  
where a million hearts abide.

My church has no creed to bar  
a single woman or man,

But says "come through and worship"  
to everyone who can.

My church has no roof, no walls,  
nor floors except the earth,  
for I fear otherwise, I would limit  
the love of my ill'mitable God.  
—Faith Livingston

## RYM BRIEFS . . .

PLAINVIEW, Nebraska—The Plainview Friends meeting has new pastors. They are Guy and Glenda Robinson.

OMAHA, Nebraska—The Omaha Friends puppet team has changed their name to "God's Handful." They visit churches and nursing homes in and around Omaha. "Mary Had a Little Lamb" was their Christmas presentation. Kim Boschult personally designed and handcrafted many of the puppets. Myrtie Boschult directed the play.

LA JUNTA, Colorado—Robert and Irene Storms are the new pastors of the La Junta church.

## New Hope Friends Win Trophy for Parade Float Entry

New Hope Friends won a trophy for a parade float entry in the recent Friendly Festival.

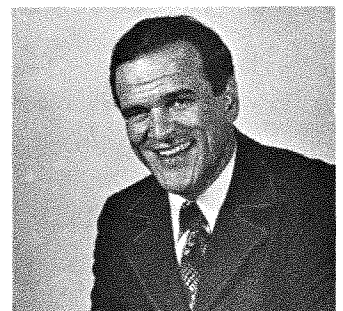
The float's theme was the 200th birthday of the Sunday school. The float featured a birthday cake and a "Sunday school" class as it might have looked when Robert Raikes first initiated it.

During the festival the church also held a gospel music program in a local park. New Hope Friends, including members of the Ed Buettner family, and members from the "Gospel Truth and Kerri" from Albion, Nebraska, provided the music.

The float and music program sparked interest. Church members plan to use this method of witnessing again next year.

## Twenty-one People Ask Jesus into Their Lives at Rally

Twenty-one people accepted Jesus Christ as their personal Savior in the Jack Franklin Gospel Crusade in the



Jack Franklin



Las Animas, Colorado, Friends Church recently.

During the same crusade many believers rededicated their lives. Jack Franklin of Arvada, Colorado, was a mainline drug addict and nightclub performer until Jesus changed his life. He is now an evangelist, gospel magician, and Christian performer.

Franklin's life story was produced on *Unshackled* radio program.

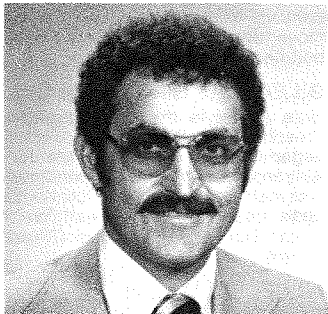
Pastor Toxey Miller and other Las Animas church members praise God for this work in people's lives. Prayer for the follow-up of the new believers is requested.



## NORTHWEST YEARLY MEETING

### Friends Men's Conference Set for March 13-15

Tom Black, a Free Methodist leader from Wenatchee, Washington, will be featured speaker at the Friends Men's Conference scheduled for March 13-15 at Twin Rocks Conference Center. Indications are that this year's conference will have the largest attendance, as the number attending is growing each year. Excellent programs and fellowship, as well as the beautiful conference center at Twin Rocks, are responsible for the growing interest in the



men's annual retreat, but the basic appeal of the weekend is the result of prayer throughout the churches, especially those who have attended the conference in other years. Registration, meals, and housing will be \$30. Each man who has ever attended is urged to plan to come and bring a friend. This is a good opportunity to help a new acquaintance or neighbor to know the Lord Jesus and become a part of the church fellowship.

### George Fox College Conference Attracts Northwest Christian Educators

Christian educators throughout the northwestern states will attend the Christian Education Conference scheduled for February 5-7 on the campus of George Fox College. Dr. Donald M. Joy, the featured speaker, is a professor at Asbury Theological Seminary in Wilmore, Kentucky, and director of the Center for the Study of Children, Conscience, and the Family. The three-day enrichment and training conference is for Sunday school teachers, youth workers, club leaders, camping people, education committee members, pastors, Christian education directors, and anyone interested in communicating God's Word to others. Advance registration is advised; for further information contact your local church office or Gene Hockett at George Fox College, (503) 538-8383.

### Around George Fox College

A host of nationally known speakers are scheduled to come to the campus of George Fox College for Minority Emphasis Week February 8-13, which will include seminars, classroom presentations, and various programs concerning cultural ethnic minorities and international concerns, according to Mike Allen, associate professor of sociology at George Fox College.

A \$615,000 unitrust, the largest ever for the college, has been given to George Fox by a former Newberg couple, Mr. and Mrs. Sam Stewart, now living in Portland. The gift involves 67 acres of land in north Newberg; half is being sold to the college and half is a gift; the entire tract is scheduled for development.

"Rivers: Their Literature and Influence on Western Development" was the topic for the 25th annual George Fox College Faculty Lecture given recently by librarian Genette McNichols.

The 21st annual George Fox College-Newberg Community dinner was highlighted by awards to Newberg's top citizens for 1980. Receiving Distinguished Service Award plaques were retiring city administrator Myrland Gilbert, and Barbara Sprouse, president of the Herbert Hoover Foundation of Oregon. A special "Good Neighbor Award" was given to Ernie Smith. The dinner also featured a historical presentation of Newberg and the college in honor of the college's 90th anniversary.

(continued on next page)

### 'Waging Peace' in a Threatened World

Moving into the new year brings growing apprehensions about how Christians are to respond to a world and a nation becoming more and more threatened by violence and war. As Friends, our conscientious objection to both is rooted not in what social pressures bring, nor in the opinions of others or the force of circumstances, but in the eternal Word of God and the Spirit's guidance.

The following teaching, taken from Ralph Beebe and John Lamoreau's recent book *Waging Peace* is helpful. Please read these carefully and perhaps clip this page to your Bible or in a prominent place in your home.

—Jack L. Willcuts

#### What Jesus Said Could Happen to His Disciples

Struck physically (Matt. 5:39)  
Persecuted (Matt. 5:44, John 15:20)  
Arrested (Mark 13:11)  
Flogged (Mark 13:9)  
Hated (Mark 13:13, John 15:19, Matt. 10:22-23, Luke 6:22, Luke 21:17)  
Delivered up to death by family members (Mark 13:12)  
Cursed (Luke 6:28)  
Mistreated (Luke 6:28)  
Ostracized (Luke 6:22)  
Insulted (Luke 6:22)  
Killed (Matt. 10:28, Luke 21:16)  
Tribulation (John 16:33)  
Thrown into prisons (Luke 21:12)  
Delivered up to the synagogues to be judged (Luke 21:12)  
Betrayed by family (Luke 21:16)

#### How Jesus Says to Respond

Turn the other cheek (Matt. 5:9)  
Pray when persecuted (Matt. 5:44, Luke 6:27)  
Love our enemies (Matt. 5:44, Luke 6:27)  
Forgive (Matt. 18:21-22)  
Do not be anxious (Mark 13:11)  
Endure to the end (Mark 13:13)  
Do good to those who hate us (Luke 6:27)  
Bless those who curse us (Luke 6:28)  
Pray for those who mistreat us (Luke 6:28)  
Remember that if they persecuted Jesus they will persecute us (John 15:20)  
Consider ourselves blessed when we are hated, ostracized, insulted and slandered as being evil for the sake of Jesus (Luke 6:22)  
Be glad when we are treated as the persecuted prophets before us (Luke 6:23)  
Leap for joy when we are treated as the persecuted prophets before us (Luke 6:23)  
Flee persecution (Matt. 10:23)  
Do not fear those who can kill the body (Matt. 10:28)  
Do not let our hearts be troubled (John 14:27)  
Do not let our hearts be fearful (John 14:27)  
Take courage (John 16:33)  
Do not prepare to defend ourselves (Luke 21:12-14)

#### What the Apostles Said Could Happen to Believers

Be harshly treated (1 Peter 2:20)  
Suffer (1 Peter 2:21, 23)  
Be reviled (1 Peter 2:23)  
Have evil done to us (1 Peter 3:9, 1 Thess. 5:15, 2 Tim. 4:18)  
Be slandered (1 Peter 3:16)  
Be hated (1 John 3:13)  
Suffer tribulation (Rom. 12:12)  
Be persecuted (Rom. 12:14, 2 Cor. 4:9)  
Have enemies (Rom. 12:20)  
Be afflicted in every way (2 Cor. 4:8)  
Be struck down (2 Cor. 4:9)

#### How the Apostles Said to Respond

Patiently endure unjust suffering (1 Peter 2:20)  
Follow Christ's example (1 Peter 2:21-23)  
No deceit in His mouth  
Did not revile  
Uttered no threats  
Do not repay evil for evil (1 Peter 3:9)  
Do not repay insult for insult (1 Peter 3:9)  
Give a blessing to someone who has insulted you (1 Peter 3:9)  
Refrain from speaking guile (1 Peter 3:10)  
Seek peace and pursue it (1 Peter 3:11)  
Turn away from evil (1 Peter 3:11)

(continued on next page)

Use prayer (1 Peter 3:12)  
 Do not be troubled (1 Peter 3:13)  
 Do not fear intimidation (1 Peter 3:14)  
 Consider ourselves blessed when persecuted for righteousness' sake (1 Peter 3:14)  
 Sanctify Christ as Lord in our hearts (1 Peter 3:15)  
 Keep a good conscience (1 Peter 3:16)  
 Be slow to anger (James 1:19)  
 Realize that our anger will not achieve the righteousness of God (James 1:20)  
 Be patient with all men (1 Thess. 5:14)  
 Do not marvel if the world hates us (1 John 3:13)  
 Do not hate our brother (1 John 3:15, 1 John 2:9, 11)  
 Lay down our lives for our brethren (1 John 3:16)  
 Love without hypocrisy (Rom. 12:9)  
 Abhor what is evil (Rom. 12:9)  
 Cleave to what is good (Rom. 12:9)  
 Be devoted to one another in brotherly love (Rom. 12:10)  
 Persevere in tribulation (Rom. 12:12)  
 Be fervent in spirit (Rom. 12:11)  
 Do not lag behind in diligence (Rom. 12:11)  
 Rejoice in hope (Rom. 12:12)  
 Be devoted in prayer (Rom. 12:12)  
 Practice hospitality (Rom. 12:13)  
 Bless those who persecute us (Rom. 12:14)  
 Do not curse (Rom. 12:14)  
 Do not be haughty (Rom. 12:16)  
 Never take revenge (Rom. 12:19)  
 Feed your enemy and give him drink (Rom. 12:20)  
 Be not overcome with evil, overcome evil with good (Rom. 12:21)

### Around GFC—(continued)

A United States Energy Department grant of \$15,072, the largest for an Oregon private college, has been awarded to George Fox College to carry out five projects on the campus to reduce use of electricity and gas. The grant, which must be matched by the college, will implement recommendations of an earlier technical assistance audit.

Articles by GFC history professor Ralph Beebe and Sandra Archer, a senior communications major, appeared in the fall issue of the nationally circulated *A Quiet Revolution*, a publication of the Voice of Calvary Ministries in Jackson, Mississippi.

### Coming Events

#### JANUARY

- 26-29 Missions Conference,  
George Fox College  
30-31 Midyear Board  
Meetings, Northwest  
Yearly Meeting

#### FEBRUARY

- 5-7 Christian Education  
Conference, GFC  
6-7 Drama "Miming My Own  
Business," GFC  
9-14 Minority Emphasis  
Week, GFC  
13-14 Executive Council,  
NWYM

#### MARCH

- 13-15 Friends Men's Con-  
ference, Twin Rocks

#### MAY

- 11-15 Minister's Conference,  
Twin Rocks; Ian  
Thomas, Ed Hales

## FRIENDS GATHER

### ALLIANCE, Ohio

A soup supper, reminder of the poor of the earth, was held Thanksgiving eve. Don and Janet Murphy then presented slides depicting the history of the church from groundbreaking in 1965 to the present.

### BEAVER PARK Penrose, Colorado

Beaver Park Friends recently honored two members with surprise birthday parties. They were Violet Fosberg, 78, and Emma Sharp, 97.

Mrs. Sharp's birthday was a real "surprise." She was "Queen for the Day" at the hospital and had special newspaper and radio coverage. Her doctor even had a cake for her.

### BELLEVILLE, Kansas

Belleville Friends Church had the zone rally November 2. Several other Friends churches took part—North Branch, Beaver, Glen Elder, Mt. Ayr, and Great Bend.

Lloyd and Micki Stegall from LeGrand, Iowa, were at our church October 19 with a special service in music and song.

Jerry West, our Yearly Meeting director of development, was at our church in November.

### BOISE, Idaho

"Here's Life Treasure Valley" was founded in 1976 for the purpose of helping to fulfill the Great Commission in the Boise Valley area. In November of 1976 they sponsored

the "I Found It" media campaign, which involved 106 churches, representing 19 different denominations, training 1,600 workers, who attempted to reach every household in Boise Valley (80,000). There were over 2,000 recorded decisions for Christ.

Sunday evening, October 26, a joint Rally of Boise and Greenleaf Areas was held at our church.

### CANTON, Ohio

Carol Williams has officially become the assistant director of education.

A new Sunday school class has begun under the direction of Emma Etuk, a senior at Malone College and a national of Nigeria.

Thirty-six Malone students participated in Home-Cookin' Sunday and were guests in the homes of church members.

The youth have been busy under the direction of David Tebbis with a Youth Retreat at Camp Tippecanoe, hayride, weiner roast, Halloween event, and a midwinter retreat in North Carolina.

A very special Sunday recently, "Rally Day on Sesame Street," brought the gym alive with animated puppets, skits, and singing from guests Mickey and Becki Moore of New Jersey.

Missionary outreach challenge came recently from guest speaker Gerry Custer, missionary nurse from Burundi, a slide/sound presentation "That Everyone May Hear," and a live telephone conversation with Howard Moore in Taiwan.

For six successive Thursday mornings, Pastor Williams has been leading a "Covenant Bible Study."

Newlyweds are being taught in Sunday school by Al and Lucy Anderson. Open house was held at the Andersons as a get-acquainted time and to allow input as to study materials and class time.

### DAMASCUS, Ohio

Annual planning retreat for the Administrative Council was held at Camp Tippecanoe with Joe and Sally Roher.

Union Thanksgiving service was held in the Damascus Church, with Bunker Hill Methodist, Damascus Methodist, and East Goshen Friends churches participating.

Special Christmas festivities included a Christmas cantata on a Sunday evening, a Christmas Eve musical, and a live nativity scene and playlet. The Shepherds Class spent many hours preparing handmade decorations for the tree.

### FERRY ROAD Danville, Virginia

Excitement has reigned all fall as one exciting event led to another. It started with Sunday School/Church Rally Day; the following Sunday was Family Day. On Surprise Sunday the "Harvest Time Round-up" Sunday school contest was introduced, with classes divided into the "Sowers" and "Reapers." Homecoming Sunday was special as David Murphy,

son of Rev. and Mrs. Tom Murphy, was guest speaker. Also the worshipers met in a newly painted sanctuary. Other special days in the contest were Youth Sunday, Kids' Day, Couples Sunday, and Key Sunday.

### FORT COLLINS, Colorado

The annual Missions Conference was November 8, 9. Phil and Kay Burgi of Denver were the guest speakers. The Burgis showed slides of Peru and Bolivia taken on their travels while they were in South America for one and a half years. They spoke on the importance of our continued prayers for the missionaries in Peru and Bolivia and for their needs—both spiritual and physical.

The church's Halloween party at Bonnie and Hector Wilson's farm featured a hayride and weiner roast.

### FRIENDSWOOD, Texas

Having our missionaries from Burundi with us for a fall Missions Conference has been a real joy. Carolyn Hinshaw's multimedia presentation of our mission field was superb! Gary and Connie Young's presentation in our morning worship services gave tremendous insight into their many faceted labors and the continuing revival in Burundi. Gerry Custer's warm, funny, and very moving message touched us all. We can never read John 15:16 again without sensing God's call upon our lives and the great privilege of responding in joyful obedience to that personal challenge.

Our high school youth went on a weekend retreat. They had a great time of fellowship, and it was a joy to see them dialogue about worship and commitment to the Lord. Paul Kellum contributed greatly with his music and sharing.

Our junior highers had a contest on Bible reading, prayer, attendance, memory work, and bringing friends.

We appreciate the support and concern from our fellowship as we move ahead step by step on our building program.

### GILEAD, Mt. Gilead, Ohio

Nola Goldy is the director of the Preschool Day Care services, which began this fall. Assistants are Judy Kirk and Ann Robinson. Open house was held recently, at which time a slide presentation "What We've Been Doing at Preschool" was shown.

### MEDFORD, Oregon

The Kids Crusade with Susan Gift Porter and her two puppets was a time of salvation and commitment for many of our church children.

Alvin Roberts was given an honorary doctorate by George Fox College in June.

Our second Vietnamese family, the Ta family, have moved to Seattle.

We have seven different Bible study groups meeting this winter.

Sunday, November 23, the 38th anniversary of our church, we celebrated by dedicating the Ross Me-



morial Chapel. This is the original brick chapel built by Milo Ross. This chapel has been completely restored, recarpeted, with a new entryway that ties it into the rest of the building. We use it Sunday evenings, the young people meet in it, and it is a lovely wedding chapel.

### **MILAN, Ohio**

An informative missionary outreach emphasis was provided on a Wednesday evening recently. A soup-and-salad supper was followed by a skit when participants in simulated costumes gave background history of mission areas. Jan Tkach, originator of the program, then gave current news and prayer requests from each field. Pastor Norman Voltz gave a challenge to use the "Pop Can Banks" as a means of increasing outreach giving.

### **MORNINGSIDE**

#### **Port St. Lucie, Florida**

Special speakers for missionary outreach emphasis were Milton and Rebecca Coleman, former Friends missionaries in India, and Mrs. Peg Bateman, who shared about Faith Promise Giving during a Ladies' Missionary Prayer Breakfast.

Jeanne Morgan, elder of outreach, along with the church retirees, is in the process of organizing a church-sponsored ministry to this age group.

Morningside has determined to *build by faith* rather than secure loans at the current high interest rates.

"Heaven in Music" was the theme of a midmonth all-music service. It included soloists, duets, ensembles, and the whole congregation.

The Morning Glories Missionary Society delivered a food basket to Trover's Boys' Ranch—a Christian home for boys who are wards of the court—and spent the evening in games and fun.

Allen Hartley, Christian cartoonist, was guest speaker at the church's third annual All-Church Thanksgiving Supper.

### **NEWBERG, Oregon**

What began as a plan to add a multipurpose room and more classrooms to our existing facility became a renovation project when we purchased the First Christian Church building across the street. This change gave us a much larger facility for equal cost.

### **NORTHRIDGE, Wichita, Kansas**

Marcia Ball directed our children's Christmas program, titled "Mary Had a Little Lamb," with animal costumes and the Kids Choir singing. The drama was preceded by our annual baby parade, where Mom and Dad parade new youngsters on display for the congregation. Primary classes gave Scriptures and songs.

John and B.J. Penrose report they spent 44 hours with their youth in preparation for the Christmas Banquet hosted by the young people. Assisted by adult leaders, the youth

prepare the food, set up tables, serve and secure entertainment for a lovely "evening out," even to selling corsages and parking cars.

Don Hickey and Harold Friesen are teaching a Sunday school class titled "Values Begin at Home."

Charlene Littlefield directed our choir, assisted by Dr. Cecil Riney, Dan Robinson, Eloise and Jana Brown, Joe Montgomery, and Theda Cramer, in an evening of Christmas music, December 21. Several instrumental and vocal groups contributed in a special to make the spirit of Christmas very real to all present.

### **OLYMPIC VIEW Tacoma, Washington**

The Ecumenical Bazaar on October 26 proved to be a great success. Thanks are due to the willing WMU members and others who toiled tirelessly in the setting up of the tables and decorating the hall ready for the great day. WMU funds were enriched by \$720. The goals of the WMU for this year included the sponsoring of another needy child; this goal has now been achieved, and they now sponsor a girl from Indonesia and a boy from Africa.

Roscoe and Tina Knight, veteran missionaries, shared with us during the Great Commission Conference on November 7-9. We received valuable help from Riley and Sandy Rice, young missionaries presently serving with Young Life in Oregon. Following a spaghetti dinner on Friday there was a presentation of "Friends in Aymaraland" by Roscoe and Tina. Promptly at 9:00 p.m. Friends Youth began a 24-hour rocking chair "Rock-a-thon." The project was suggested by Riley, and of the 28 youth who started, 25 stayed the course and Riley was there to encourage them throughout the session. Of the \$1,115 in pledges, \$770 has been received. This money will go toward the establishing of their own annual budget.

### **OMAHA, Nebraska**

The *Focus on the Family* film series by James Dobson has been shown in Omaha Evangelical Friends.

Several church members have received college degrees or other honors. They are Kevin Brown, master's degree in biology from the University of North Carolina, Greensboro; Nanette Sommers, master's degree in special education at the University of Nebraska, Omaha; Ruth Dirgo, appointed chaplain of the Kensington Group of Eastern Star; and Sean Brown's art drawing was chosen for his high school yearbook cover, and T-shirts were made from the drawing for the yearbook staff.

The Omaha Friends Women distributed 22 "goodie" boxes to college students, servicemen, and singles in November.

### **PROVIDENCE Virginia Beach, Virginia**

Dewey and Nannie Wilson just celebrated their 55th wedding an-

niversary. They are the parents of three daughters and have six grandchildren. They are charter members of Providence Friends and have been spiritual leaders for 27 years.

### **RAISIN VALLEY Adrian, Michigan**

Raisin Valley Ladies' Volleyball Team is undefeated in the Adrian Church League.

The FY enjoyed a hayride and refreshments for their monthly party.

Helen Richardson hosted a card shower for her mother, Mrs. Dora Russell, who celebrated her 90th birthday.

The Parkers from Child Evangelism Fellowship shared with the congregation their ministry and needs.

The pastor and his wife were given a Thanksgiving food shower after a time of worship and fellowship.

Bill Nelson, an American prisoner in Cuba, has recently been released and returned to his family.

The pastor's messages have been on "Stewardship" and "Outreach." During this emphasis Linda Green shared about the summer program Operation Penetration; Laura Mattis, her summer ministry program with the Orchestra; and Dennis Mattis showed slides of Camp Gideon.

### **REEDWOOD, Portland, Oregon**

Lambert House, which houses Reedwood's Day Care for the Elderly, is now also housing Phoenix Fellowship Center, an organization working with the mentally and emotionally disabled. John Parker of Reedwood is director of this group.

### **SMITHFIELD, Ohio**

Counselor training sessions for the New Life Crusade, a family potluck dinner sponsored by the Missionary Society, a choir for the community Thanksgiving service, and the film *Like a Mighty Army* were the recent activities of the church.

### **SPRINGFIELD, Colorado**

Our pastor, Waylen Brown, led us in a study in the book of James and the book of Job, and the Lord has been dealing with us. We are small and could be discouraged except—God is here. With the initiation of a visitation program this fall, much encouragement has come with new faces in our midst.

Michelle Brown was a member of the Happy Road Singers, the summer music from our Yearly Meeting, and reported a good time of growing and inspiration, with hopes to go on tour again.

Our hearts were saddened by the death of "Bo" Harmon, son of Neil and Judy Harmon, as the result of an auto accident in September. Just prior to that time, Bo had told his parents "things are OK with me and God." The church and immediate family have witnessed to God's grace during this time of grief. They hope to be able to minister to others because of this.

Judy Harmon, a member of the Yearly Meeting Outreach Board, Home Ministries Division, went to Houston with the delegation and returned encouraged and much in prayer for the new work there.

### **STANWOOD, McLouth, Kansas**

Guest speakers during the year included James and Doris Morris; John and Betty Robinson and Erval and Emma Jean Green ministered in song. Royce Frazier brought 17 young people called "Happy Road" representing Mid-America Youth Ministries for a service.

A special song service was held as our new hymnals, *Hymns for the Family of God*, were dedicated. These were a memorial for Guilford Ridgway and a gift from the Ryan family.

Homecoming 1980 was held in October, with Fred Littlefield as speaker. Our centennial year is 1983, and plans are underway with special projects to be completed by then.

Gerald Edmonds has been applying his "Ministry with a Paint Brush" by painting both the church and parsonage.

### **TOPEKA, Kansas**

A Holy Life Conference was held November 19-23 conducted by Max Huffman of Muncie, Indiana. The theme was "Practical Holiness." Our conference closed with a Thanksgiving dinner.

Our youth have been sponsoring bake sales and paper drives.

We now have an associate pastor, David Hallenbeck, working with our youth and unchurched children.

In our plans for church growth we are extending our parking lot.

Our Sunday school is growing with the addition of a class for two-year-olds.

For the Christmas season we had a candlelight service along with our Sunday school program; also, messages from the three ministers in our church, the choir, and a sacred concert by Tom Harrison of Nashville, Tennessee, formerly of Topeka.

### **WILLOW CREEK Kansas City, Missouri**

We devoted several midweek services to emphasizing Friendship Evangelism.

Our Minister-in-Training Program is continuing with Clark Pickett. Clark has gifts in the area of stewardship and will be working with the Executive Council to develop an All-church Stewardship Promotion.

Larry and Mileta Kinser were with us for a program of music and ministry.

Pastor Greg Harris and Jany Winters attended a Pre-Prayer Congress in preparation for the American Festival of Evangelism to be held in Kansas City next July.

We are cooperating with the churches of the Northeast Area in planning to start a new church in the area by July 1982.

# FRIENDS RECORD

## BIRTHS

ADAMS—To Bill and Christene (Morse) Adams, a son, David Patrick, August 17, 1980, Oakland, California.

ANDERSON—To Gordon and Judy Anderson, a son, Niel Duane, November 5, 1980, Newberg, Oregon.

BELLINGER—To Wayne and Becky Bellinger, a son, Wayne Roy III, December 10, 1980, Omaha, Nebraska.

BEUTLER—A daughter, Rhoda Lea, to Ralph and Marian Beutler, August 6, 1980, New Hope Friends, Hay Springs, Nebraska.

BLACK—To Gary and Paula Black, a son, Gregory Paul, February 4, 1980, Reedwood Friends, Portland, Oregon.

BOCK—To Paul and Miriam Bock, a son, Eric Paul, November 11, 1980, Reedwood Friends, Portland, Oregon.

BROWN—To Kevin and Judy Brown, a son Robert Patrick, October 11, 1980, Independence, Missouri.

BUETTNER—To Lon and Carol Buettner, a daughter, Rachael, September 5, 1980, New Hope Friends, Hay Springs, Nebraska.

CHASE—To Don and Sue Chase, a son, Benjamin Andrew, October 11, Olympic View Friends, Tacoma, Washington.

CLINE—A daughter, Rebekah Anne, to Steve and Anne Cline of Lynwood Friends, Portland, Oregon, December 10, 1980.

CONANT—To Dave and Connie Conant, a son, Nathan David, August 18, 1980, Eastlake, Ohio.

CONANT—To Paul and Jane Conant, a son, Eric Paul, Littleton, Colorado, May 28, 1980.

CONANT—To Dr. Ray and LuAnn Conant, a daughter, Kala Esther, May 22, 1980, Omaha, Nebraska.

COOKE—To Dennis and Pat Cooke of Newberg Friends, Oregon, a daughter, Mindy Lynn, December 23, 1980.

CRAIG—To Bill and Gail Craig, a son, Joshua Ray, November 11, 1980, Boise, Idaho.

ELLYSON—To Charles and Barbara Ellyson, a daughter, Erin, November 8, 1980, Damascus, Ohio.

EVANS—To Tom and Tina Evans, a daughter, Angel Kaye, August 1, 1980, Medford, Oregon.

GILROY—To Stephen and Glenda Gilroy, twins, a son Jonathan James, and a daughter, Kristina Marie, December 20, 1980, Newberg, Oregon.

HAILEY—To Tom and Barbara Hailey, a son, Timothy James, December 8, 1980, Newberg, Oregon.

HANDRYCH—To James and Sally Handrych, a son, Austin Ryan, November 14, 1980, Alliance, Ohio.

HECTOR—To James and Teresa (Vance) Hector, a daughter, Sara Rachel, July 29, 1980, Medford, Oregon.

KINTNER—To William and Sandra (Harmon) Kintner, twin girls, Crystal Lynne and Candyce Sue, April 27, 1980, Camano Island, Washington.

MARSHALL—To Paul and Linda Marshall, a son, Joel Beck, November 3, 1980, Canton, Ohio.

McQUEEN—To Robert and Susie McQueen, a son, John Patrick Walter, October 6, 1980, Medford, Oregon.

McMANAMA—To Randle and Gail McManama, a son, Ryan Craig, August 1, 1980, Medford, Oregon.

NGUYEN—To Xuan and Tu Nguyen, a son, Regan, November 1, 1980, Alliance, Ohio.

PARSONS—To Doug and Linda Parsons, a daughter, Laura Anne, October 29, 1980, Canton, Ohio.

POE—To Doug and Teri Poe, a son, Jason Douglas, September 27, 1980, Medford, Oregon.

ROBINSON—To Kirk and Debbie Robinson of Boise, Idaho, a daughter, Kristin Faith, November 29, 1980.

ROOT—To Gary and Melita Root, a son, Timothy Douglas, November 13, 1980, Newberg, Oregon.

SAMPSON—To Larry and Sue Sampson, a daughter, Gail Lynn, October 30, 1980, Alliance, Ohio.

SARGENT—To Dean and Ellen Sargent, a son, Matthew Ray, September 26, 1980, Medford, Oregon.

STREET—To Bryan and Marshalline Street, a daughter, Goby Nichols, September 24, 1980, Addison, Michigan.

TAIT—To Wayne and Joanie Tait, a daughter, Crystal Rebekah, October 31, 1980, Medford, Oregon.

VALOT—To Vincent and Diane Valot, a son, Mark Vincent, October 25, 1980, Canton, Ohio.

VINCENT—To Keith and Debbie Vincent of Newberg Friends, Oregon, a son, Dawson Duane, September 30, 1980.

WHITING—To Bryan and Bev Whiting, a son, Benjamin Ray, July 3, 1980, Omaha, Nebraska.

THOMAS-LAMPTON. Nancy J. Thomas and Roger G. Lampton, August 16, 1980, at Beaver Park Friends, Penrose, Colorado.

TOLLEY-KING. Judi Tolley and Gary King, November 22, 1980, Canton, Ohio.

WILLETT-SLEEMAN. Becki Willett and Scott Sleeman, August 23, 1980, at North Valley Friends, Newberg, Oregon.

## DEATHS

EDDY—Evalene Eddy, 88, of Newberg Friends, Oregon, November 1, 1980.

ENGLEHART—Hazel Englehart, November 1980, Alliance, Ohio.

HULL—Helen Hull, October 11, 1980, Mt. Gilead, Ohio.

McKEAN—Ruth McKean, September 18, 1980, Canton, Ohio.

MELHORN—Lila Melhorn, 72, December 19, 1980, Tigard, Oregon.

PETERSON—Jack R. Peterson, 63, of Rosemere Friends, Vancouver, Washington, September 16, 1980.

ROSS—Clifton Ross, 99, October 7, 1980, Newberg, Oregon.

SLAYTON—Adah Slayton, 101, October 8, 1980, Adrian, Michigan.

WOODWARD—Alice Woodward of Medford Friends, Oregon, October 1980.

WUTHRICK—Effie (Mrs. Fred) Wuthrick, 75, November 21, 1980, Damascus, Ohio.

## MARRIAGES

BOSCHULT-VAN SICKLE. Karen Boschult and Bruce Van Sickle, June 14, 1980, Evangelical Friends, Omaha, Nebraska.

FAIR-WILHITE. Leslie Fair and Douglas Wilhite, August 16, 1980, Newberg, Oregon.

HUTCHINSON-SNOW. Carol Hutchinson and Randal Snow, September 27, 1980, Newberg Friends, Oregon.

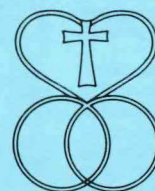
MATZ-ERICKSON. Kim Matz and Grant Erickson, October 11, 1980, Newberg, Oregon.

McCLEAREN-TITTLE. Shawna McClearn and Mark Tittle, August 30, 1980, Medford, Oregon.

MILLS-RICKEY. Denise Mills and Brad Rickey, November 8, 1980, Newberg Friends, Oregon.

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20-22 SPOKANE  
20-22 OHIO

March 1981  
6-8 IOWA  
13-15 IDAHO  
20-22 SEATTLE

20-22 WICHITA  
20-22 SO. CALIFORNIA  
20-22 OREGON  
27-29 INDIANA  
April 1981  
24-26 SPOKANE  
24-26 OHIO

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