
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

5-1976

Evangelical Friend, April/May 1976 (Vol. 9, No. 8/9)

Evangelical Friends Alliance

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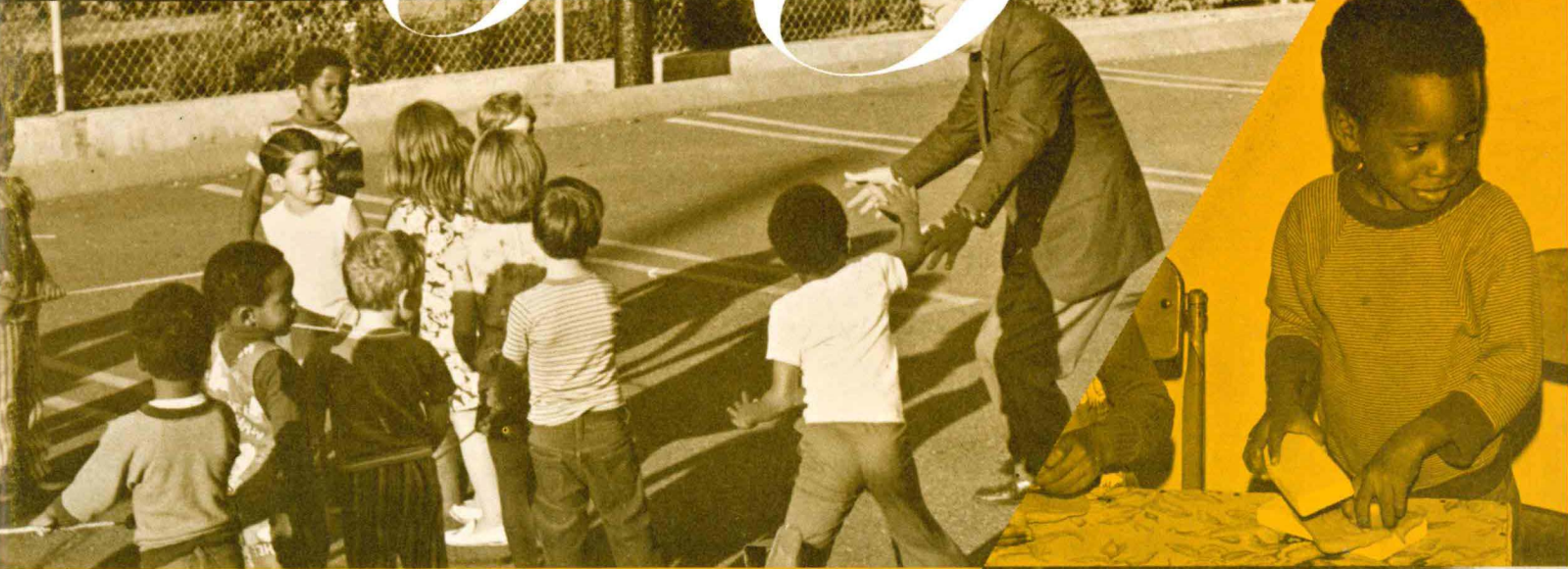
Evangelical Friends Alliance, "Evangelical Friend, April/May 1976 (Vol. 9, No. 8/9)" (1976). *Evangelical Friend*. 58.

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Evangelical Friend

April/ May 1976
Vol. IX, No. 8/9





BICENTENNIAL IN THE OTHER AMERICA

**A BLACK CHRISTIAN
CELEBRATES
THE CHURCH**

By John Perkins

THIS PHOTO BY DONALD EDMUNDSON
IS OF TOMMY JOHNSON OF THE
PIEDMONT FRIENDS CHURCH,
PORTLAND, OREGON.



Instead of being a time of great excitement, the bicentennial celebration has become a time of deep meditation for me. Although I believe in the great truths in America's founding documents, they have not been reality for the great number of my black people or for others who have been poor and oppressed in this country. The masses of people celebrating the Bicentennial usually represent those who have turned those great truths into material fulfillment of the American dream, a dream that has meant for them the highest nutritional standard, the best health care, finest transportation, the most secure housing, the most varied and exotic of leisure activities, and the widest range of travel ever enjoyed by any group of people. The struggle I bring to the Bicentennial is the reality of oppression in a nation promising fulfillment and freedom.

My experience as a black has taught me that there are really two American nations—one with "liberty and justice for all," the other without. I grew up in the "other" America.

It is very difficult for me to believe in "liberty and justice for all." I remember when I was nine or ten how a young black man accidentally ran over a white man uptown. He was locked up in jail. Later, white people came, took him out, tied him behind a car and dragged him up and down the streets on a Saturday afternoon until he was dead.

In 1970 I, along with 23 others, was nearly beaten to death by Mississippi highway patrolmen. It took a couple of years in court before we could be released from the charges against us. There were never any convictions against those who beat us. And I can still remember working in the juvenile prison facilities in California and seeing that 70 to 85 percent of the inmates were black.

It has been the same with economics. When I was 11 years old, I got my first personal understanding of the economic system. I worked all day loading hay on a wagon for a man in Shivers, Mississippi. I expected about \$1.50. At the end of the day the man dropped into my hand a dime and a buffalo nickel. I couldn't do a thing. The man had the capital—the wagon, the hay, the horses, the land; I had my labor. And that has been the nature of exploitation in this country.

The separate waiting rooms in which black folks with a fever had to lie on the floor until after all the white folks had seen the doctor told me the same things about health care. Before our community in Mississippi, the Voice of Calvary, started sending students outside the state to college, there had been no one in our county with a higher education. This showed me that a double standard worked also throughout the system of learning.

How could I growing up without a mother or father in a sharecropper family with over 20 children, relate to the

"domestic tranquility" and "blessings of liberty to ourselves and our posterity" portrayed in magazines, radio, and television?

Over the last 15 years, as we have struggled here in Mississippi to apply our faith in Jesus Christ to areas of human need, I have many times wondered what made me patriotic. But an even deeper question always bothers me. Here are two Americas. They really should be enemies. The "other America" should be the civil revolutionary. Yet, so many black people would not even register to vote when we came to get them, would not join a cooperative.

"Why?" I always asked.

I remembered when Muhammed Kenyatta and some others were integrating Woolworth's in Jackson, trying to get some black people hired as clerks and staff. After being badly beaten they finally won, and some blacks were hired. A few months later, Kenyatta went back into the store and was waited on by a black clerk. She was kind of pushy, so he said, "Hey, don't you know it cost some of us to get you this job here?" She just looked at him and told him, "What do you mean? I got this job 'cause I'm qualified!" She was more concerned about her own personal piece of the action, her own pursuit of the American dream. She had no sense of the sacrifice necessary for that pursuit to take place.

That has been the special nature of oppression in America. It has not been simply political. If it had been, then the Emancipation Proclamation and the Voter's Rights Act would have dealt with it. No, the tragic nature of our oppression in America is that the oppressed, the "other America," loves its oppressor's values.

Jose Miranda, a Latin American theologian, described this perfectly when he said that in our system peoples' very ideals are formed by the system, and thus historically the most perfect type of slavery has resulted: that of not knowing that I am a slave and then holding as an ideal of life the values of the system that oppresses me.

Much of today's generation of poor and black people has rejected the religious and political values that caused their mamas and papas to pursue the American dream of life, liberty, and happiness for all. And they are holding on to what is left: a materialistic hope, a deep consumerism.

Though the civil rights movement produced the Voter's Rights Act and the War on Poverty, the same ghettos and the same high rates of unemployment remained. Whites still own the banks and the means of production, and blacks have Motown Records and the welfare system.

With so many of my black people pursuing materialistic values, I am led to despair. I see little hope for a turnaround in the desperate situation of the poor in the cities and in the rural areas. And if the continued downward spiral of our economy continues, fueled by our massive consumption and the consequent shortages of natural resources, cutbacks in businesses will be made in order to curb inflation and maintain profit margins.

At that time there could occur massive additional unemployment, pushing thousands of additional families below poverty level. This will happen simultaneously with government cutbacks in domestic and welfare spending necessary to control the national budget.

John Perkins is president of Voice of Calvary located in Mendenhall and Jackson, Mississippi, and a contributing editor to Sojourners magazine, formerly The Post American. A number of Friends across the nation have taken an interest in the work of John Perkins and have had him in their churches. It is hoped that this article and others previously printed in the EVANGELICAL FRIEND will augment Friends involvement in the black community. Reprinted from Sojourners, January 1976, with permission.

When this happens, massive numbers of people, many newly poor, with only their materialistic values to guide them, will have no place to turn for their basic economic survival. On that day there could be an outbreak of violence that will make the 1960s look like a backyard Fourth of July celebration.

These meditations have led me to see more than at any other time that America is not eternal, that we as a nation are not invincible. The great historian, Arnold Toynbee, was right in saying that every great culture, when it prospers materially and begins to feel secure, falls into moral decay and that eventual breakdown is not caused by external enemies but by internal corruption.

American Christianity has had very little impact upon meeting the needs of the other America. For the most part, the Christian church has played an important role in creating the materialistic values of the American dream. Yet, I see no other source on earth than the Christian faith capable of dealing with the deep problems that face our culture.

I am not referring to religion or even the church as we have seen it in the past. In recent church history three movements have given me hope for the church as an agent of change: the movement of social concern, the movement of community, and the movement of the Holy Spirit in the creativity of spiritual gifts.

As with all movements, there are dangers of emphasis in all of these. The movement of social concern could end up much like the liberal concern of the civil rights movement, a movement of good words and legislation but where energy left before much solid development or structural change took place. It could end in charity, or in a very cheap form of conscience washing.

The movement of community could very easily end up as groups of white, middle-class Christians talking themselves out of the loneliness and meaninglessness of the suburbs or as a new form of withdrawal from the realities in the system into a new form of communal materialism, a luxury the people of the other America have never been able to afford.

And the movement of the Holy Spirit's creativity could follow the institutional churches' pattern of noninvolvement and result in the terrible stagnation that has been the fate of so many religious movements.

There is, I believe, one key issue that if addressed by the church today would give meaning to each of these movements. The issue is this: How do we as Christians get rid of and replace the welfare system in America? I am convinced that this issue, which is basically how we relate our resources (and for Christians how we relate our faith) to the needs of human beings around us, is the issue by which Jesus will judge us and our country.

We must creatively face the challenge of poverty and of the other America. To face this question is to become the salt of the earth, to preserve the humanity of those being chewed up by the present welfare system, to preserve the State from what seems to be an inevitable breakdown of violence, and to preserve our own freedom by creating means by which we can put flesh to our faith.

If we face this question head on, we will have no alternative but to become the church. The problems of the poor are so deep and desperate that in order to make our faith relevant

to them we will not be able to settle for just one of the three movements that are revitalizing the church, but we will need all three.

To me, each one of the movements will eventually lead into the others, and all three, if functioning together, describe the New Testament church. Imagine a pinwheel with three corners. At one corner is social concern, at another is community, at another is the creative presence of the Holy Spirit. If you ignite one, the fire will spread to another and finally, as all three catch fire, they merge together, turning into a beautiful, unified ring of fire. That could be the church in our land. In order to deal with the problems we will need all the special equipment of the church.

Our concern for the poor should give direction and meaning to our churches. Community should give us the spiritual and emotional support we need as well as the economic base from which to act. It is possible that the only way we will ever see a redistribution of the wealth, other than open and violent revolution, is through the voluntary sharing and the mobilization of economic resources behind human need that can take place in community.

And, finally, discovering the creativity in our gifts gives us the tools needed to make our concern human, to change welfare and charity into human development, and to thoroughly penetrate our programs with the good news of Jesus Christ.

Although getting rid of the welfare system and replacing it with the church in action seems too massive to even consider, there are two facts that help us to see it as a real possibility.

First is that the poor are fairly evenly distributed throughout the country and that, with the exception of the inner cities, they are a minority in most local situations. Small towns have small numbers of poor. Large towns have larger numbers or poor. In fact, it might be true that in almost any particular area, the number of poor people does not exceed the ability of local resources to meet their needs. Although a local body of believers could not provide the massive, nationwide services that the federal government presently tries to administer, they could have significant impact on the local level if they would see that the other America is just across the tracks.

One of the most significant first steps in the development of a full-circle pinwheel church is locating itself for worship and for living within the poor community itself. It is this type of involvement that turns poor people from a statistic into our friends.

The second fact is simply that if all the welfare recipients in America were divided up evenly and responsibility for them was given over to existing churches, each church would be responsible for just 18 people.

We must reconcile the two Americas. We must prepare for the coming judgment and violence of our country. And we must give meaning to the movements of concern, community, and creativity in the church today. If we do this, we will not only find meaning for ourselves but also give meaning to the Bicentennial.

We must make real our love for God and our love for our brothers and sisters by being the body of Christ, standing in concern, community, and creative action in the midst of a country celebrating truths that cry out to be proven.

JOHN PERKINS

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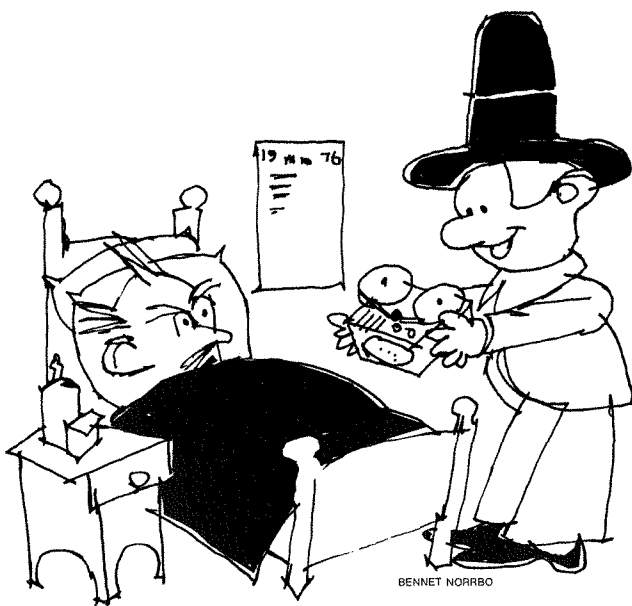
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*"We missed thee at meeting. The Committee on Sufferings
hopes thee will enjoy this tape recording of the quiet time."*

COVER

Few Friends churches are ministering to the interracial community as successfully as Piedmont in Portland, Oregon. Pictures of their activities introduce this month's feature article, "Bicentennial in the Other America." (Photos by Donald Edmundson)

ANTECEDENTS

Since you are this far into the magazine, you've noticed the "new look" of the *Evangelical Friend*. It's taken nearly a year from concept to product. Because of the logistical problem of placing pieces of the puzzle together, we had to combine two issues (April-May) so all phases of the new format could appear in one edition. Now that it's done, it looks so simple!

Without going deeply into the philosophy of why we did what we did, we'll call your attention to some basic changes: Main feature articles will begin on page 2. Regular features are grouped together around the center of the magazine. Editorials (now called "Sense of the Meeting") will appear one page before the regular features. Among new concepts: A four-page type-written "center fold" called "First Day News," and a page for concerns of general superintendents. Even the page you're reading has been brightened a bit!

We'll let you discover the other subtle changes and tell us whether or not you still like us. According to authoritative sources, magazines undergo format overhauling every eight years. We waited nine. The next is due in 1985! By that time some of us may need overhauling. —H.T.A.

**EVANGELICAL
FRIEND**

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Legalism and liberty in the Christian's life

BY DAVID HICKMAN

The pressure of making decisions to run our lives is serious business. For many it creates anxiety. Don't we often wonder what we ought to do? Aren't we sometimes afraid of making wrong decisions? On what basis will we make decisions?

To people who live in the fear of legalism the answer is simple. Let someone else decide for them. Let others tell them how to think, act, or feel. If they can follow others' rules, they can pat themselves on the back and say, "Well done." If things go wrong, they aren't to blame because they played by the rules. And as a result, they are drawn to overly structured churches and organizations.

Others go to the opposite extreme. They think, not say, "Now that I'm free I'll do just what I want. I won't listen to anyone." Either approach can bring disaster. There are times that we should listen and follow instructions, but then there are also times to make our own decisions.

Freedom is like a river between two banks. One bank is anarchy and moral license. The other is religious legalism and externalism. The river of freedom should always stay between these two. If we go to the side of license and rebellion, we become enslaved to our impulses. If we reach for the security of legalism, we become entrapped in an opposite type of slavery. Both sides can and will damage the spiritual life. What understanding can we have to avoid the extremes and enjoy personal inner freedom that leads to responsible interactions with God, ourselves, and others?

Law has frequently been defined as a "system of rules or principles for conduct." The Greek word is *nomos*, which is derived from a verb meaning "to deal out, distribute, dispense, assign, or administer." Thus God's law becomes His system of rules by which He shows and instructs in His will and administers the

David Hickman has been a member of the pastoral team at First Denver Friends Church, Colorado. He serves as president of Rocky Mountain Yearly Meeting's Outreach Board.

affairs of the world. A system of rules may be tailored for different times, people, and/or purposes. This is true of all life. When traffic is heavy or gasoline short, the speed limit is lowered. Underclassmen regulations often don't apply to juniors and seniors. We must allow God to administer the affairs of His world according to time, people, and purpose.

In Scripture there are three categories of behavior: (1) Some behavior is clearly and definitively wrong. (2) Some behavior is absolutely right and good. (3) Some behavior in and of itself is neutral, but it may become right or wrong, depending on the situation as the principle of love dictates.

Exodus 20:13ff gives us a good example of category one. We are not to murder, commit adultery, steal, lie, be greedy, or spread strife among friends (Proverbs 6:19). In category two we

Corinthians 10:21 tells us that we "cannot drink the cup of the Lord, and the cup of devils."

In the following verses some of the Corinthian Christians reasoned, Why not have a meal with my friends at the drunken temple feast? If they worship idols and get smashed, that's all right. I don't have to participate.

Paul indicates that this is wrong. A permissive life-style may be too much for some Christians. "Therefore let him who thinks he stands take heed lest he fall." (1 Corinthians 10:12 NASB) The principle is that no amount of rationalization can justify flirting with and getting that close to idolatry and sexual immorality. You can turn liberty into license. Flirting with the devil may get you in a spiritual bind.

But how about buying a big juicy steak from the feast leftovers while doing the

idols, and in Romans 14:14 he tells us "nothing is unclean in itself." The implication is that we can do anything not specifically forbidden in the Bible. We are free to do what we desire if it doesn't contradict Scripture. Wow! What freedom! Let's not be too narrow and picky about every little detail.

But wait. Let's read the rest of the passage. "All things are lawful, but not all things are profitable." (1 Corinthians 10:23 NASB) Even though we are free in the grace of Christ to engage in certain behavior, we may find it doesn't help us and therefore we should refrain. So we find another principle, that of expediency or helpfulness.

For example, I know a man who weighs 305 pounds. I suppose it's not a sin for a man to weigh that much, but it is terribly inconvenient when he tries to do even simple things like tying his shoes. His weight then becomes a hindrance. Likewise, in the Christian life we encounter things that, though not sins in themselves, become hindrances in running the race. It's not against the rules for a track man to carry weights as he runs a race, but he sure won't win many that way.

Any practice in the Christian race, even when it is intrinsically neutral (or even good), will retard our Christian growth when substituted for a higher virtue. Take time to read Hebrews 12:1. We also need to keep in mind that it's only by running that we learn what these things are. As long as we stand still we may never feel the weight that is hampering us. Run, but stripped of all excess baggage. It may well become not a question of what harm the practice is, but rather what good it is.

Does category three raise the question of situation ethics? Again looking at the meat crisis in 1 Corinthians 10, Paul indicates that if a friend wants to serve a T-bone left over from idol worship we should live it up and enjoy the steak. But suppose a non-Christian friend or a weak brother in Christ says, "Yes, but that's idol meat," then what do we do? We don't eat it for the sake of that man's conscience (1 Corinthians 10:28). If we do, he may think we worship the same idols.

Then Paul says, "But why, you may ask, must I be guided and limited by what someone else thinks? If I can thank God for the food and enjoy it, why let

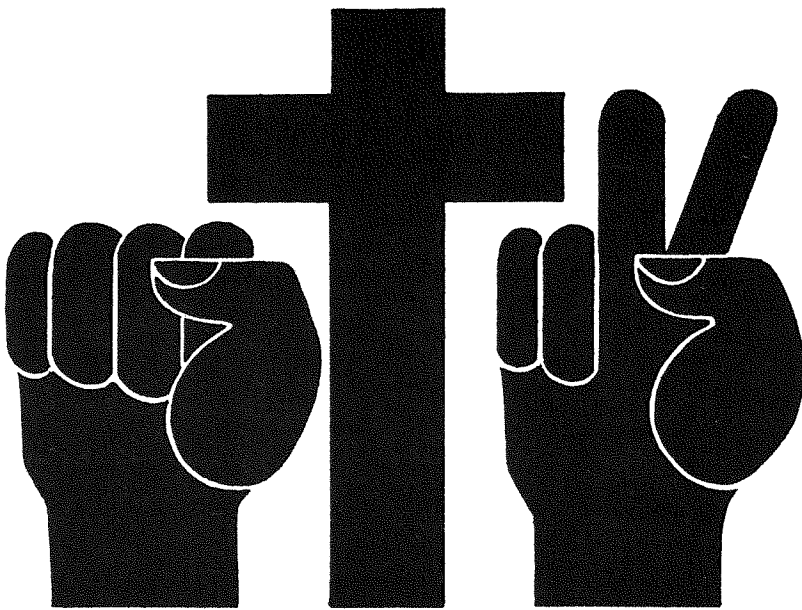


ILLUSTRATION BY STAN PUTMAN

have a strong contrast with many positive commands as guides to action. "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thessalonians 5:16-18) "Love your enemies." (Matthew 5:43) "Study" the Bible (2 Timothy 2:15).

In between these two strong contrasts is category three, the gray decision areas of life. Or are they so gray? I think not. God's will is that we have the power to live a clear, definitive Christian life. 1

weekly shopping and eating it at home? Is that okay? Some nitpicking Christians said that even in home privacy it would be wrong, an idea that smacked of pharisaical rules they could set up for their own little organization. But Paul says, "[No!] Eat anything that is sold in the meat market, without asking questions for conscience' sake; for the earth is the Lord's, and everything that is in it." (1 Corinthians 10:25, 26 NASB)

Here Paul gives us the principle of liberty. It's okay to eat meat offered to

someone spoil everything just because he thinks I am wrong? Well, I'll tell you why. It is because you must do everything for the glory of God, even your eating and drinking. So don't be a stumbling block to anyone, whether they are Jews or Gentiles or Christians. That is the plan I follow, too. I try to please everyone in everything I do, not doing what I like or what is best for me, but what is best for them, so that they may be saved." (1 Corinthians 10:29b-33 LB) Here we find another principle of consideration and love for other people.

In this situation we have a clear-cut case where we should or could do the opposite things and still not compromise our Christian experience or God's standards because of the situation. When Paul was with the Jews he didn't take a hot ham sandwich just to prove he was free. He stayed kosher. But when he was with the Gentiles he enjoyed the ham. We find a principle of flexibility. This is not demonstrating two-facedness, but rather Paul is testifying to a constant, restrictive, self-discipline in order to serve all sorts of men.

But then we find a person who says, "I know that certain kinds of dress, drink, social habits (smoking), or entertainment will always bother somebody some place, some time, so I must never do any of these things." He makes a universal rule where one doesn't exist and moves into legalism. In a very real way Paul is saying, "Do it if it doesn't bother people and don't if it does." Caution: watch out for the immature person who insists he should have his freedom no matter what others think. It's pure selfishness and just as bad or worse than the legalism. Liberty must be limited by a love that is willing to refrain even from that which is innocent in itself in order not to hinder the weaker brother.


Legalism is an attitude of the flesh that conforms to a code (no drinking) for the purpose of exalting self. The code can be whatever objective standard is applicable to the time; the motive is to exalt self and gain merit rather than to glorify God because of what he had done: and the power is the flesh, not the Holy Spirit. It's interesting that legalism can produce outward results very similar to a Spirit-filled life, for a legalist is a conformist to the code he lives by. But one must also say that having to do something is not legalism, but the wrong atti-

tude is. Having to conform to a law is not of itself legalism.

You can be legalistic about a prayer list. If we think we are a somebody because we prayed for all those people for such a long time, then our attitude has made both the prayer and prayer list a time of legalistic self-glorification energized by the flesh. Don't misunderstand. Regularity is not legalism and spontaneity may not be liberty. But the wrong attitude about regular versus irregular times of prayer is legalism.

The most important component of Christian liberty is the freedom to be able to be justified by faith in Christ. Liberty is the message of the grace of God in Christ and brings to the believer the freedom to be a slave of righteousness (Romans 6:18). It places him in a position of being able to live as God pleases, a freedom he did not have as an unregenerate person.

Just a quick note to those Friends who participate in or partake of social habits that are not consistent with evangelical traditions. If you feel that God has given you a ministry to perform in evangelical fellowships and yet you still feel the personal freedom to drink (as an example), then it may very well be that the portion of the cross you are to carry is the part with a "NO DRINKING" sign hung on it. Even in the secular world certain habits and actions are considered as sin when people see them in evangelical church attenders. If you want to be effective and have your ministry for the kingdom received, one must be aware of what the stumbling block is for both the lost person and weaker brother in Christ.

The product of liberty, limited by love seeking the will of God for the loved one, is dynamic spirituality for power to be like Christ and produce the fruit of the Spirit. Jesus, who had freedom limited only by the nature of God himself, voluntarily took upon himself the restrictions of the form of a servant in order that He might serve humanity. His liberty was limited by love, and "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) The life of liberty is a life of service, following the example of our Lord Jesus Christ. The principle: Try to adapt yourself to all men without considering your own advantage but their advantage, so that if possible THEY MAY BE SAVED. Please read 1 Corinthians 10:23-33. 



The 25th Jubilee Annual Conference of the Evangelical Fellowship of India was celebrated January 5-9, 1976, in Hyderabad. The conference was significant not only because it marked the completion of a quarter of a century of evangelical cooperation but also because Dr. I. Ben Wati, its highly esteemed leader who succeeded Dr. Everett L. Cattell in 1957, had chosen to step aside. Mr. D. John Richard, a Tamilnadu former Indian Airlines radar operator serving on the EFI Executive Committee since 1961, was the unanimous choice as his successor.

A large pandal seating 3,000 was well filled each evening as Christians from the twin cities joined the 750 conference delegates in worship. Beautiful music was furnished by Mizo, Nagaland, and Manipur choirs from Northeast India—former

The Evangelical Fellowship of India has been a leader among such cooperative efforts throughout the world. In January of this year the EFI observed 25 years of continuous service at a special conference in Hyderabad. The writer of this article, Anna Nixon, has been a missionary in India for a number of terms under the Evangelical Friends Church—Eastern Region and is now associated with the Union Biblical Seminary in Yeotmal. In "Together—They Did It" she not only reports on the conference itself, but traces the fruitful history and ministry of the EFI.

TOGETHER—THEY DID IT!

EFI Twenty-fifth Jubilee Annual Conference

BY ANNA NIXON



Anna Nixon, Eastern Region Friends missionary and reporter, interviews two who were present at the formation of EFI in 1951: Rev. Russell Self and Rev. Paul Das.



D. John Richard, new executive secretary of EFI, being garlanded by the welcoming committee chairman in Hyderabad.

head-hunting tribes now transformed into radiant Christians singing the Hallelujah chorus. A group of students from Union Biblical Seminary also added much through both English and Hindi songs of praise to God.

In 1951 at Yeotmal, India, EFI was first formed in the presence of 50 delegates, and Everett Cattell was appointed chairman and executive secretary responsible for departments for evangelism, theological education, and literature. The priorities set then, with disciplined prayer underlined as the strategy, still remain the same today:

Spiritual revival in the church
Active evangelism

Effective witness to and safeguard of the evangelical faith in the church and all its agencies.

EFI's first project was the formation of the Union Biblical Seminary, Yeotmal, and every sixth delegate at the conference this year was an alumnus, student, or faculty member of that seminary. Dr. Saphir Athyal, U.B.S. principal, recognizing the tremendous importance of theological undergirding of EFI, said, "The greatest enemy of the Christian church is within the church."

Three graduates of the seminary were speakers at the conference, and their messages emphasized the importance of the Word of God in faith and practice. The evening services, led by Dr. Wesley Duewel, international president of the Oriental Missionary Society, emphasized the need of revival and led, on Thursday of the conference, to sessions of prayer and a day of fasting and prayer for spiritual renewal through the land.

Other speakers at the conference included Dr. John W. R. Stott, Chaplain for Her Majesty Queen Elizabeth II of England and Rector of All Souls Church, London; Dr. Waldron Scott of Colorado, general secretary of the World Evangelical Fellowship; Rev. George Hoffman of The Evangelical Alliance Relief (TEAR) Fund, England; and Rev. Dennis Clark, a renowned Christian writer, Canada. Through these speakers there was strong emphasis on prayer, genuine personal holiness, deeper Bible study, greater social and evangelistic concern and action, greater compassion and zeal in missions resulting in the cry, "Give me India or I die."

Challenges of many cities with no churches, hunger for God's Word with no distributor, tribes with no message, areas where the church is being persecuted, were laid upon the hearts of the people of the church in India. That was not all. The conscience was awakened to the plight of the masses of India, of the 16 million unemployed with no food, many with no training or skills to earn

their way. All these things led the delegates to new personal and corporate commitment to love in deed and in truth through action and giving.

I. Ben Wati summarized the past 25 years in a quote from an evangelical conference in Africa in 1973:

Coming		beginning
Keeping	Together Is	progress
Thinking		unity
Working		success.

"I believe," he said, "EFI is an evangelical movement within the church. In this role, EFI has been more of a coach than a player—initiating ideas and action."

Thus coached by EFI, leaders of various projects and departments reporting at EFI revealed a wide variety of evangelical activity. The Indian Evangelical Mission reported 15 missionaries in 11 centers in India and two outside. Many new missionary societies have been formed in India as concern increases among the churches—at least six, for instance, in Tamilnadu. Penetration plan and evangelism reports indicated revival of thousands and conversion of hundreds in a number of places: 1,037 baptisms in Bangladesh, many new Christians in Arunachal Pradesh where the fires of persecution have been burning, thousands responding to the Gospel in the North-

east, conversions through Christian radio, revival here and there throughout India.

Workshops in literature, Christian education, theology, evangelism, prayer cell development show a church alive to the need of leadership. New journals, Bible study guides, CEEFI productions of Sunday school lessons in 25 languages; half a lakh (500,000) of books published by ELFI agencies; seven new bookshops; thousands of tracts, one in every home through the efforts of Every Home Crusade; correspondence courses enrolling millions, mostly non-Christians; a stall in India's second World Book Fair this month—all these things show that EFI still takes literature seriously.

EFICOR (EFI's Committee on Relief) reported 72 wells dug in one season, help to various projects, emergency relief to areas such as the Patna flood, encouragement to Asha handicrafts.

Comparing the activities with the need, one is tempted to say, "But what is that among so many?" Yet one observer, thinking back over the past 25 years said of EFI, "Never has so much been done for so many by so few."

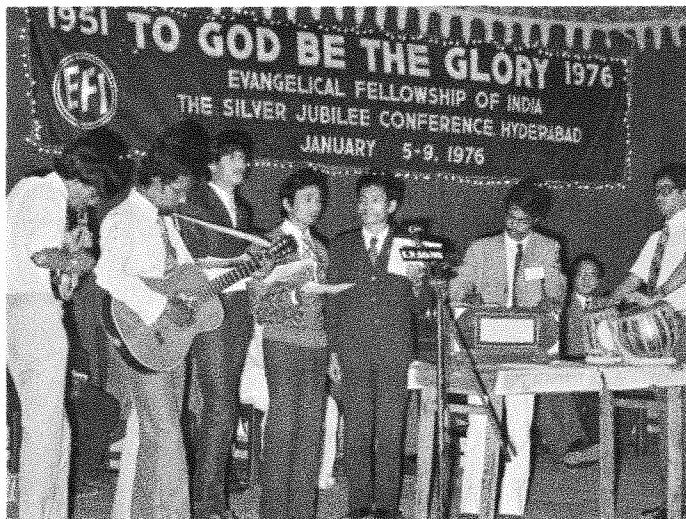
In the closing meeting, Dr. I. Ben Wati was honored with the presentation of a plaque and a gift from the EFI. As a

final tribute to him for his exemplary service, EFI Chairman C. Lal Rema noted that under his guidance EFI had become a powerful movement embracing the entire subcontinent, and had made an impact on some two million Indian Christians. Both the Executive Committee and the secretariat had been fully nationalized. His participation in the World Congresses and World Evangelical Fellowship has kept the Evangelical Fellowship in vital touch with the world evangelical movement. "As EFI's representative, he has been—and is—a true ambassador for Christ and His Church in India," he said.

As Mr. D. John Richard humbly received the charge from Dr. I. Ben Wati, all who participated in those closing moments were caught up in the emotion of deep and rich oneness in the fellowship of Christ. So the conference closed with a high sense of expectancy, faith in God's eternal presence, and assurance of His future purpose through EFI under new leadership for the years ahead.

NOTE: The Evangelical Friends Church—Eastern Region is a charter member of the Evangelical Fellowship of India and has been involved deeply in many of its projects and in the Union Biblical Seminary, which is closely related to the EFI.

Singing group from Union Biblical Seminary, Yeotmal, one of several cooperative works among evangelicals in India.



The Rev. C. Lal Rema, EFI chairman, opening the conference in January, 1976.





BY JACK L. WILL CUTS

A Time to Trust

In his address to the closing session of the National Religious Broadcasters and NAE convention held in Washington, D.C., Francis Schaeffer of L'Abri fame made a fervent appeal to return to biblically based Christian convictions. He sees storm clouds of persecution and pressures building for the Church that can be withstood only by a firm grasp of Scripture. "The soft days for evangelical faith are gone." He added with equal fervency, "Let us learn, however, to hold Christian convictions with compassion, not with the vindictive, defensive spirit of the thirties."

Does this mean a new defensive posture is to become the prevailing attitude of the Church now? It seems difficult, particularly this bicentennial year, to separate religion and politics in our land. Surely it is wise to deepen our faith by searching the Scriptures and adding to our faith knowledge, but with that effort let us learn also to speak the "truth in love," to "contend for the faith" in an attitude and character consistent with the Christian convictions held.

When the Church starts to withdraw into a defensive position, there often arise accompanying attitudes of hostility and suspicion or judgmental reactions causing a cancer of spiritual coldness and criticism. The pressures upon us all, the conditions of change within the Church at large and the world around us, point to the necessity to reexamine some of the basic assumptions of the faith and practice of Friends. But can we do this and yet be a loving, living, growing entity, adapting to change and new relationships among ourselves—rooted to principles that aren't subject to change?

As the pendulum shifts to a harder line in American military and political positions, let us hope that Friends will still be able to give meaning to new discoveries of God in love, in hopes, in dreams, and in the expression of concerns, still learning to care for one another and others caught up in these conflicts.

Listen to the clear but not clenched-fisted concern of William Penn in coming to the new world (singularly relevant again just now): "... love is above all, and when it prevails in us, we shall all be lovely and in love with God and one another." While this is a lofty expression and hard to apply in a scattered, general way, there are some specifics to consider right in the Evangelical Friends Alliance and among Friends everywhere who believe in Christ as Lord. Has trust given way to suspicion? Are the reasons given for not working together, worshipping together, and sharing our lives in greater ways—are these rooted in love and Christian teaching? Love is a discipline, a demanding, consistent

commitment to Christ. It is not condoning wrongdoing but attempting to understand the pressures that lead to transgressions plus a willingness to help the guilty one.

Most of the barriers dividing Friends I know in local meetings as well as yearly meetings or of various Quaker groupings are never entirely one-sided and often rest as much on suspicion and prejudice as scriptural bases and real fact. It is sometimes easier to serve, to love, to care, to sacrifice for the world in some distant mission field or in the outside world than to tenderly trust the Spirit at work in one another in the monthly meeting or beyond. We are not talking about real doctrinal issues but about the inability of those of like faith to grasp each other's hands in cooperation; they then apparently search for some doctrinal or social issue to reinforce their coolness.

There is strength in unity, and unity is rooted in love, and love expresses itself in trust, patience, and kindness. Not that we are simply to sit around concentrating on loving attitudes, but rather allow "your strong love for each other [to] prove to the world that you are my disciples." (John 13:35 LB) This may be our Quaker identifying sign, "... if you have love for one another." Isn't it too bad that Friends today are distinguished more for their divisions and differences than for their tenderness and compassion for a floundering society? ☐

We Want to Be 'Read Out of Meeting'

This spring even the EVANGELICAL FRIEND is coming out with a new outfit. Our face-lifting, known in the trade as changes in format, design, appearance, order, etc., was not done on a quickie or an impulsive spree. We've been mulling it over quite awhile. It is not just changing around the format furniture; our goal is to make it more readable, more relevant, more inspiring, and a better tool of communication in the Quaker community.

While nothing has been accomplished to improve the appearance of the editors personally, it may be a nice moment to introduce and applaud the work of others who make the magazine happen: Stan and Shirley Putman for much of the graphic arts and designing; for the creative and dedicated staff at Barclay Press, who view their work on the magazine as a labor of love and beauty; and of course to Harlow Ankeny, whose persistent genius has made the products of Barclay Press as well as the quality and appearance of the EVANGELICAL FRIEND what it is today. We are greatly indebted to Paul Lewis, a Quaker artist of considerable reputation in Southern California, for his helpful counsel.

Did you know there are 11,150 copies of this issue mailed out and that it costs at least 32¢ per copy to do this? Your letters and comments are always welcome (and a few of them are printed), but your prayer support for the ministry of this magazine is always requested. And, remember, we don't mind being read out of meeting. ☐



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

Will Not Recruit Missionaries as Agents, the CIA Reports

WASHINGTON, D.C.—American church workers and journalists will no longer be recruited as agents by the Central Intelligence Agency (CIA), according to a statement issued by the agency.

In announcing the policy change, the CIA indicated that it would accept information voluntarily offered by clergy or reporters.

Churches and missionary agencies have raised strong objections to CIA use of their personnel for intelligence purposes.

—E.P.

Illiteracy on the Increase: 800 Million Cannot Read

NEW YORK—Despite efforts by UNESCO to eradicate world illiteracy, the organization's latest report reveals that there are now 800 million illiterates in the world—an increase of 65 million since 1965.

The "experimental world literacy program" launched by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) 10 years ago

reached only one million illiterates—not all of whom were taught to read and write.

It is reported that the project was hampered by a variety of problems. Among them were "bureaucratic tangles," transportation problems in outlying areas, and linguistic problems when various languages or dialects are used in a country.

—E.P.

Women's Caucus Seeks Grass Roots National Evangelical Women Thrust

MINNEAPOLIS, MINNESOTA — A temporary Steering Committee has been formed by the Evangelical Women's Caucus to expand the movement on a national scale.

The Minneapolis-based group, meeting in Chicago, sees feminism as implicit in the life and teachings of Jesus Christ.

"This national organization will provide a vehicle that can address a wide range of issues," said Evon Bachaus, spokesperson of the Steering Committee.

Among those issues are the recognition of the biblical basis of feminism, the full utilization of women's talents in religious employment, the elimination of stereotyping in religious education, and "the affirmation of the freedom of every woman to respond to God's particular calling for her life," according to Ms. Bachaus.

—E.P.

Lilly Endowment Aide Says Protestantism Often Forgets the Small Congregation

HARTFORD, CONNECTICUT — "American Protestant leadership for the most part has forgotten the small congregation,"

according to the senior adviser for religion at the Lilly Endowment.

Robert W. Lynn was among several speakers at a three-day symposium on the small congregation (200 members or fewer) sponsored by the Hartford Seminary Foundation.

Other speakers noted the unheralded strengths of smaller parishes, while pointing out some of their particular and continuing problems.

Mr. Lynn examined the history of the small congregation in the U.S. In Connecticut during the 1700s, he said, the average tenure of Congregational ministers was 51 years; 71 percent of them served only one parish during their careers.

But beginning in the 1800s, he said, small churches began to be looked down on or ignored in the rush for the bigger and better.

Mr. Lynn said that trend continues, with small parishes seen as a place for a minister just starting out, or one nearing retirement.

—E.P.

Divorces in U.S. During 1975 Topped the Million Mark

WASHINGTON, D.C. — Preliminary estimates of the National Center for Health Statistics indicate that the number of divorces in the U.S. passed the one million mark in 1975.

The center recorded 843,000 divorces in the first 10 months of last year, and officials said the figure was expected to rise to more than one million by the year's end.

The U.S. divorce rate began to rise in 1962, climbing to 479,000 in 1965 and more than doubling to the estimated one million last year.

—E.P.

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John L. Nickalls, editor

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Exchange 'Political Band-aids' for Spiritual Commitment—Hatfield

WASHINGTON, D.C. — Oregon Senator Mark O. Hatfield, striking out against an "enculturated Christianity," told 2,000 registrants at the NAE-NRB convention February 24 that government leaders should approach social and economic needs on a spiritual level instead of covering them over with "political Band-Aids."

Speaking to the annual Congressional Breakfast sponsored by the National Religious Broadcasters, Hatfield said commonly accepted trends and values in American culture, such as the endless

accumulation of power for persons in leadership and the increasingly centralized basis for economic control, present a direct conflict with the Christ-centered values of service in leadership and faith in the sovereign God of history rather than in overaccumulation of armament.

The Senator concluded his remarks by urging Christians to respond to the guidance of God and the directives of the Holy Spirit and to speak out for moral and responsible handling of government issues by their elected officials. —E.P.

Billy Graham Selects Holy Spirit as the Topic of His Next Book

MINNEAPOLIS — Billy Graham, whose book on angels was the nation's best-selling nonfiction work of 1975, is now writing a book on the Holy Spirit.

The evangelist said his interest in the subject was spurred by the recent book, *The New Pentecost*, by the Roman Catholic Primate of Belgium, Cardinal Leo Suenens.

Mr. Graham said Cardinal Suenens's book had led him to study the Bible intensively for six to eight months to determine what it teaches about the Holy Spirit.

As a result, he said, he finds it difficult to speak on any other subject. —E.P.



THE BRIDGE

BY CATHERINE CATTELL

Hello! It seems like you never know the drawbacks of a certain location until you live there awhile. It just happens that we live between two railway tracks. One is just there, used only occasionally, so we never expect it to be a barrier or a time waster, but just when you are in a great hurry, a big, slow, lumbering train blows a whistle at you, and you wait.

The other track is busy, and it requires planning ahead for extra time. What is most exasperating is watching the train just sitting, not moving at all, just blocking traffic on both sides and holding up cars, bumper to bumper, as far as one

can see. I like trains. I like to hear them in the night, and I think of them carrying people and necessities from one part of this great land to another. I can hear one right now as it whistles its way at the crossing. I just don't like to be blocked by them. What we need is a bridge to span the barriers.

Bridges are such a blessing. One of my wildest memories of India is crossing the Desan River by ferry at full tide during the monsoon. Huddled on the ancient wooden ferry along with oxen, chickens, pigs, carts, our jeep, and all kinds and conditions of humanity, we were careening downstream at a frightening speed while the oarsmen tried to get us back on course. It was, as I said, wild! The landing was flooded, and we had to scramble up the hill on the other side the best way we could as did everyone else, and all the animals beside. What we needed was a bridge. When we went back to visit India five years ago, guess what we found—a modern bridge spanning the river for all weather.

Bridges span barriers and make a way for both sides to pass back and forth, no matter how diverse those sides may be. One thing is most important about a bridge—it has to go all the way across. The bridge that promises to span the gulf and drops you into the abyss at the middle, or even close to the other side, is worse than no bridge.

The thought occurred to me that we need human bridges to span barriers and bring people together. However, I have noticed that people are very fond of their own side of the barrier and have little interest in being joined to the other side. A human bridge is in a very precarious situation. To be a bridge it must really touch both sides with understanding and love, but it is so easy to lean one way or the other.

In a church when there are good people on both sides, the human bridge is really in trouble, but we need them so desperately. What manner of love made God even want to reach all the way to this sinful, evil world! What love—what matchless love—made Jesus willing to let that cruel cross be the bridge to bring us to God—to bring God to us!

If there is one place in all the world we ought to be able to find bridges, it should be among those who profess to follow the Son of God. Don't you think? It is very costly, mind you, but it is so wonderfully worthwhile to see fel-

lowship restored—a way through spanning the gulf that was fixed!



'What about abstinence?'

I appreciate the huge job you perform so well in the EVANGELICAL FRIEND. The Andrew G. Hanners article in the December-January issue, "Whatever is happening to abstinence as a part of the Christian way of life?" was well written. I've been startled of late by questionings of Christians along this line and feel we need to be reminded that while Jesus didn't say flatly to refrain from drinking, He plainly stated that the body is God's temple. That which causes more than half of the fatalities on the highway is certainly not that which sanctifies or builds up the temple.

Charles Mylander's "When is the church fulfilling its mission?" covered the bases well, too, in the game of practical, efficient Christian living.

MYRON JAMES

Eugene, Oregon

On Sanctification

I have been planning to write you ever since I received the March EVANGELICAL FRIEND. I was truly thrilled with your editorial on the subject of sanctification. It is a subject that has been very close to my heart all these years since I first heard and accepted the message of heart holiness.

I appreciate deeply the double emphasis—on God's work of purification, the crisis experience, and on the subsequent growth and deepening which results as we continue to walk in the light. God forgive us if we ever neglect to emphasize the latter! The experience of cleansing and infilling is just the entry into an ever deepening life fully dedicated to the Lord and His holy will. This life no one can live without the true indwelling Spirit.

I believe we need greater emphasis in our ministry on the crisis experience. We

cannot just grow into sanctification. It is the purified heart, with pure motives and pure love, that is sensitive to the Spirit's gentle guidance. He will lead into and in a life of holy living. He deigns to dwell in a heart made pure by His baptism. He has become "closer than hands and feet." The sanctified Christian can grow in grace and in the knowledge of his Lord and Savior with happy anticipation of His coming again.

EARL P. BARKER

Newberg, Oregon



"I'VE LEARNED A LOT ABOUT GOD . . . BECAUSE OF JIM!"

Jim Haskett is a public school teacher by profession, but he is also a dedicated junior high Sunday school teacher at Caldwell (Idaho) Friends Church. He gives unselfishly of his time and energy to about 14 young teens.

His class is evidence that all kids from non-Christian homes do not become Sunday school dropouts in their early teens. The challenge to hold and minister to young people coming into the church through a bus ministry from a wide

variety of backgrounds is a big one . . . a demanding one. It is a challenge that few are willing to accept. However, Jim did!

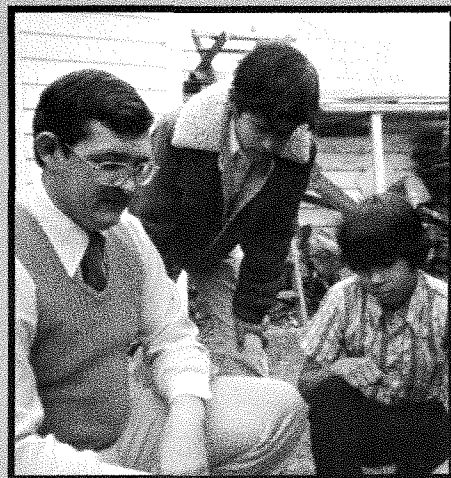
He readily gives his time and energy to meet the needs of the youth in his young teen Sunday school class. Because he prepares well and spends time outside of class with his kids, he is able to communicate with them and to make discovering God's truth an exciting experience.

Jim very successfully uses the Aldersgate curriculum to get his students involved in discovery learning. Interest is high and sustained as evidenced by the consistency of the attendance. It is no surprise to hear that students are learning and growing in this class.

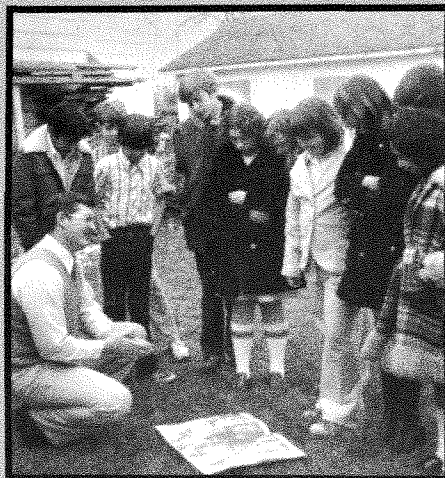
"I've learned a lot about God and how to serve Him," said one girl in the class. Then she added, "I think it is because of Jim." Another student said, "I've learned you don't judge people by the way they look or what they say. It's what's inside that counts." Needs are being met and these young teenagers are growing, finding out that Sunday school is a good experience.

Successful communication with these young teens didn't "just happen." Jim spends a lot of time with the young people and their families outside of class in order to discover their needs and to build relationships necessary for good teaching.

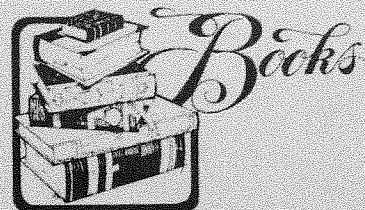
Jim has called in the home of every one of his students and feels that this is an important part of his ministry. His concern is that "every young person find Christ and be able to stick with it." ☐



Jim Haskett, junior high Sunday school teacher at Caldwell Friends in Idaho with two students.



Jim Haskett with his students looking over map as they plan an outing.



Ronald C. Starenko, **God, Grass, and Grace**, Concordia Publishing House, 80 pages, paperback.

This brief book, by a Lutheran pastor and intended primarily for pastors, (1) sets up a theology of death, and (2) offers samples of funeral sermons based on it. Seeing philosophical approaches as unhelpful and the usual modern American attitude as really a dangerous obsession with death and rejecting the commonly held idea of immortality as not biblical, he argues for a theology of the grace of God and the Holy Spirit as working in and through the Church by the death and resurrection of Jesus to give a living hope and comfort in the face of death and grief. He is, for me, ambiguous on the destiny of sinners.

—Lauren King

Milo Arnold, **Life Is So Great, I Really Don't Want to Get Off**, Zondervan Publishing House, 200 pages, hardback.

This is a book of general inspiration on various aspects of life, with Christian coloring added. The inspiration seems to me not to rise from a careful biblical study. It gives many commonsense counsels and observations, but also many clichés and truisms. To me the style is difficult because the thought eddies about without clear structure and progress. The paragraphs are handfuls of sentences related to each other but not built together into a good structure.

—Lauren King

Anutza Moise, **A Ransom for Wurmbrand**, Zondervan Publishing House, 126 pages, 95¢, paperback.

This small book contains a very real message for every Christian who reads it. How God provides for those who dedicate their lives to Him without any reservations is made clear in the author's account of the lives of the Wurmbrands and of their faithful witness to friends and enemies alike in their native country of Rumania during the trying World War II years.

(Continued on page 19)

First Day News

QUICK QUAKER COMMENTARY

ELDON and VIRGINIA HELM of Portland, Oregon, former chairpersons of the EFA Social Concerns Commission, left May 2 for a tour of duty with Friends in Guatemala. Eldon will use his skills so ably given in a two-year mission to Friends of Kenya in helping small-business men develop their programs.

The unrest and tensions affecting Friends Schools in Ramallah, Palestine, have been emphasized in recent reports of visitors. Letters, and even telephone conversations with Ramallah, have not been suitable channels to discuss such difficulties because of censorship and possible adverse effects. There is every prospect that unrest will continue. The tense atmosphere, including a long curfew in March, has disrupted schools in the entire West Bank. Friends Schools have twice postponed commencement in order to make up for some of the lost study time. The present date is June 27.

HAROLD WINN, presiding clerk of the Evangelical Friends Church--Eastern Region and long-time pastor of the large Salem (Ohio) Friends Meeting, is convalescing satisfactorily after surgery and complications for a kidney infection.

"Mexican Americans Are Welcome Among Friends" is on the sign of the Talent (Oregon) Friends Church. Three Mexican American students at George Fox College--ART CARRANZA, MIKE PALACIO, and MIKE MONCYO--spent three days in the community making contacts for the meeting.

STEVEN L. WILHITE, M.D., flew from Kenya to Portland, Oregon, in April, where he is engaged in a four-month segment of his surgical residency. He will return to Kenya in August to resume his role as surgeon and medical officer in charge at the Friends Hospital. NANCY and their four children remained in Kenya.

Friends Pastor KWAN KYU KIM, who began the Korean Church in Portland, Oregon, 15 years ago, has resigned to engage in part-time evangelistic work and church-planting efforts as phase one of his retirement. At the request of the congregation, he will become Pastor Emeritus. Replacing him is the REV. GYE JIN, 41, an experienced pastor and seminary professor recently arriving from Korea. There are more than 4,000 Koreans in the Greater Portland area.

The Executive Board of Ohio Friends has accepted with gratitude a gift from RANDY and BARBARA GIFFORD of a 120-acre tract of beautiful woods and farmland about 8 miles east of Carrollton, Ohio. The site will be developed in a year-round camp.

NORVAL HADLEY, president of the EFA, was the speaker for the Alaska Yearly Meeting sessions and discussed with them, at their request, the possibility of their officially joining the Evangelical Friends Alliance.

SHERMAN BRANTINGHAM, after 16 years as assistant superintendent of the Evangelical Friends Church--Eastern Region (Ohio), has accepted a call to serve as general superintendent of Indiana Yearly Meeting.

Ever think of sending tapes of your pastor's messages to Friends missionaries? Some meetings are doing this; also some children's stories for missionary children are appreciated. Caution: Be sure to check with your yearly meeting headquarters before mailing, as sometimes custom duties are prohibitive. Example: ROSCOE KNIGHTS report having to pay \$19 duty for a small package mailed them directly; the gift was valued at less than \$8 and the postage was \$12! They would have returned

it except the donor would have had to pay another \$12 postage--all because someone failed to check out the situation.

PHILIP L. MARTIN, clerk of Canadian Yearly Meeting, is requesting anecdotes for an anthology he is developing similar to William Sessions' Laughter in Quaker Grey and More Quaker Laughter. Mail to 554 Fraser Ave., Ontario K24, Canada.

SADA STANLEY, who served as a teacher, missionary, nurse, and Friends pastor in Jamaica from 1900 to 1950, celebrated her 100th birthday on March 14.

Haviland (Kansas) Friends Meeting reports surpassing a Faith Promise goal of \$23,000 in a missionary conference with CLIFF ROBINSON and NORVAL HADLEY as speakers. A decision to buy a new Allen organ was postponed until a matching amount of money can be given for missions.

FRIENDS FOCUS

GUATEMALA EARTHQUAKE . . . THE GREATEST NEEDS NOW

The greatest needs now? Emergency needs for medical care, food, and clothing are being met by a variety of organizations from all over the Western Hemisphere. Doctors and nurses stand by waiting for equipment, roads, facilities . . . but the greatest needs now are longer-range: money for building materials and skilled or semiskilled laborers to help with construction. California Friends Board of Missions (and many other relief agencies) is now doing laborious survey work and setting priorities for assisting . . . it will be a long, expensive task to rebuild. Several work crews from Ohio Friends, California Yearly Meeting, and others are volunteering for three-week missions to help. But be sure to check with reliable sources of information before making large contributions; such are needed, but not all monies are being used with the same priorities. Write the California Yearly Meeting headquarters, P.O. Box 1607, Whittier, California 90609, if you want to help or want more information.

POINTS TO PONDER ABOUT POLITICS

An FCNL Washington Newsletter in February 1976 gave the following statistics (selected from others not quoted here; the entire report may be ordered by writing FCNL, 245 2nd St., N.E., Washington, D.C. 20002):

The (U.S.) has a total nuclear stockpile equivalent to 615,000 Hiroshima bombs; with 36 nuclear bombs for each Soviet city of 100,000 or more. The U.S.S.R. has 11 nuclear weapons for each comparably-sized American city. In 1975 the U.S. agreed to send nearly \$11 billion of weapons and training to over 70 countries. Wheat and rice shipments during the same period totaled \$6 billion.

LARGEST SINGLE GIFT RECEIVED BY GEORGE FOX COLLEGE

A recent GFC bulletin pictures Pres. David Le Shana accepting a check for \$1.5 million from the M. J. Murdock Charitable Trust of Vancouver, Washington, the largest single gift ever received. The contribution will allow the college to begin 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.

A WORLD PEACE TAX FUND

What does one do when he knows a high percentage of federal taxes paid are used in military spending? A citizens group is lobbying for the rights of conscientious objectors to war to have the war part of their federal taxes put into a trust fund

(The World Peace Tax Fund) to be used for peace research, education, and other projects designed to promote nonviolent methods of resolving international conflicts. A Quaker physician, Dr. David R. Bassett, at the University of Michigan Medical Center founded the World Peace Tax Fund movement in 1971. There are 23 cosponsors of this proposed legislation in the U.S. Congress, including Rep. Garner Shriver of Kansas.

FRIENDS TEACHERS NEEDED IN JORDAN

The Friends School in Ramallah, Jordan, "is bursting at the seams this year with 375 students, grades K-12" writes Shirley Tuttle to the Wider Ministries Committee of the Friends United Meeting. "I wonder if enough American young Friends are aware of the opportunity to teach in the Ramallah Friends Schools . . . Next year there may be a few openings in English, history, business, mathematics, home economics, physical education, possibly some junior high and some high school math and biology." Contact Friends Central Offices, 101 Quaker Hill Drive, Richmond, Indiana 47374.

WHAT DOES FAITH PROMISE GIVING MEAN TO YOU?

" . . . to some it means increasing the percentage of their tithe; for others it involves 'sacrificial' giving, that is, sacrificing something you normally would buy. Still others insist it is neither of these but money that comes totally outside of salary, jobs they expect to have, or giving a part of their grocery budget, clothes, recreation--or not buying something they had planned." Florene Nordyke, former missionary to Bolivia and Peru, now a member of Newberg, Oregon, Friends Meeting Missions Committee, explains her thinking in the Sunday church bulletin: "Faith promise giving is a new concept to me, and I'm still mulling over its many facets, but I sort of like the unlimited, surprise aspect! Maybe God will impress me with a certain amount and then furnish that exact amount in the year to come. If He does, that's great! Or maybe He'll provide a way I can earn money I hadn't considered, and I'll simply give whatever I earn that way. What do you think?"

SLIDE SERIES ON EFA MISSIONS

Vince Corbin of Seattle has prepared a 15-minute slide-sound picture portraying all EFA Friends mission fields, including the Mexico City ministry. These were viewed at the Coordinating Council sessions in Oklahoma City and may be scheduled by any local meeting by contacting regional yearly meeting headquarters offices.

SEATTLE CRUSADE IN KINGDOME

Billy Graham was the first speaker in Seattle's new Kingdome, May 9-16. Seattle Friends pastors, David Leach and Ralph Greenidge, were deeply involved in the planning efforts. Precrusade "School on Evangelism" classes were held in different areas of the city, one in the Holly Park Friends Church with Franklin Graham, Billy's son in charge. Holly Park is a predominantly black congregation; as many as 500 attended the classes there.

QUAKERS IN KINGSTON

What is it like to live in crowded Kingston, Jamaica? Frank Davies is a policeman in Kingston and also presiding clerk of Jamaica Yearly Meeting. On their recent visit to the U.S., he and his wife Phyllis visited Miriam McDonald of Iowa Yearly Meeting during Mission Board meetings. "We shared pictures of family, and found as mothers we share many of the same feelings for and about children and home meetings even though her life is the populated city of Kingston and mine an Iowa farm," Miriam reflects. When asked how they felt about the meetings they attended here,

Frank said he felt he must go back and tell the Jamaicans they need to do more to carry their financial load. He always assumed there was plenty of money in the U.S., but he realizes now we are all facing the same problems of inflation. He said he found people here who are giving up things to support missions.

Did he get a right impression?

BOLIVIANS GET BIBLES

The World Home Bible League has distributed 420,000 copies of The Living New Testament in Spanish in the schools of Bolivia. They also passed out 30,000 Spanish booklets on the "Life of Christ" in the lower grades. They gave out 4,000 sets of the study course, "Project Philip," in Spanish to the teachers. Peru has requested 200,000 copies of the New Testament to be placed in the schools of southern Peru. Seven out of eight Christians in the world have no Bible.

--Quoted from Quentin Nordyke

POTPOURRI

A NEW NAE PUBLICATION LAUNCHED

The National Evangelical, designed as a year-round resource tool for pastors, key Christian workers, and lay leaders, has been announced by the publisher, the National Association of Evangelicals. Content includes current statistical data, commentary and analysis from leading practitioners and theorists on evangelical issues and concerns. Edited by Tom Johnston, NAE director of information, the first issue was released in January to an initial circulation of 50,000.

A POLICE 'MEDITATION ROOM' IN PORTLAND

The Portland, Oregon, Police Bureau now includes in its facilities a "Meditation Room" to be available "to all people of our community, especially those families who have been victims of a person-to-person crime or who have lost a loved one by death." Police officer, Chaplain Al Arronson, is available for counseling as well.

WHAT ARE CHURCHES LOOKING FOR?

The number one quality that American and Canadian church people are looking for in their young ministers and priests, says the Association of Theological Schools, is "willingness to serve without regard for acclaim." Next they want "personal integrity--the ability to honor commitments by carrying out promises despite all pressures to compromise." A Christian example was the third most important factor, and "particular pastoral skills" ranked fourth; the minister's role as a leader in the community came fifth.

These results came from a three-year study project costing more than half a million dollars.

GOOD SMALL CHURCHES POSSIBLE

Smallness should not be a goal for a small church, but it may be a "close, supportive fellowship" and successful in developing a truly Christian value system. The U.S. "urban value system" of "growth is good, bigness is better" has hurt small churches, says Robert W. Lynn, Lilly Endowment's senior religion advisor. Push for bigger parishes can impose impossible institutional demands on a small congregation, he warns in a recent printout from the Hartford Seminary Foundation.

(Continued from page 14)

The close friendship that existed between the author and Richard and Sabina Wurmbrand during this time of personal persecution, imprisonment, and suffering enhances the story of their experiences after the Communists took over. Being Jews, their hardships and privations were great. Being Christians as well, they were severely persecuted for their faith in Christ.

Each of the three was destined to follow the Lord in separate paths following Anutza's escape to freedom in Norway. In this part of the challenging story, she tells of the years she and other friends spent in prayer for her friends' release.

When at last their faith triumphed and the three friends were united again in a free land, Richard Wurmbrand, although weary and ill, soon initiated a new ministry to help Christians in Communist countries all over the world. Anutza relates how she and Sabina share in this great new work for the Lord and tells of its rewards.

—Hilma Haworth

James E. Glasse, **Putting It Together in the Parish**, Nashville and New York: Abingdon Press, 1972, \$3.95.

James Glasse, president of Lancaster Theological Seminary and a former pastor, has written this book to strengthen the pastor in the local church setting. After describing three pastoral syndromes that are ineffective in dealing

with real problems, Glasse describes the possibilities he sees for pastors as agents of change. He proposes a case study method used in small groups of peers as one tool to equip pastors to deal better with real needs in the local church.

—Jack C. Rea



Bicentennial

Park Publishing Co., 165 Duane Street, New York, NY 10013, has produced a booklet designed to help local churches as they seek ways to observe the Bicentennial celebration. "Milestones and Landmarks" is free, but you need to send \$1 to cover postage and handling.

People's Bicentennial Commission, 1346 Connecticut Ave., Washington, D.C. 20036, will send you for \$10 a kit with lots of ideas for study groups, community programs, and church programs and projects in observance of our nation's history. A good bibliography is included.

Dr. Myron Augsburger lends his help in spiritual renewal through World Home Bible League in its effort to promote an unusual evangelistic opportunity during the Bicentennial in the form of an "In-reach-Outreach" program. WHBL has prepared a Bible Study-Prayer program for this bicentennial year under the title, "The Bicentennial Prayer." Briefly, the program provides three Bible study-prayer guides based on three phases of the Bicentennial to help your church answer questions concerning: who we are—where we are going—what will happen to our country in the 21st century. A promotional brochure may be obtained by writing: Bicentennial, World Home Bible League, P.O. Box 11, South Holland, Illinois 60473.

Singles Ministries

If your plans for 1976 include expanding your ministry to include total care for single adults, you may be interested in tapes on the Single Adult Workshop developed at Garden Grove Community Church. These are *How to Grow a Singles Ministry*, *How to Set Up an*

Executive Committee for a Singles Ministry, *How to Attract and Hold Singles*, *Small Groups for Singles*, *Planning a Positive Christian Singles Calendar*.

The set of five may be ordered as "Singles Tape Packet" for \$14 donation, or ordered singly at \$3 each. Write to Garden Grove Community Church, 12141 Lewis Street, Garden Grove, California 92640.

Plans are now well underway for the 1976 Singles Conference, which will be held October 21-24.

Summer Institute of International Studies

It's not too early to start planning for the Summer Institute of International Studies to be held on the Wheaton College campus June 28-August 6, 1976, for college and postgraduate people. Last summer's highly concentrated program produced 57 men and women who were not only turned on spiritually to reaching out in the world but took some specific steps to organize themselves to become a part of that world.

College credit is given. The instructors are outstanding. For more information write David Bryant, SIIS National Coordinator, 1021 East Walnut Street, Suite 203, Pasadena, California 91106.

A Practical Manual

Capital Fund Raising for the Local Church is available from the NAE Office, Box 28, Wheaton, Illinois 60187. The cost is \$5. It is authored by Alvin Burkholder and is a significant tool for a significant stewardship ministry.

STAFF OPENING

Quaker Hill Conference Center announces an opening for a **DIRECTOR of FOOD SERVICES** beginning September 1, 1976. The position involves meal planning, ordering food, and cooking. If you are interested in doing such work and sharing in a staff fellowship dedicated to the service of Friends, contact:

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10 Quaker Hill Drive
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WHATEVER HAPPENED TO DANNY?

(Another Perry and Patsy story)

BY BETTY M. HOCKETT

"Oh, Perry, you look funny," giggled Patsy.

"You look funny, too," Perry replied. "In fact everybody looks kind of funny in this picture."

"I don't think anybody looks funny," Mrs. Masters said. "You look just like you did two years ago when this picture was taken."

"I remember the day we had this picture taken. We were on our way up to Camp-in-the-Mountains. Remember, Perry?"

"I sure do. All of the guys from our Sunday school department went. And you girls had to go along, too. Look, here's Danny. 'Member him?"

"Hey, yeah!" exclaimed Patsy. "I'd forgotten all about him. He hasn't been at our Sunday school for a long time. Wonder what happened to him."

"I don't know. Wonder whatever did happen to Danny." Perry put the picture back in the box that overflowed with pictures of family outings, along with photos of Chico, the Masters' family dog. He looked out the window as he went on thinking out loud. "I didn't really like him very much until one day I began to feel sorry for him. Remember when I went to his house after school?"

The twins' mother nodded her head. "I surely do. That was the day that none of us knew where you were. I was about ready to call a search party to hunt for you."

Perry grinned sheepishly. "I know. Anyway, when I was at his house I could see why he acted funny sometimes. He didn't have a very good home. His parents yelled at him a lot and they didn't even have meals some days. He had an older brother and sister that were mean to him, too. I know that sometimes

he came to school hungry. One morning he told me that his dad and brother had fought all night. Right after that he moved away. I sure wonder what happened to him."

Mrs. Masters put the lid back on the box of pictures. Chico, with his hair as fly-away as usual, stood on his back legs so that he could get a good sniff at the box. "You know, kids, maybe we ought to pray for Danny. We can ask God to help him wherever he is now. In fact, we could ask God to send someone to be Danny's friend who could help him know how to accept Jesus as his Savior. Then he could have real happiness."

Perry's face brightened. "Hey, neat idea!"

Patsy grabbed Chico with a wide sweep of her arms. "Yeah, let's do."

"Let's pray together right now," their mother suggested. "Then I need Patsy to help get dinner started while you run this letter down to the mailbox by Mrs. Otter's house, Perry."

They sat together in the living room. Chico hunched down quietly on Patsy's lap. They asked the Lord to be with Danny, wherever he was, so that he could have a friend to show him about being a Christian.

After saying amen to his prayer, Perry said quietly, "I sure wonder where Danny is. You know, I had forgotten all about him."

"Well, here's the letter that needs to be mailed, Perry. Hurry back."

Perry, with Chico running in circles all around, headed out the front door. Patsy got right to helping in the kitchen. She was in the middle of peeling the fourth potato when Perry and Chico raced through the front door.

"Hey, guess what," shouted Perry at the top of his voice.

"What?" asked Patsy excitedly. She could tell that something was up.

"You'd never guess in a million years who I just saw."

"Who? Superman or Daniel Boone or Mickey Mouse?" she giggled.

"No, dummy. Somebody real. I just saw Danny! You know, Danny that we just were talkin' about!"

Patsy forgot all about the potatoes. "Danny? But I thought he wasn't here anymore."

"He isn't. I mean, he wasn't. But he is now. He's moved back. Boy, I couldn't believe my eyes. He was glad to see me, too."

"Well, kids, how's that for a quick answer to prayer. It hasn't been 15 minutes ago that we asked God to send someone to help Danny find his way to accepting Jesus. I think God directed us to look at those pictures today so you would already be thinking about Danny before you saw him just now."

"I can't believe that it's him. And we were just wondering whatever happened to him," said Patsy.

"Guess who God wants to be Danny's friend to help him become a Christian?" Mrs. Masters smiled at the twins who were standing dead still in the middle of the kitchen.

Perry looked at Patsy. Patsy looked at Perry. They both started to shake their heads. Then all at once they questioned in perfect harmony, "Us?"

Their mother nodded slowly. "Uh-huh. That's what I think. I think you two are the answers to your very own prayers."

"Wow!" said Perry.

"Wow!" echoed Patsy. "I've never been an answer to prayer before—not that I know of, anyway."

"Now what'll we do?" Perry wondered.

"Pray and trust God," Mrs. Masters said encouragingly. "God isn't through answering prayer yet. He's got a lot of help and many more answers to prayer waiting for you."

"Now I don't have to wonder whatever happened to Danny," Perry frowned. "Just only what's *going* to happen to him."

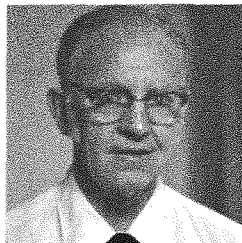
"God'll help us, Perry. I just know he will. Maybe we'll be answers to prayer again—maybe even while we're special friends with Danny."

The Preaching of George Fox

A residential conference on the gospel that George Fox preached will be led by Lewis Benson on the grounds of Haverford College from August 2 to 6, 1976.

For further information contact

John Curtis
631 Walnut Lane
Haverford, Pennsylvania
19041



What's in a Name?


By OLEN ELLIS
SUPERINTENDENT
ROCKY MOUNTAIN YEARLY
MEETING OF THE FRIENDS
CHURCH

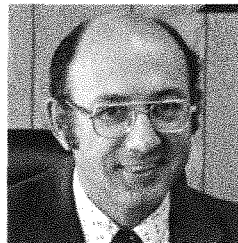
In a number of our workshops on church growth, when we get to considering growth restricting obstacles, it has been stated that many feel that our name is against us. People don't know who we are. Some have even tried to hide behind some variation, such as "Community Friends Church." Some have suggested a church doesn't have to carry the name of the denomination at all. I think one of our hang-ups comes from trying to explain our nickname, "Quaker," or trying to explain the hat on the oats box. I have quit trying to explain how we got our nickname although I am not ashamed of it. But after reading the different explanations of the experts, I don't know which one to choose, so I don't try to explain it. It is a nickname.

I think before we resolve the question of whether our name is against church growth or not, we will have to decide how we are trying to grow. If our goal is transfer growth from any and all denominations, we may have the wrong name. The person with a strong church background will probably look for a church from his

denomination, one similar, or perhaps a community church. But really, whom are we trying to reach?

Dr. Peter Wagner says that he has recently become aware that church names do affect church growth, especially with the unchurched pagan of our day, but many of the time-honored denominational names have no meaning for him. Now let's look at our name in that light.

Today is the day of the evangelicals. The evangelical churches are the ones that are growing. The old-line liberal churches are not. Why? Because if people are interested in Christianity at all, they are looking for spiritual reality. Even the unchurched pagans of our communities are generally aware of the significance of the word *evangelical*, so we are all right there. Now what could be more attractive to one who is interested in spiritual reality than *Friends*? Jesus said, "I have called you friends" and "Ye are my friends if ye do whatsoever I command you." Ours is a lonely world. Most people are looking for a friend, whether they realize it or not. So instead of apologizing, or trying to explain our name, let's capitalize on it while the tide is in our favor. I am happy and grateful for a name that I believe is an asset to us in church growth, that is, in seeking and winning the lost and bringing them into a church that can minister to them, use them, and in which they can become a part of the evangelical Friends Church. 



Characteristics of a Productive Person

By NORVAL HADLEY
SUPERINTENDENT
NORTHWEST YEARLY
MEETING OF FRIENDS
CHURCH

"Be strong and brave, for you will be a successful leader of my people; and they shall conquer all the land I promised to their ancestors. You need only to be strong and courageous and to obey to the letter every law Moses gave you." (Joshua 1:6, 7 *The Living Bible*)

1. *Obedience to Scripture.* I'd like to suggest, as does this Bible passage from Joshua, that the most important characteristic of a productive person is obedience to the Scripture. When one knows he has been obedient to the Lord, he can be strong and brave with assurance that God is with him, and therefore he will be successful.

2. *Enthusiasm.* Years ago, Andrew Carnegie paid Charles Schwab a million dollars a year to run his steel mills. What made Schwab so valuable? According to

Carnegie, it was his ability to arouse the enthusiasm of workers. Schwab's own life was a demonstration of enthusiasm and persistence. "A man can succeed," he said, "at almost anything for which he has unlimited enthusiasm." Writing about this, my friend Frank Goble, head of the Thomas Jefferson Research Center in Pasadena, California, says, "Whether we call it enthusiasm, motivation, ambition, drive, desire, or energy, it is a quality which plays a major role in success. People who are unable to motivate themselves must be content with mediocrity, no matter how impressive their other talents. Most people assume that ambition is something that you either have or you don't—something you are born with. Literature on personal success says otherwise. Ambition is an attitude, and attitudes, even adult attitudes, can change, sometimes dramatically."

3. *Persistence.* Napoleon Hill, author of *Think and Grow Rich*, studied the lives of more than 500 of the most successful men in America and got to know many of them personally. He found that the one indispensable ingredient, the common element in the success stories of all of them, was persistence. These individuals kept trying even after repeated failures.

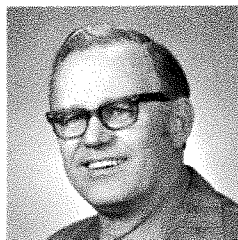
4. *Optimism.* Professor Don V. Gilmore of Boston University, who wrote the book, *The Productive*

Personality, found in his study of successful people that optimism, or what he called the attitude of hope, was basic to success. People who lacked hope found it hard to develop the persistence that success required. A hopeful attitude, he found, is based upon self-respect, self-esteem, and trust in the future.

5. *Self-esteem*. Gilmore concluded that the most basic quality needed for success and high achievement is high self-esteem. He described that as "one of the most fundamental characteristics of the academic achiever, the creative person and the leader."

6. *Well-defined Goals and Hard Work*. It would be unfair to list the personality traits and inspirational attributes of productive people without adding that besides proper attitudes, generous endowments and gifts, the productive person must be a hard worker and must have well-defined goals. Michelangelo said, "If people knew how hard I worked to get my mastery, it wouldn't seem so wonderful after all." And Carlyle said, "Genius is the capacity for taking infinite pains."

I believe that if Friends pastors and people, with God's help, will work at developing the above characteristics, we can do a much better job of helping to fulfill the great commission. ☐



Waves of Influence

BY JOHN ROBINSON
SUPERINTENDENT
KANSAS YEARLY MEETING
OF FRIENDS CHURCH

"One little life dropped from eternity into the ocean of time makes a splash and starts waves of influence which affect millions of lives and go on and on, until the fourth and fifth generations; and perhaps forever.

"Some lives make a bigger splash than others and perceptible waves are more far reaching; yet who knows but little waves go on and on into infinity the same as larger ones."

So wrote Edith McGinnis in 1947 in her preface to *The Promised Land*, as she tells the story of her father, Frank Brown, and the founding of the community of Friendswood, Texas.

So quoted Friendswood's pastor, Galen Hinshaw, at Edith's funeral. She was 89. She had written much about the heritage and history of Friends in Texas.

Earlier that same day in a nearby community, I had participated in the funeral for my tiny, 104-year-old grandmother, Fannie Harness.

As I heard other quotations from Edith's writings and reflected on the lives of these two wonderful women whom

God had allowed to touch my life in different, though similar, ways, I could not help but think of the waves of influence that were theirs. Quiet, to be sure, but remarkable and dramatic. They were not geared for the big splashes, but theirs was an influence for good, for Christ and the Church.

Just a few days previous to those emotional, reflective, but victorious encounters, I had had the privilege (along with wife Betty) of a very brief, first-time visit to Philadelphia. Heritage and history rapidly unfolded before us in the panorama of the Bicentennial. A lot is being said back there about the waves of influence of William Penn and the Quakers, and I was made appreciative of the fact that, as a youth, I had been "grafted into the vine." Many of us are deeply indebted today for what they did then.

Yet, each generation has its own set of challenges and responsibilities. Making waves for waves' sake will not get the job done. How much we influence others for Christ and good depends, of course, on the range and relevance of our own commitment to that which is high and holy.

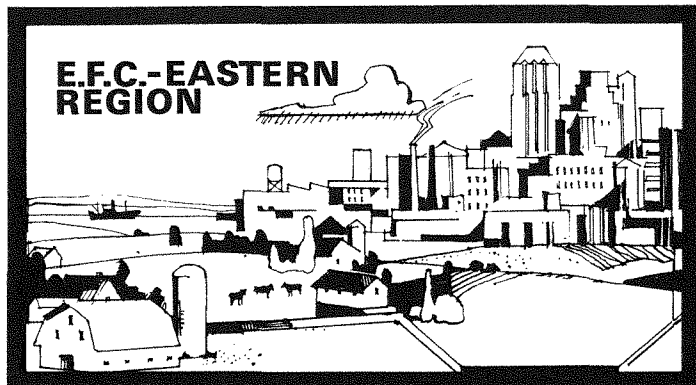
To the end that God may give us wisdom and direction for these momentous days, Kansas Yearly Meeting was called upon to observe a week of prayer, January 11-18. We believe 1976 can

be a hallmark year as we unite at the throne of grace in praise, prayer, and petition. As we humble ourselves in His presence, He has promised to bless.

The EFA Coordinating Council has met, and the National Conference on Pastoral Ministry was held recently. God must lead us as we dream together with other Friends to see the fulfillment of cooperative concerns at home and abroad. Our work in Burundi calls for unusual discernment and expertise as mission objectives are clarified and goals are implemented.

Representatives who assembled in midyear board and Executive Council meetings worked at sorting out the priorities of stewardship and commitment. Many of us believe that united prayer will give a corporate sense of guidance and build for teamwork. More than this, we believe prayer is the beginning place for revival and outreach.

If we are to be the "Incendiary Fellowship" that Elton Trueblood has aptly called us to be, then the fire of the human spirit needs to be lit by the Holy Spirit. Then, and only then, will proper waves of influence begin their ripple. ☐



Smithfield Couples Form Quartet



"The Gospel Heirs" (from left): Gloria Rouch, Wilma Dobbins, Bob Rouch, and Ron Dobbins.

Five years ago Bob and Gloria Rouch and Wilma and Ron Dobbins of the Smithfield, Ohio, Friends Church made a discovery—they loved to sing together! The popular quartet began their singing for their own pleasure and entertainment. They had no thought of providing special music for their own church or for other area churches.

But when they got together for some informal "singspirations," someone suggested they try singing for church. Now known as the Gospel Heirs, the group sings beautiful songs of God's love and mercy in the Smithfield church regularly, and they have sung in the Methodist and Presbyterian churches of their community as well as several churches outside the community.

Each member of the group admits to feeling nervous about singing before a congregation. Wilma Dobbins sums up the feeling of the group when she says, "I can't do it on my own. I rely on the prayers of others and have learned to depend on the Scriptures to carry me through." Mrs. Dobbins gains confidence from Psalm 28, especially verse 7: "The Lord is my strength and . . . therefore my heart greatly rejoiceth; and with my song will I praise him."

Gloria Rouch is the only member of the group who reads music and has had musical training. She is the pianist for the group and teaches the others the songs.

The couples have become close friends through their singing, and each of them report personal and spiritual growth resulting from their participation in this ministry of praise in song. —*Esther McCoy*

Introducing . . .

Ben and Denise Staley live in Salem, Ohio, where Ben is assistant pastor at First Friends. Ben is a graduate of Fort Wayne Bible College. Before coming to Salem, the Staleys pastored the Oak Ridge Friends Church in Fairmount, Indiana, a congregation affiliated with Indiana Yearly Meeting of Friends.

Men-in-Missions Banquets Reported

The banquet room of the Hospitality Motor Inn north of Columbus was filled with 282 people who enjoyed the First Annual Men-in-Missions Sweetheart Banquet for Central and Western Ohio Districts on February 16. The "Bond of Love" singers from Gilead Friends furnished music. Stan Scott, former television newscaster from Steubenville, Ohio, who now is in evangelistic work with his own television program, gave a stirring account of his life and conversion as well as a challenge to all present to make their life count for Christ.

In Cuyahoga Falls, Ohio, at the Cathedral Buffet, men and their "sweethearts" from Northern and

Friends concerns

Northeastern districts gathered for a similar banquet. The Steve Adams Musical Group provided a program of music. Pastor James Tatsch of the Community Friends Church of Cleveland reported on his recent trip to Taiwan, where he visited a Chinese congregation supported in part by gifts from Community Friends.

Piedmont Youth Rally Held

On February 27 Piedmont District youth held their second annual "All Night Bowling Rally." Over 200 people attended from 10 of the churches in the district. The fun started at 12 midnight Friday and lasted until 6:00 a.m. Saturday. Steve Wood and "The United Spirit" from Greensboro, North Carolina, held a time of devotions at 3:00 a.m. The Spirit was really felt as they shared in song and testimony.

Plans are now underway for a Spring Youth Retreat to be held May 14, 15, 16 at Indian Cave Campground in Danville, Virginia. They are really looking forward to having Dianne and Denny Herris, new youth ministers of the EFC—ER, present to share in the weekend. —*Patsy Amos*

Elizabeth Jane Trout

Elizabeth Jane Trout died in Portsmouth, Rhode Island, on December 4, 1975, at the age of 96. She came to the city in 1918 with her sister, Adda Mary Trout, and they pastored together until Adda's death in 1934. Miss Elizabeth continued to pastor the Portsmouth Friends Church until her retirement in 1950.

Both sisters founded a Portuguese mission and made a project of distributing Scriptures into the homes of the Portsmouth area. Miss Elizabeth carried on an active program for the children and youth. Many were established in the faith during her years of services, and numbers have gone into active Christian work from the meeting to which she ministered. How glad we are to know that she has reached that "land that is fairer than day" and awaits, with her loved ones, those who remain faithful and true to the Lord!

Old Barn to Become New Campus Center

If dreams of Malone College officials are realized, Malone students will have a campus center when they return to school in September 1977.

The campus center will be developed by renovating the old barn

that was purchased by the college last December. The barn, formerly part of the County Home buildings, is located on a 15.6-acre plot west of the women's residence halls.



The cost to renovate the 22,000-square-foot structure is estimated at \$950,000.

"When we purchased the land with the barn already on it," said President Lon Randall, "the Board of Trustees took immediate interest in the barn's potential uses. Since our attention in 1976 is focused on the bicentennial, we are taking a structure that has been a part of Stark County's past, and we are renovating it for use." According to historical records, the barn was constructed in 1908.

Hopefully, fund-raising efforts can begin in late spring and construction can start early in the fall. The entire project should take between nine and twelve months to complete.

Already administrators have identified \$200,000 for the campus center project as a result of a recent bequest to the college.

Included in the building will be student mailboxes, a large game room, snack bar with seating for 90, a lounge area, a television lounge, a small kitchenette, a prayer room, student offices, administrative offices, a balcony, and a college-community meeting room that will seat 220 people and is designed for use by the community. The total food service will not be included in the project.

A parking lot will be added and will alleviate a very real problem for students with cars.

When the campus center is completed, it will retain and even highlight its rustic qualities.

Architects for the project are Lawrence, Dyke, Goodenberger and Bower.

Focus on Malone

Carl T. Rowan, nationally-known columnist and daily radio show host, spoke on campus March 23 in Malone's third program in the Forum Series. His topic was "Are We Seeing the Decline of America?" In

answering that question, Dr. Rowan drew from his versatile background as a journalist and government official and pointed out the alarming trends that have too often been overlooked in this country. He believes that unless "grass roots America" wakes up, we truly are in decline as a nation.

The final lecture of the series featured George Gallup, Jr., April 21, speaking on "Campaign of 1976."

Senior citizens in Stark County will be benefiting greatly from Malone's new "Regional Institute of Lifetime Learning." At a public ceremony on March 22, a charter presentation was made by Katherine McCall, Ohio director of the National Retired Teachers Association, and Rev. E. Joe Vandervort, Ohio director of the American Association of Retired Persons. Recipient was Dr. Grant Stahly, chairman of the advisory committee for the institute.

A harpsicord has been given to the Malone Fine Arts Division in memory of Mildred Stanley Paul and Ralph Irving Paul. The gift was made possible by Ruth S. Douglas, a niece, who lives in Westlake, Ohio.

Joyce McElroy began her duties as admissions counselor at Malone on March 1. She is a 1975 Malone graduate with a major in sociology with cum laude honors. Originally from Alliance, Miss McElroy completed nine months in Wilmington, Delaware, working as a social worker before joining the Malone admissions staff. She replaces Jeff Ling in the area of recruiting.

Lon Randall has been named to the 15-member Ohio Teacher Education and Certification Advisory Commission. He is filling the unexpired term of a former commission member and is the only private college president on the commission, whose purpose is to make recommendations on teacher education and certification to the State Board of Education.

Robert Starcher, director of Malone athletics, has been elected president of the Mid-Ohio Conference. Currently he is serving as secretary-treasurer of the NAIA Baseball Coaches Association and is in line for the presidency of that organization. Walsh College is the newest member of the MOC, making a total of eight colleges.

A Sacred Music Institute has been scheduled for June 28-July 2 on the Malone campus with guest instructors Robert Hale, Dean Wilder, and Ovid Young. Master classes will be available in singing, literature, arranging, and other areas for which there is demand. Fine Arts Chairman Donald Murray is arranging the institute.

Clark Hoopes has been named to the position of director of records

and assistant director of institutional research beginning July 1. On March 22 he began his orientation on campus as an intern in the Records Office to gain the experience necessary before taking over the directorship. He is a 1975 cum laude graduate of Malone, majoring in mathematics as well as business and economics. During his senior year he

was student body president, chorale president, and one who was named to *Who's Who Among Students in American Colleges and Universities*. Prior to his appointment he was employed by Household Finance Corporation in both the Cleveland and Akron offices. He replaces George Darr, who resigned to return to agriculture.



Pastor Travels for DANE

Pastor D. Robert Short of our Westington Springs, South Dakota, meeting speaks nearly 300 times a year for DANE (Dakota Alcohol Narcotics Education). His work as executive director leads him to schools, churches, church summer camps, and to youth and service groups to speak about smoking, drugs, and drinking. A major concern of DANE is to reach young people before they become involved in such vices. This work is carried on in addition to his pastoral duties.

It Costs Too Much . . .

If you've felt that way about summer camp, I hope you will hear me out. I know we all would like our children to be able to go to church camp, but when bills have to be paid, we may decide we just can't afford it this year. Please read on . . .

I asked a group of juniors to write their spiritual autobiographies, and I shouldn't have been surprised by the number that mentioned Quaker Ridge as the place they accepted Christ. The evangelical thrust of the week of camp brings to a culmination the teachings they have received at home and in Sunday school. It places in their minds a definite time and place where they made a public confession. The spiritual steps taken at camp just can't be duplicated in a one- or two-hour Sunday school class.

Besides the spiritual gains, we have to recognize the advantages in making Christian friends. So often, they don't feel a part of the "gang" at school because of their Christian witness; they can be encouraged by seeing other kids their age holding to the same principles. And we must confess as mothers that we give our kids too much time to be on their

own instead of providing the creative and worthwhile activities such as they will enjoy at camp. The campers thrive on the change of pace offered at camp.

Now for the cost—it is a lot of money, and this year is higher than ever. Compared to other camps, it is very reasonable, but that doesn't give much comfort. The best advice is to *plan early*. Decide in May if your child or children are going to camp.

Let the child list ways he feels he can earn money. You can offer some suggestions but primarily let it be his ideas. You decide how much, if any, of the cost you will pay and how much he must earn. Don't be embarrassed to ask friends if they know of ways your child could earn some money. This is too important for shyness. I firmly believe "where there's a will, there's a way," and if you're committed to having your kids at camp, they will be there.

A reminder—there is a \$2.50 late registration fee, so you can save by just registering two weeks before the first day of camp. The dates are:

Junior Camp—July 5-10
Junior High Camp—July 10-16
Senior High Camp—July 16-23

—Kay Burgi, Chairman
RMYM Education Board

WMU Awards Three Scholarships

Paul Bock, Arden Kinser, and Jim Towne were the recipients of the WMU scholarship fund for the 1975-76 school year. Each has received a \$300 scholarship.

This year's scholarship fund experienced three firsts: (1) first year to have three applicants awarded scholarships; (2) first year to raise the amount of the scholarship to \$300; and (3) first year to invite the Quaker Men as cosponsors of the scholarships.



Paul Bock (upper left), Arden Kinser, and Jim Towne (lower).

Paul Bock is a junior ministerial student at Friends Bible College. During the summer of 1975, Paul was a "Youth-in-Training" appointee to assist RMYM youth director, Paul Moser, in the summer camping program. Paul is married to Miriam Thornburg.

Arden Kinser is son of Kenneth and Nadyne Kinser, pastors at Colorado Springs. A junior at FBC, Arden is preparing for the pastoral ministry. During the summer of 1974, Arden assisted in the directing and maintaining of Quaker Ridge Camp and was also main speaker at one of the youth camps. Arden is married to Janet Davis.

Jim Towne, a member of Pueblo First Friends Church, was associate pastor in his home church during the 1975 summer with Pastor Joe Hodges. Jim is a junior ministerial student at FBC and is active in music and Christian service groups.

Donations to the scholarship fund can be made either through a local WMU or by sending donations earmarked "scholarship fund" to WMU Treasurer Evelyn Hayson, 2629 7th Avenue, Pueblo, Colorado 81003.

Applications for the 1976-77 school year scholarship may be obtained from Darlene Brown, Allen, Nebraska 68710; or Joan Ellis, Holly, Colorado 81047.

A Pause in Life's Activities

Classes were scheduled to begin in Adult Bible School. However, had one approached the mission church, no sound of singing would have been heard at the opening of school. The classroom, where Christians should be gathered for the first Bible class, is empty. No signs of activity seem apparent for this morning's classes.

A little later in the morning, similar changes in the regular schedule of school are also evident at the elementary school in Rough Rock. Classrooms, instead of containing students in pursuit of their lessons, are vacated as students and their teachers file down the hall. Janitors and caretakers of the school are also leaving their duties for the moment. Where are they all headed? As we follow their steps, they lead to the gym.

As we step into the gym, bleachers are quickly being filled as a large crowd gathers. In front of the crowd are the board members of the school

at Rough Rock, who are seated while waiting their turn to speak. Vern Ellis, Rough Rock missionary, is also in front, having been asked to speak to the gathering. Principals of both elementary and high school are present to add their comments.

Isn't it rather unusual that all of these varied persons took time out of their regular routines to be in attendance? As we listen, we learn that two Navajo leaders have recently died. A plane in which they were riding had been wrecked. The things these two individuals had planned to do for their people must be carried out by others.

The tragedy has come even closer. One of our own community has also been taken. While riding on icy roads enroute to Rough Rock, his car rolled and caused his death. He worked as janitor at the school. He will not be seen at his post of duty again.

These three individuals are the reason for the meeting. We have gathered in memory of these persons and their work.

One is again reminded if the death of three persons caused this much change in activity, what will be the reaction to the soon coming of our Lord? Classrooms, places of business, places in all walks of life will witness the vacancy left by Christians who have gone to meet their Redeemer. I want to challenge each reader to be ready for this important event.

Rough Rock Prayer and Praise Notes

Praise

1. For God's presence at Adult Bible School.
2. For good attendance in the Bible class at Many Farms held for high school girls.
3. For several young married ladies who are beginning to attend a Bible study.

Prayer

1. For an unsaved lady who has a serious illness.
2. For a man who is struggling with the alcoholic habit but who recently prayed.
3. For a lady and family who recently lost a husband and father in death.

Delegation Visits Rough Rock

Four members of the Yearly Meeting Outreach Board visited the mission at Rough Rock, Arizona, February 29 and March 1. They included Outreach Board chairman, David Hickman; cochairmen of the Missions Committee, Iona Kinser and Phil Burgi; and WMU president, Shirley Davison.

The purpose of the trip was to acquaint new members of the Missions Committee with the mission as well as to review the work of the mission with the mission staff.

The group accompanied Vern and Lois Ellis to the homes of several Christian Navajos, including a visit to Amos and Marie Redhair on Saturday.

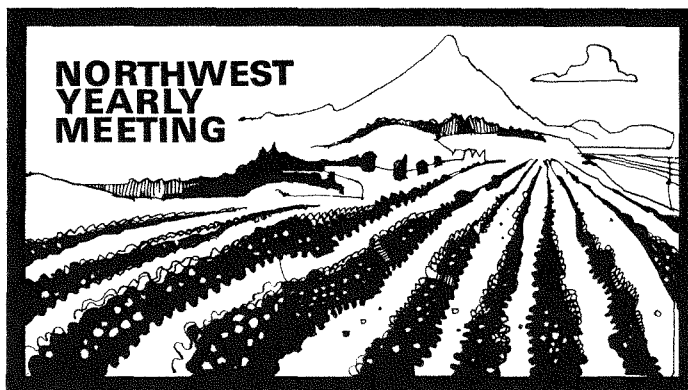
On Sunday, we rode with Vern and Lois on the mission bus to the Rough Rock Demonstration School to pick

up a number of children for Sunday school at the mission church. In the afternoon, Dave and Vern traveled to the Oak Ridge Church some 25 miles from the mission to conduct the Sunday services. The rest of the group stayed at the mission and attended the afternoon Sunday school and church services. Amos Redhair conducted the meeting, and although we couldn't speak or understand Navajo, we sang the best we could and really felt the Lord's Spirit in our presence as we worshiped together. We praise the Lord for the ministry of Amos and Marie Redhair and Helen Deshcheeny as well as Vern and Lois along with Mary Gafford to the Navajo brothers in Christ.

Albert and Ruth Cammack have helped at the mission since July 1975, and their work has been greatly appreciated. Their absence at the mission will be noted as they prepare to return to their home in Oregon.

We need to remember our Navajo brothers and sisters as they seek to serve our Lord Jesus Christ. Their commitment to Christ has in some cases cost them separation from their earthly families and other hardships unfamiliar to us. Their lives are a marked contrast to the majority of Navajos and as a result are a light in a community of darkness.

—Phil Burgi, cochairman
Missions Committee



Friends Youth—Our Lifeline

It is good to visit with many of our Friends young people and hear them talk with excitement about the activities of church, school, and community in which they are involved. It is also exciting to talk to people from a church that has an active youth program.

I have worked with young people in many varied ways and have observed that the church with a good youth program is a church very much alive.

Let's reexamine our youth program. Can we do more to meet the needs in our young people's lives? Let's give them activity and responsibility they can handle. Let's build a bigger and better youth program in our churches not only to serve those young people we now have but that we may reach out to less fortunate kids in our community who need a church home.

Let us also give our support to the programs our Yearly Meeting Friends Youth sponsor and direct. YouthQuake was a great success. Our young people are now looking forward to summer camps. Why don't you see if there is some way you can help the youth in your church attend camp? It might be one of the greatest events in their lives.

—J. D. Baker

Quaker Poetry to Be Compiled

Arthur Roberts and Nancy Thomas are compiling a book of Quaker poets of the Northwest. Poets are

encouraged to send manuscripts for consideration to Nancy Thomas, P.O. Box 190, Newberg, Oregon 97132, immediately.

Scholarships Available for Friends Students

An important service offered by the Education Board of Northwest Yearly Meeting is the Christian Ministries Scholarship. This program is designed to assist young men and women in preparing for full-time Christian ministry within the jurisdiction of Northwest Yearly Meeting. Since 1967, 32 college and seminary students have received scholarships totaling over \$25,000.

To qualify for a Christian Ministries Scholarship, one must be a junior or senior at George Fox College or a student at Western Evangelical Seminary or other board-approved seminary. Applicants must be definitely studying to enter the pastoral ministry, foreign missionary service, or other full-time Christian service. Applications must be in by July 1, 1976.

Other scholarships have been specifically designed for Friends students who are preparing for careers outside of the Christian ministries field. Friends students desiring information concerning these programs should contact the George Fox College Financial Aids Office.

If you would like further information on the Christian Ministries Scholarship, write to Marjorie Weesner, Screening Committee chairman, Education Board, Box 190, Newberg, Oregon 97132.

Inventor Gives \$100,000 To George Fox College

The inventor of the world-famous Starr-Edwards artificial heart valve—grandson of "The Father of Newberg"—is giving more than \$100,000 to George Fox College.

College President David Le Shana said Dr. M. Lowell Edwards, Santa Ana, California, is turning to the college stock valued at \$103,000. It is designated for a planned new business-economics and academic center.

The new gift will help the college meet a \$250,000 challenge grant from the J. Howard Pew Freedom Trust toward construction of Kershner Center for Business and Economics, part of a \$750,000 academic classroom building. Toward the challenge grant, which must be matched by \$500,000 by June 30, the college now has \$300,000, Le Shana said.

The new 20,000-square-foot academic center toward which the money is given will house classrooms and faculty offices in addition to the 6,500-square-foot Kershner Center, which will contain additional seminar rooms, lounge, library, offices, and reception area.

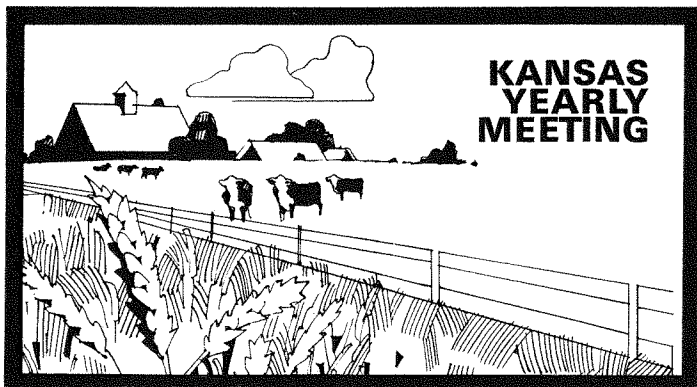
The academic center is one of three new structures planned for the campus.

George Fox College

"Adult children" of retirement-age parents were the target of a five-session series of classes on retirement relationships and problems hosted by George Fox. The sessions started February 3 and continued through April 1. Titled "Retirement: Epicenter of a Family Uproar, or Restructuring for Renewal?" The sessions were cosponsored by the Chehalis Valley Senior Citizens Council and the college's Social Science Division. The unusual program was aimed at giving attenders an increased insight into the attitudes, feelings, and communication problems faced by persons who have retired and their adult children. Sessions were coordinated by George H. Moore, professor of psychology emeritus at George Fox, who was assisted by Bruce Longstroth and Sheldon Louthan of the GFC Social Services and Psychology Departments.

* * *

Two new scholarship programs have been established at George Fox College by religion and philosophy professor, Arthur O. Roberts, and his wife Fern. The programs, which begin this fall, will provide up to \$1,000 a year for financial help in two separate categories. A Robert Barclay Tuition Scholarship program is being established for students interested in philosophy and theology. The Arthur and Fern Roberts Tuition Grant is to be awarded to an incoming freshman who indicates he or she will graduate. Both scholarships require the students to be members of the Friends Church and show financial need. Roberts has been a faculty member since 1953 and is a GFC alumnus. Fern Roberts is a teacher in the Portland system.



Renewal Through Social Concern:

"How We Were Led to Minister to the Vietnamese Refugee"

By Carol Cline
Friendswood WMU Secretary
of Literature

In the months of April and May, 1975, the Lord began to bring about a measure of renewal to our Sunday school class by leading us into some of His concerns for the people of South Vietnam.

Larry Christensen, in an article from the January-February 1975 *Logos Journal*, "Expecting the Intervention of God," states that when God intervenes in our human situations, this is renewal—Immanuel, God with us. Renewal is incarnation. If we want genuine renewal we must expect divine intervention. We can have prayer meetings, special gifts, social action projects; but until God intervenes, we have a "good program," and nothing more. When God intervenes, we have renewal.

In his article, Mr. Christensen points out several "marks of the incarnation" (God with us) that are characteristics of renewal. Because God used this article as a guide for us in our work with the Vietnamese, I would like to pass on some of the author's main points:

1. The first mark of the Incarnation is the mark of the stable. God initiated His renewing work through the gift of Jesus—born in a stable. The stable was not Mary and Joseph's choice; it was God's choice. The renewing work began in the place and in the way determined by God. The key word is INITIATIVE.

Does this social action program, this prayer group, bear the mark of God's initiative? One of the greatest obstacles to genuine renewal in the church today is the multitude of activities that are "good works" but not God-initiated works. In the area of social action, the problem is especially acute due to the great variety of needs. In which one shall we be involved? How shall we become involved? And what kind of action will be effective? Expect God to reveal the how, where, and when when He wants to get a renewing work under way.

With our Sunday school class, God gave us these Scriptures as a call to share in the needs of the Vietnamese:

Amos 6:1-6, "Woe to them that are at ease in Zion . . . and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol . . . and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

Leviticus 19:33-34, "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."

Through these verses God brought repentance and concern for the needs of His suffering Vietnamese.

2. Another mark of the Incarnation was the mark of the carpenter shop. The key word is ORDINARY. Does this work exhibit quiet growth and stability in everyday life situations? Endure the ordinary? Faithful in the routine of little things?

Our experience in sponsoring our Vietnamese family of 13 has found these little, everyday life situations to be living quarters, clothing, jobs, public school education, English as a second language, classes, licenses, providing for recreation, and a Bible study especially for the Vietnamese. (The American Bible Society's *Good News for New English Readers* has proven helpful.)

Other marks of the Incarnation Mr. Christensen mentioned were:

3. The mark of the Jordan: The key word is ANOINTED. Does this ministry have the anointing of the Holy Spirit?

4. The mark of the Wilderness: The key word is REMEMBER. When the devil tests the work, remember and trust the Scripture God gave you when He called you to this ministry.

5. The mark of the Synagogue: The key words are COME TOGETHER. Faithfully share in the life and worship of God's people—the normal occasions of worship and activity—as well as your special project meetings. Jesus did not isolate himself with just His disciples and those who believe in Him. He went to the synagogue regularly.

Our Sunday school class has found that by sharing our work with the whole church, and even the community, many others have joined us in this blessed renewing work.

6. The mark of the Cross: The key word is SELF. Expect and quietly accept situations that will help you die to the self-life.

7. The mark of the Open Tomb: The key word is LIFE. New life in Christ is the heart of renewal. It is not fresh "ideas" and new experiences, but new life in Christ. Expect God to infect those around you with that same LIFE. Share the life God's Spirit gives.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

Charles Carr Celebrates 100th Birthday

Charles Carr, member of Enid, Oklahoma, Friends, celebrated his 100th birthday March 9, 1976. A basket dinner and reception were held in his honor at Enid Friends Church. Charles and Lena Mae, his wife, now reside at the Enid Nursing Center West, 502 West Pine, in Enid. Charles Carr was born in southeast Nebraska and as a young man worked for a cattleman at Maple Hill, Kansas, near Topeka; then was ranch foreman on the XIT Ranch near Plains, Kansas. Later he moved to a farm south of Ringwood, and it was while living here he felt the call to preach.

For a number of years he sold products for the Baker Company in western Oklahoma and preached in schoolhouses and churches on Sunday. He was recorded in KYM in 1919, and in 1940 at the age of 64 began serving as a full-time pastor. He served five different churches and was also caretaker and builder for Camp Quaker Haven near Arkansas City, Kansas, for three years.

He retired in 1961, at Ringwood, Oklahoma, at the age of 85 and moved to Enid in 1963. He raised a large garden every year until two years ago.

Mweya Bible School Hosts TEE Workshop

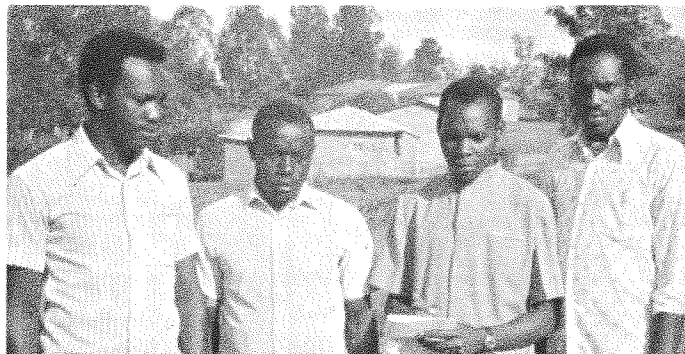
For five days we had the joy of having 26 prospective Theological Education by Extension leaders on Bible School Campus. They came from Friends churches, Free Methodist churches, and World Gospel churches in Burundi.

The first day was spent on theory and methods, and the participants were all given generous assignments to work out in their programmed pastoral theology books (all in Kirundi). The second day they had more theory and observed a model lesson taking two hours. After seeing two lessons given by others with experience, they were all told not only to study their lessons but also to prepare to lead a two-hour session with all the others as students.

A two-hour lesson has four parts. The first part is the introduction with Bible reading and prayer. Special attention is given to various prayer requests. This covers about 15 minutes. The second part is the time for roll call, checking the workbooks, and a short test to see if all understood the work of the past week. The third, and most important and productive part, is the time of animated discussion of the past weeks work. The students give questions and the leader tries to refer them on to other students to keep a profitable discussion going and to encourage timid souls to participate. The fourth and last part of the lesson is a brief view of next weeks lesson.

The last two days the students did practice classes drawing straws to see who led which part. Many showed real ability to lead and conduct interesting classes.

The group left in high spirits, encouraged and eager to begin a group in their area. In a year we hope to give you a report of their fruit and progress. Pictured are a couple of Friends attenders at the workshop. All who attended were either graduates of Bible school, seminary, or four years of secondary school. These two in the pictures have already gone to visit the Kwi-buka Monthly Meeting to explain and spark interest in beginning a weekly class there. They hope to visit other meetings soon. —Paul Thornburg



Left to right: Antoine Mahinja, Free Methodist; Silas Nyabuyaya, Friends; Nzigo Onesphare, Free Methodist; and Jerome Nduwamehara, Friends.



Friends gather

BARBERTON, Ohio

Our youth minister, Chuck Nutt, attended a seminar in Washington, D.C., and following his return he shared with us on "Christian Responsibility in Government."

Youth meetings Sunday evening are carrying some interesting themes. Chuck Nutt spoke on "Homosexuality." Guest speaker Father Ross, teacher at St. Thomas Aquinas High School, Canton, Ohio, presented the theme, "The Christian and Abortion."

Joyce Lamb conducted a Teacher-training Workshop for teachers to help prepare to meet the challenges of relating the Bible to daily living. Joyce formerly taught "Released Time" Weekday Religious Education for twelve years.

BELLEFONTAINE, Ohio

Malone College was host to 18 of our teens along with the pastor and Mrs. Dixie Hone, an FY sponsor, who went to hear Miss Ann Kiemel, author of *I Am Out to Change My World*.

Our annual Sweetheart Banquet was held at the Sveden House in Lima with nearly 60 in attendance.

A Youth Lay Witness Mission involved 14 of our teens along with their sponsors, Jim and Nancy Woodward, who traveled to Calvary Friends in Columbus, where they witnessed to others. It was a spiritually profitable time for everyone.

CANTON, Ohio

Special "Emphasis on Evangelism" services were held on a recent weekend with Dr. Less Woodson, an evangelist and teacher for Bible Studies and Conferences on Prophecy and the Holy Spirit.

Dr. Miriam Burke, associate professor of counseling and psychology at Earlham School of Religion, held a weekend self-defeating behavior seminar with 70 participants.

Another new ministry has developed in our fellowship. Dr. Charles Guscott is leading a small group ministry for individuals in Friends churches who need long-term coun-

seling. The purpose of this is to provide professional counseling with a Christ-centered approach. Several already are benefiting from this ministry.

COUNCIL HOUSE Wyandotte, Oklahoma

Our church met with the Wyandotte Methodist Church to participate in the World Day of Prayer.

Our ladies are busy weaving rugs and quilting to have items ready for the sale at the Annual Meeting. Our ladies are planning to serve meals for guests attending the meeting of the Associated Executive Committee of Friends on Indian Affairs.

DAMASCUS, Ohio

Our annual winter picnic was enthusiastically attended this year with a great time of fellowship.

The District Friends Disaster Service meeting was held in our social hall with a dessert supper. The film *Tornado* was shown, and information on new operating procedures and organization was discussed.

Rev. Willis Miller held pre-Easter services April 11-14 in our church on the topic of Biblical Prophecy.

EMPIRE, Vale, South Dakota

The "Agape Players," a singing group from Florida, ministered to us in an inspiring evening service. We enjoyed having them overnight in our homes and look forward to hosting them next year.

We are planning a retreat in conjunction with the New Hope, Hay Springs, Nebraska, meeting. It will be at Outlaw Camp at Custer in May.

ENID, Oklahoma

The KYM 24-hour Prayer Vigil was observed at Enid. This was a particularly important time of prayer for our church, as well as Kansas Yearly Meeting. Since that time there has been a greater sense of God's presence in our services than we had experienced for some time.

Pastor Merl Kinser is continuing his Radio Program, *Invitation to Inspiration*, each Sunday morning at

8:05 on KGWA. The "New Corinthians," a youth musical group from Chandler Friends, met with us recently. It was a wonderful time of sharing.

Our youth went to the Perry Flea Market in Perry, in March, taking baked goods, knickknacks, and white elephants to sell and raise money for the KYM Friends Youth Budget.

FIRST DENVER, Colorado

Close to 100 people gathered for our annual Sweetheart Banquet. Ken Davis of our local Youth for Christ entertained us with his magical expertise and then spoke concerning love.

Several of our Sunday school classes have enjoyed weekends at Quaker Ridge Camp. We appreciate having this facility where we can get away and fellowship with others.

FIRST FRIENDS, Salem, Ohio

The Salem Community Christian Unity service was held in our church with five different ministers of the city participating. Six ministers' wives provided special music, and the combined choirs from several churches under the direction of Jeanette McCleery sang "No Man Is an Island." The message was delivered by Mrs. Margaret Bauman, national president of American Lutheran Church Women, who spoke on "Christian Unity."

Thirty-seven people are known to have read their Bibles through in 1975. For this accomplishment they received a certificate from the pastor.

A new approach to the Wednesday prayer meeting has proven successful. Beginning last fall three elective classes were offered and well attended. New classes have now begun with topics entitled "How to Have a Happy Marriage," taught by Pastor Winn, and "Wisdom for Living from Proverbs," taught by Pastor Staley. In addition to this, three sharing prayer groups are functioning.

FULTON CREEK, Radnor, Ohio

In preparation for the bicentennial Sunday in July we had a GOD AND COUNTRY DAY, in which everyone wore red, white, or blue or a combination of the same. The program was all patriotic in music, pledges to the flags and Bible, etc. We also had a SEED SUNDAY.

Prior to our revival services a week of prayer was held with the church open during the hours of 7-9 p.m. for anyone who was inspired to come and pray. The dedication of prayer was very rewarding as John R. Putt, evangelist from Lewistown, Illinois, ministered to us.

GREENLEAF, Idaho

Miniconference for pastors and copastors of the Boise, Greenleaf, and Inland Washington Areas was held at Farewell Bend on April 20 and 21. Gerald Dillon was the featured speaker.

The annual benefit auction for Greenleaf Academy was held February 14, with \$6,000 received in sales

and about \$1,200 on the Auxiliary's lunch and dinner.

HARMONY, Wessington Springs, South Dakota

Several of our skilled men put new wood paneling on the walls and new carpets on the floors. We're thankful for this new, beautiful look. It has helped our church to heat more quickly and to stay more comfortable with more even heat, as well as improving our acoustics. We praise the Lord for what He is doing at our church.

HAVILAND, Kansas

Dr. Clifton Robinson, 1974 KYM speaker, was featured in our spring Missions Conference. Beginning on Wednesday evening with a carry-in supper, the conference packed many activities into one weekend. Thursday and Friday the FBC students joined us in the sanctuary for 11 a.m. services. The ladies had a luncheon on Friday, and each day at 3:30 was a Kids Konvention—with all neighborhood children invited; the youth had a Saturday evening banquet. Evening services were preceded by films and "Mission Moments," which was a sharing time for our missionaries, and followed by a fellowship afterglow. Special Sunday evening guest speaker was Norval Hadley, NWYM general superintendent.

Our singing group, The Choraliers, have ministered in south Texas, and our junior highers spent time working at the Kickapoo Indian Mission. Some of our high school students and their sponsors recently toured Europe on a school-related trip. Mr. and Mrs. Fay Whitney celebrated their 50th wedding anniversary in Fellowship Hall.

HUGHESVILLE, Pennsylvania

Some of the more recent undertakings in our church include two small group Bible studies.

A Lay Witness weekend was held in March with many good results.

All the churches in our community participated in a Bicentennial Worship Service.

The Friends Youth Fellowship with advisors Chuck and Donna Fye have had many interesting activities recently with a large increase in attendance.

LIBERAL, Kansas

The Liberal Friends Church has been instrumental in bringing the Liu Coc Chong family, Vietnamese refugees, to live and find work in Liberal.

With several members from other churches, Pastor Ron Brown and two laymen, Charles Hill and Leon Graham, were privileged to attend the Campus Crusade's "Here's Life, America" held in Dallas, Texas. This was possible through the generosity of a concerned citizen of Liberal, who chartered a bus and paid other expenses.

The Quaker Women's Fellowship spent the week preceding Valentine's Day doing Love deeds.

Sunday evening, February 15, the church had a Sweetheart Banquet, honoring this year Mr. and Mrs. Robert Brightup, who have been

members and busy workers in the church for over a half century.

The Quaker Hour (our local radio program, 7:35 each Sunday morning) is being very well received—kept going by seed-faith giving. Ron Brown gives a short sermon stressing the need to live a life for Christ. Melvin Rieger is announcer.

McKEES CREEK West Liberty, Ohio

Don and Betty Copp and their two children were with us recently presenting their testimony of how God had healed Betty during a prolonged illness. They shared with us how God had cared for them and provided for all their needs for a year of unemployment. And now God has given Betty extra talents for speaking and glorifying the Lord Jesus with her musical piano compositions. The entire congregation received a real Holy Spirit blessing from their witness.

MT. GILEAD, Ohio

Gilead Friends recently invited the community to join with them in dedication of their new Rodgers-Jamestown 100 model organ. The organist for the occasion was Mrs. Kaye Roby Leach. The organ has been given to the glory of God and in loving memory of Harry T. and LaVanchie Mae Green, Mrs. James W. and Mary E. Shaffer by their grandson, Dale Shaffer, and family. Needless to say, the congregation is most appreciative of this marvelous gift.

MT. PLEASANT, Ohio

A love gift of \$1,000 was given to Milton and Rebecca Coleman from the Mildred M. Jones Missionary Society. The Colemans used the love gift to travel to India. We wish them God's guidance and a safe trip.

NORTH LEWISBURG, Ohio

In keeping with the bicentennial activities, the children of the primary and junior classes made posters depicting Quakers' influence 200 years ago.

OMAHA, Nebraska

Olen Ellis, superintendent, and Dave Hickman, chairman of the Outreach Committee, recently held a Church Growth Seminar at our church.

Our Education Committee was recently privileged to have Dorothy Barratt with them. She shared many helpful hints for all phases of our education department.

Our preschool continues to grow under the direction of Cindy Stinson. We have 31 children attending.

ORANGE ROAD Westerville, Ohio

Following worship service Sunday, February 23, more than a hundred were in attendance at a dinner in honor of Wayne and Rachel Root and Darlene. The Roots will soon be moving to Tampa, Florida, where Wayne will continue working with Bible Literature International. It has been a privilege to have the Roots worship with us. Their witness in music, preaching, and in the mis-

sionary outreach program of our church has been a blessing and inspiration.

PROVIDENCE Virginia Beach, Virginia

We are enjoying a real treat each Thursday evening as Rev. Willis Miller takes us on "Journeys Through Bibleland." He makes the Bible come alive through studying the events of Bible history, locating them geographically, and viewing slides of the Holy Land.

Twenty-four of our adults traveled to Muncy, Pennsylvania, for a winter retreat. We thoroughly enjoyed a weekend of skiing, tobogganing, and ice skating—all of which was a "first" for most of us. Our pastor led in a very meaningful time of devotion on Friday evening.

SEBRING, Ohio

Rev. and Mrs. Earl Smith ministered to us in evangelistic services recently. A carry-in dinner was ser-

ved followed by a Christian Education Clinic by the Smiths. On Family Night a male quartet presented music while a church-wide birthday party and slides of the church people were enjoyed by those in attendance.

SOUTH SALEM, Oregon

Saturday, February 28, was ocean trek for Friends Youth. Four rows of seats were taken out of our bus so boards could be put in, and they sat in a circle to share as they traveled. Jeff Grover, our youth pastor, is leading a "Creative" Bible study for them.

Talent night was Sunday, March 7, as part of our emphasis on music in March. Vocal and instrumental solos and duets, family group singing, and poems and Scripture recitation blessed our hearts. Sunday, March 21, the Greenleaf Friends Academy choir was here.

The cantata, "O My Dearest Jesus," by Sharon Elery Rogers was presented by our choir for Easter.

Friends record

BIRTHS

ANDREWS—A son, Christian Benjamin, February 6, 1976, to Greg and Margie Andrews, Massillon, Ohio.

BOYD—A son, Erik Robert, December 22, 1975, to Bob and Alice Boyd, Topeka, Kansas.

BRAWNER—A son, Shawn Michael, 7 years old, adopted by John and Sue Brawner, Denver, Colorado.

BROWN—A daughter, Jennifer Marie, January 7, 1976, to Terrill and Haneen Brown, Friendswood, Texas.

BROWN—A daughter, Heather Brianna, February 7, 1976, to Lance and Diane Brown, Tyler, Texas.

HARDMAN—A son, John Wade, June 6, 1975, to Bob and Gloria Hardman, Sterling, Colorado.

HARVEY—A son, Brandon Blare, February 20, 1976, to Bob and Sandy Harvey, Northridge Friends, Wichita, Kansas.

HEIZER—A son, Timothy Jason, January 26, 1976, to David and Frances Heizer, North Lewisburg, Ohio.

HYDE—A son, Nathan Vern, to Vernon and Carolyn Hyde of Greenleaf, Idaho, February 25, 1976.

LOFLAND—A son, Christen Cooper, March 3, 1976, to Allen and Lynette Lofland, University Friends, Wichita, Kansas.

SCHEER—A son, Jamie Lynn, December 19, 1975, to Gary and Patricia Scheer, University Friends, Wichita, Kansas.

SPERLING—To Marshall and Louise Sperling of North Valley Friends, Newberg, Oregon, a daughter, Amy Elizabeth, March 2, 1976.

THOMPSON—A son, Jon Andrew, January 5, 1976, to Stuart and Janis Thompson, Grand Junction, Colorado.

TUNING—To Frank and Myrna Tuning of Greenleaf, Idaho, a son, Andrew Dale, February 13, 1976.

WETTSTEIN—A son, Rustin Payne, to Wayne and Ruthie Wettstein, February 25, 1976.

WINTERS—A son, Kelvin Daniel, to Robert and Mary Beth Winters, February 23, 1976, Booker, Texas.

WUTHRICK—A son, Chad Owen, January 20, 1976, to Leonard and Anita Wuthrick, Salem, Ohio.

MARRIAGES

DAY-ECKLE. Cathy Lynn Day and Roderick William Eckle, Jr., February 7, 1976, Westgate Friends, Columbus, Ohio.

HAMILTON-TAYLOR. Christy Hamilton and Gary Taylor, June 1, 1974, at Lynwood Friends, Portland, Oregon.

HAMON-MOSHER. Judy Hamon and Bradley Mosher, December 20, 1975, Gilead Friends, Mt. Gilead, Ohio.

HILL-OELSLAGER. Holly Hill and Scott Oelslager, January 17, 1976, Canton Friends, Canton, Ohio.

HODGES-ODOM. Linda Gale Hodges to Jack F. Odom February 28, 1976, Tyler Friends, Texas.

HYPES-BLYER. Carolyn Hypes and Robert Blyer, January 10, 1976, Canton Friends, Canton, Ohio.

JOHNSON - ROBINSON. Rebecca Johnson and Charles L. Robinson, Jr., December 27, 1975, Gilead Friends, Mt. Gilead, Ohio.

McKINNEY - WILLIAMS. Carolyn McKinney to Curtis Williams, February 14, 1976, Wesley Hospital Chapel, Wichita, Kansas.

MENDENHALL-OWEN. Sherrie Ann Mendenhall to Philip Tod Owen, March 13, 1976, Hutchinson Friends, Kansas.

MICHAEL-OBBER. Mary Jo Michael and Paul Ober, February 14, 1976, First Friends Church, Bellefontaine, Ohio.

MURPHY-WILLMAN. Becky Murphy and Bob Willman, November 1, 1975, at Grand Junction Friends, Colorado.

SMITH-CONTI. Marilyn L. Smith and Mark N. Conti, March 26, 1976, at Lynwood Friends, Portland, Oregon.

WADELL-STRATTON. Michelle Wadell and Matt Stratton at the Evangelical Friends Church, Omaha, Nebraska, December 29, 1975.

WARE-WILSON. Barbara Ware and James Wilson, January 17, 1976, Canton Friends, Canton, Ohio.

WEMPLER-WEINACHT. Margie Wemple and Alan Weinacht of Ft. Collins, Colorado, Friends on December 28, 1975.

WHELLER-BAKER. Loretta Wheller and Bob Baker, February 14, 1976, Salem First Friends, Salem, Ohio.

DEATHS

BEVAN—Grace Bevan, February 14, 1976, Center, Colorado.

DANIEL—William Daniel, 22, Richwood, Ohio, February 22, 1976—auto accident.

DEVAULT—Howard Devault, 78, Barberton, Ohio, February 13, 1976.

HAYS—Elsie Hays, January 21, 1976, Enid, Oklahoma.

HOWARD—Judy Howard, 34, Columbus, Ohio, January 8, 1976.

LANDRETH—Alta Landreth, 80, of Lynwood Friends, Portland, Oregon, March 6, 1976.

MERCER—Nellie Mercer, 91, Mt. Pleasant, Ohio, February 6, 1976.

O'CONNELL—Lois O'Connell, 70, Salem, Ohio, January 26, 1976.

SHAW—Bates Shaw, 39, February 20, 1976, Fairfax, Oklahoma.

SMUCK—Elsie J. Smuck of Northbranch Friends, Kansas, January 9, 1976, in Colorado Springs, Colorado.

THE LAMB'S ARMY IN A STRANGE LAND

Number 4 in a series on "When is the Church fulfilling its mission?"

BY RICHARD J. FOSTER

Only when the Church is providing a *genuine alternative* to the way of the prevailing pagan culture is she fulfilling her mission. We can engage in aggressive evangelism and only fulfill the words of Jesus, "You travel over sea and land to win one convert; and when you have him you make him twice as fit for hell as you are yourselves." (Matthew 23:15 NEB) We can accent a strong social witness and end up nothing more than a religious version of the principalities and powers. We can stress devotion and piety and become "whited sepulchres."

Evangelism, social witness, and devotion all are essential, but they are not enough. Until we *live* an alternative to the world's way, our devotion is idolatry, our social action is organized flesh, our evangelism is for the wrong gods.

AN ALTERNATIVE TO THE PREVAILING POWER STRUCTURE

The Church is not fulfilling her mission until she says "NO" to the world's games of promotion and authority. We must reject all titles and degrees as designators of status. The reason we do so is because Jesus commanded us to do so: "You are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you

have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ." (Matthew 23:8-10 RSV) The modern parallels are obvious—Dr., Professor, Reverend, etc. Human designation does not guarantee the ability, so let us obey Jesus Christ and place our hope only in divine authorization.

We must go beyond verbal gymnastics. We should admit that, in the main, our systems of "recording" are little more than ordination games in another language. We can "approve" rather than "vote" and still resist the Spirit—and also be locked into a form that discriminates against the timid and inarticulate. How easy to reject the language of the power structure and continue to jockey for position!

When the Lamb's people reject the systems of this world and accept the rule of the Lamb alone, then they provide a genuine alternative and so fulfill their mission. To fail to do this will result in baptizing people into another form of manipulation. We are called to a new way. We are called to love one another without qualification. We are called to freely forgive. We are called to receive one another as brothers and sisters!

AN ALTERNATIVE TO THE PREVAILING IDOLATRY

The Lamb's army must never bow down to the idols of pagan America. The idols are many:

1. *Nationalism*—perhaps the most dangerous of all American idols, precisely because it appears so religious. Always the tendency of nationalism is to confuse theology and government, to give religious respectability to any and all po-

litical acts. In the name of God our nation has slaughtered, napalmed, and destroyed. Watergate is, in part, the result of an uncritical nationalism. The Lamb's people are never to kneel at this altar; the Church is to be a prophetic witness to the State, not a worshiper of the State. We commend the State when just and call it to account when evil. *Never* can we uncritically accept a nation-state, neither ours nor any other—to do so is a form of idolatry.

2. *Racism*—an insidious by-product of nationalism. Racism is the tendency to see "our kind" as somehow better than others. Who is willing to accept as an equal in the righteousness of God anyone who *only* does justice, loves mercy, and walks humbly with his God? (See Micah 6:8.) They somehow seem better if they are like us in ways *other* than these. The Church cannot worship at this altar and be faithful to her mission.

3. *Sexism*—a racism based on sex. There is a foolishness that tries to deny the inferiority of women and still maintain their subordination to men. This attitude is something like this: (a) the woman is in no way inferior to the man, but (b) she is different from him, therefore (c) she is subordinate to him (a non sequitur for sure—difference never necessitates subordination!). To argue for the necessary subordination of a person because she is female is to argue for her inferiority. Submission and mutual subordination is a central ingredient in the Lamb's army, but it is not based on sex! The Church must refuse the idol of sexism if she wants to fulfill her mission.

All these idols and more vie for our allegiance. In order to fulfill our mission

Richard J. Foster is a member of the pastoral team at Newberg Friends Church in Oregon. "The Lamb's Army in a Strange Land" is the fourth in a series of five articles. Richard Foster formerly served as pastor of Woodlake Avenue Friends Church in Canoga Park, California, and has his graduate degree from Fuller Seminary.

we must stoutly live God's Word, "You shall have no other gods besides me . . . you shall not bow down to them or serve them." (Exodus 20:3 [margin], 5 RSV)

AN ALTERNATIVE TO THE PREVAILING LIFE-STYLE


Contemporary pagan culture is sick. To be well-adjusted in a sick society is really to be sick. A new life-style is needed.

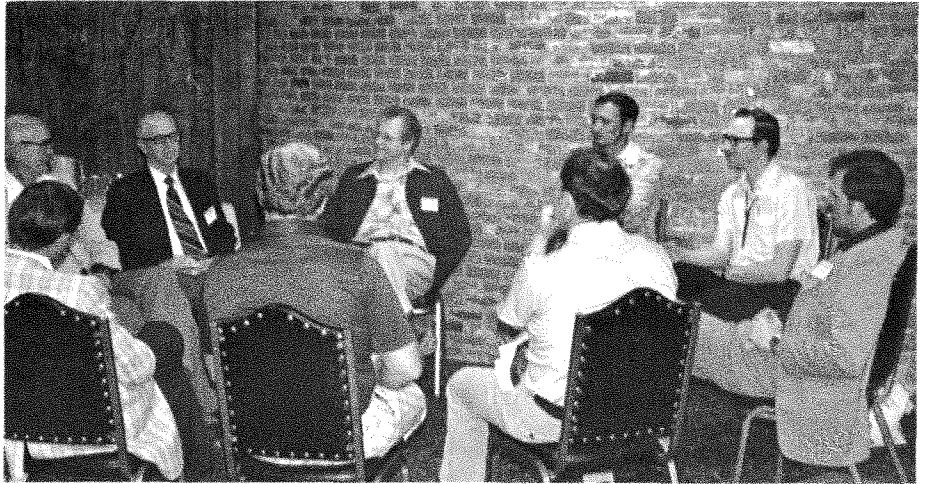
Today's world is possessed with an inordinate passion for things. Its lust for possessions is neurotic—perhaps psychotic. The Church does not fulfill her mission by being a part of this fallenness. The good life is not found in having a bigger chunk of a rotten consumer pie, but in baking a new pie! In this sense TV commercials are often actually pornographic—they declare an absolutely false picture of what constitutes the good life. Provision is necessary for the good life, but obsession for it breeds death. To be in the Lamb's army should call us to seek after simpler, more human ways of living. (For specific ideas see *Beyond the Rat Race* by Art Gish.)

Absolute moral purity should characterize the Lamb's people. Marital fidelity, honesty in all things, and purity of body and mind mark His army. Our world has gone amuck in these areas—we must never conform.

An alternate life-style includes simplicity of speech. Our *yes* should mean *yes* and our *no* should mean *no*. Simple speech involves truthfulness and honesty. Dishonesty complicates. State what is the case and do not go beyond it or try to embellish it or to justify it.



The Lamb of God is calling His people to fulfill their mission. This will certainly involve concerted evangelism, aggressive social witness, and the deepest piety. It will also involve showing forth a new way, living an alternative to the present evil ways. 



A small "family" group. Forty of these met every day during the Dallas Conference.

THE DALLAS CONFERENCE

BY RON ALLEN

"We came to Dallas not to make speeches but to make a difference!" D. Elton Trueblood's statement caught the spirit of the 503 registrants of the first National Friends Conference on Pastoral Ministry. With expectations high, approximately 260 Friends from EFA and 230 Friends from FUM gathered at the Royal Coach Inn, April 25-29. God was faithful, and a definite difference was made in the lives of those present—in attitude, in spirit, and in love.

Almost three years ago a joint committee from EFA and FUM began to lay the groundwork for the Dallas conference. Cochairmen Russell Myers and Wayne Allman coordinated the planning and implementation. From the outset the

goals of the conference were stated as, (1) to foster an encouraging fellowship among Friends responsible for pastoral care, (2) to develop a sense of oneness among Friends ministers, (3) to celebrate the high calling to pastoral ministry, and (4) to provide practical helps for this ministry. It was the intention of the committee to make clear they were not planning another Faith and Life Conference nor were they planning a conference to debate the pastoral system.

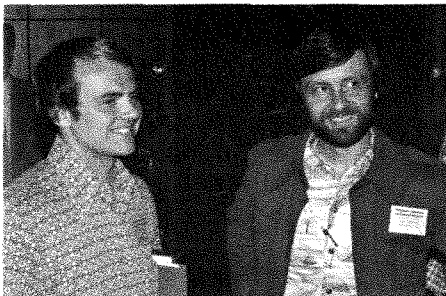
Thus it was that Friends gathered together in more strength than perhaps ever before. The positive purposes gave rise to a nondefensive posture that led to an unusual degree of affirmation of our life and ministry together in Christ. Nothing exemplified this quality of celebration as did the singing. Charles Robinson, Klane Robison, and Harold Clark, among others, ministered to us in music. Many special presentations and spontaneous expressions of music greatly en-

Ron Allen is presently pastor of the Tigard, Oregon, Friends Church. He was formerly a pastor in Indiana Yearly Meeting and is a graduate of Earlham School of Religion, Richmond.

hanced our worship. If music is the language of the soul, then you can imagine the thrill as the gathering sang "O for a Thousand Tongues." It rose and shook the rafters and our hearts.

Endeavoring to focus upon the functional and relational aspects of pastoral care, four emphases were highlighted. These were the ministry of evangelism, equipping, commissioning, and enablement. Each day these models for ministry were dealt with in general sessions, workshops, and "family" sharing groups.

The general sessions were marked by a true spirit of worship and celebration. Monday evening D. Elton Trueblood spoke movingly of the greatness of our task in ministry. Reminding us of the voyage of the *Woodhouse* many years ago, Elton pointed out that in those early days of Friends, every Quaker was a preacher. Our task, he summarized, is to be set free to lift as many lives as we can, to make every relationship a redemptive connection. You can resign from a job,



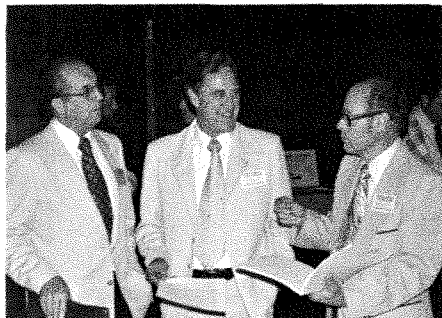
Keith Vincent from East Whittier Friends in California, and Fred Gregory from Reedwood Friends, Portland, Oregon.

but you cannot resign from a commitment if it is real.

Tuesday morning Kenneth Chafin challenged the conference to see the possibilities in ministry. The Gospel is contemporary and effective. It is hope for dying and hope for living. There are not enough psychiatrists' couches in the world to equal the power of a loving fellowship in Christ. There is not a church that is honestly making an effort to reach people for Jesus Christ that is not winning people to Jesus Christ.

Ray Ortlund addressed the gathering on Tuesday concerning the three priorities of commitment. First of all there must be radical commitment to Jesus Christ. This means we must live in the presence of God, spend time in worship-

ing God. We can do more than pray, but we can't do anything without praying. If Christ is first in your life, He will be first in your schedule. Secondly, we need to be committed to the Body of Christ, the Church. Ministry is a high-risk business and we are low-risk persons. If we make any difference in the world at all for Christ, it will be because we love



Russell Myers, T. Eugene Coffin, and Wayne Allman, co-chairmen and the treasurer.

one another. Thirdly, we must be committed to God's work in the world. Jesus went about doing good; too many of us are just going about. We are to meet needs in the name of Christ.

Wednesday morning, Walter Albritton spoke to the idea of "commissioning" one another for ministry and of seeing people in the church ministering together as a team. He insisted that it is essential for a fellowship to really practice forgiving love and encouraging support and to cultivate a sense of timing in our ministry. Foundational is our willingness to know and do the will of God in our lives. We must welcome those whom God recruits for the team even if sometimes they are cripples. We must be willing to play the game in the position God assigns us without chafing. We must be willing to sign up again and again to minister where God wants us to serve.

Ben Brantingham stirred our faith Wednesday evening. Ben reminded us that the only needs Jesus couldn't meet were unconfessed needs. Jesus Christ wants to give those in His will the desires of their hearts. But broken relationships block the power of God. When we become willing to bless people we don't want to bless, then God is able to bless us.

Workshops focusing on models for ministry proved helpful and timely. D. Elton Trueblood, Quaker minister at

large, in his focused, mature way enabled us to see a clearer vision of the successful equipping pastor.

Miriam Burke, associate professor of counseling at Earlham School of Religion, dealt with the liberation we find in Christ to be fully the persons we are created to be.

John Wimber, director of church growth services for the Fuller Evangelistic Association, very ably outlined the problems and possibilities for local church development.

Raymond Ortlund, senior pastor at Lake Avenue Congregational Church in Pasadena, California, shared biblical priorities for effective church leadership.

Kenneth Chafin, pastor of South Main Baptist Church in Houston, Texas, spoke of the principles for effective witnessing.

Walter Albritton, pastor of the First United Methodist Church in Demopolis, Alabama, shared out of his experience the necessary characteristics of a successful pastor.

Ben Brantingham, director of Friends Ministries, Portland, Oregon, encouraged many as he dealt with principles that underlie an energized ministry.


For many, the family sharing groups were a very important aspect of the conference. Gathered in groups of approximately 10-12 persons, Friends of like-minded faith in Jesus Christ were discovered in the dialogue. More than one group spent sizable amounts of time together in intercessory prayer. For once it didn't matter to what yearly meeting you belonged, for the Holy Spirit knit hearts and minds together.

Thursday morning was the high point of the conference. Everyone gathered for worship celebration in the round very ably facilitated by Ron Woodward and Richard Foster under the leadership of the Holy Spirit. Songs, Scripture, testimonies all blended in thanksgiving and praise. In closing D. Elton Trueblood gave the challenge and the benediction.

Elton Trueblood said that the last 25 years of this century will be the most significant 25 years in the life of the Church. The needs of society are great and complex. We are God's people to accomplish His task of redeeming and healing the world. What we do from now on will not be easy, but it will be glorious. We must recover our first love or our candlestick will be removed. He closed with this

benediction, "Go in joy. Love God. Follow Christ. Serve the brethren!"

No more national conferences on pastoral ministry are planned at this time. That it happened at all this once is amazing. Those who were there participated in a historical event of which we can only guess its magnitude. But the Society of Friends in North America will never be the same.

Complete tapes of the general sessions and workshops may be obtained for \$45 by ordering from: Northridge Friends Tape Ministry, 2655 N. Bullinger, Wichita, Kansas 67204. 



Miriam Burke,
Richmond,
Indiana,
leading a
model
session.

'EXPECTATIONS OF THE MINISTRY'

A Summary of the Message
by D. Elton Trueblood

BY DON LAMM

Dr. Trueblood opened the conference on an upbeat and set the tone for the entire week. His keynote message was entitled "Expectations of the Ministry." The warmth and credibility of his message was of great encouragement. In his own special style he communicated the challenge to resist the urge of mental, social, and spiritual mediocrity.

The challenge of the conference was keenly sensed as Dr. Trueblood shared his heart in these words: "This is the most important speech of my life because this is the most highly concentrated gathering of Friends pastors I have addressed." Recognizing the breadth of his speech making, I felt he said to me, "You are important." How could we then not respond to his ministry?

It did not come as a surprise that he early reminded us that 300 years ago if a person was a Quaker, he was a preacher. The nobility of the message caused those who claimed Jesus as Lord

to speak the message of spiritual truth because the Father through the Son and Spirit redeemed our spirit. He recounted the voyage of Robert Fowler, captain of the *Woodhouse*, and the inconvenience of trouble at sea that caused the captain to put into port. Instead of complaint at delay, the Friends went on land and made "redemptive connections with people." Life can be viewed either as a ceaseless parade of uninvited problems or occasions to be utilized by prepared people to speak for Christ. Redemptive Contact-Redemptive Contact-Redemptive Contact. O God, make it so for me that in the "inconvenient" we together cause it to become redemptive.

Dr. Trueblood reminded us that we may retire from a job at age 65, but we cannot retire from our commitment. How so? Our commitment is not to ministry, but to Jesus Christ. Our ministry may change, but our commitment remains intact, firm, uncompromised by the immediate situation.

He reviewed the history of ministers, pointing out that the Eastern religions had priests and the Roman Empire their Caesars. Only in Christianity do we see ministers—ministers who are not estab-

lished to be the *only* voice of God or to seek authority and fleshly power, but ministers who are called to be servants. As ministers we are called to serve by helping others see their potential and their gifts and call them out to be used in the reconciling ministry of Jesus Christ.

He wielded sledgehammer blows on the subject of self-worth. Many have trouble justifying their existence, but as ministers of the Good News we have the greatest reason for living. We are in a self-justifying vocation, to lift burdens, to heal the spirit. We can bear rebuke, pain, poverty, but we cannot bear meaninglessness. In Christ we discover the greatest meaning. To those of us who are Friends pastors, I believe he challenged us to accept with holy dignity the task of equipping God's people to serve, to bear with Paul the invitation to "follow my example as I follow Christ's (1 Corinthians 4:16; 11:1; Philippians 3:17). The Quaker movement must again be challenged at the base—leadership!

The sheep move with confidence where the shepherd leads them. If committed Christians are a minority, as Trueblood suggests, it must be that too few leaders (pastors) are committed to the task of personal excellence in their ministry. Excellence has a price that is not acceptable to those who wish to survive on the minimum daily requirement level. The minimum daily requirement level pastor will produce people capable of living only mediocre and feeble lives.

Friends pastors, Trueblood is right! "We are not trying to do a small thing when we undertake the pastoral ministry. We undertake a great thing, and the magnitude of the task is solved in the resources of God." His resources are planted in us. Dare we be involved in a spiritual mining operation to unearth the priceless gem of the Spirit's power? My prayer is

"Lord, I don't want to live in the memory of yesterday—or the dream of tomorrow, but in the *power of service today*."

"Lord, would it please you . . . Do it again."



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