
Evangelical Friend

Northwest Yearly Meeting of Friends Church
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Evangelical Friend

February 1976

Vol. IX, No. 6



In this issue . . .

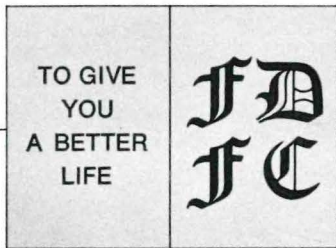
FAITH WORKS

HOLDING FAST TO WHAT IS GOOD

MEETING LIFE'S CRISES: A BROKEN HEART

WHEN IS THE CHURCH FULFILLING ITS MISSION?

ADVENTURING WITH GOD IN FAITH PROMISE GIVING



First Denver Friends Church

WEST FORTY-SIXTH AVENUE AND ELIOT STREET
DENVER, COLORADO 80211

MAILING ADDRESS: 4595 ELIOT STREET / 303-455-7604

Dear Friends Pastor:

There are many reasons to travel to Dallas, Texas, but the best I have heard recently is that Friends pastors from across the nation will be meeting there to sharpen pastoral tools for more effective ministry in our day.

The pastoral ministry today has many facets and requires many skills, so workshops, conferences, and seminars proliferate across the country. Some have been very helpful, and others have been found to be repeats of previous experiences.

People-centered ministry, emphasis on the spiritual nature of religious experience, every-member ministry, effective discerning, and use of gifts were historically all primary foundations for Friends and hopefully still are today. Now and then, however, we need to sharpen our tools. If we are to properly guide our congregations to find and use their gifts, we need to be apprised of what is being found effective in preparing people for ministry as well as prayerfully keeping sensitive to the Spirit's direction. If we are to effectively commission and send our people into their fields of ministry, we must keep abreast of motivational methods as well as being careful not simply to promote "creaturely" activity.

The opportunity to sharpen our pastoral tools will combine with personal spiritual growth in the National Conference on Pastoral Ministry to be held in Dallas, April 26-29, 1976.

Friends pastors from across the nation will gather to get acquainted and sharpen each other through fellowship, workshops, and presentations by pastors who have proven effectiveness in areas of worship, evangelism, equipping, and commissioning.

Plan to join me for this great time of spiritual and professional growth in Dallas. See you there.

Your fellow pastor,

Stanley Perisho

— "Go Ye Into All the World" —

Evangelical Friend

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Advertising Manager: Lloyd D. Johnson

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Cover

God's moon and man's spotlights focus attention on the Congregational Church, East Cannon, Connecticut. In a similar manner, our articles this month "center down" on the church at large and our role in it. (Photo by Harry W. Hallstrom)

Antecedents

Don't let the amount of type, the titles, or what may seem to be erudite subject material hinder the exploration of this issue's feature articles! They're among the best we've published. And they come from some of the top thinkers and leaders within our Friends family.

Practicable and *practical* are two terms I would apply to the three articles highlighted here. Webster clarifies these words thus: "In spite of the common element of meaning, these terms are not interchangeable without loss of precision of expression. . . . *Practicable* implies expectation without assurance of successful testing or proving. . . . *Practical* emphasizes actual established usefulness rather than discovered or theoretical useableness." (Webster's New Collegiate Dictionary, G. & C. Merriam Company, 1973, page 902)

My purpose here is to mention the writers and articles. Your purpose is to delve for the *practicable* and *practical*! May I strongly commend to you Harold B. Winn's "When Is the Church Fulfilling Its Mission?" (second of a series), Arthur O. Roberts' "Hold Fast to What Is Good," and Dean Rinard's "Faith Works." And while you're at it, read the whole magazine! We painfully recognize the lateness of this issue, but we hope the anticipation of receiving has only whetted your desire for reading. —H.T.A.

Contents

In this issue:

Editorials

Two good trends/ A mountaintop experience Page 5

When is the church fulfilling its mission?

A veteran Ohio pastor answers, "If our only means is from the pulpit we are missing the mark." Page 6

EFA Coordinating Council meets in Oklahoma City

Editor Jack Willcuts reports recent EFA actions and brings an update on the EFA "Missions Umbrella Plan." Page 8

Holding fast to what is good

"This is a time of sorting out the values that are Christian from those that are cultural." Page 10

Faith works

"Assess the level of your Christian involvement. If you are not involved in a Christian endeavor, why not?" Page 13

Meeting Life's Crises: A broken heart

One mother, with courage and tenderness, opens her heart concerns for her daughter to be shared by the Christian fellowship. Page 14

Missionary Voice

'Oh, the rains came down . . .' 16/ *Adventuring with God in Faith Promise giving* 18

Regular Features

The Face of the World 4/ *The Children's Page* 19/ *Friends Concerns* 20/ *Friends Gather* 22/ *Friends Record* 25/ *Friends Write* 26/ *Over the Teacup* 27/ *Books* 27

The Face of the World



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

SIN THE 'ROOT CAUSE' OF HUNGER, SAYS NCC POLICY STATEMENT

NEW YORK—Sin is the "root cause" of world hunger, according to a new policy statement of the National Council of Churches.

The 20-page document, adopted by delegates of 31 Protestant and Orthodox churches at the council's semiannual Governing Board meeting here, goes far beyond what was described as an American "food aid mentality."

Projecting new attitudes that might permanently release people at home and abroad from the shadows of starvation and malnutrition, the National Council said the food crisis is so severe that all previous policies and programs are inadequate to solve it. —E.P.

UNITED METHODISTS TOLD WORLD HUNGER PROBLEM COULD BE SOLVED IN 20 YEARS

OKLAHOMA CITY—A specialist on the world hunger problem says it could be solved in 20 years—given a number of "if's."

"Hunger is both the most fundamental and most terrible reality facing humankind," said Dr. C. Freudenberger, a seminary professor who serves as a consultant to churches and foundations, "but given positive results on a number of fronts, hunger is one of the problems most capable of solution." —E.P.

'HOUSE CHURCHES' OPEN IN ARGENTINA

ROSARIO, ARGENTINA—Seventy pastors and church leaders gathered here for a Church Growth Workshop projected the opening of 75 new daughter churches within the year.

The opening of these "house churches" was formally set for September, 1976, in

anticipation of a three-week evangelistic crusade with countryman Luis Palau and his team November 9-30.

Known nationally as "The Rosario Plan," a main element was the setting up of 50 "counseling centers" in the many *barrios* in and around Argentina's second largest city during the three weeks of the Palau crusade. —E.P.

(This is the basic concept used among EFA Friends in Mexico City, where more than 60 gather regularly in a home for worship, prayer, and Bible study.)

CHURCH ATTENDANCE SEEN STABILIZING

PRINCETON, NEW JERSEY—Churchgoing in the U.S. in 1975 remained at the same level as in the four previous years, with 40 percent of adults attending church or synagogue in a typical week, according to pollster George Gallup.

Among young adults, the dip in attendance during the disenchantment period of the late sixties has apparently ended, showing a leveling off with about three in ten in church currently.

Of particular interest in the survey was the discovery that virtually as many young adults (18 to 29) as older people said they have participated in religious activities other than church attendance in the test week. Seven out of ten adults indicated they are a member of a church or synagogue. —E.P.

CHA ANNUAL CONVENTION TO BE HELD APRIL 20-22

INDIANAPOLIS, INDIANA—The 108th Christian Holiness Association Annual Convention will be held on April 20-22, 1976, in Rochester, New York, at the

Holiday Inn-Downtown. Commissioner Arnold Brown, national commander of the Salvation Army in Canada, will open the convention with a message that deals with "opportunities our world presents." The following evening Bishop Henry Ginder will remind us of "the resources at hand." The closing session will feature Dr. Timothy Smith. He will present "a covenant with the future."

You won't want to miss the morning Bible hour as Rev. Jorge Barros from the Third World opens the Word of God. CHA President, Dr. B. Edgar Johnson, has selected Dr. Robert Coleman to speak at the Presidential Luncheon. The Fellowship Breakfast speaker will be Dr. Paul Adams, speaking on the theme, "Christianity and Politics."

We are also delighted to announce that Dr. Harold Lindsell, editor of *Christianity Today*, will speak on Wednesday afternoon. A number of outstanding seminars are being planned that will add a great deal to the convention. —C.H.A.

BOB JONES CHANGES POLICY TOWARD BLACKS

WHEATON, ILLINOIS—Bob Jones University has changed its policy against admitting unmarried black students and *now considers their applications on the same basis as prospective students of other races*. The reason for the change, according to Chancellor Bob Jones, is that "private religious schools are now required by law to do so"—not because tax exempt status would otherwise be lost. This law, according to the chancellor, is a "tyrannical ruling . . . we consider it unconstitutional and a violation of our religious liberties." —C.A.W.

Friends Aid Guatemala Earthquake Victims

The World Relief Commission dispatched \$100,000 in initial funds soon after a shortwave call came telling of the catastrophic earthquake rocking 75 percent of Guatemala.

As the death toll continued to rise it was learned that all Friends missionaries under California Yearly Meeting were safe but that many Friends churches were destroyed and several Guatemalan Quakers were killed, injured, or unaccounted for. Over 24,000 people were reported killed and over one million lost all their possessions. Twenty-two Protestant churches were known to be destroyed in Guatemala City alone.

California Yearly Meeting immediately mounted a relief effort and the Guatemalan government called on Friends to assist in the organization and distribution of relief funds and goods. Gifts from Friends in the U.S. are channelled either through the California Yearly Meeting

headquarters or the World Relief Commission, overseas arm of the NAE.

According to WRC officials, over 33,000 children lost either one or both parents and are considered "orphaned" by the disaster. WRC is funding centers to care for 700 of these—providing food and sleeping facilities. The initial emergency phase is completed with reconstruction now beginning. Housing is the most pressing need.

World Relief Commission released Donald Hawk, a veteran missionary in Honduras who directed the relief efforts following Hurricane Fifi in that beleaguered country, to go immediately to Guatemala to work with 11 agencies.

John Astleford, for many years a Friends missionary in Guatemala under California Yearly Meeting, was in California when the earthquake struck but plans to return to Guatemala as soon as possible to assist in the relief efforts.

Two good trends

Changes in emphasis occur in the life of the church. Some of these are encouraging, and two particular interests now evident in evangelical circles of many denominations (including Friends) are (1) particular attention to Bible study and (2) "discipleship." Both of these are commendable if handled properly and can only strengthen the gains resulting from church growth and outreach.

There is a kind of "fad-ism" in the changing interests of congregational behavior that quickly crosses denominational lines, and Quakers are not immune. In an earlier era, the influence of the revival movement of Sankey and others, including the camp meeting method, greatly changed certain sections of Quaker worship forms. The more recent deepening interest in social concerns among evangelicals has been a keen concern affecting the thinking and priorities of many Friends meetings. The middle-of-the-road or mainstream (whichever metaphor is preferred) of evangelical efforts shifts to left or right from time to time.

The determination to tie evangelism and discipling closer together seems sensible. Didn't Jesus spend a great amount of His time making disciples of His followers? And do not most missionaries, at least career-type missionaries, spend a great amount of time in teaching, training, equipping, and encouraging the new Christians? Unless the church is established, it is like seed sown on inhospitable soil that quickly dies or is devoured by enemies.

The development of extension Bible schools in our mission fields is a reasonable focus of missionary and national church leadership—it is both a conservation and a cultivation ministry. The great commission includes a dual injunction, to preach and teach, so decisions and discipling go hand in hand.

It is rumored that the Billy Graham Evangelistic Association is adapting to this emphasis by attempting to place

equal attention on making disciples as on the *Hour of Decision*. Campus Crusade for Christ has also added greatly to its portfolio of materials to include discipling to the "Four Spiritual Laws."

In Portland, Oregon, a citywide Congress on Evangelism is scheduled for the spring that will be patterned more after a Sunday school convention or even a trade fair concept rather than an evangelistic crusade. More than a dozen organizations or agencies such as Navigators, Campus Crusade, Evangelism Explosion (the Kennedy plan), Churches Alive, and others will provide separate booths and presentations for both pastors and people to examine and evaluate their approach with the hope that selections will be made and adapted by each church in a manner most suited to its needs. More than 140 local pastors and 18 denominations are already involved in the planning of this two-day event.

At the same time, the trend among many Friends meetings is observed to encourage and even structure small group Bible studies and to experiment in a variety of ways to provide more Bible instruction and content in existing Bible classes, prayer meetings, and preaching. The Christian Education Commission of the Evangelical Friends Alliance (George Fox Press) is offering an enlarged and genuinely spectacular array of attractive and helpful materials that each church should carefully examine.

Friends insist, of course, that we do not worship the Bible, but its Author, who is the true Word. The actual words of Scripture, either originals or in the translations, are of secondary importance; what is really important is the thought the words convey, i.e., the sense of Scripture that is made real to us by the Spirit. In that regard what we want is not the *words* of God but the *Word* of God that comes through the medium of words and is described so well in John 1 as the "true light."

The emphasis on Bible studies will not mean what it might until the living words

of the Bible revealing the living Word become alive to us; the total process of words to life with a balanced respect for the Spirit and the Scriptures makes the new trend helpful. If all who visit our meetings, or even those who start in Christian living, would really remain and become disciples, church growth would be more impressive.

Friends historically have veered too far away from respect for Bible knowledge; we know, of course, that Fox, Barclay, and Penn were, first and foremost, Bible students. Inspiration in the Scriptures and of the Spirit are akin to the central mystery of the Christian faith: God's sovereignty working in such a way that man's responsible action is not destroyed but released. This is great truth, and these are great trends. —J.L.W.

A mountaintop experience

Mt. Hood (11,245 ft.) was just off to our left as we flew from Portland to Oklahoma City for the EFA meetings. It was so close and the weather so clear that the contour ripples on the new snow could be seen. We held our breath at the majesty and glory of such a view of this lovely peak, clothed in the unstained radiance of eternal snow.

Knowing of the daring, difficult task of actually climbing the mountain, it seemed almost unfair and cheating a little to have such a fabulous, instant experience on top of this miracle of creation. And during the moments we were there, I glanced at the valleys below and the city in the distance, the Columbia River, and then across to Mt. St. Helens, Mt. Adams, and even Mt. Rainier, which appeared much nearer than it is.

The same sudden joy of discovery is found in finding the presence of the Lord a *reality* in our lives. The mountaintop experiences of blessing and victory when the mists of doubt, the clouds of struggle and effort are sometimes unexpectedly left below and we are given, like Moses, a view of Canaan—it is spiritually breathtaking. Not that we have earned the view; it just came as an unpaid-for benefit of the trip. Thank the Lord for the unearned and uncontracted blessings along our journey! The picture is frozen in memory. —J.L.W.

When is the church fulfilling its mission?

BY HAROLD B. WINN

Years ago I read a book by Sidney Powell entitled, *Where Are the People?* In the first chapter he told about a fire at 2 o'clock one Good Friday morning in which the historical People's Church in downtown St. Paul, Minnesota, was destroyed. He said the firemen fought furiously hour after hour, but by the time the sun rose over the city the spacious building was reduced to a heap of rubble.

Among the art treasures of the old church was Thorvaldsen's eight-foot marble statue of "The Appealing Christ," an exact copy of the original in Copenhagen. Just as on that Good Friday the cross was unable to destroy the Son of God, so by a miracle, the lovely Italian marble statue was unharmed, though it had fallen through the burned floor to the basement.

Sidney Powell said that as he drove to his church office several days after the fire he was startled to see "The Appeal-

Harold B. Winn, who brings us the second in a series of articles on "When Is the Church Fulfilling Its Mission?" has been pastor of the First Friends Church of Salem, Ohio, for nearly three decades. He has held and continues to hold leadership roles in the Evangelical Friends Church—Eastern Region, on the Malone College Board of Trustees, and in the Evangelical Friends Alliance Coordinating Council.

ing Christ" standing in the street against a background of complete destruction but surrounded by flares to protect it from the motorists. There hundreds of people saw the statue for the first time. They had not even been aware of its presence in the city before. Christ was in the church, but the crowd that passed by knew nothing of His presence. Once this church was filled with worshipers, but it had lost its hold upon the city until it became necessary to sell the building for a community center. All during those years of decline and defeat "The Appealing Christ" was there in the church, but never until the church caught fire had He been brought out into the streets.

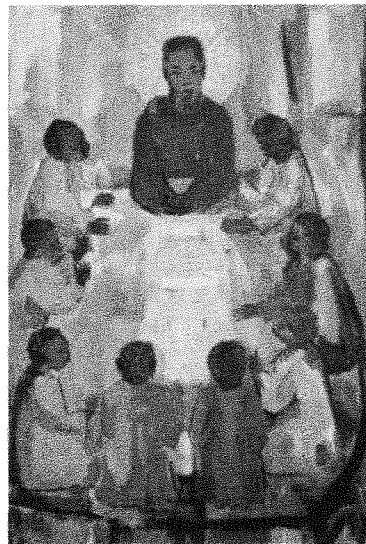
One of the subtle dangers in a church that has long been in a community is to conceal the Christ who should be constantly exposed to the passing crowds. There was once a day when the church acted upon the assumption that the world could be won by what took place within its walls. It depended largely on gifted orators, trained choirs, attractive programs effectively publicized, but today in many cases the multitudes are passing by, caring little about what happens within its walls. The younger churches, rightly so, have gone to where the people are. They have taken Christ into the marketplace, and consequently, the "Appealing Christ" is being listened to.

The apostle Paul, in Roman 15:18b, 19a in *The Living Bible*, shares with us the principle by which a church can fulfill its mission: "I know this: he has used me to win the Gentiles to God. I have

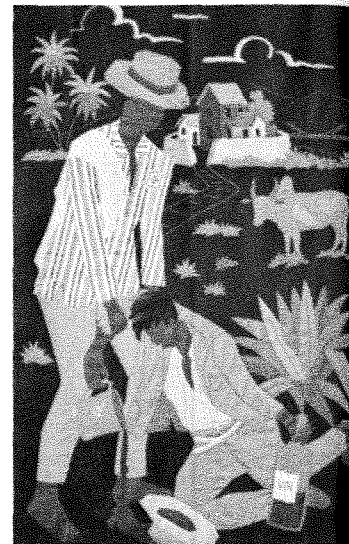
won them by my message and by the good way I have lived before them, and by the miracles done through me as signs from God—all by the Holy Spirit's power." Paul further states that he had preached the full Gospel of Christ at all times.

The church is not fulfilling its mission unless it is preaching the full Gospel of Christ, and by that I mean the total message revealed in the New Testament, which involves much more than evangelism of the unconverted. It involves ministering to all levels of society in every way that is humanly possible to get the message to the throngs. If our only means is from the pulpit, we are missing the mark. The principle laid down by the apostle Paul in 2 Corinthians 9:6 concerning sowing is apropos to our church ministry. Paul, under divine inspiration, said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." I understand this to mean the church must be sowing the message of Christ in different places and in different ways just as Jesus spoke about the sower sowing the seed on different kinds of soil.

Here at Salem First Friends we have not only tried to preach from the pulpit, but for 25 years have been preaching on the radio, and for some 20 years have been preaching through the newspaper with a weekly column. In addition to this, we have a Dial-A-Prayer with a new prayer on every day that has been used for some 12 years by tens of thousands.



African painter Sully shows "Jesus and the Children."



Helene Razenatefy, Madagascar, interprets the parable of "The Good Samaritan."

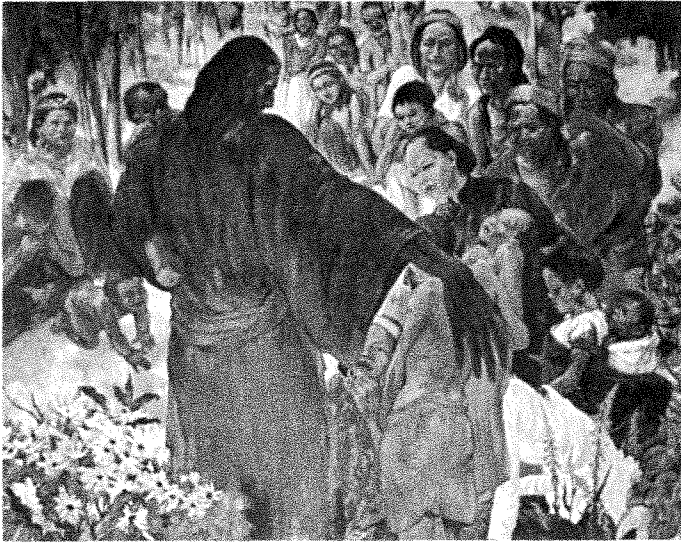


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"The Healing Hand" by Frank Wesley of India. These are reproductions of Easter paintings, first appearing in Together magazine recalling Christ's ministry on earth.

In addition to these, we have encouraged by example and by precept all our people to be involved at every possible level in the community and there to witness to their faith and share the message of Jesus Christ. This involves them in management and labor relationships, in civic groups, in sports activities, and in public school activities. For example, one of our high school teachers has given at least a hundred New Testaments to his graduating seniors each year with amazing results. This simply is getting the message out and bringing the "Appealing Christ" out to where the people can see Him.

When the first disciples were endeavoring to discover the methods of their mission, Jesus Christ didn't lead them to a church or synagogue but took them to a wedding. It was here in this home that He launched His public ministry, turning a wedding meal into a beautiful sacrament and miracle. A careful study of the life of Christ reveals that He was involved at all levels of society, healing the hurts, releasing His power and love, extending a hand of forgiveness, and proclaiming the good news that God loved all people.

Mrs. Winn was teaching our granddaughter the little nursery jingle as she clasped her fingers together to form a church and joined her uppointed index fingers to indicate a steeple:

"Here's the church, and here's the steeple; Open the doors and here are the people." If this nursery jingle were accurate it would read:

"Here's the church, and here's the steeple; Open the door, but where are the people?"

The church is fulfilling its mission only when it is going out and taking the "Appealing Christ" to the throngs, and then they will be coming in and filling the church. It is a hard thing to say, but if the church is half empty, somewhere the church is failing to fulfill its mission.

Many churches are involved in self-study activities that take nearly a year to complete. Usually this is done when a church is trying to secure a new pastor, hoping to match the pastor with the church and its needs. This is not our method of securing pastors, but we might profit greatly by going through a self-study involving all facets of our individual churches.

Some of the questions we might ask ourselves are:

1. Is the character of the church of which we are a part in keeping with the New Testament church? The apostle Paul in Titus 2:14 refers to the church: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The word *peculiar* means "beyond the ordinary" and is connected with the character of those who form Christ's mystical body, as the context fully shows. As believers we are His possession and must therefore live lives "beyond the ordinary." "Beyond the ordinary"—this is the solemn obligation, we should remind ourselves, that Jesus Christ expects us to fulfill. The question is:

"Has the church of which I am a part become very ordinary or is it 'beyond the ordinary'?" If it is not the latter, a solution must be found at an altar of prayer, or else the church will never fulfill its mission.

2. Are we supposed just to hold services, pay our obligations, and go through the mechanics of operating a church? I think to answer this question we need to get back to the Scriptures. If we return to the Scriptures, we are going to find that there is much more we should be doing than just simply conducting services. We should, first of all, be helping the Christians to grow in the knowledge of the Lord, and then we should be reaching out by every means possible to see the unsaved converted and brought to a place of full surrender to the Lord Jesus Christ.

3. What can we do that we are not doing to carry out the great commission? We know that we are not only to receive the truth, believe and obey it, but we are also to publish it abroad among the nations. One of the last things Jesus said was, "Go ye into all the world, and preach the gospel to every creature." This parting message reveals that the desire of the Lord Jesus regarding His church is that she must preach the Gospel in every part of the world in order that His redemptive work might be fully known among all men; thus at the judgment bar all nations will be without excuse.

Many people are interested in foreign missions, and all of us must be, but if our interest in foreign missions excludes our concern about the person next door to us or down in the ghetto or in the apartment next to us, we are not carrying out the great commission. Jesus did not say witness unto the uttermost parts of the earth, Samaria, Judea, and Jerusalem. He said begin at Jerusalem, then Judea, Samaria, and the uttermost parts of the earth.

4. Why are we not reaching people for Christ? This may be very painful to face, but as a church we need to be honest and to face realistically why we are failing. This may mean some drastic changes in attitudes, but if change means reaching people for Christ, regardless of how painful to change it will be worth it.

5. What is there about our church that turns people off? At this point we cannot blame it on others. We have to face realistically what we are doing or are not doing that makes people turn away from us and go to other churches that may not be preaching a Gospel that is different than ours but has something that is drawing the throngs to their services.

6. As laymen, can we blame failure altogether on the pastor? It is easy to think if things are not going well we

need a new pastor. If this is the prevailing attitude in our meeting, we need to search our hearts and shoulder some of the blame and discover that God wants to do something new for me as a person, layman or pastor.

7. What can we do as a people who love the Lord to support the pastor God has given us? There are many things that people can do either to kill a pastor's spirit or to support and encourage him. Those kind comments, those encouraging words, and faithful attendance are all supportive. Simply assuring your pastor that you are praying regularly for him means a great deal. Laymen in the Lay Witness Movement find it fairly easy to go to other churches and say God loves you and I love you, but sometimes they find this very difficult to say from their hearts as they think in terms of their own pastor.

8. Do we invite others to our church, or are we not proud of what is going on at the church? If we are not pleased, are we praying and working to see changes? Very few people come to a church because of the pastor. It is a statistically proven fact that most people attend churches because someone invited them. It would be rather revealing if on a Sunday morning a questionnaire were passed out to the average Friends church, and every adult had to honestly answer the question, "Have I invited anyone to our church in the last 12 months and when did I last invite someone?"

9. Is the organization of the church such that all the time that could be used for visitation and developing fellowship is consumed by the organization and machinery of the church? It is possible to be so involved in the many group meetings that no time is left really to involve oneself in the hurts of the world. I fear many a church has concealed the "Appealing Christ" inside the machinery of board meetings, committee meetings, Sunday school meetings, and group meetings of one kind or another so that no time is left to take Christ to the broken-hearted and suffering of earth. I think there is a besetting weakness in church government such as there is in the United States government. They have more boards and more committees that consume more time and spend more money when in reality the mission of the church is not to keep an organization going but to reach people for Jesus Christ.

These are only a few of the many, many questions that a thorough self-study would help us to face as a church if we are serious about fulfilling our mission. In most cases we are not fulfilling our mission. If we think we are, we are only kidding ourselves. We are not deceiving people outside the church!

May God help us is my prayer. □

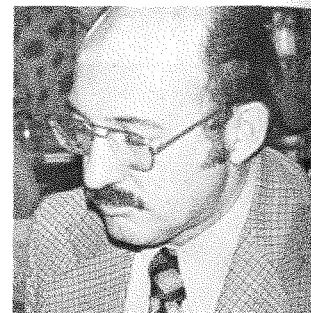
Olen Ellis, superintendent of Rocky Mountain Yearly Meeting.



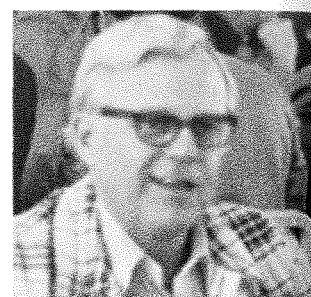
Robert Hess, Malone College, a member of the Missions Commission.



Norval Hadley, superintendent of Northwest Yearly Meeting.



Paul Baker and Clynton Crisman, both of Northwest Yearly Meeting, discuss matters at the luncheon table.



John Robinson, general superintendent of Kansas Yearly Meeting.

Editor Jack L. Willcuts reports on the recent meetings of the Evangelical Friends Alliance Coordinating Council held in Oklahoma City in January. EFA's first official commission meetings were held in 1963 in Haviland, Kansas. Since that time the Coordinating Council has met nearly every year in some midwestern city. Besides reporting on the conference itself, Jack Willcuts gives a background of some of the organizational structure of the EFA as it now exists.

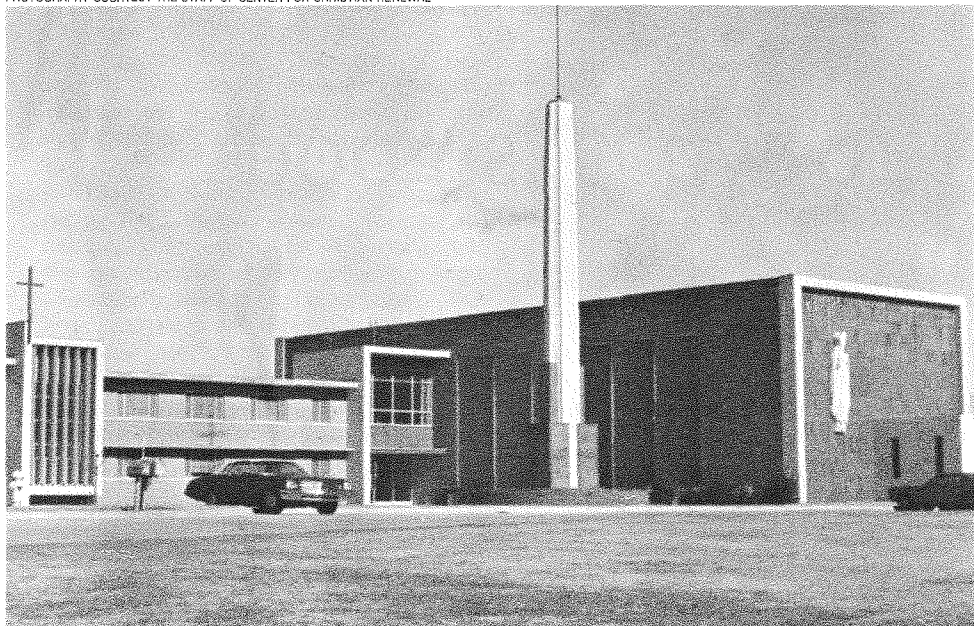
THE ANNUAL MEETING of the Evangelical Friends Alliance Coordinating Council, composed of six commissions and an Executive Committee, met January 20-23 in the Center for Christian Renewal at the edge of Oklahoma City where they have met each of the past three years.

Norval Hadley, general superintendent of Northwest Yearly Meeting, was named president for the second year; Harold Winn, presiding clerk of the Evangelical Friends Church—Eastern Region, is vice-president. John Robinson, superintendent of Kansas Yearly Meeting, continues to serve as secretary, and Olen Ellis, superintendent of Rocky Mountain Yearly Meeting as treasurer.

Norval Hadley also serves as chairman of the Executive Committee, which is

EFA Coordinating Council meets in Oklahoma City

PHOTOGRAPHY COURTESY THE STAFF OF CENTER FOR CHRISTIAN RENEWAL



Focal point of the Center for Christian Renewal is this beautiful sanctuary. The Center, a former Catholic Seminary, is now a complete retreat facility used by many Christian groups.

Henry Harvey, director of CABCO, and Rex Thompson of Beloit, Kansas, both of Kansas Yearly Meeting.



Jim Linhart of Rocky Mountain Yearly Meeting and Darwin Buck of EFC—Eastern Region.

made up of the four general superintendents and presiding clerks or alternates named by the yearly meetings.

The Commissions—Publications, Youth, Evangelism and Church Extension, Social Concerns, Missions, and Christian Education—are composed of two representatives from each of the four yearly meetings except for the Missions Commission. Iowa Yearly Meeting is affiliated with this commission and thereby sends two representatives, their general superintendent, Mahlon Macy, and Mission Board chairman, Ernest Thompson.

The Christian Education Commission, which administers the George Fox Press publications and employs Dorothy Barratt as a full-time consultant, met two days in advance of the regular EFA sessions in order to care for the extensive responsibilities carried.

The Editorial Board of the EVANGELICAL FRIEND magazine met separately for a day and a half following the regular sessions with Harlow Ankeny, manager of The Barclay Press, which publishes the monthly as an official organ of the Evangelical Friends Alliance. The Publication Commission names the editor and managing editor, positions filled by Jack Willcuts and Harlow Ankeny, both of Northwest Yearly Meeting.

A major concern considered by the Coordinating Council and Missions Commission was the "Missions Umbrella Plan," a proposal to name a full-time executive secretary of missions. The

plan approved by the EFA Coordinating Council a year ago and further developed by a Task Force Committee named at that time, was accepted by three of the yearly meetings in session last summer, but was tabled by Northwest Yearly Meeting. As a result, the proposal had to be reviewed rather than becoming operational in 1976. After discussion the subject was referred to the Missions Commission for further study.

Following much discussion and deliberation by the Missions Commission jointly with the Executive Committee, the following course of action was taken by the Coordinating Council:

It was assumed that all four Friends yearly meetings, including Northwest Yearly Meeting, approved in principle the concept of closer cooperation among the EFA foreign mission efforts. The reluctance to approve the total recommendation of the Task Force rested largely on the additional cost such administration would require and the uncertainty regarding the actual control such administration might imply as compared to the present control of each individual mission board or department over the respective mission fields.

The Coordinating Council revised the proposal to a less costly plan and attempted to clarify that each individual yearly meeting should be permitted to administer their respective fields at their own expense as long as they so desire. The executive secretary of missions would be directly accountable to the

EFA through its Missions Commission and would be available as a consultant, counselor, or administrator as desired by each group.

This proposal is being referred to each of the four yearly meeting Executive Councils or Committees, all of whom will be meeting before the end of February. Their evaluation will determine what future steps will be taken toward possible implementation of the position and program.

The Social Concerns Commission recommended a program of sharing through the World Relief Commission of NAE whereby each church across the EFA is encouraged to sponsor a day each week when members would forego a meal and instead give that amount to the hungry of the world through WRC.

A new slide-sound film prepared by Vince Corbin of Seattle under the direction of the Missions Commission was shown. It gives an impressive and factual overview of the foreign mission ministries of the Evangelical Friends Alliance, including also a section on the work of Rocky Mountain Yearly Meeting among the Navajos in Arizona. Copies of this presentation will be made for each yearly meeting (or as many as are desired; they will cost \$70 for a reproduced set).

Appreciation was expressed for the fine work of John and Betty Robinson and Gerald Teague of Kansas Yearly Meeting for their splendid hospitality in arranging for the Coordinating Council sessions. □

Holding fast to what is good

At the age of 15 I sneaked off to see the movie, *Gone with the Wind*. It was five hours long and I got home late, for which I was scolded. Much later I tried to sort out whether it was the voice of God or the voice of man that tweaked my conscience about going to the show. Nobody had frowned upon my reading the whole set of Civil War novels by the American author, Winston Churchill. After pondering the issue considerably, I opted for selectivity in movie going rather than abstinence.

Selectivity in movie going seemed a better key to discipline, and such was the practice established when I married and we had our own family. We resisted television, however. It seemed harder to regulate than movie going. Our family took some criticism for movie going from heavy abstainers, but I developed some scruples of my own. Once I left the room rather than watch with other ministers a heavyweight boxing match on television. To me it seemed more violent and X-rated than satirical movies that others condemned.

It's a sign the Holy Spirit is lifting the burden of legalism from the church that I can tell you these things. This may even incur the smiles of younger Chris-

tians who cannot imagine such things being fussed over.

I am illustrating how values persist although standards change. An old Quaker query reads, "Do you seek to avoid amusements inconsistent with Christian character?" I think I do. Abstainers from movie going believe they do. The searching query is better than pat answers. We have come to realize there are innumerable ways to be worldly and that preoccupation with certain scruples (asceticism), rather than stopping carnality, often masks it. (See Colossians 2:20-23.)

Not long ago spiritually minded youth dressed up for God, even at summer camp on Sunday. The dignity of God seemed to require it. Currently, equally spiritually minded youth dress down for God, even at summer camp on Sunday. The presence of God the Holy Spirit seems to make it appropriate. Why should they wear regalia? God is not some visiting dignitary; He is their Father. The home and the family are better social analogies for the church than trade and commerce. We don't have to impress God or each other. They have a point, don't you think, and it isn't hard to see Jesus cheering for their side. Black suits and white shirts, tight corsets and spike heels aren't the clothing of Zion. The Holy Spirit, not the cultural spirit, binds Christians together. Personally I prefer flour sack shirts to bow ties that light up during the singing of "Climb, Climb up Sunshine Mountain."

Quakers have always had something to say about the values of Christian simplicity and the disvalues of superfluity. Although we don't have to go to the extremes of chopping off lapels and standardizing grey, we can avoid ostentation and conspicuous consumption.

Why do people get upset about casual clothes and changing hair styles? Because it is body language and it threatens the status quo. Blue jeans testify to freedom at a time when tyranny threatens; the gaudy uniform and frilly cuffs testify to

order and a chain of command when anarchy threatens.

The early Philadelphia Quakers advocated the penitentiary plan for rehabilitating offenders, sparing them public ridicule at the stocks. It was assumed solitude would help them be penitent. Well, it succeeded somewhat, but systems tend to lose their load of values after a time. Thereupon penologists devised the parole system so that by mingling with good people in good circumstances offenders might be rehabilitated. It worked for a while, but then heavy case loads for parole officers and lots of red tape en-



snared this system in entropy also. Currently transcendental meditation is being advocated by some. Back to penitence!

Equally sincere and knowledgeable people will differ about rehabilitation and about movies and even whether moderation (C. S. Lewis) or abstinence (Roberts) from alcohol is best.

To see how quickly standards get involved in theological principles, however, consider the following: At Explo '72 Bill Bright featured high-ranking military officers to do the prayers on Flag Day. Zealous members of the People's Christian Coalition considered this blasphemous. They raised a banner to Christ, the Prince of Peace! Equally zealous Campus Crusaders, embarrassed before the dignitaries, quickly hustled them out of the stadium. They considered this act an intrusion of politics into religion. Which

Arthur O. Roberts has been professor of philosophy at George Fox College, Newberg, Oregon, since 1953. This article is an outgrowth and adaptation of a paper first presented at the national convention of the Christian Holiness Association held in Portland, Oregon, in 1973.

group was political? Both. Which group was spiritual? Both. Which evangelical? Both. Which more biblically faithful? Well. . . now we join the issues of the Christian and the State. The conservatives see the State as an agent of God with its own rules of behavior. The radicals see the State as antichrist and the flag day observance as idolatrous worship.

That increasing numbers of people are taking the latter viewpoint is one of the cultural changes that is occurring, and the bicentennial observances help focus Christian attention to this issue. Two hundred years ago (January 20, 1776) Quakers met in Philadelphia and reaffirmed their convictions that war is wrong, that God will put down governments that are oppressive without Christians joining in the violence. They rejected revolution. Two Quakers, among others in the minority position, Nathaniel Green and Thomas Paine, asserted that wars could be just, and theirs in particular. Today, influenced by other traditions than their own, some Quakers support national wars, or even revolutions. Others are personally pacifist and publicly bellicose.

The superintendents of American yearly meetings are concerned about this issue and have set in motion plans for a national conference dealing with the peace witness, scheduled for 1978. Is pacifism a private matter, much like whether to attend movies in moderation or to abstain, or is it a corporate witness of the church, a principle, like the atonement offered through Jesus Christ?

The issue is clouded by the way in which our broader culture (Western civilization) has molded us. Violence and aggressiveness are tolerated, or at least condoned fairly readily, especially by governments. Consider this: If someone is described to you as "immoral," what comes to your mind? Sexual sin probably, not greed or military service. The public tolerates training young men for the CIA or the Marine Corps in all the arts of physical combat but shies away from using call girls to trap the enemy. Many evangelical Quakers lost confidence in the integrity of Richard Nixon, not because of the secret war in Cambodia or the 12 days of vindictive Christmas bombing, but only after his vulgarity of speech was revealed.

So principles get mixed up in our traditions and need sorting out. This is a time for sorting out the values that are Christian from those that are cultural. Tradition comes in various ways—societal mores, unwritten codes of behavior, and religious value systems. The latter are found in books of discipline and statements of faith. Nobody really takes the Bible straight. It comes shaped



by tradition. Church discipline constitutes the prayerfully tested forms of biblical interpretation on specific moral and spiritual issues. The unwritten codes are the noncorporately tested interpretations to biblical principles that arise from an excess of commentaries, conversations, sermons, and books. How we understand the biblical view on capital punishment or abortion, or homosexuality, or hair style, or movie going often practically depends upon what bookstore we patronize or which magazines we read—whether *U.S. News and World Report*, *Worldview*, *Eternity*, *Sojourners*, or the *Sunday School Times*.

A current danger to the current "congregational" model for the church lies in the unexamined submission to religious authorities who are not accountable to the church council (as prescribed in Acts 13 and carried out by a true Quaker meeting for business). These authorities may be credentialed only by commercial success and effective management. Have the elders of your church, for example, ever checked out Bill Gothard or Hal Lindsey against the yearly meeting *Discipline*? Your pastor has to pass such "screening," why not those who assert leadership among the "flock" of whom Christ is the shepherd? "Body life" is more than local; it involves the faith commitments of all who are gathered of the Lord into a commonality of belief and practice. Before you trade off Quaker tradition, ask whose tradition you are getting in exchange? Baptist, maybe, or Methodist?

The group values systems guide our lives. We don't live to ourselves. As Quakers we consent together to try the spirits corporately to see if they be of God. Our books of *Discipline* reflect how we have done so. These declare the mind of Christ in the church about Jesus Christ, about salvation, about the Scriptures, about the church. They contain testimonies on behalf of honesty, peace, the avoidance of racism. Perhaps they should warn against psychological manipulation as they once did against involvement in piracy ("Are Friends clear of piracy?"), or political oppression, or col-

lective tyranny. Yearly meeting sessions, among other things, should constitute councils of the Lord's people to find His wisdom and declare it. The fact that queries aren't popular anymore may suggest elders and ministers ought to take more seriously their church traditions in order to lift up a value system in the face of a bewildering array of options.

Church tradition, prayerfully used in the power of the Holy Spirit, tests the spirits, keeps people from being wafted away by every wind of doctrine, and helps us to understand the Bible by the same Spirit who inspired the Bible.

Not only do standards and the culture change, but also thought systems themselves change. Like anthropologists seeking to understand a foreign culture, so we can examine our own culture by looking at how words are used in propositions. That is a major task for philosophers. Bear with me a bit while I philosophize on what is happening to the thought systems within which we communicate.

Two movements are important. Their convergence marks the end of the rationalistic era with its long rootage in the Greco-Roman, Renaissance-Enlightenment world views. Linguistic analysis helps us understand words as *tools*, not chunks of reality. Words are signs. The Christian believes they are from God and rooted in His creation. But the signpost is not the city, and neither are the propositions the reality to which they point. Recently the church somewhat belatedly reflected the rationalistic mood of Western culture by a preoccupation with concept words (especially those with suffixes such as *ion*, *ness*, *ism*).

The recent "God is dead movement" reflected the passing of the god who is an idea—an idol of the mind. If God is only an idol of the mind, then there are no moral values anywhere; there are only personal preferences and power politics.

That brings us to Sartre and existentialism. Sartre did the church a favor, even though an atheist, by forcing the moral issue beyond self-supporting concepts (floating around in a heaven full of ideas of which God is in charge, maybe). There is no "luminous realm of values" if God is dead, he said. Agreed. There can be no secular morality.

We mark the shambles of the house he tore down by commenting on the moral anarchy of our times. But God uses the wrath of men to praise Him. The existentialists freed Western man from the tyranny of rationalistic systems: *nationalism*, *Communism*, *capitalism*, yes, *Quakerism*. Persons are more real than ideas.

People also discovered the *Christian existentialists*, starting with Soren Kierke-

gaard, prophets before their time, who had been telling us that "life is explained backwards but lived forwards." Actually they sound a lot like Robert Barclay and the other early Quakers expounding on "heart knowledge," which transcends "head knowledge," and warning us against "notional theology."

Evangelical Christians are existentialist. They know their experience of God does not await some possible discovery of the original autographs that would really prove the Bible. The neocharismatic movement has enabled thousands of people to discover ecstasy. Kierkegaard, that odd eighteenth century Dane, kicked down the doors Hegel had erected and gave the world a breath of fresh air. If the rationalist mood enabled people to dogmatize systematically about the Gospel, to give us Christ's past, as it were, the existentialist mood has opened people to the presence of the Lord. And the analytic mood, showing the limits of science, has required of us an honest and tangible expression of that presence.

Love must become flesh. As Christ is God's Word made flesh, so are we, in His name. That's why there are renewals



of spiritual life occurring at retreat centers, divine healings in many forms, theologies of love and liberation. Jewish youth are discovering Jesus because our thought forms are now more Hebrew than Greek. They can see their Messiah! Christ is not abstract but concrete, and He is gathering the world unto himself. Praise the Lord!

These are some effects of this world-shaking shift in thought systems.

1. *The dualism between mind and body has been broken down and with it the practice of separating the spiritual from the regular world.* We now see persons as creatures sharing an earth to which cooperative care must be given. People are more free in respect to their bodies, more open to discover sexuality, more loving toward others, less inclined to stereotype or manipulate others.

2. *The atonement is understood as a healing rather than a neat legal maneuver.* The sufferings of Christ are linked with the sufferings of the people of the

world. We understand Jesus Christ as "fully human" as well as "fully God." We are weary of religious games.

3. *Holiness is understood as action and not just attitude.* Both faith and love are grasped as commitment rather than as correct thinking about God. There can be heresies of love as well as heresies of truth. Holiness is obedience and not a skillfully executed operation.

4. *Love rather than duty has become the dominant ethical motivation.* Older forms of situation ethics come under scriptural indictment as well as more recent forms. To excuse one from the obligations of the Ten Commandments by excluding public situations seems as plausible as to exclude selected private situations from the moral law. *Situation grace*, not situation ethics, is the Christian stand. Love for God and neighbor provides the center of gravity for all ethical applications. Full obedience to the limits of knowledge and power rather than compartmentalized obedience is the theme.

5. *The linguistic-cultural revolution has deepened our awareness of the sovereignty of God.* All systems require revelation to be significant; otherwise they become idolatrous. All thoughts come under the light of Christ. I have shown the idolatries of rationalistic systems. The other ways of knowing also carry dangers. When not brought under the judgment of Christ, intuitive systems lead to the occult, to satanism, astrology, and assorted irrationalities. Sensory systems lead to pornographic excesses and manipulative promotion. Every revolution has the potential either to liberate or to bind. Although one can be manipulated by technology, he can also be freed to love his fellow with whom he is tied electronically as never before. "The Spirit who is in you is more powerful than the spirit in those who belong to the world." (1 John 4:4 TEV)

6. *The present philosophic mood has increased our awareness of corporate responsibility.* The Holy Spirit quickens the conscience about corporate as well as individual actions, whether these leviathans be named "business," "government," or "religion." The "powers that be" have been summoned to the judgment of God. Having lived under a relatively benign state, American Christians have been slow to acknowledge the threat of tyranny that accompanies technology even within the democratic process. Augustine wrote, "The lust of sovereignty disturbs and consumes the human race with frightful ills. By this lust Rome was overcome which triumphed over Alba, and praising their own crime, called it glory." (*City of God*, Book III, Sec. 14)

The church challenges all sovereign claims of government. How easily well-meaning corporate structures become violent! We have been slow to hear the prophets like the brothers Berrigen, Jacques Ellul, John Yoder, the Vietnam exiles, and Senator Mark Hatfield, who spoke thus:

"Events such as this prayer breakfast contain the real danger of misplaced allegiance, if not outright idolatry, to the extent that they fail to distinguish between the god of an American civil religion and the God who reveals himself in the Holy Scriptures and in Jesus Christ.

"If we as leaders appeal to the god of an American civil religion, our faith is in a small and exclusive deity, a loyal spiritual Advisor to American power and prestige, a Defender of the American nation, the object of a national folk religion devoid of moral content. But if we pray to the Biblical God of justice and righteousness, we fall under God's judgment for calling upon His name, but failing to obey His command."

THE BIBLE AND VALUE SYSTEMS

According to 2 Timothy 3:16 the Scripture is given for instruction in righteousness. I suggest these guidelines for letting Scripture bring the mind of Christ to us on matters of morality.

1. *Use commonsense interpretation.* Let the Bible speak in the sense it was given. Accept the Bible straightforwardly. Don't get sidetracked playing antonyms and synonyms. For example, wouldn't you agree that a major point in the book of Jonah is God's judgment upon misplaced patriotism? And wouldn't you say that Jesus expects *us* to live on a higher level of righteousness than that of the Pharisees, who minutely tithed but neglected justice and mercy? And wouldn't you say that Jesus' rebuke of the neat Pharisaic compartmentalizing of love and hate in regard to neighbor and enemy applies to us?

2. *What Jesus said and did is central in defining our value system.* We are to be like Him as well as be saved by Him (Philippians 2). "You are my friends if you do what I command," said Jesus (John 15:14). The holiness minister who says we should obey our country right or wrong ought to listen harder to Jesus.

Jesus is the mediator of the *new* covenant; His blood speaks better than that of Abel. His kingdom cannot be shaken (Hebrews 12). Following Jesus in redemptive love tells the world who He is. It's easy to rationalize our fears, to give more attention to the discipline of Bible reading than to the discipleship of doing what the Bible says, to have a correct doctrine of the Spirit rather than to listen to Him now.

3. *The Holy Spirit leads the church to make contemporary application of righteousness.* In the Jerusalem conference the early church broke down the walls separating Jew and Gentile. There are still walls. Don't allow McGavran's teaching about homogeneous units to dull your conscience. Too often we think of the renewal as emotional rededication. The Holy Spirit also renews the church by ethical obedience. John Wesley called American slavery "the vilest that ever saw the sun." (*John Wesley*, ed. Albert Outler, LPT, Oxford, 1964, p. 86) He echoed a Quaker conviction. Did you hear the similar outrage over Vietnam from Roman Catholic, Baptist, Nazarene, Presbyterian? They borrowed our testimonies and pushed us Quakers to reaffirm our conviction: war is inconsistent with holiness teaching.

Peter learned that Christian love means to reject racial prejudice. You obey God rather than men (Acts 4:19-20). Zacchaeus discovered that repentance is concrete: he made fourfold restitution. James says you don't follow Jesus by fawning over the rich and putting down the poor. We find that hard to act upon.

Put away dependence upon military strength to insure the future of missions. The CIA does not use Jesus' methods. Why defend their ways anymore than the coercion of the Inquisition or the Spanish conquistadores? Come out for cross-bearing. Everett Cattell wrote: "Mere sentiment is cheap and safe. It always keeps itself protected. But love must act; it must express itself." (*Spirit of Holiness*, Eerdmans, 1963, p. 103) Come out for love and watch the world take shape!

Sit down, man;
the Lord will make
your enemies
your footstool.

Already Babylon
has been invaded
by the singing people;
words which broke
inside the tumbled tower
inflame the truth
within an upper room.

While hell is searched
for the final bomb,
redwood trees and whales
signal the meek,
soldiers turn toward
the Prince of Peace;
love spreads its virus
over the earth
preparing
the second coming
of Christ,
Maranatha!

Sit down, man.

(*Listen to the Lord*, Newberg
Barclay Press, 1974)

FAITH WORKS

BY DEAN P. RINARD

Eyes are marvelous things. Billions of nerve cells work together to form an image. We all like to see things happen. Some of us watch football, some watch birds, and some watch other people. But hands are useful, too. Hands do things. Hands build, mold, sew, weave, fold, paste, pound, and on and on. Under the guidance of our eyes, hands perform tasks for us.

The church today has many eyes, but it needs more hands. Many of us like to come to church and enjoy the worship hour, the Sunday school class, or the fellowship time, but we do not want to put our hands to work. When asked to do a job within the church, we say we do not have time for it. We need more people who are willing to commit themselves to a given program and consistently support it with time, thought, and prayer. Christ wants disciples who are

marked by the ability to honor their commitments. Carrying out accepted responsibilities is a basic part of honesty, but people who exemplify this quality are often missing in Christian organizations.

Why do we shy away from this kind of commitment? Perhaps one reason is that many of us want the personal freedom to come and go as we please. We feel restricted if we must be at the church each week, so we refuse to be involved. There are others who want to be involved but who are afraid they will undertake a task and then find they cannot handle it. Their fear of failure restrains them from volunteering for jobs they might like to do. Still others feel that many church programs are accomplishing little and are not worthy of their time.

Now let us examine reasons for becoming actively involved in church programs. First of all, consistent giving of our time builds personal discipline, which is essential to the Christian life. The discipline that we build will help us to be more effective in any job we undertake. We then become people who get things done rather than people who talk about getting things done. We gain self-confidence and self-respect, which in turn give us more freedom to relax our defenses and to reach out to other people.

Among the most rewarding benefits derived from personal involvement in group projects are the friendships and interpersonal ties that can develop. Close friendship requires common interests plus

Dean P. Rinard is a young medical doctor practicing in Portland, Oregon, and an active leader in Reedwood Friends Church. He is also a contributing editor of InQuest magazine, a new journal of Quaker thought published by a group of concerned Friends in the Pacific Northwest. This article first appeared in InQuest and is reprinted with permission.

time spent together. Frequently, individuals who were virtual strangers become close friends by working on a common concern.

Personal involvement in Christian projects is also important because of the good that is done through the projects. Many programs do much to help people with spiritual, social, or economic needs, and thus demonstrate God's love to them. Giving of ourselves to help others is a central Christian teaching and one that helps to keep us from becoming selfish people. It is pleasing to God when we stop thinking of only ourselves and begin working for others.

Finally, no program can succeed without people who are involved. No matter how clever the idea or how right the project, it will not succeed without time spent laying the groundwork. This often means many hours of behind-the-scenes work, for which little public acclaim is given. Often our committees and boards have members who like to contribute ideas and talk about ambitious projects, but many of them are unwilling to do the hours of legwork necessary to make these projects happen. Paul recognized this problem when he told the early Christians to "not be weary in well doing." (Galatians 6:9) A mental decision to follow through and fulfill our duties is required whenever we accept a new responsibility. Often, as the initial planning is being done for a project we feel inspired and excited—we really want to become involved. But weeks or months later when the idea is not so new interest wanes, and we no longer have the enthusiasm to spend time working on the project. It is at this point that many projects end. And it is at this time when self-discipline helps us continue the projects and fulfill our responsibilities.

Please assess the level of your Christian involvement. If you are not involved in a Christian endeavor, why not? Are you disinterested in helping other people? Are you too busy with your own activities to help others? Are you afraid to accept a responsibility for fear you will not be able to succeed? Are you so busy earning money for yourself that you have no time for helping others?

Whatever your response, I urge you to consider an increased involvement in your church's activities. God requires each of us as Christians to be involved in helping someone else. Pray that God will guide you into the opportunity for service that is best for you. When you find you are interested in helping others, don't just think about it—come forward and volunteer to accept responsibility in a worthwhile project. In so doing you'll not only be helping to meet someone else's need, but you'll be meeting a need of your own. ☐

No pain is greater for Christian parents than when their children do not find the Lord. One mother, with courage and tenderness, opens her heart to be shared by the Christian fellowship. Other young people are being deceived in other ways and many of us can respond to this story through personal experiences. But faith may be strongest when the answer is not yet seen. —J.L.W.

A BROKEN HEART

I'm sure you will agree with me that the birth of your first child was the most exciting and beautiful experience a couple has ever had. As we see that child develop from a very dependent baby to a teenager, then on to an adult, we experience many emotions. Some of these are pride and much joy, but sometimes sadness, fear, and frustrations; but through it all—love.

We as parents could never cope with the problems surrounding our children without a deep love for them. God instilled this in us, but it appalls me to see and hear of Christian parents who go through traumatic experiences without a real love and faith in God to hold them steady and give them guidance. I'm sure this is the reason many children, young people, and adults experience mental anguish, not knowing the answers to their problems.

I have gone this route myself, having a deep faith in God, but He has taught me many lessons the last few years. My faith has grown deeper during this time because of a particular crisis concerning our daughter, our first child. This has all happened the last four years. Webster's dictionary says of a crisis: "A serious or decisive state of things, or the turning point when an affair must soon terminate or suffer a material change." Keep this definition in mind as you read my story.

When asked to write our experiences, a first reaction was that I couldn't possibly do this. But the more I thought and prayed about it, discussing it with my family, we decided that if it might help someone else in like circumstances, we could. I have also asked for permission from our daughter before attempting to

tell this story, since it concerns her as much as it concerns me.

Anne was everything we had dreamed of in a daughter—beautiful, talented, intelligent. Doesn't that sound like a doting mother? Even through her teens and college she had a wonderful Christian experience, and her life was a testimony of her faith. She was a music major at George Fox College, traveled with a girls trio one summer for the college, and married a wonderful Christian, a premed student. Her husband was later allowed to do his alternate service as a doctor at a hospital on the Navajo Indian reservation in Arizona.

One day, while driving along a highway, Anne said it seemed she had a sudden awareness ("vision") that she had been "many other people." She began reading more materials and theories relating to "reincarnation." This eventually brought her in contact with what we consider an occult group. Adherents refer to it as an "ancient science" and they study ancient Eastern writings instead of the Bible, and instead of Jesus as Master they choose some "master" in every age to "guide their souls."

Her father and I had many long talks with her, but her mind was made up. She felt this was what she had been looking for. We tried to tell her it was of Satan, but she still was very dogmatic in her belief that this was of God. It got to the place I could not talk to her about this because it upset me too much and I ended up in tears, and she did too. Her father and brothers could talk more calmly to her than I could, so she and I decided we would not discuss this again, for it destroyed the closeness we felt to each other.

MEETING LIFE'S CRISES

"I will put you in the cleft of the rock and cover you with my hand." —Exodus 33:22, LB

BY ESTHER THORNBURG

I had always felt there was never a mother and daughter closer than we were. She informed me she would give up her family before she would give up this new belief of hers; naturally this broke my heart.

Now I started reading everything I could on the occult according to the Bible (Don Green's article in the June issue of the *EVANGELICAL FRIEND* on the occult was very good). I also read *Power in Praise* and *Answers to Praise*. How could I praise God for this!

I was so burdened for Anne I couldn't sleep. I lay thinking of our grandchildren, who now were not allowed to go to Sunday school. All their church ties were broken. She was teaching classes for this occult group now, writing articles for them, appearing on TV, and was their regional representative.

I spent hours praying and fasting and was seeing no results. This went on for over a year, and we told no one outside the family. Finally my health was affected. I simply could not cast my burden on the Lord and leave it. At last, I confided this burden to some relatives and close friends I knew could help me pray, and then to a small prayer-and-share group in our church, which helped me greatly.

Later I lost my "pride" and confided this to the entire congregation on a Sunday night. This was the greatest source of strength to me as others helped share my burden around the altar. I wondered why I hadn't done it long before. I still had the burden, but I felt strength in others helping me to bear it and the promise of many to continue praying for me. It seemed ironic that this time

and prayer for Anne was at the same altar in the same church where she was dedicated to the Lord as a tiny baby.

Several months after this, when we were gone for the summer, we received a letter from our pastor telling us that Anne had asked for her church membership to be dropped since she no longer believed in the teachings of the Friends Church. When I read this I felt as if a part of me died. My heart was broken. I was so sure God would answer prayers before this happened. Now I felt this act of hers made it so final. Why hadn't God answered my prayers when this would have been for His glory? I just couldn't understand. I wondered how I had failed as a mother.

After reading the letter I went off by myself, fell to my knees, and asked God *WHY?* I was crushed and told the Lord I could not go through this experience without a promise from Him. I opened my Bible to look for a promise; I didn't know where to look. I had already claimed Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." This was underlined in my Bible. Anne had certainly had Christian training. She had traveled with us in evangelistic work, singing and playing musical instruments, as her father is a minister and evangelist.

The Lord led me, to my surprise, to the first chapter of the book of Habakkuk. In the fifth verse of chapter one I read (*The Living Bible*) "The Lord replied: 'Look and be amazed! You will be astounded at what I am about to do. For I am going to do something in your own lifetime that you will have to see to believe.'" I read on to the second chap-

ter. Habakkuk 2:1-3 "I will climb my watch tower now, and wait to see what answer God will give to my complaint. And the Lord said to me 'Write my answer on a billboard large and clear so that anyone can read it at a glance and rush to tell the others. But these things I plan won't happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled. If it seems slow, do not despair, for these things will surely come to pass. Just be patient. They will not be overdue a single day!'"

I left my room a changed person. A huge load was lifted from my shoulders, and for the first time I felt God had a plan I knew nothing about, and I could trust Him to work it out in His way, not mine; in His time, not mine.

All this happened about three years ago. By telling this story in the *EVANGELICAL FRIEND* I am "writing it on a billboard large and clear so that anyone can read it." I have learned to praise God now instead of doubt Him.

Anne is still our sweet daughter, even though yet involved in the occult. We don't love her less, perhaps more. Even though we don't have the close spiritual fellowship we once had, we still have close family ties and good times together. We could alienate ourselves from her, condemn her, and lose her, but that wouldn't show God's love.

Satan uses every way he can to deceive the "very elect." We have seen this, but I'm sure God will use this someday to His glory. I am so certain of God's promises that some time there will be a sequel to this article written by Anne herself. □

'Oh, the rains came down...'

BY MARK ROBERTS

... and the floods came up,
The mud came down
and the roads closed up,
And the group from La Paz was trapped.

"October? What if it rains while we are at the end of that 90 kilometers [60 miles] of new road?"

"O Señor, it won't rain. October is a dry month—the last really dry spell before the rains begin."

Thus assured by those who have spent their lives with machete in hand hacking little more than a subsistence living from the perpendicular slopes of subtropical mountains just above the low swampy jungle of Bolivia, it was agreed to make a long-needed visit to three new churches in and near the community of Charoplaya. Because of the great distance it was to take six days, two in Guayabal about ten kilometers (six miles) from the road by trail, two in San Lorenzo about 15 kilometers (10 miles) by trail, and two in Charoplaya near the road.

We were to conduct evangelistic campaigns. There would be six of us with a full equipage of tent, lightplant, accordeon, loudspeaker system, movie projector with Moody films in Spanish, and free literature plus Bibles and booklets in both Spanish and Aymara for sale. We would be traveling in a covered GMC pickup. The leaders of the group were

Mark Roberts and his wife Wilma are serving a second period of missionary work on Northwest Yearly Meeting's field in Bolivia, South America. This story details the unusual experiences both missionaries and national brethren encounter as they try to meet the demands of visiting churches in remote areas and in answering calls to evangelize.

Arturo Tito, national evangelist, accompanied by Felix Paredes, district superintendent; Roberto Quisbert, youth leader; Sinón Gallejos, Bible School student; Manuel Bravo, dedicated lay worker and personal evangelist, and Mark Roberts, missionary.

Pushing as rapidly as possible along the tortuous mountain road, we saw evidence of two days of relatively heavy rainfall. There were little slides out into the road and scattered rocks fallen from the slopes, some of which had to be rolled out of the way. A clay area near Chulumani nearly stalled us on the steep, slippery turns. Knowing this was only a passing storm we hurried eight winding hours from La Paz, always under the dense cloud cover. We were filled with happy anticipation of sharing blessings with our faithful brothers in Christ who cherish and share their faith in frontier-like communities where they seldom enjoy a visit from leaders of the church. We were fulfilling a promise nearly a year old to bring an evangelistic campaign as soon as possible, hopefully to reach their neighbors. We hoped it would be an encouragement to the believers.

"We were filled with happy anticipation of sharing blessings with our faithful brothers in Christ."

As dusk began we arrived at the home of Francisco Quispe. True to the customs of Aymara hospitality, the family prepared and served an evening meal. It was then too late to proceed to the village, so a service was held in the home of the family, which also serves as the local church. This is a faithful family whose only son died at the threshold of adult life after spending two years in Bible School. We were deeply moved as this quiet and gentle man shared his son's final testimony of love for Jesus and assurance of eternal life.

Wednesday morning following an unhurried breakfast we proceeded to Charoplaya. During the night there had been heavy rain, so it was necessary to dig down a small slide to get up the side road into the village. Due to the remoteness of the area and augmented by the Aymara tendency to be a little vague about arrangements, there was considerable uncertainty as to whether or not we were actually coming. The animals expected for packing the equipment had not arrived, so the five nationals set out on foot for Guayabal in a light drizzle, expecting to send mules to bring in the stuff. Shortly thereafter, the dripping turned to rain and then to a downpour

that continued hour after hour. Around 5 p.m. the men returned soaked to the skin, in spite of plastic rain clothes, from six hours of slogging through mud and water. The trail had become impassable with the equipment.

One of our believers who lived in the village shared his home and food and some dry clothing. It was decided that, weather permitting, there would be an open-air meeting in the village plaza in the evening. That evening films were shown against the wall of a building on the plaza, and about 100 watched and listened to the testimonies of the men. Without doubt many others within reach of the loudspeaker also were listening.

Around 2 a.m. Thursday, rain came pouring down again and continued with unbroken cadence till daybreak. As a result of the heavy rainfall, the small landslide increased considerably in size, blocking the road. After an early lunch the six of us and two believers began trying to open a track across the slide for the pickup. When it became too dark to work we still had one or two hours of work left to do. We returned to the village for supper and continued with another evening meeting, confident that on Friday we would get the pickup back to the main road.

During the meeting, for which we had been invited into the local school, the rain began again and grew heavier and heavier throughout the night. Long after dawn the sun finally broke through the clouds. After a breakfast of bread and sweet coffee, we walked down the road with tools to finish our small task of getting back to the main road so we could return to La Paz when the time came. When we came in sight of the slide area we saw that any semblance of road had disappeared. There was a tangled mass of earth, roots, rocks, brush, and large tree trunks filling the roadway for about 30 yards and spilling over the edge of the road in the center in a slowly flowing river of mud. It was obvious that eight men could make little progress, so we returned to the village and hoped for a break in the weather.

We had an early lunch provided by the two believing families, and then the fellows succeeded in gathering about 20 men to work on the slide. Others went on foot to beg the road boss and operator of a small Case front-end loader to help open the road. The equipment finally arrived after clearing several small slides and rock falls on the main road only to decline to help because the roadway was too steep for a wheel tractor to be very effective working up hill and because the road was the private property of the village. No one seemed terribly upset by the refusal to help based mostly on inflexible bureaucratic regulations and the

personal obstinance of the road boss. They all cheerfully set to work removing the slide by hand.

The sun beat down mercilessly. Men toiled and sweat, knee deep in mud, some suffering cuts from sharp rocks hidden in the mud under their bare feet but they worked on till dusk. All were then invited to the believer's home for boiled bananas, yucca, walusa, and delicious soup. Everyone promised to work Saturday, though there were a number of them who were Seventh-day Adventists. We urged them to observe their day of rest and worship, but most of them insisted and worked most of the day Saturday. The men thought we could cross before dark, but when we tried, the front wheels of the pickup sank into a soft place and began to slide dangerously toward the edge. Several men literally lifted the front wheels out of the hole so we could back out. About ten men said they would finish it on Sunday. We urged them to rest and enjoy a Sunday meeting, but they assured us it would be perfectly understood if we had a Sunday service while they finished clearing the road. Everyone was again invited to the believer's home for soup and boiled bananas, after which another evening meeting was held.

Sunday dawned clear and hot. The landscape steamed with ground fog. A good sized group was present for Sunday morning worship while those others were true to their word and finished opening the road. After a tasty noon meal, to which all were invited, we left with high hopes that we would be reaching home late in the night. The men had done a good job, the road was passable. We were free and would reach home on schedule, we thought.

We had gone less than two kilometers when we suddenly found ourselves planted to the axles in a very small stream overflowing with light shaley gravel and extremely fine mud. After two hours of digging, pushing, pulling, and a great deal of advice, we were finally able to proceed. We said our goodbyes to Francisco and family, accepted their offering of hardboiled eggs and boiled bananas for lunch on the road, and headed up the river.

About five kilometers from Francisco's house, we were stopped by a large slide filling the road with soft, gray mud and rocks. We contemplated our plight. Arturo, always a man of action, wanted to assemble a crew and attack the ugly mass with pick and shovel. We returned to Francisco's house and collected what tools and help we could, but when we began trying to remove the sodden clay and rocks, the enormity of the task became apparent, and we realized we couldn't hope to remove it with our little

group. Some wanted to get planks and try going over the top, but that was soon abandoned as we realized the planks would turn on the soft mass, dropping the vehicle into the mud where we could hardly hope to get it out. It was decided to return to Francisco's home and hope for dry weather to harden the mud enough to make a path over the top.

No rain Sunday night. Monday was beautiful and hot. We visited the slide and found some evidence the ugly stuff was congealing. Optimism began to rise. We returned to Francisco's home and waited for the sun to do its work.

A little after midnight I was awakened by heavy thunder and pouring rain. It came in torrents hour after hour till day-break. During breakfast, which now included fried eggs and boiled bananas in anticipation of heavy work, the sky began to clear. We started off to find a way over the slide. When we arrived our hearts sank. It had grown, extending some 30 yards more on each side. While we were dejectedly contemplating our situation, people came by on foot picking their way across the dangerously unstable area with packs on their backs and

"Some nationals thought a missionary would never abandon equipment to the care of nationals."

shoes in hand. They brought news of many large landslides up the road. Felix and Manuel, whose homes were in the Yungas area between us and La Paz, decided they should start for home on foot, hoping they would find transportation not far up the river. Four of us stayed.

Tuesday night it poured. In the morning when we went to look at the slide our way was blocked by other smaller ones. Arturo felt he needed to be in La Paz and determined to start out on foot with Sinón, who lives along the road to La Paz. Word was sent to La Paz with Arturo so the rest of the missionaries would not worry about why we were already three days late. Two of us stayed by the stuff.

All day Wednesday it rained. During the night there were several hours of heavy rain. The river rose higher than before. Thursday, more rain, and people streaming into the jungle with packs on their backs bringing rumors of many huge slides and even that one piece of equipment had slid into the river. The latter proved to be false. Thursday afternoon, two more hours of downpour. Roberto and I took counsel. He said he would definitely walk out on Saturday

morning if the road equipment didn't arrive clearing the road.

Friday morning dawned clear and the river was subsiding. We decided we would have to walk or wait at least into the middle of the following week for the road to be opened. I was anxious that Roberto not go alone because of a stiff leg resulting from tuberculosis. The rumors were still bad, so we decided to go on Friday. Arrangements were made for Francisco's family to take care of the pickup and equipment and we left.

We traveled 25 kilometers (15 miles) on foot before finding transportation, crossing six or seven huge slides and innumerable smaller ones. One little river had buried the bridge with boulders and gravel and then washed away a large section of the roadway. We found that the others had traveled at least 50 kilometers (30 miles) on foot.

What good could accrue from such completely frustrated plans, one wonders. Someone will remind us that "tribulation worketh patience." But it is doubtful that frustration alone contributes much to spiritual experience. The gain or loss is determined by what happens in the lives of those in the midst of the circumstances and those looking on.

Perhaps the most notable result was the wonderful hospitality of the two Christian families who provided food and shelter at great personal sacrifice, refusing to accept remuneration. There was an extended evangelistic thrust in the village of Charoplaya, which was to have had only two nights. There was opportunity to counsel and encourage the leadership of the local church. Perhaps another credit was a sense of mutual respect gained from toiling together in the mud to open the road. I would suspect that having to leave the equipment and walk out was a dynamic lesson in the temporal value of material things. Some nationals thought they would never see a missionary abandon equipment to the care of nationals and share their walking experience.

One result was a development most of us were unaware of at first. We didn't know Roberto Quisbert had personal motives in the trip but kidded him good naturedly about the obvious attention of a certain young lady. The added time gave him opportunity to get better acquainted with her family and begin arrangements for their marriage.

There was no great surge toward the Gospel as there is in some places. Perhaps what was required was the sharing of a difficult situation. Sometimes Christians living under strain can be a greater testimony than volumes of eloquent words. Perhaps that was what was wanted and needed in "out yonder" Charoplaya. □

Adventuring with God in Faith Promise giving

The "Faith Promise" plan in mission support has been remarkably successful among the churches of Evangelical Friends—Eastern Region (centered in Damascus, Ohio). The example described in "Adventuring with God" gives an inside view of how Faith Promise giving develops.

LAST FALL we looked back to the time our church moved from the outer perimeter of the inner city of East Cleveland to the suburb of Wiloughby Hills, Ohio. At that time, spring of 1965, we were in debt up to our eyebrows—about \$159,000; and we had fewer than 65 wage earners contributing to the church coffers. Things were so bad that the church treasurer was afraid even to answer the phone in his home!

Then a new pastor introduced Faith Promise giving for world outreach.

Initially we were extremely hesitant to do this—we did not (and still don't) believe in taking pledges. Had God not stated in His Word His way of revenue is the tithe and offerings? And we'd not have anything to do with any other way of raising money. But we've learned that the Faith Promise is not a pledge—it is a promise from the individual to God. It is believing that God will supply a certain amount of money for missions through the individual. It is based on Christ's command to evangelize the world and it builds our faith: "Now faith is the substance of things hoped for, the evidence of things not seen."

Jesus said, "Where your treasure is, there will your heart be also." Where you invest your money, there is where your interest will be. The church that gives to missions is interested in its investment. Therefore it prays, and the more it prays, the more it gives. Giving becomes a real joy, because it is working together with God to accomplish His purpose.

We had reached an all-time low in our outreach giving in 1965—\$1,100, or about \$9 per capita (of our Sunday morning average attendance).

Our first outreach conference was held in the fall of 1966. With instruction book in hand, we began to pray for guidance in the setting of our first Faith Promise goal. According to the book, this is a great responsibility and should be decided only after much prayer. The goal should not be so high as to be unrealistic

nor so low that it offers no challenge. So, with the adventuring spirit of the pioneers, we set the first goal for the enormous sum of \$5,000!

As the people responded to the needs presented to us during our first World Outreach Conference, the total astounded us all—\$7,000 plus! And from hearts full of God's blessing poured forth:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host;
Praise Father, Son and Holy Ghost!"

During that year God sent the funds, our outreach giving was multiplied, the goal was reached, and World Outreach Conference and Faith Promise giving became a great adventure with God.

Since that first venture in faith in 1966, our debt has been reduced to the sum of \$14,000 as of December 1975, and our total giving has increased so that no part of our budget has suffered. In fact, people are giving more generously for all phases of God's work at home and abroad.

During the past ten years we have raised our pastor's salary from \$85 a week to \$175 a week. We've also purchased a pipe organ costing \$12,000. In these days of inflation we all know how other costs have risen, yet God has helped us keep up with it and still have an increase in total giving of 62.2 percent and an increase in outreach giving of 1,500 percent. Our per capita outreach giving (based on Sunday morning attendance) has gone from \$9 in 1965 to \$113 in 1974, and we are looking forward to even better things in the coming year. All of this even though our Sunday morning attendance has increased only 17.6 percent.

Of our outreach giving, 75 percent goes into the Missionary Outreach Budget of the EFC—ER. The greatest portion of the remaining 25 percent goes to people who are currently or have been members of our own congregation, dis-

trict, or region and are now laboring for Christ under other mission boards.

Our Faith Promise does not stop with the giving of monies—a big part of it is the total commitment of the individual to whatever task the Lord calls or leads him into. Here, too, we've seen God working in a great way. At the beginning of our adventure with God into Faith Promise giving we had ten people from our congregation on the mission field, two in the pastoral ministry, and only one or two at Malone College. As we have continued the "Great Adventure" these ten years, we have been God's clearing house for sending from our congregation 14 people to the mission field abroad (two of the ten in '66 are no longer on the field), five into the pastoral ministry, and about 20 young people have attended Malone College with a few extra going to Moody Bible Institute, Dallas Theological Seminary, and Friends Bible College.

We have also seen one couple go to Malone College to serve on the faculty, one family went to South Carolina to work with the YMCA, and yet another family moved to Colorado and are extremely active in a mission church near Denver. At the present time we have eight college age young people looking forward to full-time Christian service either in the pastorate or on the mission field, and several more are seriously praying about it!

We've discovered a big factor in the Faith Promise concept is our annual World Outreach Conference. As the Missionary Committee and pastor begin to plan the conference, we pray for guidance in the selection of speakers and for a fresh anointing on each one as they speak to us. We also pray as we choose the committee chairmen for program, publicity, hospitality, music, special posters, book table, special displays from various countries, the fellowship time after each evening meeting, etc. We feel if there is a hesitancy to accept a job on the part of anyone, we have selected amiss and pray for further guidance until

we have someone who will be enthusiastic for his task.

The final day of the conference when the Faith Promises are turned in and the amounts totaled is the most exciting day of the year! For we see God doing "exceeding abundantly above all that we could ask or think"!

This past year, we found something else that has helped us toward achieving our Faith Promise goal: a midyear "mini-missions conference." In May a weekend was set aside for intensive emphasis on missions. From Friday evening to Sunday evening in missionary rally, prayer breakfasts, small groups, and workshops, a missionary couple shared with us their vision and work.

Those who had started attending Wiloughby Hills Friends since the fall conference were introduced to Faith Promise giving, and the rest of us were encouraged to continue to work toward our goal. An opportunity was given either to make a new promise or to increase our present one. At a time when a previous year's outreach giving began to dwindle, this year it continued to be a vital part of our giving.

No, we have not always met our goal; and yes, there have been years when because of wavering faith we set our goal too low our actual giving went down.

One year, not too long ago, our Finance Committee decided to take our Yearly Meeting apportionment out of our Faith Promise giving—after all, this was going *out* for the work of the Yearly Meeting, wasn't it? That year our outreach giving and total giving dropped. The Finance Committee felt maybe God was trying to tell us something! They got a clear message that our apportionment is *not* a part of outreach giving! Since then the apportionment money has been taken from our General Fund, and outreach and total giving have continued to climb!

We are learning that as we are faithful and adventurous and increase our goal each year (whether we made it the previous year or not), the actual giving is higher than before.

New folk coming into the church are initially unable to believe what is being done through the Spirit of God working in us, then they are filled with amazement and finally become excited and are pulled into our adventure with God.

Whatever others have experienced, we have discovered that for us, the Great Commission is no longer an "option to be discussed, but an order to be obeyed" in our giving, praying, sending, and going. And the Faith Promise concept of giving is an effective tool to keep us personally involved in the total work of God around the world and at home—a real adventure with Him. □

The Children's Page

The new family

(A read-aloud story for preschoolers)

BY BETTY M. HOCKETT

"LOOK! COME QUICK AND LOOK!" shouted Kevin from the garage.

Daddy hurried from the garden. *What is the matter*, he wondered.

"Look! Katrina has babies. Here in this box!" Kevin was excited. "Daddy, see, four little kittens. Now Katrina is a mother!"

"So that's what is the matter. That's good news, isn't it?" Daddy got down to see the little newborn family that belonged to their family cat. "I'd say she is a mother! I'm glad she had them here in this box where we can watch them."

"There's a gray one with a white tip on its tail," Kevin pointed out. "And a gray striped one. The other two look all black. But they are so tiny."

"They will grow, Kevin. They'll grow very fast, in fact. For a few days they will just mostly sleep and eat right here in the box with Katrina. Then after while they'll begin to move about more. Before you know it they will be running around outside, being regular pests."

Kevin stroked the soft gray fur on Katrina's back. The mother cat purred proudly. "Their eyes are squeezed shut so tightly. Why don't they open them?"

"That is just the way that God made them," replied Daddy. "Kittens and some other baby animals, too, are born with their eyes tightly closed. In a week or so they will begin to open."

Just then, around the corner and into the garage ran Janie. "I was over at my house and I heard you yelling, Kevin. What's the matter?"

"Nothing bad's the matter. But something good is. Katrina had her babies. See? Four of them and their eyes are shut, but don't worry, they'll open in a few days. God made them that way."

Neighbor Janie got down to have a closer look. She wanted to see the four mounds of fur cuddled close to Katrina. "I know about that, Kevin. Our dog had puppies and their eyes were closed, too. But when baby cows are born their eyes are open. I know 'cause we were at Uncle Jim's farm when his cow named Betsy had a calf. It got right up and started to walk, too. But it was so wobbly." Janie laughed as she remembered the black-and-white calf that Uncle

Jim had named Elmer. "It tried to run but its front legs got in the way of the back legs. It was so funny."

"It seems like all baby animals are fun," reminded Kevin's daddy. "They like to play and have a good time just like you do. Remember, Kevin, the lambs that we saw last spring?"

Kevin jumped up from the floor of the garage. "They were funny, too. They ran and jumped and sometimes knocked each other over. I remember the baby chickens and ducks we saw at the zoo. They were cute, too."

"I remember them, too," said Janie. "They aren't born though. God made them hatch out of eggs."

Little soft squeaks were coming from the cat box. The kitties were beginning to wiggle and squirm. Kevin petted Katrina again. Janie very lightly touched the furry kittens.

"I'm glad they've got a mommie to take care of them," said Kevin. "They're so tiny and they can't do anything for themselves."

"That's what God has planned, Kevin—mothers to take care of babies. All babies—people and animals—need families to care for them," said Daddy. "Aren't you glad that God is so good to plan just what we need?"

"I'm glad that my mother takes care of me," said Janie.

"And my mother takes care of me," said Kevin.

Katrina was busily caring for her new family. Her pink tongue went back and forth across the fur of the four babies. She purred loudly as Kevin and Janie and Daddy watched.

"See, she's being a good mother," said Kevin happily. "Let's get her some milk. That's our job—to take care of Katrina."

"That's part of God's plan, too," Daddy said.

Kevin and Janie took another quick look at the cats. Then they hurried off to the house as fast as they could go. Very quickly they were back to set a dish of milk beside the box in the garage.

Daddy and Kevin and their friend Janie all smiled. Katrina still purred loudly. Everyone was pleased with the brand-new family in the garage. □

NORTHWEST YEARLY MEETING



Superintendent's Corner

More Ideas that Work

Last month I passed on through this column some ideas and concepts acquired at a recent seminar that hopefully will be helpful to someone who read this column. Allow me to continue now with some management and church growth concepts.

A church organization is one of the most difficult to manage. One reason is that most of the workers are volunteers. Some may feel strong allegiance to the Lord but little allegiance to any earthly authority, and therefore motivation and accountability are a continuous and difficult process. The most effective motivating force is encouragement by continual affirmation and appreciation. Accountability can be accomplished through regularly scheduled report times in committees.

Evangelicals are generally weak in long-range planning. We tend to overestimate what we can accomplish in a year and underestimate what we can do in three to five years. It's better to aim at something and fail than to aim at nothing and hit it everytime.

There should be a planning committee in each church, not to do the planning, but to help the other groups in their planning processes. Don't hurry the planning process. Include as many people as possible in goal setting and planning so that there is broad ownership of goals.

Have every committee write out its goals and plans at budget time and turn them in. At the next budget time send the paper back to them and ask, "How did you do and what are you going to do next year?"

Dr. Ted Engstrom tells that Gary Player, a famous professional golfer who is a Christian, has a motto on his wall he developed himself: "God loathes mediocrity. He says 'if you're going to keep company with Me don't embarrass Me.'"

Bob Pierce used to say, "90 percent of succeeding is lasting." Dr. Ted Engstrom says the best advice he ever got was from Bob Cook, who said, "It's always too soon to quit." Courage is the ability to hang in there five minutes longer.

Dr. Engstrom additionally says, "Every Christian should have his Timothy, his Barnabas (Son of Comfort), and a peer group to whom he is accountable."

I have noticed that some in the church feel the answer to problems in the church and the secret to growth is to be spiritual and love everybody. Others think we need to get up off our knees, set a goal, devise a plan, and get going. I'm sure that in some situations just being spiritual is not enough. And I'm also sure that just having a plan or a program is not enough unless God

the Holy Spirit is in the middle of it. So let me encourage the primarily spiritual people to give themselves a little more to planning and the planning-program-method people to give themselves a little more to the work of the Holy Spirit.

Our church in Northwest Yearly Meeting has grown 19 percent in the last five years. Twenty-five percent per decade is poor. That's just keeping up with biological growth. A better growth would be 50 to 100 percent. Our church in Bolivia and Peru is growing 200 percent per decade. This is outstanding.

In a new book by C. Peter Wagner entitled *Your Church Can Grow*, he discusses the seven vital signs of a U.S. white church. The most important ingredient is strong pastoral leadership, and second is a well-mobilized laity.

The three important ingredients before any church can design an effective evangelistic program is (1) the pastor must want the church to grow and be willing to pay the price for growth. (2) The people of the church—the lay persons—must want their church to grow and be willing to pay the price. A church grows because of lay involvement, but never in spite of lay indifference. (3) The church must not already be suffering from some terminal illness.

Virgil Gerber's booklet, "God's Way to Keep a Church Going and Growing" (Regal Books), can serve as a home medical advisor for diagnosing and healing the local church. Robert Schuller's book, *Your Church Has Real Possibilities*, is one of the best for inspiration for faith projections and goal setting.

One church in the East with about 50 people grew slowly as the pastor began expository preaching. When he came to a portion in 1 Peter on spiritual gifts he stopped and preached 22 messages on spiritual gifts. The church tripled in one year.

Finally, be submissive to the supervision of the Holy Spirit in every step in church work. Human beings can plant and water, but it is God who gives the increase.

—Norval Hadley

What Is the Friends Fund?

It is a service of Northwest Yearly Meeting of Friends Church that offers you exciting opportunities for increased participation in the various ministries of the Yearly Meeting by planned and deferred giving.

The Friends Fund is an incorporated, tax-exempt agency of the Yearly Meeting administered by a board of directors appointed by the Executive Council of Northwest Yearly Meeting.

Its purpose is to promote and operate the planned giving program of Friends by becoming a receiving agency for deferred gifts. It then

channels these gifts advantageously and according to the wishes of the donors to the work of the Yearly Meeting through its organizations.

Currently seven of eight people die without a will, leaving millions of dollars to be distributed by the State. The Friends Fund offers taxwise counsel to help Christians prepare a will that adequately provides for loved ones and facilitates giving to the Lord's work in ways that may save thousands of dollars.

Counsel is also available to help Friends establish a trust, thus enabling them to provide for loved ones and support favorite ministries while enjoying many advantages.

I completed my second year as executive director of Friends Fund as of December 1, 1975. I am happy to announce that the work has progressed far beyond our expectation for starting a new program, such as the services that Friends Fund offers. Historically speaking, it takes from three to five years before the bequests from wills start to come in. Friends Fund has received its first bequest within the first year and has a second that is in the probate period as of this writing.

To date Friends Fund has 277 wills drawn and signed totaling a potential income through bequests of \$557,120. The anticipated income to Friends Fund from the source of trusts amounts to \$153,900. Real estate given as deferred gifts totals over \$103,500.

Two homes given have been sold, and the donors are receiving income for the rest of their lives. At their deaths the remaining funds go to Friends Fund to be used for any legal constituted use, or the donors may choose to remember their favorite ministry with the gift.

The Friends Fund brought in the first gift annuity for George Fox College from the donor to help build the new dormitory. Other institutions and ministries helped through the work of Friends Fund are Greenleaf Academy, Friendsview Manor, Twin Rocks Camp, Quaker Hill Camp, Camp Tilikum, foreign missions, Friends Church Extension Foundation, The George Fox College Foundation, Friends publications, and a number of local churches.

To date the Friends Fund is to receive at some point and time income from a potential amount of \$2,262,794.58.

If you would like additional information on the services provided through the Friends Fund, write to Walter E. Wilhite, Executive Director, Friends Fund, P.O. Box 190, Newberg, Oregon 97132.

—Walter E. Wilhite

Friends concerns

George Fox College

A single gift of \$1.5 million, the largest ever received by George Fox College, has been given by the M. J. Murdock Charitable Trust of Vancouver, Washington.

The gift will allow the college to begin immediately on the first phase of a master campus plan that includes a \$2.2 million Physical Education/Sports Complex, and a \$1.5 million Fine Arts/Chapel Center.

The Murdock trust was created through the will of the late M. J. (Jack) Murdock, one of the founders of Tektronix, Inc., an electronics equipment manufacturing firm. When Murdock was killed in an airplane accident in May of 1971 he left an estate of more than \$85 million to be set up for a trust fund.

* * *

George Fox College students got into the Bicentennial spirit as they produced a three-hour winter term production featuring Oregon pioneers. The January production was the work of the college's Music Theatre class under Dr. Dennis Hagen. The musical was one of the college's contributions to the nation's 1976 Bicentennial celebration. Dr. Hagen originated the idea and developed the original script. History Professor Ralph Beebe, chairman of the campus Bicentennial Committee, assisted in the research, as did members of his Northwest History class.

This summer, research continued and characters were developed through a rough script. The project was scored by David Howard, music professor, and this fall given to the college's Music Theatre class, which adapted it for the stage with a cast of 40.

Actual direction was by students Debbie (Le Shana) Rickey and Steve Cadd.

* * *

Twelve George Fox students will be listed in the 1975-76 edition of *Who's Who Among Students in American Universities and Colleges*. Selection is one of the highest honors awarded annually on campus. The students, all seniors, were selected on the basis of academic achievement, leadership on campus, and activities on and off campus.

Chosen for the national honors volume are Christine Champ, Steven Fellows, Robert Kistler, Mark Rhodes, Martha (Hardeman) Rhodes, Jeffrey Rickey, Deborah (Le Shana) Rickey, Roger Sargent, Steven Stewart, Steve Strutz, Tim Weaver, and Peggy Wilson.



ROCKY MOUNTAIN YEARLY MEETING

Hiawatha Area Meeting

The churches in Hiawatha Area met for their quarterly meeting. Speaker was Bill Leach, who shared on Saturday morning. The afternoon business session convened with Superintendent Olen Ellis and his wife, Martha, giving helps and answering various problem questions. They also reported on the mission work at Rough Rock.

On Sunday morning each church held services, then gathered at the Benkelman Friends for a fellowship dinner at the noon hour. The afternoon youth service consisted of several musical numbers and Olen Ellis again speaking. Sunday night a full house enjoyed a singspiration, special music, and a testimony time.

'Where Prayer Was Wont To Be Made'

One afternoon the mission carryall was wending its way up the mountain. Its occupants were Ruth Cammack, Helen Deshcheeny, and I. Our destination was a home several miles beyond the Oak Ridge Church on the mountain. A couple residing in this home had expressed a desire for a prayer meeting. They do not attend church regularly, but have been coming to the weekly service at Oak Ridge. The Christian life is relatively new to them, not having been Christians for too long. They have been confused at times by erroneous teaching of other religious groups, so have need of being established in their Christian walk.

We appreciated the improved condition of the mountain road. Now there is room for two vehicles to pass in most places. In former times, one had to choose a suitable place to pass if he saw an approaching vehicle. We stopped at several places for others who might be desiring to go. Four other ladies accompanied us.

After traveling for about an hour and a half, we arrived at the home. Amos and Marie Redhair had already arrived. The mother of the home was preparing food for those who came. She was assisted by other ladies who were present. Some people partook of her nice meal, while others had already eaten.

We soon became aware of a needy situation in the home. Their little boy was sick, so he became an object of our prayer. Amos Redhair brought a good lesson from Ephesians on our need of the gospel armor to make us strong in the Lord. The group joined together in a time of interceding in behalf of this family with whom we were fellowshiping and of others in the surrounding area. As prayers ascended the throne of God, His presence met with us.

Before the group separated to go to their homes, the lady again made preparation to nourish our bodies. It was very thoughtful, as some of us had a journey of several hours to reach our homes. The sun was setting low as we began our journey home. Dusk soon overtook us. A beautiful moon shed its light as we continued our journey to the mission.

How wonderful that we as Christians are privileged to be used of God in ministering to such homes as this! The presence of Christ, who met with us, can be the sustaining help and comfort to them as the believers go their ways. No wonder Christ said it was best for Him to go that the Comforter should come. No longer is Christ's presence limited to a certain location, but the Holy Spirit can be with each of us in all places.

—Mary Gafford

Rough Rock Prayer and Praise PRAISE NOTES

1. Continued interest and growth in a couple recently converted.
2. An increase in attendance at our weekly prayer service.
3. God's presence at our Thanksgiving services.

PRAYER REQUESTS

1. A new couple from the mountain showing an interest.
2. A man recently saved, whose wife has left him.



KANSAS YEARLY MEETING

Secretary of Missionary Education

When the ground is covered with snow, as it is this time of year here in northern Kansas, it is very enjoyable to have a good book to read on wintry days and evenings. Next to my Bible reading worthwhile books has been the greatest help in my Christian growth.

Thirty-six societies have ordered books since they were received here in August. Some days there will be three and four packages to mail.

3. Increased awareness of our Christians concerning spiritual needs of their people to whom they should minister.

National Conference on Pastoral Ministry

On April 26-30, the National Conference on Pastoral Ministry is to be held in Dallas, Texas. The following information is given so that you will be aware of this coming event and see that your pastor is able to attend.

Keynote speakers and workshop leaders include D. Elton Trueblood, Raymond Ortlund, Miriam Burke, Kenneth Chafin, John Wimber, Walter Albritton, and Ben Brantingham. The program will deal with four phases of pastoral ministry: evangelism, equipping, commissioning, enabling.

The basic expenses are as follows:

\$30—registration fee (includes 2 dinners)

\$39—lodging for 3 nights

\$21—7 meals (estimated)

\$90—total estimated costs (pastor's spouse will be \$10 less)

We want to encourage the people in our Yearly Meeting to make it possible for their pastor to attend. It is important for pastors to get away once in awhile to refresh themselves spiritually.

Dave Conant Has Recital

Dave Conant, son of Pastor Wayne and Ruth Conant of our Omaha church, recently gave his senior music recital at Taylor University. The recital consisted of music composed solely by Dave. Dave becomes only the second person to complete this special course of study now under the direction of Dr. Shulze, associate professor of music. In addition to his wife Connie (nee Abbott) the recital was attended by his parents, sisters, and two of his older brothers and their families.

Dave and Connie will soon be completing their studies at Taylor, where they have been preparing to serve where God leads.

Youth Look at History

This is the way it was—May 1934:

"Say, but these are busy days for us all—building, doctoring, preaching, itinerating, tree planting, garden making, making charts for the school we hope to open next week—out in the open or in the shop, for we have no school building—and many other things are being done. But, oh, what a precious privilege of bringing the Gospel to these untouched masses."

—Arthur B. Chilson

Do you recognize the above name as being that of the pioneer Friends missionary to Burundi? Do you know who began the Mutaho station? Who was the doctor on the field? Who was builder of Kwibuka station?

The Youth of KYM, through the WMU Missionary Lessons, are going to know those answers and many more, as they study the history of our mission efforts. As they look back at those who have gone before them, we are praying that they will be challenged to join in presenting Christ to a needy world.

The WMU Youth Project this year is to provide sports equipment and small accordians for the Burundi Friends Youth and their singing groups. These items will make life more "fun" for the Burundi. And sharing will enrich the lives of our youth.

Remember, "By many hands the work of God is done." —Ann Fuqua

The Singing Quakers Are Back on TV

On Thanksgiving day, the Singing Quakers presented a 30-minute musical, "Salute to America." The program consisted of arrangements of folk songs, "This Land Is Your Land," "The Battle Hymn of the Republic," and a special Dr. Riney arrangement of Civil War tunes. The prime-time program was given to the Singing Quakers by KAKE Television.

Friends University

Dr. and Mrs. Cecil Riney and a group of students participated in Youthquake 75, December 26-January 1, at Azusa, California. Dr. Riney helped present seminars on church music and Quaker higher education. The students, Earnest Alexander, Frances Durham, and Doug Riney, with Michelle Riney at the piano, shared in music and testimony. All expressed appreciation for the conference, which brought together some 650 Quaker young people from many yearly meetings.

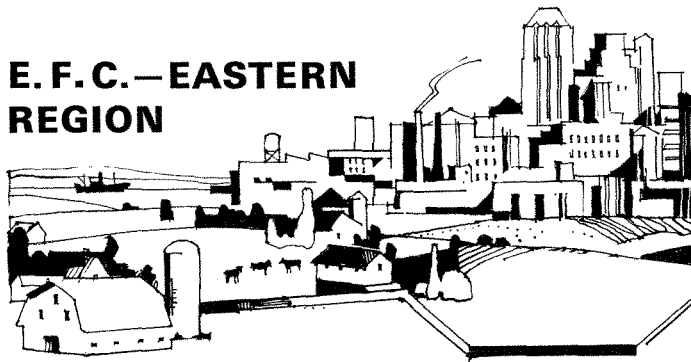
Plans are being made for a group of Friends University students sponsored by Bruce Carpenter, director of church relations, to minister in music and word to churches in the future.

Also available to churches, schools, and civic groups is the Friends University Touring Theatre, which is now booking a five-month tour that will touch six states. Seven traveling players began the tour January 24 and will continue until May 7, performing in Missouri, Colorado, Oklahoma, Texas, Indiana, and Kansas.

From its inception in 1964, the Touring Theatre has been the ever-growing mainstay of the Friends drama department. This year's tour will feature four one-act plays: "Fool's Paradise," "Christ in the Concrete City," "Spoon River Anthology," and "Question of Principle." Anyone interested in arranging for the Touring Theatre should contact Ken Anderson, Friends University, 2100 University, Wichita, Kansas 67213.

—Winifred Peterson

E. F. C.—EASTERN REGION



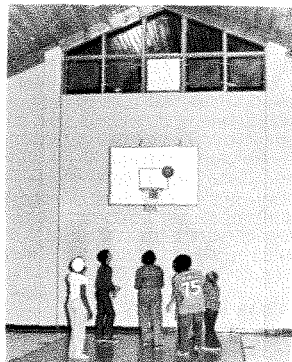
Hanover Friends Church Builds Community Center

Members of Hanover Friends Church, near Mechanicsville, Virginia, have built a \$100,000 community center building. The 6,800-square-foot structure was dedicated November 23. The building, called the Friends Community Center, contains a gymnasium, kitchen and meeting, weights and game areas.

The church built the center with the goal of meeting a real need in the community. Already several hundred neighborhood youngsters are

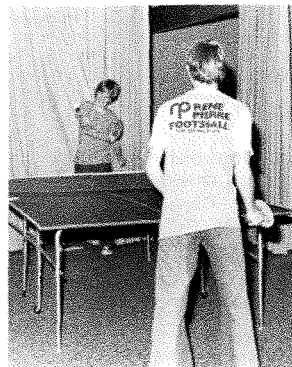
member. Two of the volunteers are from a neighboring Baptist church.

The Hanover Friends Church started in 1964 on property that other Friends churches in Virginia helped to buy. Members built their first



using it for recreation, basketball, and Scout meetings for five days of the week. The church uses the center for its own activities on Wednesdays and Sundays. Pastor George Robinson considers the building a home missionary project. It is staffed by 14 volunteers under the direction of youth pastor, John Perkins. All scheduling and programming are his responsibility.

There are staff members on duty whenever the building is open, and their responsibility is one of helping to create a positive atmosphere where young people will have good, clean fun, and also if they have a problem or need, will feel free to talk and share with the volunteer staff



building in 1966 and their second in 1970. The first structure is now the Friendly Day Care School, which takes in youngsters 2½ to 6 years old. The second structure serves as a sanctuary seating 235 persons. It will eventually be expanded to hold 485. The new Community Center is the third building built on the church's 10-acre plot. Hanover Friends use the slogan "The Friendly Church Here to Serve," and they are busy putting actions to their words.

Did You Know?

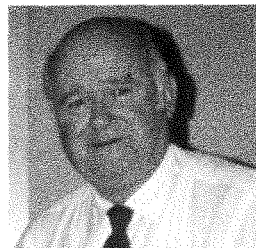
■ That Miss Joyce Lamb has been appointed as the new field representative for the Christian Education Board? Joyce graduated from Asbury College in Christian education and has done graduate work both at Asbury Seminary and at the University of Virginia. Her address is: Box 103, Cadiz, Ohio 43907.



The new Friends Community Center, Mechanicsville, Pennsylvania

Introducing . . .

William ("Bill") Buché is currently serving on a volunteer basis as administrative staff assistant in the Damascus Headquarters Office. He is engaged in statistical analysis, recordkeeping, and in general "help-



William Buché

ing out" in many ways. He and his wife Marie have made their home in Rocky River, Ohio. Bill is retired from the foundry industry, where he was occupied in various capacities including part ownership of the Atlas Foundry in Cleveland, Ohio.

Focus on Malone

The Malone cross country team returned from the NAIA nationals held in Salina, Kansas, with fifth place in the nation. Although competition was stiff with 47 teams participating, Coach Hazen's Pioneers exerted special team effort, and two—Dave Bender and Wendell Skelley—received All-American honors.

Maxine Imdorf, 34, a student at Malone College, was elected mayor of Louisville, Ohio, at the November 4 elections. Mrs. Imdorf credits her "upset victory" to her house-to-house canvass, her experience of four years on City Council, and her support for women. She has pledged to set aside one day each week to meet constituents and refer their complaints and problems to proper council committees.

An honorary Doctor of Laws degree was awarded to Ralph S. Regula, U.S. Congressman representing the 16th congressional district of Ohio, on January 9 by Malone College. President Lon D. Randall made the presentation at the academic convocation beginning the winter term. The address was delivered by Hugh Sides, *Time* magazine Washington Bureau chief, who spoke on "American Heritage" and is a personal friend of Congressman Regula.

The second in the annual Faculty Artist Series was presented on January 18 featuring Carol Wunderle, organist. Mrs. Wunderle is assistant professor of music and has taught in the Fine Arts Division at Malone since 1968.

The 1975-76 nominees to *Who's Who Among Students in American Colleges and Universities* have been named and include: Marva Anderson, Ross Bozman, Steven Darr, John Hixson, Mike Hochstetler, Greg Johnson, Debbie Linn, Debbie Meredith, Kathy Niver, Sandra Peterson, Cyndie Roher, Larry Rohrer, Joy Russell, Bonnie Steiner, Karen Warner, Janet White, and Donna Willis.

The students were selected for their scholarship (over 3.00 grade point average), service to community, leadership in campus activities, positive citizenship, and potential service to God and society. Upon recommendation by the faculty, the Student Affairs Committee gave final approval to the currently enrolled juniors and seniors.

CALENDAR OF EVENTS

March 10—Winter Term ends
March 22—Spring Term begins
March 23—Forum Lecture: Carl T. Rowan, "Are We Seeing the Decline of America?" Osborne Hall, 8 p.m.
March 29—"An Evening of Americana" PAH, 7:30 p.m.
April 6-8—Missions Conference

Friends gather



ALBUQUERQUE, New Mexico

A musical group from Central College was with us for a service. We appreciated their testimony in song.

November 14-16, 1975, Olen Ellis was our guest. He conducted a church growth seminar.

During December, we had our Annual Ingathering Service; we received an offering to help pay off the \$1,200 bond payment.

BELLEFONTAINE, Ohio

Jim Smith, soloist and speaker representing World Vision, was pres-

ent with us for our annual Thanksgiving service. Our offering for World Relief was slightly under \$800.

November has been a rich month spiritually for our church. God has visited us week after week and our pastor has given messages for revival. Over 40 persons have found spiritual life in Christ already this month. The Holy Spirit is moving in our midst, as evidenced by some making restitution, and others winning their first soul to Christ. How we praise our Lord for these thrilling experiences! We have enjoyed rich altar services in almost all our regular services.

BELOIT, Ohio

A "Rock-A-Thon" was held by the Youth Group of Beloit Friends. Eight youth rocked from 10 o'clock Friday night until 10 o'clock Saturday morning. The money raised was to be used to send the youth to Midwinter Conference, and the remaining money used toward "Global Go." A midnight pizza party was held during the "Rock-A-Thon."

A Thanksgiving Harvest dinner was held at the Beloit Elementary School; 103 persons attended. Joseph Miller welcomed everyone to the Thanksgiving sharing, and Mrs. Miller read some friendship poetry. Hands were clasped around the table for the "Thanksgiving Hymn" and "Til we Meet Again."

BETHANY, Wadsworth, Ohio

The Missionary Conference held many blessings for all who attended any of the meetings. Each Sunday school class was involved and thus were aware of the Missionary Outreach of the church. Each class made posters showing some phase of the work on the fields and their locations.

BOISE, Idaho

Tim Bletscher and Roger House from George Fox College presented a concert, at twin pianos, for the Area Rally held at our church Sunday afternoon, October 26. The talent displayed by these dedicated Christians was an inspiration to all. The program also featured music by the Vietnamese young people.

GFC President David LeShana was guest speaker in our church Sunday morning, November 2. A reception was held following the evening service for our new youth minister, Ken VandenHoek, and his family.

A series of interesting talks entitled "A Bird's-Eye View of the Old Testament" is being given by one of the ladies of our church during the Sunday evening services. Geographical locations are stressed as we have reviewed thus far the Coming of the Patriarchs, from Abraham to Jacob; the Realm of the Pharaohs, from Joseph to Moses; Forty Years in the Wilderness, from the Nile to the Jordan, and the Battle for the Promised Land, from Joshua to Saul.

Pastor Do, from Portland, Oregon, brought the morning message in our church on Sunday morning, November 23, on behalf of the World Relief Commission. Our collection for that worthy organization exceeded \$660.

DAMASCUS, Ohio

The Celebration, a musical group from Marion, Indiana, presented a sacred concert in our church on a Thursday evening.

The Awana Club program was initiated in our church January 6. Reva Smallwood is the director.

November was Library Emphasis Month in our church with classes and individuals being encouraged to purchase books for the library or make donations for purchase of resource books, reference material, and inspirational books for both children and adults. During morning opening exercises a book review, skit, or brief talk was made by different members of the adult and youth departments concerning use and enjoyment of our library facilities. A poster contest was held among the youth department to gain their participation in this promotion.

EAST GOSHEN, Beloit, Ohio

A mock "Underground" meeting was recently attended by 23 junior and senior FYers and their advisors.

After "The Law" had forced their way in and confiscated all Bibles and song books, the meeting was continued from memory alone. The meeting was headed by Leonard and Anna Flickinger, who succeeded in emphasizing the significance of freedom of religion. The meeting ended by each one present giving a sentence "Thank You" prayer.

EAST RICHLAND St. Clairsville, Ohio

Pioneer Girls for all girls of the congregation and community began in September for girls in grades 5 through 12. An outstanding activity of the fall was when the girls and their leaders made 185 gallons of cider.

Kaye Roby Leach of Canton, Ohio, played for the dedication of the new Thomas Celebrity Organ given to the congregation by a family in the church.

James Brantingham, pastor of the Alum Creek Friends Church, conducted revival services with Paul, Ruby, and Paula Davis presenting special music.

Joyce Lamb led a three-session Teacher's Training Course November 16-18.

Record attendances were reached in the Sunday morning worship hour twice during November with 334 and 348.

The congregation participated in the "God with Us" advent program beginning with a preadvent family night dinner with 176 in attendance.

ENTIAT, Washington

The Entiat Friends Church had a Talent Show Wednesday, November 19. A few of the performing people and their acts were Gary Thomas and Toby, Lori Thomas and Debbie Petersen singing "Time in a Bottle," Junior Friends Youth skit, Cherub Choir skit; seven church women put on a Fashion Show that was extraordinarily nice.

Our annual Thanksgiving service was held Wednesday, November 26. Lori and Pam Thomas, Debbie Petersen, and Carol Scheleen sang, "Wish We'd All Been Ready," from the movie *Thief in the Night*, accompanied by Carol on the guitar.

The Friends Youth went bowling Friday, November 21.

The Entiat Friends Church Christmas program was held Sunday evening, December 14. The Christmas story was read and the young children read poems; there was special music by Cheryl Griffith, Carol Scheleen, Debbie Petersen, and Pam Thomas.

The Friends Youth had a New Year's Eve party at Conard and Sarah Petersen's home. They started out with a fondue dinner and then talked and played games. The adults had a New Year's party that same night at the church.

After morning worship hour Sunday morning, January 3, there were refreshments served in the basement for our monthly time of fellowship put on by the Social Committee.

FRIENDSWOOD, Texas

The following is an expression of thanks presented in a morning worship service by Hung Do, son-in-law of Phung and Lieu Vu:

"In April my family and I left Vietnam. My wife's family had to leave their oldest son in the Vietnamese army. I have 11 members of my family that I do not know where they are. My wife's family and I came by boat to the Philippines, then Guam, then to America. My family lived in a small room at Fort Chaffee for 2½

months. Then your Sunday school class sponsored us in August. We are very happy because they did.

"Thank you very much for sponsoring us and for giving us many things. We have furniture, clothes, Vietnamese Bibles, a motorcycle, refrigerator, stove, and best of all, many friends. My family would like to say much more, but do not know how to speak English well. My mother wants you to know she loves God and Jesus Christ. We all like to study the Bible and do thank you for helping us. We will always remember all you have done. May God bless each of you."

FULTON CREEK, Radnor, Ohio

We had a week of prayer services nightly before our revival began last month with Jack Tebbis from North Carolina as our evangelist. Charles Robinson of Mt. Gilead Friends served as song evangelist. Praise God from whom all blessings flow. The music and messages softened hearts, renewed souls, and brought seekers to the Lord.

A Wednesday evening class has been started for several who showed interest in Quaker history, doctrine, and discipline.

GREENLEAF, Idaho

The small country of Surinam (formerly Dutch Guiana) received its independence on November 25, according to a letter from Teryl and Jan Hibbs, who are serving there with Missionary Aviation Fellowship. There was animosity between two political and racial parties and tensions mounted until the winning party's leader, a week before the big day, publicly held out the hand to the opposition's leader, apologized for errors, and asked for reconciliation. Then the week became one of festivity, and it was a joy to watch a nation being born.

Mark and Wilma Roberts and Joe were here during the holidays to attend the wedding of their daughter Genevieve. They returned to Bolivia January 3.

The Harvest Dinner, served by the Academy's Auxiliary, was unusually fine.

Pastor Paul Goins held meetings at the Spokane Friends Church November 17-23.

HOMESTEAD Cedar Point, Kansas

Everett and Janet Cress and their five children, active workers of our church, left October 31 to be missionaries at the Methodist Indian Mission, Farmington, New Mexico. They will be dorm parents to 41 high school boys, plus helping in maintenance and school bus driving. Though we hate to lose them, we feel this is an extension of the ministry of our church. Just before the family's departure, the congregation met for a "Commissioning Service." We are glad to be a part of this Methodist sponsored, nondenominational ministry.

HUNTER HILLS Greensboro, North Carolina

Hunter Hills participated in the planned Missionary Conference held October 29-November 2. Howard Moore and John Brantingham presented inspiring messages and information from the field, while Bill Casto and Harry Mosher challenged us to be better laymen in this effort of evangelizing the world at home. William Wagner and Project Strawberry is a program in itself, and we found ourselves just as excited in Greensboro as that nucleus surely finds itself in Florida. A Men's Prayer

Breakfast, a District Banquet, and closing area rallies phased out this outstanding weekend.

November 9 was Senior Citizens Day in our church, and we feel it was a most successful venture honoring those of our church who are so rarely thanked for the most important part they play. Each lady was presented a corsage and each man a boutonniere. The service consisted of special music and congregational songs requested earlier by our Senior Citizens, and Pastor Crowder brought an appropriate message entitled "Ageless Treasures," speaking of the treasures these citizens had themselves through Bible reading, prayer, etc., and had left to us, the younger congregation. Following the morning service, we had dinner in the fellowship hall with the Senior Citizens as our guests.

KLAMATH FALLS, Oregon

Ron Crecelius, chaplain of George Fox College, was with us for special meetings November 22, 23. Several were helped through his ministry.

About nine junior and junior high boys meet after school Fridays at the church for a woodcarving class. We purchased from the school department used classroom chairs with wide writing arms. Men of the church sanded, repaired, and painted them bright colors. These are used in the junior high and high school Sunday school rooms.

Five from our church took part in the community presentation of Handel's *Messiah* on December 14.

On December 21 our own choir, directed by Alice Maurer, presented Joe E. Park's Christmas cantata, "A Song Was Born." The evening of December 22, 21 of us plus a brass quartet caroled at eight different places, with eats and hot drinks afterward at the Maurer home.

For New Year's Eve we had a progressive dinner, coming last to the church for dessert. An inspirational evening was led by Ken Magee, and the film, *The Gospel According to Some People*, was viewed.

LAS ANIMAS, Colorado

During the holidays, our pastors, the Dwain Ellis family, were in Allen, Nebraska, to visit Dwain's mother, Naomi Ellis. Dwain and his family filled the pulpit at Springbank Friends Church Sunday, December 28. They had several musical packages as a family, after which Dwain spoke concerning love.

The pastors of the Springbank church, Waylen and Darlene Brown, were in Chivington over the holidays to visit Waylen's parents. Waylen capably filled the pulpit here at Las Animas Friends that Sunday.

MARYSVILLE, Ohio

The Marysville Friends Church had special emphasis on Missionary Outreach during the month of November. We were glad to hear from George Primes, Nick Comer of the Gideons, and Dale Neff. Special music was heard from the Gospelairs Trio from Circleville, Ohio. Dr. Dale Young of Malone College spoke at a special evening service.

McKEES CREEK West Liberty, Ohio

Praise God! Praise our Lord Jesus Christ! Our young people are participating well in many areas of the church work.

As we look back on our recent revival meetings we can see what the Holy Spirit accomplished during these heartfelt messages and look forward to seeing many more results.

We have been aided by a money gift from a deceased member's estate of \$400. It will be used for expenses on the property.

Our pastor, Larry Grigsby, brings us inspirational messages and we thank God for him. Our song leader is Charles Beatty, who is a Spirit-filled Christian and is greatly appreciated by everyone. Pray for us at McKees Creek Friends Church as we grow spiritually and in number. A year ago our Sunday school attendance was in the mid 20's. This year we had 61 for Sunday school, and our average attendance for church has been approximately 82.

MERIDIAN, Idaho

Praise the Lord! Our goal of 131 was reached on Christmas Sunday with 139 at the morning worship service. Our Vietnamese gave special thanks to God and our people that morning as they and some of their friends from Boise presented our special music.

The Sunday school presented its annual Christmas vesper service Sunday evening. Each class was represented as the story of Christ's birth was portrayed with slides and readings, poems, and songs.

Other special events during November and December included a church Thanksgiving dinner, Christmas decorating party, Skate Night in Nampa, Christmas caroling with chili feed afterward, and a New Year's watch night service.

Our pastor is starting a class on Friends History and Doctrine.

MT. AYR, Alton, Kansas

An area survey has been made as a follow-up for the church growth program. Revival services with Morris Berry, Wesleyan pastor at Phillipsburg, were held in November. These were refreshing days.

Some of the men of the church enclosed the back church entrance before cold weather and added another rest room.

MT. PLEASANT, Ohio

June Preston wrote and presented the introduction to the stewardship skit written by Jean Thompson. The title was "The Three T's"—time, talent, and tithe. The parts were very aptly portrayed by our church members and the response was very good.

Our annual Thanksgiving offering went to World Relief Commission.

NAMPA, Idaho

Our speaker for our fall special meetings was Ralph Fry, Seattle Youth for Christ/Campus Life director. His ministry in both word and music was appreciated.

A capacity crowd turned out for our Harvest Dinner, which featured turkey, dressing, and all the trimmings.

Christmas was a busy time for everyone, and the church was no exception. There were Sunday school parties involving all ages as well as the annual Christmas program. The play, "The Broken Staff," was presented at the end. Following the program around 30 children, young people, and adults went caroling to homes of some of our people. On Christmas Eve there was a worship service at the church conducted by John Baxter, which ended with a candlelight service.

We were privileged to have many visitors during the holidays and enjoyed having them in our services. The Dan Nolita family shared in the first service of the new year with Judy and the children singing and Dan preaching in the morning.

On January 25 the Greenleaf Friends Academy was featured in both services.

NEWBERG, Oregon

Our All-church Retreat was held at Twin Rocks October 24-26.

Bruce Ponder is continuing as an intern of our church through June.

Family night with J. C. Harvest Company on November 20 consisted of a variety of inspirational music and puppet shows by Ken and Marcia Royal, Mark and Nyla Moore, and Denise Imlay.

At Newberg Area Rally on November 16, Donald Edmundson presented the film, *Friends in Aymaraland*.

The Sanctuary Choir presented a fall concert of praise and thanksgiving on November 30.

The George Fox College 120-voice oratorio choir presented *The Peaceable Kingdom* by Randall Thompson at our church on Sunday afternoon, December 7, directed by Jerry Friesen.

Thirty-three new members of our church were publicly recognized on December 14.

NORTHRIDGE Wichita, Kansas

A new Rodgers organ was installed at Northridge Friends Church on Sunday, November 23. The dedicatory concert was played by Dorothy Addy, professor of organ at Friends University. A variety of selections displayed the ability of the organ and the organist. Mrs. Addy was assisted in a piano and organ duet by Eloise Brown.

The congregation is grateful to all who made the purchase of this beautiful instrument possible and pray that it may be used to the glory of God.

NORTH VALLEY Newberg, Oregon

In the month of October, we were privileged to hear from Harold Thomas about the work he and Nancy are doing in Bolivia. Twelve of our ladies attended the WMU Retreat at Bend, Oregon, and shared their experience in an evening service.

November was highlighted with a special three-service series by Oscar Brown, "Christ in the World Now!" This enabled our pastor to devote the month for calling in the homes of our people, and provided an excellent chance for our pastor to become better acquainted with the friends of North Valley and be more aware of special needs and concerns.

Stuart Willcuts, representing the World Relief Commission, shared with us on November 23, and we received a Thanksgiving offering for the work of WRC.

We enjoyed a special evening of music by various members of our church on November 9.

A telephone prayer chain has been organized so that needs may be shared with the entire church family.

OMAHA, Nebraska

Our Annual Harvest Dinner was held November 16, 1975, at 4:30 p.m. with approximately 82 in attendance.

Ruth Conant and Lynne Gadsden, as choirmen, planned a scrumptious meal served family style and baked the turkeys, made the dressing, and prepared the vegetables. Many of the ladies brought salads, pies, relish tray items to complete the meal and also helped in the kitchen.

Following the dinner everyone assembled in the sanctuary, where the

program was held. Gray Sterling, noted storyteller and scout, gave a touching story of a frontier family. Patty Loewens of the Westbrook Evangelical Free Church ministered to us in testimony and music. The film, *Johnny Lingo*, was presented to conclude a most meaningful thanksgiving worship.

Our youth group, Singing Spirit, recently presented their testimony in music. They also gave their concert at several local churches this past summer.

PENIEL, Onemo, Virginia

The Peniel Friends Church was pleased to welcome The Agape Players. The Young Adult Class prepared a covered-dish supper for them in our Fellowship Hall, and the entire church was invited.

The Young Adult Class sponsored an all-day trip to Washington, D.C., October 11; 36 people enjoyed the tour, and before leaving they had a picnic near the Potomac River.

Our prayers for a fruitful Missionary Conference were well answered. We opened with a covered-dish supper in our Fellowship Hall and enjoyed lovely music by Rev. and Mrs. Earl Smith, then concluded with a deep message from Russell Myers on "Faith Promise, Give." We were also pleased to have William and Dorothy Wagner explain actions of the Operation Strawberry. Another of our messages was presented by Howard Moore of Taiwan, who enlightened us with an impressive service. We also heard a tender sermon and testimony given by Rev. Carroll Tsao of Hong Kong. John Brantingham concluded our Missionary Conference that night with his dynamic way of bringing us all closer to the Lord.

Peniel Church is pleased to add Cindy and David Aufrance in Hong Kong to our monthly missionary mailing list. May God bless and guide these two young people as they try to serve Him.

PLAINS, Kansas

State Senator Charlie Angell, Plains, was guest speaker for October Friends' Fellowship following a chili supper. He reported a growing Christian fellowship in the capital.

A seminar on Christian Family Living, with emphasis on parent-child relationships, was held Sunday evening, November 9. Those sharing out of their experiences and goals were Mike and Connie Cossel of Bucklin, Irvin and Verleen Hancock, Hugoton, and Kenneth and Marion Roberts of Fowler. Their families range from a small child to college and career young people, and many challenging, helpful ideas were expressed.

A gospel team from Friends Bible College ministered in weekend services in mid-November with a unique and varied program.

REEDWOOD, Portland, Oregon

Friends Witness Mission was a mountaintop experience in the Reedwood Fellowship in November. We are still praising the Lord for the victories, times of sharing, caring, and loving that resulted in real spiritual enrichment for all of us. We had witness guests from Texas, Indiana, California, and Oregon, to name a few. We appreciate the work of our coordinators, Wendell and Sue Lyon.

Everyone celebrates Mother's Day and Father's Day, but Reedwood recently celebrated Kids' Day. Our high school kids greeted and ushered for morning worship while our youth presented the special music. A puppet show was put on with the

puppets made by the kids themselves.

The high school youth held a soup and pie supper to raise money to assist with transportation to Youthquake in Azusa, California.

Dr. Chittick of George Fox College gave a series of lectures on archeology and the Bible during the Sunday school hour in December.

A Christmas concert was held in December featuring Tim Bletscher and Roger House, the well-known piano duo from George Fox College. Our annual Christmas Holiday Dessert was held in the Friendship Center prior to the concert.

Jack Willcuts gave a series of Christmas messages entitled "Here Comes Jesus" for our Advent season, concluding with a Christmas Eve service of Christmas music, a children's story, and candlelighting.

SEILING, Oklahoma

The first Wednesday night of each month is our regular Monthly Meeting. This is preceded by a fellowship supper and devotional time. These have been times of real blessing. The various committees have been presenting their goals and work so the membership may be better informed.

Our annual Thanksgiving supper was held in November with a special offering taken for the work of the Kickapoo Indians, which amounted to \$107.53. Late in the summer, several couples from the Young Married Sunday School Class went to McCloud and worked two days helping Ron and Janice Woods build a dining and craft room at the Kickapoo mission. This Sunday school class sends a monthly offering to this work.

Our pastors, Phil and Iris Smith, entertained the church membership with a Christmas reception at the parsonage.

Our choir presented the Christmas cantata, "The Night the Angels Sang," under the direction of Sharon Combs the Sunday morning before Christmas. The Sunday school classes presented the Christmas program that night. A unique money tree was given to our pastors, and toys for the children.

SHERWOOD, Oregon

There were 190 people gathered to share in our annual Thanksgiving dinner. Dean Griffith, member of the pastoral team of Lynwood Friends Church (Portland), provided an enjoyable color slide program. Also during the evening a representative from each family broke open their love loaf (World Vision) they had been filling for six weeks. Over \$800 was received to be divided between World Vision relief and the World Relief Commission.

Mark Kelly and Keith Wilson, students at George Fox College, have assumed the leadership of the Junior Friends Youth.

Bruce Hicks, professor at Western Evangelical Seminary, was a recent pulpit guest.

Nina Washlin, who was an American Field Service summer student to Brazil, showed slides of her experiences.

The six Sherwood churches shared Thanksgiving Eve together in a laymen-oriented union service. Participating from our church were Joel Lundy, who shared his testimony, and the Good Soil musical group.

Our second Arts and Crafts Show was held December 7 in the fellowship hall.

December 14 the choir, under the direction of Louise Sargent, sang the John Peterson cantata, "Night of Miracles."

The Sunday school Christmas program, presented Christmas Sunday morning, was a multimedia presentation of the events of the birth of Christ. Terry and Marleen Baron were the directors.

Christmas Sunday evening the Friends Youth groups presented the play, "Christmas Again," under the direction of Nancy Minthorne. The evening also included the annual Christmas musical participated in by people of this congregation.

SOUTH SALEM Salem, Oregon

A number of our youth attended Youthquake.

Outreach Conference November 13-16 featured missionaries Ed and Marie Cammack from Peru and Harold Thomas from Bolivia. Highlights were an informal question-and-answer session in our pastors' home with all three missionaries and making our Faith Promises for the year.

Pastor Field continues a series of Sunday night messages on the general theme, "The King Is Coming."

SPRINGBANK Allen, Nebraska

Our news includes praise to the Lord for the rain we had this fall.

Henry Harvey, director of CABCO, shared at our area meeting. He showed pictures, spoke, and sang.

The Ken Fish family had two services recently. They shared Mr. Fish's work with World Vision.

November 21, 22, 23, the Yoke-Ministries of Springbank and Allen United Methodist churches held a "mini-weekend" as a follow-up of their Lay Witness Mission held last March.

SPRINGFIELD, Ohio

Our church was invaded! November 7, 8, 9, we had about 15 Lay Witness people with us. The term *invaded* was used by the coordinator, Gene Marine, but it surely is appropriate. We were invaded by a wonderful filling of the Holy Spirit in the lives of all who attended these special services. Most of the lay people were from the Bellefontaine area, but we did have a couple from Kentucky and one from Pennsylvania. There were morning coffees, noon luncheons, and small group sessions, during which we found we all have many of the same questions and problems.

Our youth group also was strengthened and enriched by the youth lay people who were here. They had a full day Saturday, with a variety of activities, including visits to the "One Way House," and the Outreach Book Store; a pizza party, and a faith walk, and group sharing sessions.

Sunday morning services were sharing by the lay witnesses and our own people. The love and warmth of the Holy Spirit and the bond of fellowship still linger in our minds and hearts.

In this modern day of the "quick, fast, and easy," we feel privileged to report a Golden Wedding Anniversary in our church. November 1, 1975, Mr. and Mrs. Sylvester Dubbs were married 50 years! The Berean Bible Class sponsored a small celebration for them.

TACOMA, Washington

October 26 the entire congregation received a special treat. The Lich Nguyens, our Vietnamese family, prepared a delicious Vietnamese meal for us.

December 14 we were all invited to a Christmas open house at the home of Ted and Jean Baird. We

have appreciated the many times they have opened their home for fellowship. That evening our choir presented a delightful cantata, "Sound of Christmas."

Our Sunday school program was held December 21, with every age group presenting gifts to our Savior. The food, money, and presents were given to a needy family. A candle-light service with song and testimony was held that night, after which Susan and Harold Clark invited us over for a time of fellowship and refreshments.

The young people were in charge of the evening service January 11. Those who attended Youthquake in California gave their testimony of what the Lord had done for them and their experiences while attending the Conference. Our pastor, Paul Baker, attended the EFA Conference in Oklahoma City.

TECUMSEH, Michigan

For many years we have had in the fall an event we call Harvest Home. We used to give produce and canned fruit to Cleveland Bible College and the Friends Home in Columbus. This year our Harvest Home gifts went to a Mexican border mission. Marvin and Delores Johnson of our congregation discovered the mission on a trip to Texas. Their trip was made for health reasons, but soon they were busy helping in the border mission, sorting and sizing clothes given to Mexicans as they came across the border. Gospel services were also provided for the Mexicans.

This year under the auspices of the Frances DeVol Missionary Circle and the Willing Workers we gathered many clean, mended, warm children's clothes and layette articles



made by the ladies. As the Johnsons prepared to travel again to Texas, we made the effort to load their camper to overflowing. The photograph shows some of the many items contributed.

TRINITY, Van Wert, Ohio

November was Senior Citizen Aware Month. Throughout the month the senior youth provided free slave days to the members of the Sunday school over 60. The Pathfinder Class with the help of the senior youth treated the senior citizens to a pot-luck supper and entertainment.

The Nursery class two- and three-year-olds presented the pastor and his family with a Food Thanksgiving Basket.

URBANA, Ohio

A wonderful Holy Spirit revival was held with Rev. James Chess and Rev. John Ware. John Ware is from the First Church of God in Urbana. These meetings were filled with the Spirit as was the music, including Eva Yocom's song, "It Will Be Worth It All." The message by James Chess was entitled "The Living Water" and was taken from various Scriptures. The Spirit spoke in such a way that the altar was surrounded by soul-searching people.

For an evening service The Believers Trio sang, "Jesus Is Lord of All," and John Ware's message was "Who Has Hindered You from Leading a Christian Life?" For our final Sunday service Mr. and Mrs. Harry Imel led the special music; he played his trumpet and she sang, "I've Anchored My Soul in the Haven of Rest." There were seekers at the altar in every service. We trust the revival spirit will continue.

VERA, Oklahoma

Vera Friends Church is on the move! Last fall the church was painted and repaired, and work was started on rebuilding part of the parsonage. Much unity and fellowship were seen during this work. Thanks be to God, and we cannot leave out our dear friends at Bartlesville Wesleyan College who have helped and inspired us.

A Thanksgiving dinner November 15 was very inspirational. A play written by our own Tony Bell and acted out by Tony and Rodney Bell and Melody and Karla Inbody kept everybody in hysterics. Then everyone settled down for a wonderful old-time singing fest with help from a guitar picked by Gene Rogers, a Seneca alumna from Wyandotte.

Our worship services have been deeply spiritual with numerous blessings received.

December and January activities included a skating party, weekend awakening services with Mike Miller, Christmas service, and a New Year's Eve party and renewal with John Atwood.

Vera is presently making an in-depth study of God's Plan of the Ages (creation through eternity) and learning much!

WESTGATE, Columbus, Ohio

Praise the Lord! Our bus ministry brought an average of 114 children to Sunday school during October. We thank God for faithful bus captains and helpers who visit every week, and Sunday school teachers and children's church leaders who minister in the power of the Holy Spirit. Many of these children have accepted Christ as Savior.

Two of our members have been instrumental in the successful showing of *The Hiding Place* in Columbus. Paul Langdon directed the area viewing, and Lloyd Clark was in charge of the viewing on Westside Columbus.

One of our members has opened her home in a new area for a neighborhood Bible study. The reports are

encouraging. These ladies, coming from many different backgrounds, are being drawn together by the person and power of Jesus Christ.

WILLOWCREEK Kansas City, Missouri

Willowcreek has really been blessed by God with talented, responsible, and enthusiastic people, even though we are few in number.

As a result of planning during a weekend teachers' retreat at Lake Perry, we had a Thanksgiving dinner in which we honored our senior citizens. Many of the senior citizens' relatives were invited to attend. Relatives who could not attend sent letters or tapes to their loved ones. We're truly thankful for our senior citizens and grateful for the part they have played in our lives and the wisdom available to us through them.

Eight members of our church participated in an evangelism training session from December 11 through December 13. This training program is backed by Campus Crusade and is called "Here's Life Kansas City." It's objective—to reach every person in Kansas City in 1976 for Jesus Christ. What an opportunity! What a challenge!

On a rotation basis each month, our Sunday evening services have been including studies of cults, films, singingspirations, and fellowship nights.

Our Day Care Center is growing under the leadership of Thelma Hansen, director, and other women of our church who work with her—Sharon Jones, Debbie Neustadt, Kathy Bennett, and Myra Grist.

With the intended purpose of getting our members to read books that can enhance and mold their lives as Christians, our new librarian, Myra Grist, has been preparing a weekly book review to be used in our church bulletin.

WINONA, Ohio

During our Fall Roundup Poster Contest many entries were made and the winners were: Primary Department, first place Scott Strong, and second place Becky Weeks; Junior High Department, Tammy Weeks first place, and Lisa Harsh second place. First place winner for the Adult Department was Aileen Hendershott and second place Alice Gamble.

The Lydia Missionary Society met and packed Thanksgiving food boxes for shut-ins and for the needy.

The United High School Choir gave a concert in our church.

Friends record

BIRTHS

BROWN—A son, Jason Beale, December 20, 1975, to Joseph and Jane (Hoskins) Brown, Washougal, Washington.

COMBS—A daughter, Trisha Lea, November 12, 1975, to Audney and Frances Combs, North Lewisburg, Ohio.

CORBIN—A son, Clayton Ashley, November 20, 1975, to Wynn and Margo Corbin of Reedwood Friends, Portland, Oregon.

COSAND—A daughter Heidi, November 10, 1975, to Mr. and Mrs. David Cosand, Radnor, Ohio.

CROVER—To Don and Marilyn (Richey) Crover, Halsey, Oregon, a

daughter, Laura Marie, January 2, 1976.

FARNSWORTH—A daughter Shannon, October 15, 1975, to Mr. and Mrs. Jim Farnsworth, Wadsworth, Ohio.

GRAVES—To Gary and Jolena Graves, a daughter by adoption, Jennifer Jo, September 20, 1975, Gate, Oklahoma.

HILL—A son, Jeremy Douglas, November 6, 1975, to Mr. and Mrs. Tim Hill, Bellefontaine, Ohio.

HOWARD—To Charles and Betty Howard of North Valley Friends, Newberg, Oregon, a daughter, Cindy Michelle, October 7, 1975.

KAHN—A son, Trent Ryan, to Art and Nancy Kahn, November 3, 1975, Friendswood, Texas.

KEAS—A daughter, Amy Sue, October 9, 1975, to Don and Sue (Lochner) Keas, Gate, Oklahoma.

KEY—A daughter, Heather Michelle, to Ed and Sharon Key, December 7, 1975, Northridge Friends, Wichita, Kansas.

LASLEY—A daughter, Crystal Gaye, to Rick and Pam Lasley, January 6, 1976, Wyandotte Friends, Oklahoma.

NEWBY—A son, Kurtis Lane, to Bruce and Joyce Newby, April 8, 1975, Springfield Friends, Kansas.

OWEN—A daughter, Marlene Louise, November 6, 1975, to Clyde and Jenean Owen, Abilene, Texas.

PACK—A daughter, Jessica Ann, October 9, 1975, to Jerry and Libby Pack, St. Clairsville, Ohio.

POSTOAK—A son, Douglas Ray, to Raymond and Phyllis Postoak, November 19, 1975, Wyandotte Friends, Oklahoma.

RIDDELL—A daughter, Kristie Leigh, to Joe and Carol Riddell, December 19, 1975, Friendswood, Texas.

RINARD—To John and Shirley Rinard at San Antonio, Texas, a son, Jacob Andrew, November 25, 1975.

RYAN—A son, Micah Joseph, to Mark and Kathy Ryan, October 27, 1975, Bayshore Friends, Baycliff, Texas.

SCHENK—A son, Stephan Michael, November 28, 1975, to Michael and Stephanie Schenk, East Goshen Friends, Beloit, Ohio.

SHERMAN—To Dave and Catherine Sherman of North Valley Friends, Newberg, Oregon, a son, Michael David, December 22, 1975.

TOPE—A son, Jeffery Alan, October 31, 1975, to James and Debra Tope, Columbus, Ohio.

WAGONER—A son, Anthony Lee, to Rick and Miriam Wagoner, November 20, 1975, Wyandotte Friends, Oklahoma.

MARRIAGES

ALLENBAUGH - EAST. Stephanie Allenbaugh and Robert East, October 25, 1975, Trinity Friends, Van Wert, Ohio.

BALES-ROE. Vickie Bales and Rodney Roe, November 8, 1975, Gate Friends, Oklahoma.

BERRINGE-CAZALAS. Donna Lynn Berringe and Franklin Cody Cazalas, November 28, 1975, Bayshore Friends, Baycliff, Texas.

BROWN-BICE. Marcie Brown and Mark Bice, December 20, 1975, Marshall, Texas.

DAVIS-BOSCHULT. Kim Davis and Ron Boschult, July 14, 1975, at the Evangelical Friends Church, Omaha, Nebraska.

DOLEY-FOGARTY. Lark Doley and Patrick Fogarty, December 29, 1975, Friendswood Friends, Texas.

GILLMAN - McMURRAY. Pam Gillman and Dale McMurray, November 28, 1975, Bolton Friends, Independence, Kansas.

HAGMANN-HAMEL. Carol Hagmann and Mike Hamel, November 26, 1975, at the Evangelical Friends Church, Omaha, Nebraska.

HEIN-HOWELL. Linda Hein and Billy Howell, November 15, 1975, Gate Friends, Oklahoma.

JUNKER-DUNN. Robin Junker and Edward Dunn, December 27, 1975, Oklahoma City, Oklahoma.

RICE-SOMMERS. Debbie Rice and Thomas Sommers, October 4, 1975, East Richland Friends, St. Clairsville, Ohio.

ROBERTS-FITCH. Genevieve Roberts and Ben Fitch, December 20, 1975, Greenleaf Friends, Idaho.

STONEKING-STABILE. Lydia Marnel Stoneking and John Stabile, November 1, 1975, East Richland Friends, St. Clairsville, Ohio.

THOMPSON - DITTO. Claudine Thompson and Don Ditto, December 19, 1975, Pringle Friends, Salem, Oregon.

DEATHS

BOND—Audrey E. Bond, 79, Plains Friends, Kansas, October 11, 1975.

CAREY—Eugenia Ring Carey, 66, Springfield, Ohio, November 21, 1975.

CARSON—Waldo Carson, University Friends, Wichita, Kansas, November 22, 1975.

DETWEILER—J. Arthur Detweiler, 74, Bellefontaine, Ohio, November 6, 1975.

DILLION—Bill Dillion, Homestead Friends, Cedar Point, Kansas.

EASTWOOD—Maude Eastwood, December 4, 1975, Booker Friends Church, Texas.

EVANS—Margaret L. Evans, 77, St. Clairsville, Ohio, November 27, 1975.

GEARIN—Ruth Gearin, 84, Newberg, Oregon, November 25, 1975.

GILHAM—Alpha A. Gilham, 86, St. Clairsville, Ohio, November 9, 1975.

GLECKLER—Sarah M. Gleckler, 67, Van Wert, Ohio, October 23, 1975.

GREGORY—George William Gregory, 78, Mt. Ayr Friends, Alton, Kansas, November 1975.

HARNESS—Fannie Daniels Harness, 104, of Alvin, Texas, December 6, 1975, grandmother of John Robinson.

HARTLINE—Mae Phillips Hartline, 77, Damascus, Ohio, November 19, 1975.

LAYNE—Carl Roscoe Layne, Greensboro, North Carolina, July 25, 1975.

LEIMKUHLE—Louis W. Leimkuhler, 82, November 29, 1975, Stanwood Friends, McLouth, Kansas.

LEIMKUHLE—Mary Elizabeth Leimkuhler, 86, December 9, 1975, Stanwood Friends, McLouth, Kansas.

LISENBY—Keith Lisenby, 16, Great Bend Friends, Kansas.

MCGINNIS—Edith B. McGinnis, 89, of Friendswood, Texas, December 7, 1975.

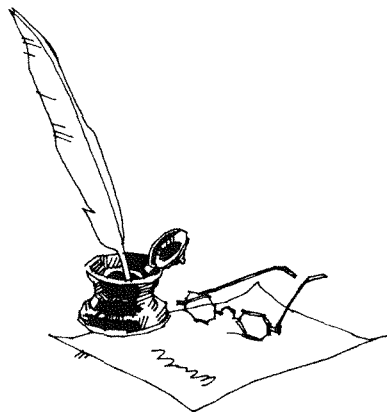
NIMMO—Daniel Nimmo, one-month-old son of Roger and Denise Nimmo, November 13, 1975.

SANDERSON—J. Howard Sander-son, 62, Carrollton, Ohio, November 16, 1975.

WOOD—Joanna (Mrs. Roger) Wood, 54, member Canton Friends, Ohio, December 5, 1975.

WOOLMAN—Robert Woolman, 44, Berlin Center, Ohio, October 27, 1975.

Friends Write



The EVANGELICAL FRIEND arrived yesterday with its spiritually refreshing breeze. I am greatly heartened with what you and other Friends are doing. The "sun" is rising and a new day is on.

ERROL T. ELLIOTT
Wichita, Kansas

... I've been finding some relevant material in the EVANGELICAL FRIEND which increasingly I'm using as illustrative material in my sermonic preparation. Esther Zinn's article about the pastors' wives seminar and Ron Allen's statement about the encouraging sign across the face of Friends in the emergence of some

exciting, alive churches are two cases in point.

JAMES BRANTINGHAM
Marengo, Ohio

The article entitled "Why One Quaker Refuses War" was a great blessing to me. Thank you so much for printing it. May God richly bless your staff.

ALICE E. BROWN
Marion, Indiana

As the September EVANGELICAL FRIEND with my article on the WCC Technology Report arrived, I was pleasantly surprised.

When I was associate editor of *Mechanical Engineering* and we referred an article to the editorial committee, that was usually the last heard of it.

I am very pleased to have achieved what must be a Quaker first, and with an ecumenical article at that (the area in which I've worked longest and hardest—I was first appointed to the Christian and Interfaith Relations Committee in 1958).

Thanks for the art work, too, which added a great deal to the article's eye appeal.

DEAN FREIDAY
Manasquan, New Jersey

The article written by Marjorie Weesner and Kara Cole on Christian equality is

like a breath of fresh air. Concise and to the point. It should be printed in an attractive pamphlet form for those who would not take time to read a book. The content of this article could free up many homes and churches to the joyous reality that: "If therefore the Son shall make you free, you shall be free indeed."

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Foundations

BY CATHERINE CATTELL

February presents a problem to me every year. What kind of a "tea" are we going to have? Valentine? Or patriotic? This year I guess there is no question with the whole nation going *bicentennial* like it is. However, I haven't heard too much about the foundation of a nation, but much about the founding of one. The underlying principles of any organization are the most important. Building upon a shaky foundation or upon a "fault" is a dangerous business, and nothing is secure unless what is beneath us is strong enough to hold the superstructure.

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I think about the words "In God We Trust." All that God has given us to understand about nations points to the importance of an unmovable base underlying all else and strong enough to hold through the centuries. Then there are these words "This Nation Under God," which seem to indicate the superstructure. How have we as a nation built on our foundation of freedom to worship God?

George Washington is credited with truthfulness and Lincoln with giving freedom to slaves. They fit nicely into the February picture; both of them have built well.

Only yesterday I came across the familiar words again "The Church's One Foundation Is Jesus Christ the Lord." It is an eternal one and will last world without end. How well has the church built upon it through the last two hundred years? Your church?

It is so easy to substitute human ideas for God's *truth* and man's schemes for quick results, which at best are soon discarded. The instructions for building are clearly defined by the architect. There are so many casualties down through the ages which have come from moving off base—the moral base of God's laws, the ethical base of the Sermon on the Mount, and the spiritual base of life in the Holy Spirit.

Come to think of it, a nation, a people under God, or a church is made up of individuals like you and me. It is an individual matter in the end; then a fellowship where love reaches out in unselfishness, caring, and holding each other up to our best, and building worthily upon a firm foundation.

Paul speaks of foundations in his letter to the Corinthians: "And no one can ever lay any other real foundation than that one we already have—Jesus Christ. But there are various kinds of materials that can be used to build on that foundation. Some use gold and silver and jewels; and some build with sticks, and hay, or even straw! There is going to come a time of testing at Christ's Judgment Day to see what kind of material each builder has used. Everyone's work will be put through the fire so that all can see whether or not it keeps its value, and what was really accomplished. Then every workman who has built on the foundation with the right materials, and whose work still stands, will get his pay." 1 Corinthians 3:11-14 (*Living Bible*). Gold and silver never lose their values even when tested by fire. They are permanently of worth even when melted by fire.

On a firm foundation it does seem sensible to build for eternity. □

Books



Errol T. Elliott, Sing the Faith, Friends United Press, Richmond, Indiana, 65 pages, paperback, no price listed.

Errol Elliott, well-known Quaker author and leader, takes the reader through a range of experiences and subjects of a spiritual nature in which we all have an interest: Creation, Faith, "Life Fulfilling," Commitment, Certainty . . .

All are shared in poetic form, often with surprise endings to stimulate one's thinking and jog one's memory. Word pictures bring mental pictures of places, feelings, and sights many Friends have known, and we can identify with many of these in our own spiritual pilgrimage. One finds himself responding with a "That's right!" reaction as he reads. Errol Elliott uses words well, and his poems touch contemporary subjects as well as the past. Truths like these never grow old; they are always new with new applications. He speaks of spiritual yearnings common to us all and points us finally to "Resurrection" . . .

"The promise,
The fragile tomb,
Resurrection—
Christ arises and
The terrible meek
Will shake the earth
With their tread!"

"For people of faith, life should have a lyrical quality. It is not an undue use of metaphor to say that ultimately the world cannot be saved without song" is given by the author as a basic concern for writing and sharing these Friendly songs.

—Geraldine Willcuts

New Books

What to Do When You're Depressed, by George A. Benson (Augsburg), \$3.50.

When a Loved One Dies, by Philip W. Williams (Augsburg), \$2.50.

No More for the Road, by Duane Mehl (Augsburg), \$3.50.

Learning to Cope, by Good Brenneman (Herald Press), \$1.65.

A Flower Grows in Ireland, by Ron Wilson (David C. Cook), \$4.95.

**Announcing
1976**

QUAKER

ESCORTED TOURS



ALASKA

August 3 — August 23

A fascinating 20-day all-surface tour to our great 49th state. Departing from Chicago by Amtrak train service to our great Glacier National Park in the American Rockies, we continue to Canada via the exciting Goin-to-the-Sun Highway. You will enjoy the four days in the Canadian Rockies — the gorgeous scenery of Banff and Lake Louise are unforgettable. We continue on to Vancouver, British Columbia to board the "Princess Patricia" (Canadian registry) for our glorious 8-day cruise up the Inside Passage. We see spectacular Glacier Bay National Monument; Skagway and the Trail of '98 — site of the Gold Rush; Alaska's capital, Juneau; Ketchikan, Wrangell and much more. We also have a chance to stay on the beflowered island of Victoria before visiting Seattle and our rail return home. Led by Harlow T. Ankeny.

ALPINE ADVENTURE

August 3-24

A brand-new adventure is this unusual 3-week journey to the scenic Alpine countries, departing from and returning to New York City via excellent SWISSAIR jets. First we visit the small but mighty country of Switzerland — the dazzling Matterhorn, charming Interlaken, lovely Lucerne. Then on through the tiny principality of Liechtenstein to Austria — a performance at the Marionette Theater and the romantic waltz city of Vienna are just a few of the highlights. Italy is next as we view the Lake Country, including Venice and Milan to see many beautiful and historic paintings and art works. Returning to Switzerland, still in our private motorcoach, we fly back home from Zurich. Conducting this tour will be Dr. T. Eugene Coffin.



Distinguished Leadership

Our leader of the Alpine Tour will be Dr. T. Eugene Coffin, a Friends Pastor for over 25 years and Executive Secretary of the Board of Evangelism and Church Extension. He most successfully escorted our 1973 Friends Tour to the South Pacific.



Escorting our 1976 Alaska "All-Surface" Tour will be Harlow T. Ankeny, Manager of the Barclay Press, a Friends Church Publishing House in Newberg, Oregon. Former Director of Public Relations for George Fox College (his alma mater), he led our 1974 Inside Alaska Tour.

Write To: **EVANGELICAL FRIEND TOUR DIVISION**
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