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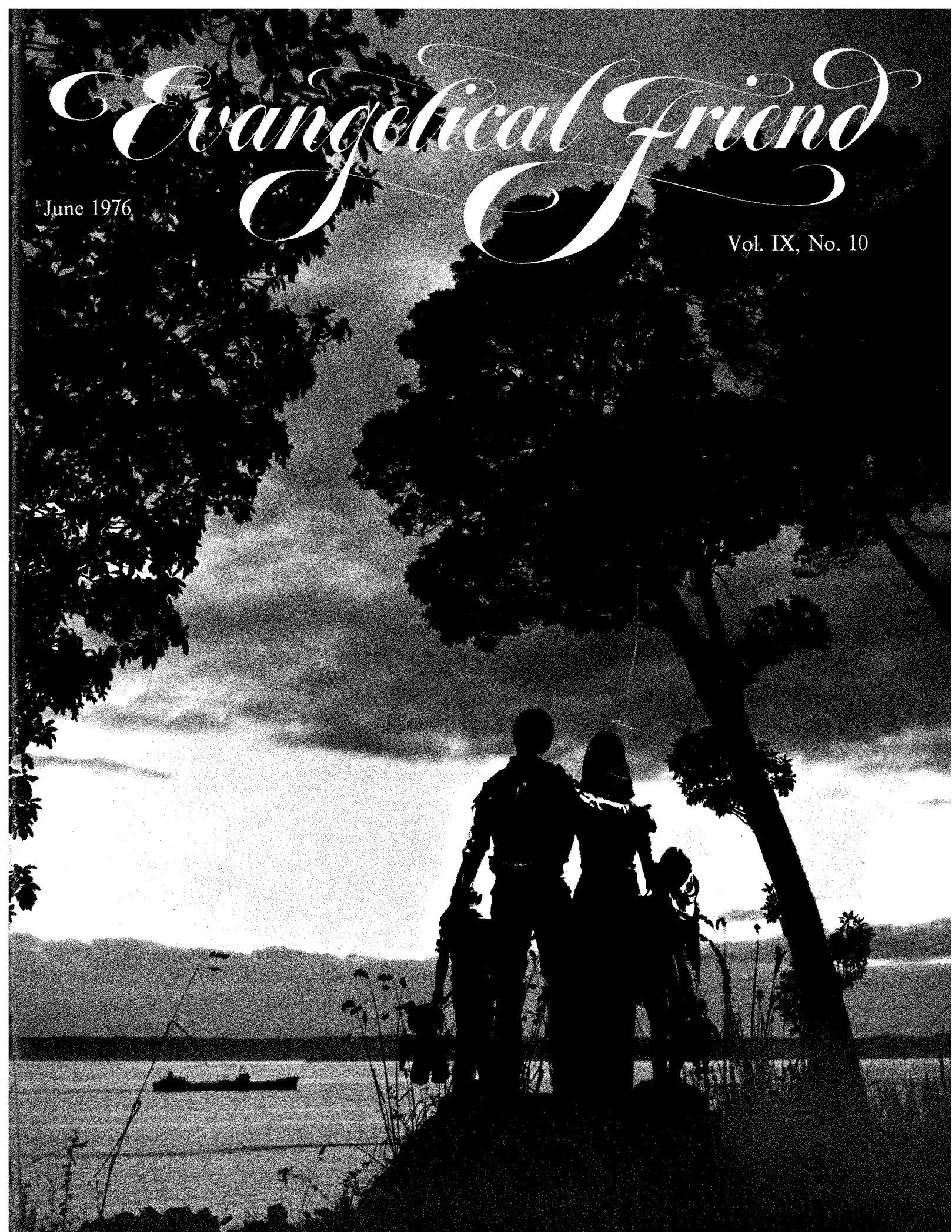
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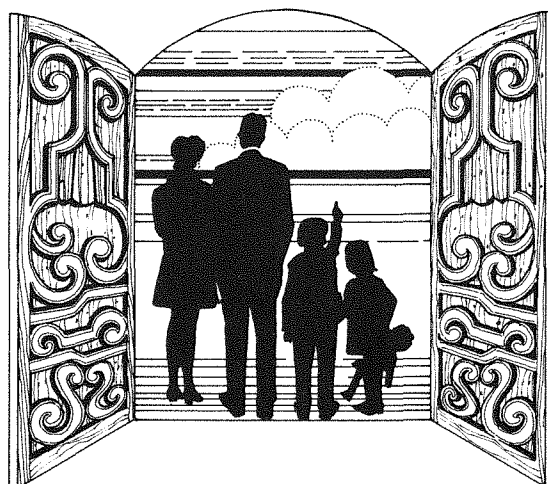
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TOWARD BETTER FAMILIES



BY SHELDON LOUTHAN
AND GRANT MARTIN

People are both *born* and *made* within a structure as old as Adam and Eve—the family. The Scriptures indicate this was God's design for peopling the earth! This was to proceed through small social units of people related to each other by marriage or by bloodline.

Parents were charged with the responsibility of caring for their children and providing for their physical, social, intellectual, and spiritual needs. Establishing a family required a man and woman to leave father and mother and commit themselves to each other. Within this family, food, clothing, and shelter, a sense of belonging, and the knowledge that someone cared were all to be satisfied. Within the family one discovered and developed gifts and abilities with the encouragement and support of all family members. Adequate individual development also required opportunities to make choices and evaluate the outcomes of those choices. The family provided all these opportunities and more. In most areas of the world this pattern still prevails.

Edith Schaeffer, at a 1975 conference on the family, likened the family to a *mobile* that has a basic form or system but which is constantly changing in response to the currents of thought and action in the society in which a particular family is embedded. Like a mobile, a family is a thing of beauty—

under construction or reconstruction—repaired, but seldom junked. Ideally, a family in this view weaves the personalities of its members and the resources generated by the family into a work of art.¹ Many such families form a community, a state, or a nation. The strength and resiliency of a nation rest on the bedrock of such family units.

Unfortunately, the problems of a nation many times stem from breakdowns or malfunctions in the family function. As historians and social scientists have noted, the decline of many past cultures has often been preceded by deterioration of family systems within those nations.



Pressures for change

Families in our society today are being pressured to change from the patterns described above. Some pressures come from mistakes or inadequacies passed on from generation to generation. What is modeled for children becomes the basis for patterns and ways of being in their own marriages and the homes they establish.

Also, where personal development of either the parents or children takes precedence in a family, others may be deprived of fulfillment.

Career mobility—being willing to move to improve one's career position—adds still other pressures and requires changing communities, friends, schools, and all the other basic relationships established in putting down roots. Where both

"Toward Better Families" is the introduction to a book by the same name just released (Barclay Press, \$4.95). Each author has his Ph.D. in psychology and is a leader in his Friends church. Dr. Louthan assumes direction of the Friends Center on Family Living at Friends University on July 1 after 13 years at George Fox College. Dr. Martin is in private practice at Seattle in individual, marriage, and family counseling, and serves Christian counseling agencies and churches.

parents work, patterns are required that include day care or after-school care of children, special arrangements when children are ill, and many other services or modifications.

Fewer adults are willing today to forego satisfaction of personal pleasures for the sake of their children. Consequently, a society that once had many laws that restricted the range of indulgent activities available to the general population now appears at times to sanction any moral or social patterns that do not have serious, immediate, and crippling effects on others. The hedonistic currents are running strong and are producing tremendous pressures for change.

In recent years these pressures have produced experiments and changes involving alternate forms of marriage and family structures that have been reported and described in great detail in the media. At times the historical nuclear family of one husband, one wife, and their children and the extended family have appeared to come off second best (in spite of TV shows like *The Waltons!*). Not all the changes tried have been improvements on earlier structures and procedures; in fact, many have been harmful.



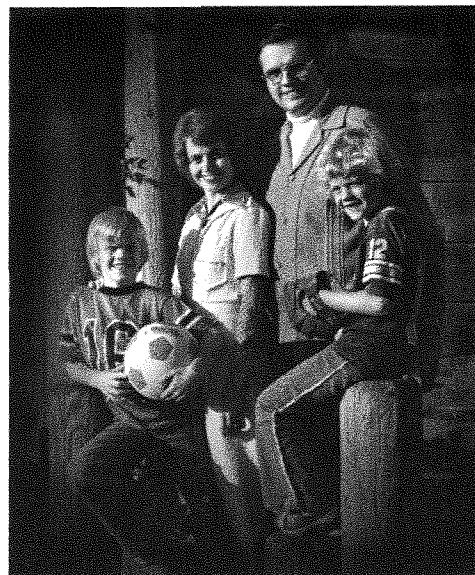
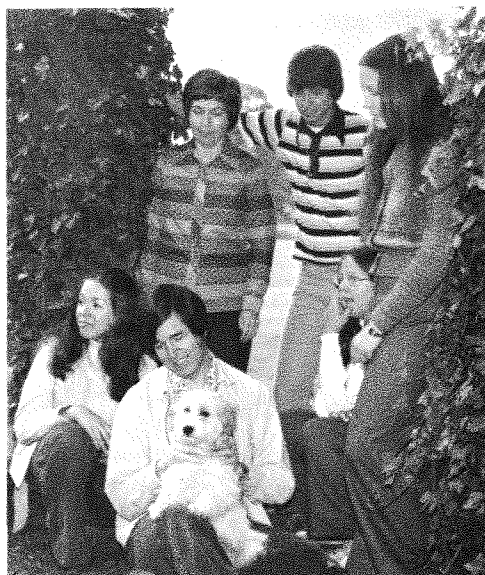
The fallout is emerging

Exact cause-effect relationships are difficult to trace but can be assumed to exist when signs of aggression, debilitation, and a lack of fulfillment of potential rise. These signs are difficult to ignore. They include the following as published in the *U.S. News & World Report*.

1. Increases in divorce:

- In 1960, there were 26 divorces for every 100 marriages.
- Today, there are 48 divorces for every 100 marriages.
- By 1990, based on trends, there will be 63 divorces for every 100 marriages."²

The Sheldon Louthan family



The Grant Martin family

2. More conglomerate families:

"More than 30% of school age children are living with parents who have been divorced at least once."³

3. More one-parent families:

"One sixth of all U.S. children under 18 live in one-parent families."⁴

4. "The 'extended family' . . . in which grandparents and other adults once handled many child-rearing duties . . . is fast disappearing . . ."⁵

While many parents succeed in the midst of broken marriages to give their children the kind of nurturing attention they need, it is obvious many do not.

- "At least 1 million young Americans, most of them middle class, run away from home each year.
- "Suicide is the second leading cause of death for young Americans between the ages of 15 and 24."⁶
- "One out of 9 youths ends up in juvenile court by age 18.
- "Approximately 10 percent of all school-age children have moderate to severe mental and emotional troubles."⁷

The personal devastation described above is only part of the total loss sustained by our society. When one estimates the unfulfilled potential going to waste, the true costs of current trends in family life are greatly increased. Atlanta psychiatrist Alfred A. Messer is quoted in the same *U.S. News & World Report* article, "I guess I've seen in the last two years a hundred teen-agers who want to make music their career. You ask them if they want to take music, and they say 'No.' They just want to listen" "I've heard of 1,000 books not written, 1,000 sculptures not created, pictures not painted. I'm flooded with people who have tremendous aspirations but very little discipline being directed toward achieving a goal."⁸

(Continued on page 4)



Major issues facing families today

A recent survey of issues Christian families face identifies major factors that produce the negative results summarized above. Christian college professors of marriage and family courses were asked to identify the major issues facing families today and those they anticipate in the future. Four issues were mentioned most frequently:

1. Role confusion

Communication barriers, differences between family and individual expectations, and changes in patterns when parents both work produce uncertainties in role expectations for parents and children.

2. Human sexuality

The so-called sexual revolution with trends toward open marriages, cohabitation outside of marriage, and the homosexual style of living represent fundamental departures from the Christian family model that threaten the very existence of the family.

3. Moral education in Christian values

Parents are increasingly in the position of helping their children face value decisions they never faced in their own adolescence. The need is for application of biblical principles to current life situations.

4. Divorce

This involves mapping a set of attitudes and values consistent with Scripture that embrace both the ideal of lasting marriages and the reality of divorce.

The issues that will affect Christian families of the future include genetic manipulation; alternative styles of Christian family living (Christian communes, etc.); interracial, interclass, intervalue marriages; and helping individuals who have been damaged by manipulation.⁹


To remedy these problems requires programs and resources to provide education for couples and parents, substitute homes and remedial developmental experiences for children and young people, and a wide range of social, spiritual, health, and maintenance services for senior citizens. When the model used for such programs is secular, it often lacks staff with a sense of mission or dedication to the task of healing broken personalities, broken relationships, broken families. Also, state and federal laws actually prohibit or place serious restraints on any spiritual dimension being included in the program. To suggest that God has a plan for every life and that God is working to reach people through the very problems they are experiencing or to suggest that commitment to God and yielding to His guidance and direction brings healing, health, and prosperity is either difficult or impossible in most secular programs. The best programs are those where there is freedom to minister to the total person. In our view the evangelical churches of this nation are best equipped both with the message and with people with gifts and concerns to meet these needs in our society.

The words of Isaiah 58:6-12 are a ringing call to action:

"No, the kind of fast I want is that you stop oppressing those who work for you and treat them fairly and give them what they earn. I want you to share your food with the hungry and bring right into your own homes those who are helpless, poor and destitute. Clothe those who are cold and don't hide from relatives who need your help. If you do these things, God will shed his own glorious light upon you. He will heal you; your godliness will lead you forward, and goodness will be a shield before you, and the glory of the Lord will protect you from behind. Then, when you call, the Lord will answer. 'Yes, I am here,' he will quickly reply. All you need to do is to stop oppressing the weak, and to stop making false accusations and spreading vicious rumors!

"Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day. And the Lord will guide you continually, and satisfy you with all good things, and keep you healthy too; and you will be like a well-watered garden, like an ever-flowing spring. Your sons will rebuild the long-deserted ruins of your cities, and you will be known as 'The People Who Rebuild Their Walls and Cities.'"¹⁰

With this mandate, the church stands in a unique position of being able to minister to, educate, enrich, and counsel families and family members without compromising its God-directed mission. We here call for a new approach in planning for families in the church. This approach involves planning of a *comprehensive* program to include seven *content* areas directed toward individuals, children and youth, couples and families. Four major *teaching strategies* already in use in most churches can become the methods by which such a program can be instituted in any church. This model allows one to plan around content considerations and relate them to target populations and methods of presentation.

Given the procedures and some of the increasing number of available resources, the pastor, Christian education director, or other church personnel can more efficiently implement programs that strengthen the family unit and increase the spiritual growth of each family member. 

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TOWARD BETTER FAMILIES

FRIENDS HAVE DONE IT AGAIN

BEING A CHRISTIAN IN THE AMERICAN BICENTENNIAL

CHRISTIAN PATRIOTISM: WHAT IS IT? EDITORIALS

IS THE CHURCH FULFILLING ITS MISSION?

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COVER

The family. What's happening to this historic bulwark of American life? An up-to-date picture begins on page 2. (Photo by Vince Corbin, Seattle)

ANTECEDENTS

While we may have tired of the constant emphasis on “that’s the way it was,” we have a right to be proud that the governmental institution called the United States of America has passed the test of 200 years. In spite of gross weaknesses, the system works. Individuals can make a difference. Big government can be made to listen. The incessant probing by America’s common people can keep their servants honest.

In the midst of this celebration of our government's 200 years, however, an even more important God-ordained institution—the family—is failing the test of time. Sheldon Louthan and Grant Martin give us a glimpse of this structure's status in our feature article "Toward Better Families." They contend the downward trend can be reversed, that evangelical churches stand in a unique position to minister to a variety of family needs. "Toward Better Families" is also the title of a new book written by these two Friends psychologists and designed to assess the needs of families and to structure programs to meet those needs.

The family, our government (pages 8-11)—institutions receiving close scrutiny in this *Evangelical Friend*—are only two of many subjects worthy of our reading this month.

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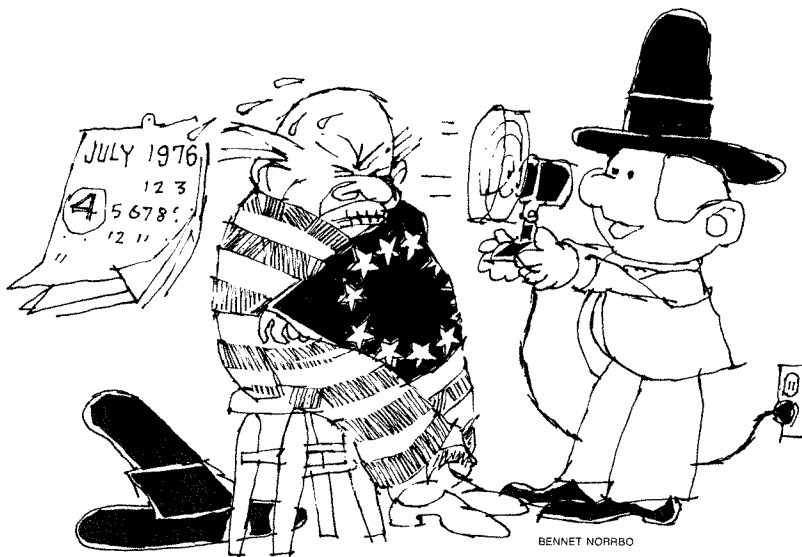
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"Is thee more comfortable now?"

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friends have done it again



BY RETA STUART

Yes, Friends have introduced another innovation* in Burundi mission strategy with a seminar on "Cross-cultural Communication" held January 21-24, 1976, in Bujumbura at Child Evangelism facilities. But if Friends often initiate new methods there, they also usually cooperate with others to carry them out. Mission-church groups in Burundi are closely linked, and one group seldom does its own thing alone. So when the Friends missionaries invited Dr. Donald K. Smith of Daystar Communications in Nairobi to hold the seminar, they decided to open it to other Protestant groups for the benefit of all.

The 57 missionaries and Africans who registered (44 full-time, 13 part-time) were from countries as widely scattered as Denmark, Switzerland, Burundi, Sweden, Rwanda, Australia, Canada,

England, Finland, Zaire, and the United States, representing Conservative Baptists, Free Methodists, World Gospel Mission, Danish Baptists, Child Evangelism, Friends, Plymouth Brethren, Episcopalians, Pentecostals, and Seventh-day Adventists.

The original idea for such a seminar grew out of the *Burundi Research Report* as a major strategy proposal that came from the study, much of which was done by Friends missionaries. Some missionaries (3 Friends and 2 from other groups) who had attended the six-week International Institute of Christian Communications (IICC) in Nairobi between 1972 and 1975 had come to understand the value of learning more about culture and communication and were anxious to share it with others. (The first African from Burundi, a Cordac employee, plans to attend the IICC in Nairobi this year, and the seminar was valuable orientation for his further study.)

At IICC we studied some of the behavioral sciences, as anthropology and

sociology, in relation to principles of Christian communication. Missionaries who had been in Burundi some twenty to thirty years began to realize the importance of such study and wished they had been exposed much earlier in their missionary career, or preferably prior to it. They said, "If only we'd known this sooner, how much more effectively we could have served all these years and how much less frustrated we'd have been!"

obstacles
overcome



As is often the case with innovations, there was some skepticism about the merit of a communications seminar. "After all, doesn't the Holy Spirit enable us to do His work, and is it *really* spiritual to study the sciences of human behavior in order to sharpen one's tools as a Christian worker? Shouldn't we just pray more? . . . Since the whole field is so complex and new even to missionaries, how on earth could we invite Africans to participate? It will be about all we ourselves can do to understand certain theories and terms, let alone relay them clearly in another language where technical terms (multi-individual mutually interdependent, for instance) are scarce. . . . And it's ticklish to discuss cultural characteristics publicly; what if our motives were to be misconstrued?" These were only a few of the questions faced, but the Planning Committee doggedly continued its preparation, although with some fear and trembling and much prayer.

The day before the seminar was scheduled to open, Dr. Smith called from Nairobi to say that he was delayed two days and might not even get his visa to enter Burundi. Nevertheless it was decided to proceed, using local missionary lecturers James Morris of the Friends and Donald Hohensee of World Gospel Mission, who had recently completed graduate studies in Interpersonal Communication at Wheaton College and in Church Growth at Fuller Seminary, respectively. Then there were unforeseen technical problems with audio equip-

*Some other Friends' "innovations" have been: Kibimba Normal School, Radio Cordac, School for Missionaries' Children, and Kwibuka Garage, all of which are now either cooperative endeavors or serve all mission-church groups.

ment set up by Radio Cordac personnel for simultaneous interpretation of lectures in Kirundi for African participants.

Yet obstacles were overcome; Dr. Smith arrived (late but soon enough to deliver his lectures), and things went smoothly in an attentive atmosphere rather than with the potential friction some had anticipated. In the end there was appreciative response to subjects presented and unanimous approval to hold a seminar next year, with more special emphasis on Kirundi culture, beyond the basics of cross-cultural communication that highlighted this first seminar.

subjects studied



In the opening two lectures, Donald Hohensee spoke on church growth, which is the ultimate goal of Christian communication. Mr. Hohensee first dealt with general principles of church growth and then illustrated these with his master's thesis on Church Growth in Burundi, relating Kirundi culture to the local growth of the church. Out of his thorough and perceptive study, which covered all churches, Protestant as well as Catholic, he showed some weaknesses and strengths of the past and outlined eight suggestions for future strategy.

Briefly stated, the suggestions are (1) emphasize optimism, planning, and work, (2) plant new churches, (3) leave the one-to-one approach for "people movements," (4) revise methods of accepting church members, (5) reach *men*, (6) plant pygmy congregations, (7) train church planters, (8) create an atmosphere of excitement, fun, and expectancy in our churches. It is interesting to note that both Mr. Hohensee's study and the *Burundi Research Report*, done about the same time but entirely independently, came to the same conclusions that Christian communication in Burundi must concentrate on teaching more clearly the nature of God and should stress the Barundi making group decisions for Christ.

James Morris, the next speaker, brought out the importance of communi-

cation, its nature, and ways true communication is effected. He presented various models of communication, with emphasis on Engel's model of Spiritual Decision. Then he related culture to communication and made some statements that perhaps only Burundi missionaries can fully appreciate, as "The Barundi love to talk . . . but we white people love to talk even more," and "In Kirundi 'Inama' (committee, council, or counsel) is almost the same as 'Imana' (God)." Other remarks worth remembering—"You can lead a horse to water but you can't make him drink," "We need to scratch where people itch," and "It's more difficult to raise a child than to give birth," which vividly illustrates that you cannot force people to make decisions for Christ; you must meet needs people feel, and we should put more effort on post-decision training in our churches.

Mr. Morris also taught that contrary to what many have long believed the mass media are primarily means of proclamation, not persuasion. Each medium has its own role and should be used for the purpose best suited to it. Those involved in one area or another should stop thinking of themselves as of just one medium, but as "multiple-media strategists." He pointed out that interpersonal communication is most effective in persuasion and that all missionaries, even those in mass media or institutional work, should cultivate this skill in order to win people to Christ.

Dr. Smith's lectures concentrated on cross-cultural communication. He spoke of the nature of culture and how communication flows within society, of attitudes and beliefs of a people, of steps in decision making, and of culture change. His teaching was helpful on ways to study culture and led to greater appreciation of cultural differences.

Why study cross-cultural communication, anyway? Well, if you've ever had any problems communicating to someone (would you believe . . . your mate or best friend?) in your own language and culture, then multiply those problems X times and you'll have a little idea how complicated it can get. To top it off, verbal language is only one of eleven systems of communication, so even if you use the right words a wrong signal otherwise could garble the message. Possibilities for distortion, error, and misinterpre-

tation are unending! How serious, then, communication becomes when the eternal destiny of men is at stake!

Culture has a lot to do with the way we communicate. For example, in some cultures it is not considered polite to look someone directly in the eye (as Westerners do) when speaking to him. In fact, it's considered dishonest because obviously you're trying to detract his attention from something else you don't want him to see. Yet how often a Westerner has wrongly sized up a person as dishonest because he avoided direct eye contact while speaking. And how many times has someone of another culture wondered what the Westerner had to hide by looking him in the eye so brazenly!

In many African countries generally one does not approach a matter directly; one takes the circular route and gets there eventually, perhaps. How many missionaries have walked out of an exhausting all-day business meeting in despair and headed for the nearest aspirin bottle because African church leaders just wouldn't come to the point? (And the Africans were turned off by the white man's blunt directness!)

When one becomes aware of cultural differences and the rationale behind them, it makes for more harmonious relations with people of other cultures. True, one can learn much through experience, and Christian grace does help immeasurably, but intelligent study can do much, too, to improve mutual understanding and appreciation and aid communication across cultural barriers. These examples underline the importance of understanding culture and of how to communicate cross-culturally, as missionaries must do.

challenge considered




While some missionary anthropologists feel effective cross-cultural communication is virtually impossible, at the World Congress on Evangelization held at Lausanne in 1974, it was stressed that to fulfill the great commission, "E-3 Evangelism" (i.e., evangelism by those of one culture to those in another culture in

a foreign language) is essential, however difficult it may be. Further, the place of culture in evangelism is treated in Article 10 of the Lausanne Covenant as follows:

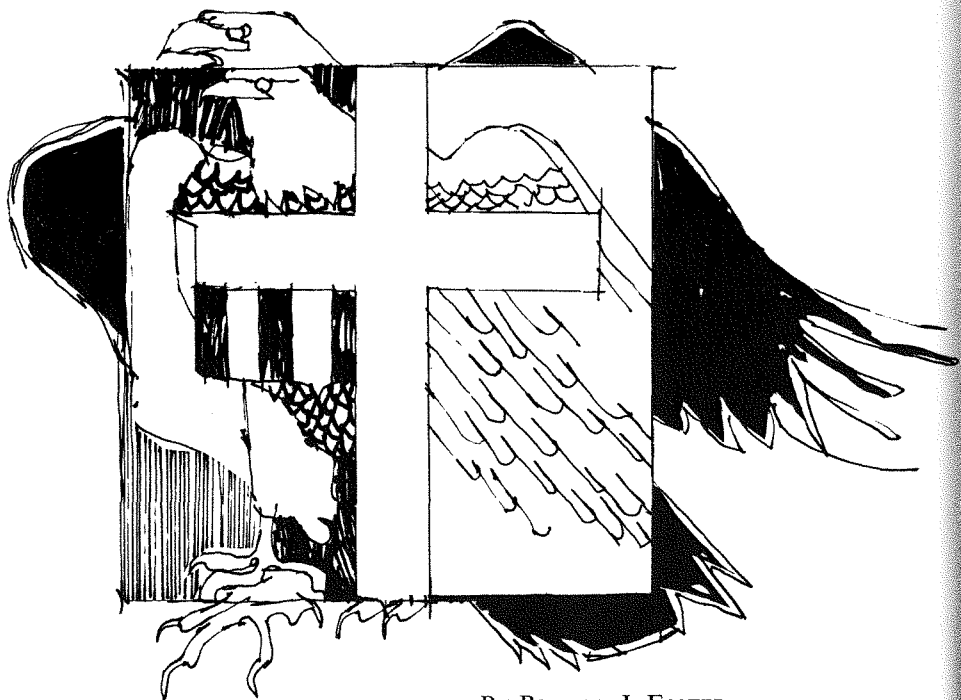
"The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The Gospel does not presuppose the superiority of any culture over another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the Gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scriptures. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God."

It was with this challenge in mind that Friends and others in Burundi met to study seriously how to improve communication of the Gospel in Kirundi culture. This type of effort for more knowledge does not preclude the spiritual aspect of communicating God's truth. Without the Holy Spirit and His power, spiritual truth cannot be relayed, and actual regeneration comes only through the agency of God's Spirit. But the God who made men's hearts and souls to respond to himself also gave them minds and the ability to learn. Knowledge and wisdom come from God, who is omniscient, and when used under His guidance can glorify Him and further His divine purpose.

Surely the enormity and urgency of the task facing the Church of Jesus Christ call for us by His Spirit to utilize wisely all valid information at our disposal. 

Reta Stuart is a missionary to Burundi, Africa, under Kansas Yearly Meeting of Friends. She has been active in communication and Christian education facets of mission work, often cooperating with other mission agencies.

Being a Christian in the American Bicentennial



BY RICHARD J. FOSTER

Richard J. Foster is a member of the pastoral team at Newberg, Oregon, Friends Church. Though sharing somewhat different views, this and the following article were written independently and were selected by the editors to stimulate a broader understanding of the American citizen's responsibility during this bicentennial year and beyond.

A CENTRAL TASK of the prophetic ministry is to warn of idolatry. Idol worship is as real a danger in 1976 as it was among Canaanite Baal worshipers. God's Word must be spoken as clearly now as ever, "You shall have no other gods before me." Granted the idols are different and we dance around different fires, but they are just as real and just as demonic:

There are many idols in contemporary pagan America:

Racism—the hideous idol by which we value or devalue people on the basis of their race.

Sexism—the demonic idol that makes us value or devalue human beings on the basis of their sex.

Consumerism—the dehumanizing idol by which we value or devalue people on the basis of their ability to produce or to own.

But perhaps the most dangerous of all American idolatries is *nationalism*—dangerous precisely because it feels so good and looks so religious. Because this is the bicentennial year, nationalism is one of the most important issues for Christians to deal with.

First it must be understood that the subject is not simple. There is good and bad nationalism. There are legitimate aspects of nationalism—especially in the new surge of nationalism in the third world countries. It is good for a Chicano to identify from whence he came. “Black is beautiful” is a good and right statement. The Red man and woman should be able to discover their roots from their early American forefathers.

Nationalism becomes evil—demon possessed—when it becomes exclusive . . . when it says we are better than other people because of who we are. A central point in the Tower of Babel story in the Old Testament is that nationalism is part of the fallen nature. Once nationalism turns demonic, it becomes the justifier of the evil chanted in our slogans:

“If you’re white, you’re all right.
If you’re brown, you can stick around.
If you’re black, stand back.
If you’re red, you’re better dead.”

Nationalism becomes idolatry when its evil purposes are given religious justification; it becomes a new religion. Arnold Toynbee said, “Today Nationalism is about 90% of the religion of about 90% of mankind.” Senator Mark Hatfield of Oregon saw the issue clearly in his address at the 1975 National Prayer Breakfast. He warned:

“My Brothers and Sisters: As we gather at this prayer breakfast let us beware of the real danger of misplaced allegiance, if not outright idolatry, to the extent we fail to distinguish between the god of an American civil religion and the God who reveals himself in the Holy Scriptures and in Jesus Christ.

“If we as leaders appeal to the god of civil religion, our faith is in a small and exclusive deity, a loyal spiritual advisor to power and prestige, a defender of only the American nation, the object of a national folk religion devoid of moral content. But if we pray to the biblical God of justice and righteousness, we fall under God’s judgment for calling upon his name, but failing to obey his commands.”

And it is this god of civil religion that I view as one of the most dangerous and demonic forces in America today. It is the enemy of biblical faith and worship of the true God. It uses biblical language to span an idolatrous faith.

Always the end result of civil religion is to pronounce a benediction upon national policy. It gives religious respectability to any and all political acts. It wraps the Bible in the flag. Often the churches have borrowed so freely from American civil religion and national mythology that for many, Christianity is indistinguishable from Americanism. Sociologist Will Herberg says that Americans by and large have a common religion called “The American Way of Life.” John Lapp adds “The American way of life freely uses the term *god*. But this god is a mere concept never defined and certainly not linked to Jesus. This amorphous theology was best expressed by President Eisenhower who noted that ‘our government makes no sense unless it is founded in a deeply-felt religious faith—and I don’t care what it is.’”

Did you know that in the Pentagon today there is a picture hanging in the corridor showing an American military officer and his family kneeling at an altar in the chapel with large stained-glass windows looming behind? The stained-glass windows depict American planes dropping bombs on the enemy. The inscription in bold letters underneath are taken from Isaiah and read: “Whom shall I send, and who will go for us?” . . . “[Lord,] here am I, Send me!”

Did you know that Lyndon Johnson proposed the building of a monument to God? He reasoned that we have monuments to Jefferson, Lincoln, and other great men, certainly it would be appropriate in this religious nation to have a monument honoring God! Congress turned down the request, but if it had been built perhaps they could have titled it “Monument to the Unknown God.”

There are really two faiths struggling for the allegiance of the American people. One of these is a little deity bound up with the American nation; the other is the biblical God revealed in Jesus Christ. The God of Jesus demands both repentance and justice—words not found in civil religion.

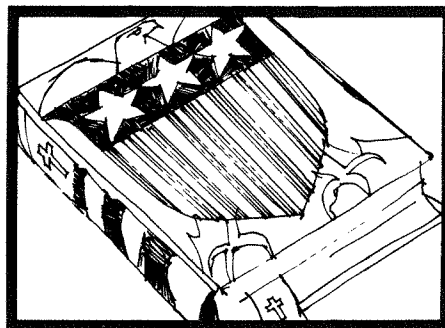
Christians who confess that God has come among us in Jesus, who believe that He is Lord of all peoples and tongues

and nations and tribes will refuse to believe that God is a tribal God, or that any one nation is His chosen nation.

No earthly kingdom is God’s kingdom.
No human war is a holy war.
No ethnic people is God’s chosen people.
All humankind stand equally in need of repentance, forgiveness, grace, love, and the mercy of God.

AND FOR THIS YEAR . . .

In order to be as helpful as possible, I would like to make some practical sug-



gestions of things a Christian can do to bear witness to his biblical faith during this bicentennial year.

1. Always commend the government, whether local or national, whenever it provides justice for all people alike.

2. Never be so completely identified with any nation/state that you cannot speak out against its evils. That is what happened in Nazi Germany. The church had become so identified with Hitler’s three-point program of nationalism, law and order, and anticommunism that it was unable to speak out against its evils.

3. Be absolutely clear that the supreme lordship of Christ and His kingdom supersedes all national loyalties.

4. Refuse to participate in the blasphemous intertribal wars of the little tin gods of our modern nation/states.


5. Beware lest the glorification of the nation’s birth in war leads you to glorify the sin of war itself. Many people will visit Valley Forge this year; why don’t you visit Wounded Knee or German-town?

6. Encourage and pray for your pastor as he/she prepares for whatever special bicentennial observances may be held in your church. Tremendous pressures will be upon many pastors to make such worship services a glorification of civil religion. There will be pressure upon the

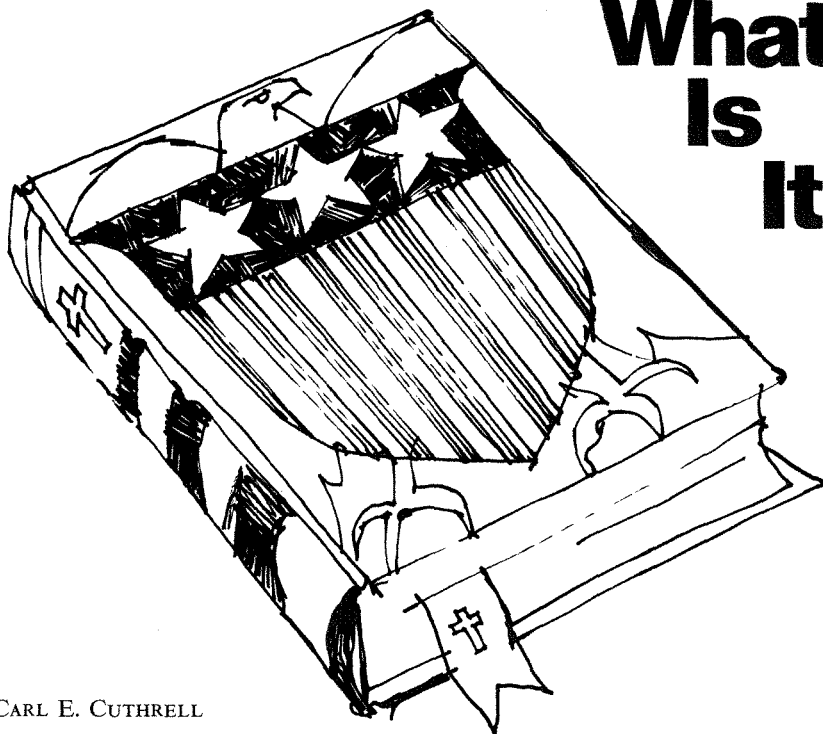
pastor to invoke God's blessings and pronounce benedictions over the nation's activities regardless of whether they are good or evil.

7. Learn to pray for the *healing of the nations*. One way to begin is to choose one nation at a time for a particular prayer objective. Make in your mind a picture of the nation as you would have it be, so that it may best further the establishment of peace. For example, visualize an aggressor nation shrinking back in her borders and sending out into the world little golden arrows of trade and commerce and financial cooperation. Then narrow down your prayers and point them into the minds of those persons most powerful in bringing into being the picture you have seen. One by one bless the leaders of those nations. (In this way the newspaper becomes a daily prayer sheet.) Hold them up into the light of God's love and send the love of Christ into their minds. Dwell upon the broken bits of good qualities that they are already demonstrating, such as love of their own people or wisdom or shrewdness or ambition, all of which can be good qualities if rightly used. Bless these qualities and pray that through the love of Christ they may be used and deepened and expanded to become love of all people, ambition for world prosperity, and wisdom and shrewdness in attaining the same. Pray that the Holy Spirit of God will accomplish this both directly, by overshadowing and entering their minds, and indirectly by sending them good and wise advisers. Then give thanks that this is being done.

8. Work for the good of all people alike. Seek justice for everyone. Discover in your community the issues that need to be spoken to. In Newberg where I live, we recently succeeded in voting in public kindergarten. Many of us worked for it because it was a moral issue—i.e., the present system of private kindergarten discriminated against the poor.

The aim of God in history—through the redemptive work of Christ—is the creation of an all-inclusive community of loving persons, with himself included in that community as its prime sustainer and most glorious inhabitant. The believer, having entered into this divine community, can never again go back to the idols of the modern nation/states. He must confess there is neither Jew nor Greek, bond nor free, male or female, for we are all one in Christ Jesus! 

Christian Patriotism: What Is It?



BY CARL E. CUTHRELL

THE FORMAL 1976 Bicentennial Celebration of our independence is upon us.

During this time of special national significance, it would be well for Christians to examine their patriotism in the light of our Christian obligations.

Christians today, who are involved in more and more complex social interrelationships, are not sure just what is expected of them as patriots.

In observance of the two-hundredth anniversary of our country, perhaps it would be well to reevaluate the responsibility of the Christian as a patriot.

Concern Magazine, May 1, 1967, made a survey in several leading colleges to determine the trend of political and

economic thinking among the nation's youth who are being exposed to higher education. The results of the survey have been published by the United States Junior Chamber of Commerce. Among the results are these:

Eighty-four percent of those polled think that patriotism is not vital nor does it play an important part in our lives.

Seventy-one percent of those polled do not believe that an accused person has the right to face his accuser.

Forty-one percent do not believe in the freedom of the press.

Forty percent would deny certain groups the right to assemble peacefully.

Thirty-four percent believe that certain persons should be denied the right of free speech.

Some of us may wonder what this has to do with religion. But we must remember that everyone of those precious democratic rights came out of the suffering and martyrdom of many individuals and Christians in particular. Until men have spiritual freedom, they have no political or economic freedom. Christ died at the hands of those who denied Him the right of free speech. His followers were denied the right of peaceful assembly. Thousands died without the

Carl E. Cuthrell is pastor of the Rescue Friends Church near Newport News, Virginia, part of the Evangelical Friends Church—Eastern Region. Carl Cuthrell is a graduate of the College of William and Mary and received an M.A. from Sussex College, England. In addition to his pastorate, he is chairman of the History and Modern Language Department at Central Christian High School in Hampton, Virginia.

right to face their accusers and defend themselves; more thousands died for teaching that higher patriotism which put God above Caesar.

By not exercising the "freedoms" that we enjoy, the Christian casts his vote for the extermination of these freedoms and a life of bondage both spiritually and politically.

The understanding and expression of patriotism should be a settled fact in the life of the consecrated Christian.

An individual who would wish to gain wisdom and understanding of patriotism, as it is expected of a Christian, need only turn to God's inspired Word for instruction.

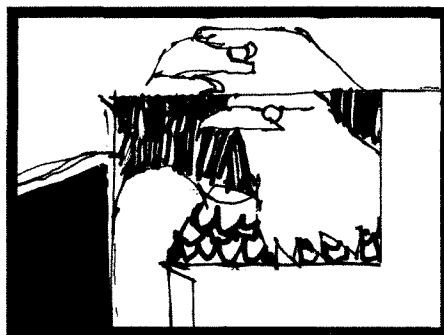
According to the Bible, there can never be a true separation of church and state, as both are interdependent on the other. God is the origin of all power, and the supreme power of the universe. He delegates authority to whomsoever He will; and though in many cases the ruler or leader of the government may not be of God, yet the civil government is of Him. If there were no civil government, there could be no society, no security, no private property; all would be confusion and anarchy.

The Bible, as God's inspired Word, is clear in its statements concerning the fact that governments are instituted by God and that men are to be obedient to them (Romans 13:1-3). In Romans 13:4, God gives two very important tasks to the governments that He has established. First, God expects governments to do good for the people they rule, and second, God gives these governments the responsibility to punish evil. These two responsibilities are so important that as they are carried out, they become the very nature of government itself.

We are beset on all sides by different forms of government, and many times it may leave the Christian in a state of confusion as to what governments are best serving the commands of God and fulfilling the responsibilities of government as God so ordained them. The individual, after considering all the varied major forms of government—theocracy, monarchy, oligarchy, democracy, and dictatorship—may well ask himself, "Which one is actually the best form of government?" To answer this question, we would have to say, "The government that governs best; the one that is the best servant of God for good and bears the sword to punish evildoers." All govern-

ments are ordained of God and are not evil in themselves, but governments are evil or become evil because the men who control them become evil. All governments have the same responsibilities, and if they do not carry out these responsibilities they are to be considered bad governments in the degree to which they do not carry out God's commandments concerning the major functions of government as found in Romans 13. A dictatorship or oligarchy may be a good form of government if it does good for the people it rules and punishes evildoers.

We believe that a democracy is the best form of government, as this form of government has best been able to accom-



plish the twin purposes of God, in relation to the people governed, in the case of our own nation.

True patriotism as well as Christian patriotism does not require that we approve of everything men do, American or otherwise. It does not necessarily mean that we approve of everything our government does. Americans can admit their mistakes because there is a standard that calls them to practice the highest kind of political and social morality—a morality that is based upon the fundamental idea that all men are created equal in the sight of God and the law. Christian patriotism should express a love of country that is guided by ideals of morality as set down in the Holy Scriptures.

Commodore Stephen Decatur, the hero of Tripoli, once made the statement, "Our country . . . may she always be right, but our country, right or wrong." Our country may be wrong in many things but we are still to love it and care for it as our Father in heaven loves us. When our country is wrong, then we must do all in our power to help it to go straight again. It may be wrong, but we love it and try to make up for its wrongs.

It is our country, "right or wrong," but we have to work hard all the time to make it right.

The Christian patriot must ever keep in mind just what it is that makes America unique and what it is that is the central reality that has shaped the very being of this country.


America began its life where the Bible begins its story. The first words of the Bible are these: "In the beginning, God . . ." The words written in English over the first instrument of government used in this land, the Mayflower Compact, were these: "In the name of God, Amen." God was to be the first cause, the foundation, the source of all that followed. Faith in God was the promise and presupposition for all that came thereafter. Apart from faith in God, American life has no meaning. Our ideals are religious ideals; our standards, religious standards; our goals, religious goals. God in the most vivid sense has been the heart and center of our existence in America.

In a period of history when a noisy minority would deny and destroy our heritage, there is a crucial need for every Christian who cherishes our national heritage to stand up and be counted for it.

The true Christian patriot is as willing to live sacrificially for his country as he is to die for it.

Our form of government is based upon the value of each individual citizen. The Declaration of Independence states that each citizen has received the inalienable right of life, liberty, and the pursuit of happiness from the Creator. We believe that our constitution gives our people the "dignity" and the rights, the freedom, and the opportunity that God intended us to have.

Christian patriotism is important to us, as God has made us in America stewards of the choice gift of representative form of government. We as Christians should ever be guardians of the gift we have. If the Federal Republic, the form of government under which we live, is to continue to be the best form of government, we must keep and urge others to keep the pledge of loyalty, faithfulness, and obedience to our nation.

A good question for the Christian to ask himself is whether or not we are doing our share as citizens and as Christian patriots to see that our nation provides "liberty and justice under God." 



BY JACK L. WILLCUTS

A Million Dollar Move

Among the bicentennial statistics I came across this item: "It took a million dollars to move the Liberty Bell 500 yards and build a new house for it." (*Conversations, Concerns and Challenges*, February 1976 Bulletin) Philadelphia is one of the focal points of the country's bicentennial celebration; Friends there are also working overtime to be good hosts for the influx of visitors who will want, perhaps, to check out William Penn memorabilia. While in Philadelphia, I wonder if the visitors will also see the ghettos there, said to be the worst in the country. North Philadelphia is mile after mile of abandoned houses, broken glass, overflowing trash cans. Every morning at five, rickety busses pick up a few of the unemployed waiting on street corners, taking them to South Jersey to work in the field for the day. The only colors seen this summer around that part of town are the red, white, and blue Liberty Bell emblem stickers and the army recruitment posters.

A celebration year, but who is celebrating? And what for? Life, liberty, and the pursuit of happiness—what can these people buy with them? The first reaction of many of us, even those within the meeting, is "those lazy bums, why don't they get off welfare and succeed like we do?"—an assumption apparently made also by even the disciples about the man at the gate of the Temple begging, and by the general religious community for thirty-eight years about the man beside Bethesda Pool: "'Would you like to get well?' [Jesus asked him] 'I can't,' the sick man said, 'for I have no one to help me . . . someone else always gets in ahead of me.'" (John 5:6, 7)

Wouldn't it be wonderful if Friends this year could again act like Jesus instead of always managing to "get in ahead" of the ones who need someone to help? Maybe the Liberty Bell needed to be moved; I really don't know; but I do know a lot of people who could be moved more than 500 yards ahead in life with less than a million dollars.

Celebrations are ways of making life become more than daily, more than ordinary, more than nondescript. They are events that infuse our lives with joy, with hope, and with ability to embrace wholeness midst the brokenness of life around us. What we may really celebrate is that the Lord is with us yet and in Him there is always a possible new world, that our trust and obedience in the Spirit relates to hunger, the arms race, profit, energy, detente, and the destitute if we are willing to put our assessments of faith and life in the mix of things. Some wrongs can be righted.

Being followers of the Lord Jesus Christ means a newfound respectability, not of plenty and plushness, but of poise

and sensitivity to life. This kind of celebration may actually replenish our lost enthusiasm. Senator Hart of Michigan put it provocatively when he said: "If the Church fails to call the political, the economic, and the military interests of the country into question, we will be consumed by our own greed . . . I believe there is more to Christianity than heaven and hell. We must deal with how we can live here on earth . . . Christian faith has something to say to the problems we face. I am responsible for my brothers and sisters, not only here but around the world."

And William Penn? He called his vision a "Holy Experiment" quite awhile before 1776. "Let us try then what love can do," and he did. And it worked for 70 years until a new generation forgot to love. His was the only proven, workable answer to the "Indian problem"; his treaty was never broken, nor signed either (only promised with a handshake), but trust was there. One wonders what our nation and the world would be like if every colonist had used his gun only for game, had taught and treated honestly the relatively few Indians in America? We'll never know, but we can celebrate the love of Christ in the use of our freedoms given by God again to "try what love can do." It's worth a try. ☐

'The Remembrancer . . .'

A Quaker classic almost a hundred years old (1878) is Dougan Clark's *The Offices of the Holy Spirit*. It should be required reading about once a year for everyone in the meeting. This tender-hearted physician who taught theology too as well as pastoring and witnessing in many places, has in his book a chapter titled, "Indwelt by the Spirit." "What does the Holy Spirit do in the heart of the believer with whom He abides forever?" Dougan Clark patiently explains that "the first office that the Saviour designates as belonging to the abiding Holy Spirit is that of Teacher and Remembrancer." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

And what are we most likely to forget? "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." It is good to remember that we are the children of the Lord. This happens to our benefit, Dougan Clark insists, by the "in-dwelling Spirit." "He may, and often does, teach *directly* by an impression communicated either supernaturally or through the ordinary operations of the intellect to the understanding; but in a larger number of instances, perhaps, His teaching is by instrumental means, and these we must neither ignore nor undervalue."

And these instruments? "A most important one . . . is the Bible . . . the Scriptures 'are profitable' for instruction in righteousness . . ." "Another agency of very great importance, which the Holy Spirit employs . . . is the ministry given to men and women whose calling and qualification are to speak to fellow-believers. We should receive with thankfulness . . . the humblest instrument whom the Spirit condescends to employ." ☐



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

Seattle Crusade Still Popular

Friends pastors in the Seattle area—David Leach, Ralph Greenidge, and Dan Nolte—were active in the promotion of the Billy Graham Crusade in May held at the Kingdome Stadium with 434,100 reported attenders. "If Jesus is not alive," Graham declared, "I see no hope this world can go on to the end of this century. This planet is going to blow up." Holly Park Friends Church was used as one of the training centers for some 1,000 counselors prepared for the eight-day crusade; other Friends participated in the 6,000-voice choir.

Peru, Nigeria Oust Wycliffe Workers

Although there are stirrings of support from officials in both countries, missionaries with Wycliffe Bible Translators have been ordered to leave Nigeria by July 1 and Peru by the end of the year. Wycliffe has 45 missionaries in Nigeria, some 200 in Peru. Wycliffe has worked in Peru for thirty years and has been under contract with Peruvian Ministry of Education. Other U.S.-based missionary organizations, including evangelical Friends, are finding visas to Peru difficult to secure.

An 'Anthropological Phenomenon' Is Described by Mennonite Pastor

AKRON, PENNSYLVANIA—Settlements of German-speaking Mennonites and South American Indians are living side by side in what is considered a unique anthropological phenomenon in western Paraguay, according to a pastor in Paraguay.

The Mennonites arrived from Canada and Russia in the late 1920s to 1940s and settled in the interior of the Chaco area of Paraguay, according to a report

by the Mennonite Central Committee here. At that time there were 400-500 Indians in the area.

Since then, attracted by the social services and other aid offered by the Mennonites, the Indian population has grown to about 9,000—which is more than the Mennonite population. —E.P.

Moody Science Films on TV

Moody Institute of Science has transcribed thirteen of its *Sermons on Science* films for broadcasting on TV stations in the U.S. and Canada. The twenty-eight-minute films, sponsored by local churches or groups, are designed to show the compatibility of science and the Bible on wide-ranging subjects. Films are now available in 22 languages for use in more than 120 countries around the globe.

—E.P.

Silent Prayer Legal in Virginia

Starting July 1, "The daily observance of one minute of silence in each classroom" will be authorized in the public school divisions of the State of Virginia. This time may be used for prayer or meditation. Although the measure was approved by an overwhelming vote by the Virginia General Assembly, many legislators predict it will be challenged in the courts.

Organized prayer in public schools has been banned by the U.S. Supreme Court. According to its statement of purpose, the Virginia bill was created "in order that the right of every pupil to the free exercise of religion be guaranteed within the schools" —E.P.

African Church Leaders Call 11th Hour Congress to Determine Rhodesia Role

PIETERMARITZBURG, SOUTH AFRICA—A kind of "11th hour" meeting of religious and political leaders here May 3 drew representatives of all races and denominations to determine what the church's role should be in the current Rhodesian crisis.

"The coming together of church leaders at this moment when the situation in Rhodesia is clearly critical could have major significance," said Michael Cassidy of Africa Enterprise, one of the participants.

Cassidy previously had interviewed Prime Minister Ian Smith, top men of the

African parties, one Cabinet minister, senior government and legal officials, church leaders, and many others in preparation of his report at the congress.

Gary Strong of New Life for All sponsored the event, out of which grew two options: one, a political settlement acceptable to both sides; the other, to continue in a war situation that would "drag the country down to ruin, saddle it with a legacy of hatred, economic collapse, and political chaos," according to Cassidy. "No one wants this, so option one must be pursued with all determination."

Christians in Rhodesia are, unfortunately, divided, he noted. "But I still believe the Rhodesian church could be the key, perhaps the only one left in this situation."

They are the only people, he said, to whom the option of despair is not open. "They must, along with Christians throughout this subcontinent, pray with unshakable and expectant faith for Mr. Smith, Mr. Nkomo, and Bishop Muzorewa, in whose hands, humanly speaking, lies the destiny of this beautiful land. Rhodesian Christians are faced with a moment of destiny. Will they rise to it?" —E.P.

Scott Will No Longer Pray Aloud

SALEM, NEW HAMPSHIRE—First grader Scott Jenkins has been stopped by a unanimous vote of authorities from praying out loud during silent meditation in his classroom.

John Jenkins had complained that his son's inalienable rights had been violated when school officials would not let him pray aloud when classmates were participating in the period of silence.

Appeal denied. Scott no longer prays aloud. —E.P.

'Christianity Today' Would Change Mother's Day to Stress Family

WASHINGTON, D.C.—It may be time to replace the traditional Mother's and Father's special days with observances that celebrate Marriage and Family and Singles, says an editorial in the May 7 edition of *Christianity Today*.

The move, the periodical opined, "might help to establish the needed principle that marriage is not for everyone."

The magazine suggested that "too many churches and families teach, whether

consciously or unconsciously, the philosophy that wedlock is the 'normal thing to do.' Children are brought up to believe that 'they are expected to marry and become parents, and that if they don't conform to this pattern people will think there is something wrong with them.'"

This assumption, says the editorial, is cultural, not biblical. —E.P.

North American Seminaries Report 11% Enrollment Gain

DAYTON, OHIO — Enrollment in North American theological seminaries jumped a startling 11 percent between the fall of 1974 and the opening of the 1975-76 academic year.

The sharp rise—from 36,830 to 40,895 students—occurred mainly in U.S. Protestant institutions and was caused in part by a continuing increase of women, according to the Association of Theological Schools in the U.S. and Canada.

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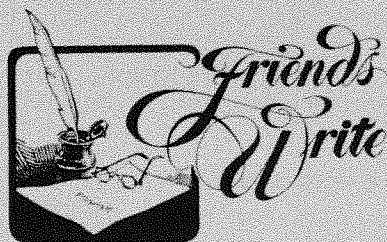
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Half of the numerical growth of 4,065 was noted in programs that normally lead to ordination, a reversal for the second year of an earlier trend toward declining enrollment in basic ministry training. The number of women in this category has risen 132 percent since 1972. —E.P.

New Assembly of God Churches

More than 200 new Assembly of God churches have been opened each of the past six years, according to Evangelism Department chairman, John Ohlin. The largest Pentecostal denomination started 257 new churches in 1975.



More on Sanctification

■ I have read with interest and appreciation the EVANGELICAL FRIEND from its inception, but this is my first time to put in writing my feelings regarding any particular issue. I want to commend you on your editorial, "Whatever Happened to Sanctification," for your forthright and scriptural presentation of the subject. In a day when much emphasis is being put on discipling and spiritual growth, it is timely and refreshing to have the cleansing of the heart as the prerequisite to healthy spiritual growth given its proper place. Everett Cattell's article was right on target as a guideline for proper Christian behavior in this area.

Again I wish to express my appreciation for the magazine and a job that is being well done.

RUSSELL BAKER

Newberg, Oregon

■ Jack and I want to express our appreciation for your editorial on sanctification in the March issue of the EVANGELICAL FRIEND. We have been appalled at the lack of holiness teaching in Northwest Yearly Meeting since settling here in Oregon. We have only ourselves to blame if our members go off to the charismatic movement if we have not positively taught them and led them into

the experience of being filled with the Spirit. We have never regretted that we gave forty-five years of our lives to a holiness mission—we saw the Wesleyan doctrine translated into life and practice in our fellow missionaries.

May a holiness revival come to Northwest Yearly Meeting.

JACK AND LAURA TRACHSEL

Salem, Oregon

Commendation for Balance

■ I have been receiving the EVANGELICAL FRIEND for a year or so

I consider it the best religious magazine I have read. I have been intending to thank you for the inspiration it has been.

In the March issue I especially appreciated the editorial, "Whatever Happened to Sanctification?" and Walter Lee's discussion of the basis of the church. Also Everett Cattell's word concerning the handling of charismatics was very timely and revealed attitudes needed today.

Such personal testimonies of God's working in individual lives, albeit not always as we expect, such as Esther Thornburg's personal testimony in a previous issue, are also appreciated.

I commend you for the balance between church and missionary news, theological considerations, and spiritually inspirational materials.

Keep up the good work.

HAROLD W. FOWLER

Longview, Washington

World Evangelical Fellowship

■ Recently a friend sent me a photocopy of a page from the March 1976 issue of EVANGELICAL FRIEND. The page included a brief article by you commending the World Evangelical Fellowship.

Thank you very much for this editorial assist. I am sure that your commendation will prove very helpful in developing a positive attitude toward WEF in Friends circles.

At the same time I trust that WEF ultimately will be of real value to Friends in Oregon and elsewhere in relating to the worldwide community of evangelicals.

WALDRON SCOTT
General Secretary

World Evangelical Fellowship
Colorado Springs, Colorado



BY DOROTHY BARRATT

NEW LIFE IN THE JUNIOR DEPARTMENT

Our Junior Department at Newberg Friends Sunday School is extra special! We have had a group of forty outstanding boys and girls. Yet sometimes their most outstanding talents (especially the boys!) seemed to be pulling down curtain rods, tipping over chairs, or throwing paper airplanes while their teachers tried to teach.

As superintendent, I was concerned and prayed. I could visualize a department where fourth, fifth, and sixth grade boys and girls enthusiastically participated, yet with orderly respect. But how could we bring this about?

One evening at an all-elementary school band concert, I noticed that a dozen of our fifth and sixth grade Sunday school kids were in the band or orchestra.

We talked over ideas in a monthly staff meeting. Christy and Kelly Champ, team teachers of our sixth grade boys, were outstanding musicians. They were enthusiastic about a Sunday school orchestra. The other teachers would lead pupils in small creative drama groups. All of the teachers in the department were willing to try these new approaches. This led the way to success!

We decided on the following time schedule:

9:25-10:10

Class time with teachers guiding individualized conversation as pupils arrived, not wasting any previous time. Aldersgate lessons would be concise and to the point, centering on the theme, memorization, and materials from resource packet that they felt most meaningful.

10:10-10:18

Assembly—for announcements, recognition of visitors, sharing prayer and praise.

10:20-10:50

Redivision of groups for elective activities—orchestra or drama.

The small drama groups (boys and girls from fourth, fifth, sixth grades mixed) worked on their own interpretations of the theme, "What Jesus Means to Me," using concepts and Scripture from their Aldersgate lessons.

At the end of the quarter we had "open house" on Sunday afternoon at which over 100 guests listened to our junior orchestra play three hymns especially arranged for them by their director. We saw four original dramas enthusiastically performed. We introduced new staff and plans for the divided Sunday school, which was soon to function. Then parents were encouraged to talk with their child's teachers as we served punch and cookies.

I recalled the three-month period we had just finished. Students had been working and listening intently during their shortened classes. Assemblies hadn't been long and boring. Activity time had been a challenge to their abilities and interests. Their attention-span potential was used to best advantage.

Our department *had* changed!

POSTSCRIPT

Now that the entire Sunday school was divided into separate sessions (one at 8:30 and the other at 9:45), could we follow a similar plan?

For a few Sundays after "going double" we followed the conventional schedule with longer classes first and then assembly. Once again chairs were squeaking,

and enthusiasm for positive activity seemed lacking.

So again we tried the schedule related earlier even though now (because of the division) we had fifteen to twenty enrollment in our hour. We offered electives of singing, art, or drama, all relating to themes and Scripture in our lessons.

Our most recent activity was to redivide after the lesson into four small groups that stayed intact six Sundays. Children studied the meaning of worship, planned a worship service, and presented it at a place of their own choice. They chose their own themes from their Aldersgate curriculum.

This activity culminated last week. We observed children participating in original meaningful ways as they ministered to others. Everyone, even the shyest, willingly took part. One group went to a rest home during the week. One group had our own junior Sunday school assembly. Another small group chose to plan and lead a service for the preschool children's church; and the last group led a service for primary church complete with prelude, call to worship, invocation, responsive reading, Bible drama, practical application, singing, and benediction. No offering!

I'm convinced from these experiences that choices of challenging activities, shorter time segments, and enthusiastic teachers who are willing to try new ideas help to make junior Sunday school meaningful and fun!

—Betty Comfort





Charles Colson, **Born Again**, Chosen Books, \$8.95.

If anyone has had to deal with skepticism and doubt about the genuineness of his experience with Christ, it is Charles Colson. Even while I was reading his book, *Born Again*, I heard someone express his disdain for the presumed opportunism and shallowness of Colson's conversion as described in his book. I think the doubter had not read the book, for Colson's account, when read with any openness at all, comes through as a very believable and moving story of a journey from spiritual emptiness through the early stages of Christian infancy.

The value of *Born Again* is not as a source book on the Watergate episode or in glimpsing the enigmatic Richard Nixon from another angle. There are other books that do this more effectively. In fact, the book is weakest in its description of the Watergate prosecutions, probably because Colson had an abundance of source material in the form of a scrapbook of news clippings on the events in which he had been involved. His narra-

tive of these events provides little of the human dimension of people facing a crisis.

Recently I was discussing Colson's book with several people, all of whom had read the book and were very favorably impressed with it. They spoke of minor details in the book, indicating how carefully they had read it and what an impression it had made. Some of the highlights of the book will remain vividly in my mind for a long time: Colson's encounter with Tom Phillips, a "gentle" and genuine Christian; Colson's first response to Christ, outside the Phillips home—alone with himself, his emotions, and the Holy Spirit; and Doug Coe's first visit with Colson to offer acceptance, fellowship, and help. Other memorable episodes in the book are Colson's hesitant meeting with his former enemy, Senator Harold Hughes, who in hearing Colson's testimony literally accepted him with open arms; and Colson's many meetings with men from the Congress who had nothing to gain in associating with him but everything to give him, in the form of love, acceptance, counsel, and help.

Many other episodes stand out in the book to develop its main theme—the spiritual odyssey of a person coming to Christ, not because of the need to escape conviction or to restore his public image, but because of personal emptiness and deep need. A compelling subtheme is Colson's awakening to a Christian ministry of service and witness to prisoners. This vocation should not seem unusual to Quakers, with their historical interest in prison work, but unfortunately that type of service is not very common today. Perhaps we have overlooked Christ's description of the judgment day in Matthew 25, in which He included ministering to those in prison as one of five examples of Christian obedience and service.

Colson's book has a great deal to say to fellow believers. As he reminds us in the preface, the story of Watergate is the account of ordinary people who succumbed to the temptation to abuse their power and to practice deceit. Getting rid of one set of leaders is no help unless we see the need for the kind of spiritual transformation Colson experienced. Colson does not speak of structural changes, but undoubtedly these are needed as well.

In the course of Tom Phillips' very low-key witness to Colson he pointed out

Colson's failings, of which all of us may need to repent at times:

"If you had your faith in God, and if your cause were just, He would have guided you. And His help would have been a thousand times more powerful than all your phony ads and shady schemes put together."

That kind of prophetic message is very much needed today and makes it well worthwhile for the reader to relive some of the depressing and agonizing experiences of Watergate. —Lon Fendall

Jill Briscoe, **There's a Snake in My Garden**, Zondervan Publishing House, 143 pages, \$4.95.

The substance of the twenty-two short chapters is fresh from the practical experiences of the author. Jill Briscoe is a young English woman now living in the U.S. with her minister husband and young family. The ten years before her marriage were filled with three years as a public school teacher, plus service as a youth club leader, and director of a nursery school.

The devil receives his due in each garden experience of living. As she faced public life, her spiritual strength was constantly tested. The Bible proved to be the best counsel for meeting difficult humans and tempting situations.

A chapter each day gave the book a good approach. Jill Briscoe is an honest person, and her readers can easily identify with her. —Pauline Casado

Bess Bulgin, **Wise and Otherwise**, privately published by The Barclay Press, 1975, 80 pages, paperback, \$3.00.

Bess Bulgin is well-known in many parts of Quakerdom as musician, Bible student, teacher, and with her husband, Dr. Ellwood J. Bulgin, for her years in evangelistic work.

As the title suggests, this collection of prose poems is varied, with the wise and otherwise so intertwined that there is lightness in the wise and often wisdom in the otherwise.

There are poems of familiar Bible stories. "There Was Much Grass There" tells of the feeding of the five thousand. "The Third Day" is of the women at the empty tomb.

(Continued on page 21)

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First Day News

QUICK QUAKER COMMENTARY

PAUL AND PHYLLIS CAMMACK go to Mexico City July 1 for a year in missionary service under the Missions Commission of the Evangelical Friends Alliance. The Cammacks served three terms in Bolivia under Northwest Yearly Meeting, where Paul was director of the mission farm, Copajira. They then began the Friends Mission work in Peru in 1961. They will replace ROSCOE AND TINA KNIGHT, who return to the U.S. on furlough; the Knights began the EFA Mission work in Mexico in 1969 and do not plan to return to Mexico. Paul and Phyllis Cammack will be working with RICHARD AND MARY ANN MARTENS of Iowa Yearly Meeting.

GERALD DILLON, past president of EFA and a professor at Western Evangelical Seminary, will spend six months during his year of sabbatical leave teaching in Korea and Bolivia. His wife Alice and their daughter Susan will accompany him.

BILL GRIGGS has resigned his position as campus minister at William Penn College, Oskaloosa, Iowa, to pastor the Carmel (Indiana) Friends Church. Former pastor, Wayne Carter, will assume the pastorate of First Friends, Richmond, Indiana.

To date the World Relief Commission has sent more than \$350,000 to Guatemala. The relief arm of the growing Evangelical Fellowship of Canada (called SHARE CANADA) has committed \$50,000. STUART WILL CUTS of Northwest Yearly Meeting leaves June 21 from Washington, D.C., for two months in Bangladesh, Thailand, and India in his role as administrative assistant for the World Relief Commission, NAE's overseas relief program, which is a channel for cooperative action by evangelicals in the event of natural disaster or war, to give emergency support or long-range recovery programs.

The Board of Finance and Stewardship of the Evangelical Friends Church--Eastern Region is making available to pastors a bimonthly publication called "Salt." It contains concerns and ideas that will be helpful in the presentation of stewardship messages and programs.

EVERETT L. CATTELL will be the guest speaker for the sessions of Northwest Yearly Meeting, July 26 to August 1.

Shortly before Bolivian Yearly Meeting met during Easter week, a heavy hail collapsed the roof of the large tabernacle able to seat up to 5,000 (Aymara style). During this year's sessions, however, the weather was clear and warm, allowing meetings to be held out of doors. Last year it rained heavily during all the meetings.

DICK AND HELEN CADD are touring the U.S. with a unique group of teenagers, all children of active missionaries in Southeast Asia attending Faith Academy in the Philippines, where the Cadds serve. The group, called "Madri-Gals and Guys," is giving concerts in high schools, colleges, churches, military bases. In 1974 they toured Europe. Dick Cadd was a member of the Four Flats quartet.

ESTHER CHOATE of Kansas Yearly Meeting, now in retirement with her husband Ralph in Wichita, will be the speaker at the Northwest Yearly Meeting Women's Missionary Union Retreat in Oregon September 29 to October 3.

DALE FIELD has resigned his pastorate at South Salem (Oregon) Friends Church to become director of development for Friends Bible College, Haviland, Kansas. He is an alumnus of FBC and has served pastorates in both Kansas and Northwest Yearly meetings.

From One to Multiplication, a history of the Friends Mission work in Bolivia by former missionary, IVERNA HIBBS, is now available. Price: \$4.50; write Greenleaf, Idaho, Friends Church.

A New Fine Arts Auditorium at George Fox College will be named the MILO C. ROSS Center. Ross was president of the college for fifteen years and currently serves as director of the George Fox College Foundation.

EUGENE COFFIN will become a member of the staff at the Garden Grove Community Church in California, resigning his pastorate of East Whittier Friends Church. He's the second Quaker to join Robert H. Schuller's ministry in this large congregation.

FRIENDS FOCUS

FRIENDS INVOLVED IN ALL INDIA CONGRESS ON MISSION AND EVANGELISM

Final selection of delegates to the All India Congress on Mission and Evangelism to be held at Devlali (near Bombay), India, next year will include 550 Indian delegates and 50 foreign guests. The event, focusing on India's special role in discipling the nations, is being sponsored by the Evangelical Fellowship of India, which has been under the leadership of Quaker Dr. I. Ben Wati. He is now secretary emeritus of the EFI and a prominent Christian leader of the East.

WILL YOU HAVE A WILL?

Seven out of eight Christians leave no will, says Walter Wilhite, executive secretary of Friends Fund, Inc. As a result about 35 percent of the estates of Christians go unnecessarily into taxes or probate costs. Wilhite views this as one of the greatest gaps in Quaker stewardship now existing.

THE SINGLE ADULT: A CHRISTIAN CONCERN

How many Friends meetings are ministering effectively or making a genuine fellowship for the single adult? The issue is not whether people should or should not divorce. The fact is that people are divorced and will continue to divorce. What do we do as a church to minister to these broken lives? This question is asked in the Evangelical Newsletter (May 21, 1976 issue). Eight guidelines for a church program that meets the needs of both the married and unmarried are given:

1. The church must provide channels of healthy relationships for young single persons (18-25).
2. The church must reconsider its attitude toward divorced persons. Caring, listening, and sharing insights . . . can be helpful.
3. The church must assist all formerly married persons with friendships--regarding finances, decision making, vocational guidance, spiritual nurture in suffering and loneliness.
4. The church must recognize that the presently married can learn much from the formerly married that will enrich their marriages.
5. The church must encourage the presently married persons to accept the responsibility for being the unique couples they are, imperfections as well as good points.
6. The church must recognize that all single adults are not the same or at the same level of personal or spiritual development.
7. The church must recognize that single adults who do participate in the life of the church are to be commended for their efforts (many churches do not have an accepting spirit).
8. The church must recognize the importance of family in the lives of single adults. Single adults begin to relate to the whole family of God if there is a small group of Christian brothers and sisters who help them feel accepted.

MALONE COLLEGE TO HOST QUAKER THEOLOGICAL GROUP

A pretriennial gathering is scheduled on Malone's campus July 12-15 for a Quaker Theological Discussion Group with the theme selected, "The People of God." Kara Cole, a business woman of the Eugene (Oregon) Friends Church, will be one of the lecturers along with Charles Thomas, Pastoral Team leader of the West Richmond (Indiana) Friends Meeting, and Lewis Benson, author and lecturer.

DALLAS WINNERS

It is now known that more than 500 pastors and spouses were registered at the first National Friends Conference with great blessing and benefit to all. It is also reported that an Inter-Quaker Golf Tournament was part of the conference. Are you curious about the results? The winner is from Ohio, George Primes, with a score of 78; second, Charles Thomas of Richmond, Indiana, with 82; third was Ron Woodward of Newberg, Oregon, with 84; fourth was C. W. Perry of Yorba Linda, California, 85; fifth, Stan Perisho of Denver Friends, 90; Norval Hadley, superintendent of Northwest Yearly Meeting, was sixth with 92, and seventh was Wayne Allman, administrative assistant of Friends United Meeting in Richmond, Indiana. The tournament was a relatively unprogrammed gathering and carried out in dignity and largely in silence. With scores like those, there is not a great deal to speak about.

VIETNAMESE REFUGEES NOW--WHERE ARE THEY?

From the World Relief Reporter (WRC Newsletter) comes this update: "On the U.S. mainland, settlement of most of the 84 Vietnamese sponsored by WRC is being done by evangelical Quakers of Northwest Yearly Meeting . . . Heading the program is Rev. Nguyen Van Do in a building made available by Reedwood Friends Church in Portland. There is a center providing counseling in dealing with sponsors, employers, and immigration officials, with classes also in English, American culture, and citizenship. Stuart Willcuts, former WRC field director in Vietnam, assisted in launching the aid program, which is proving so successful." More than a dozen Friends churches are helping in the relocation effort.

POTPOURRIVARIOUS VIEWS ON 'INERRANCY'

A new book, The Battle of the Bible, by Harold Lindsell, editor of Christianity Today, is causing much discussion among evangelicals across the U.S. Lindsell believes there is a serious trend away from faith in an inerrant Bible (without error in the original autographs and infallible in all that it affirms). David Hubbard, president of Fuller Theological Seminary, speaking for another segment of evangelical Christians, views certain narrow definitions concerning biblical inerrancy or infallibility as "shibboleths" and bound to threaten evangelical unity. He sees Lindsell's book as "inadequate and an unbiblical view of Scripture." This is probably only round one of a debate that will continue in evangelical circles.

GOSPEL RECORDINGS NOW HAS 3,900 LANGUAGES

A recent report from Joy Ridderhof, Quaker founder and leader of Gospel Recordings, Inc., indicates a goal to record Bible stories and basic Christian teaching for every known tribal language and dialect in the world by 1981. They have accomplished it now in 3,900 of these languages and dialects and estimate there are 1,600 to go.

PASTORAL COUNSELING IS DIFFERENT

Pastoral care is a listening and a prophetic ministry, different from counseling done by anybody else. So thinks Christian psychoanalyst, Thomas H. Hicks, as quoted in the Evangelical Newsletter. "The Holy Spirit operates uniquely through 'God-language'--using it not superficially, but with an authority that comes from one's own involvement with God . . . the concepts of psychology are helpful, but they are not a substitute for the Word."

THE 'DEVELOPING' WORLD

About 900 million, nearly one-fourth of the world's population, live in abject poverty-- "a condition of life," says World Bank President McNamara, "so limited by illiteracy, malnutrition . . . and low life expectancy as to deny its victims the very potential of the genes with which they are born." Another billion people live near the subsistence level.

TAX RETURNS?

Of all your federal income tax dollars, 38 percent goes for current military expenditures. An additional 9 percent goes for cost of past wars. Write the Friends Committee on National Legislation, 245 2nd St. N.E., Washington, D.C. 20002 for documentation of these figures. Ask for "G-15."

The same source reports 1977 is not to be the "Year of the Indian." The Bureau of Indian Affairs (BIA) budget shows a net decrease of \$17 million. This means a drastic cutback in aid to tribal governments, in a number of resource development and technical assistance programs, in construction funds and housing programs--another case of broken treaties!

TEST OF LOVE

The relationship between pastor and congregation is a unique one in modern life. The pastor is completely dependent upon the esteem of his parishioners for his effectiveness. He has no authority except what their affection allows. And this he must risk again and again when denouncing sin and calling people to God's way. They must trust him enough to let him speak the truth as he understands it and still receive him as a friend in the hours of their need. Nowhere outside the family is love put to stronger tests. From Vernon Richardson as quoted in Wednesday Morning.

HOW DO WE MINISTER TO THE CYNICAL PEOPLE?

. . . especially if we are among them ourselves? A recent poll quoted in The Church Around the World (May 1976) indicated confidence has eroded markedly the past ten years in once highly respected structures of American society. Specifically, the percentage decline is:

	1966	1976		1966	1976
Medicine	73%	42%	The press	29%	20%
Higher education	61%	31%	Executive branch of		
Organized religion	41%	24%	federal government	41%	11%
Military	62%	23%	Congress	42%	9%

DID YOU HEAR ABOUT PAUL AND SILAS?

They were singing hymns and praying to the Lord at midnight. Suddenly there was a great earthquake; the prison was shaken to its foundations; all the doors flew open--and the chains of every prisoner fell off! (Acts 16:25,26 gives further details.)

(Continued from page 16)

There are poems of joy, sorrow, pain, resentment, prayer, and other experiences of the Christian life.

In her poems of seasons, trees, roses, birds, Mount Hood, and other reminders of the world about us, one sees that Bess Bulgin is a lover of nature.

In the personal incidents of the author's life the reader recognizes thoughts and feelings akin to his own and rejoices to find them expressed by another.

There are poems to make one chuckle. "Morning Confrontation" refers to a grinning monster—the bathroom scales. The author has fun with words in "Objectification," a poem about arthritic pains, an affliction she knows too well.

The publisher is to be commended for the artistically designed format.

The reader will return repeatedly to enjoy the wisdom and beauty of the poems. I would find it hard to decide on my favorite of the sixty included. It's a book to read and share.

—Elizabeth Minas

R. A. Torrey, **Divine Healing**, Baker Book House, 64 pages, paperback, 95¢.

As is typical of R. A. Torrey's writings, this book is very brief and directly to the point. Torrey makes a careful study of scriptural passages on the issue. Though some points may be overdrawn, the case for divine healing is well made with careful recognition of the need to be sensitive to God's direction and will in such matters. His inclusion of Romans 8:18-23 on the subject is very timely in answer to some common errors of today on the subject.

Torrey does not clutter his books with rhetoric, and the book is easy to read and very clear. It is an excellent help on the subject of divine healing.

—Stanley Perisho

Robert E. Coleman, **Written in Blood**, Fleming H. Revell Company, 128 pages, paperback, \$1.50.

Robert Coleman, professor of evangelism at Asbury Theological Seminary, has given us a combined scholarly and devotional approach to this basic Christian doctrine. The book is very helpful to a student of the Old Testament sacrificial system. However, the major emphasis is on the significance of the blood of the Christ for the Christian believer. The reader will find answers to such questions

as, "What was the meaning of blood sacrifice in the ancient worship of God?" "Why is the blood of Christ mentioned so often in the New Testament?" "Why do so many of the gospel hymns contain references to blood?"

The author has clearly organized his thoughts into five chapters with study questions, Scriptures, and a hymn to conclude each chapter. The book could be used as a study guide in prayer meetings, adult Bible classes, or sharing groups.

—Harold Clark

William R. Durland, **No King But Caesar?** Herald Press, Scottdale, Pennsylvania, 182 pages, \$5.95.

A Catholic lawyer looks at Christian violence in this scholarly and readable book. Of its three parts, the first studies the Sermon on the Mount, the second gives a history, and part three is an analysis of the contemporary scene. The author examines the Scriptures and the writings of the early church fathers. The Quakers find prominent historical mention in the second part as well as in the contemporary scene. The book includes an impressive bibliography and a good index.

This is not an escape book by any means, nor strictly devotional, but I can envision it as an excellent textbook for a class on the subject of peace and violence, or at least required reading for all Christians in today's world who "sense anew the dilemmas of Christian faithfulness."

—Phyllis Cammack



OIL OF GLADNESS

BY CATHERINE CATTELL

The flu season is on and finding an adequate cure is the problem. We doctor with this and that remedy, but the heaviness in the chest persists. Just let a few gathering clouds overhead burst when one is already low, and one can hardly tell one ache from another. A

heaviness settles upon the spirit as well as the body, and one is really down. The clouds could be clouds of sorrow, anxiety, problems in the home or church, or personal. The crisis comes and we reach out to someone, only to discover that we had just succeeded in piling one more burden upon a heavy heart. Then there are those who tell no one, and suddenly it seems all too much to bear. Heaviness spreads faster than flu.

"Is there no balm in Gilead?" What is the remedy? We must find it. The disease of depression opens up our pores to all kinds of poisons, even "bitterness" whereby "many be defiled."

Well, this morning I ran across the cure. It is an oil, expensive in a way, and rare, but effective. It is the "oil of gladness."

Yes, but you don't know how bad things are. How does one just be glad? Well, we have to find the right Physician, lay all the problems, troubles, "worryful" situations down for Him to work on and let Him give us the oil of gladness. Then all we have to do is follow instructions *exactly*. Someone has said, "Obedience ends responsibility."

It is easy to imagine that when Paul exhorts us to "rejoice evermore . . . in every thing give thanks," he probably had no great anxieties himself, nor the people of his day. How very wrong we are to think that! He had care of *all* the churches! He had problems. He had a thorn in his flesh, and he wasn't always appreciated.

The other day a young woman in a Bible study group was really down. She had tried every way to solve some very serious problems in her home. She came to the end of herself and turned the whole bit over to the Lord. She said, "God, if you want this mess cleared up, You will have to take it upon yourself."

In a few days she called from her hospital room, bubbling with joy, and said, "I can't believe it. God really is working. It's a miracle."

That kind of oil spreads gladness to others, too. It is the healing balm.

I wouldn't have shared this if I hadn't had a "down" day yesterday. The oil of gladness really works! But you do have to turn *everything* over to God's capable hands. He gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah 61:3)



DEPRESSION

By BARBARA WORDEN

The other day, I dropped a glass on the floor. Fragments shot through the air, slithered behind the wastebasket, and crept under the kitchen table. Several days later, some still lay in wait for me, crunching under foot as I stepped on them. As I tried to sweep up the scattered fragments, I remembered that at one time my life had been like that glass. Before, during, and after my nervous breakdown, depression had broken me into scattered fragments impossible to gather and even more impossible to put together in their original form. Depression is like that. It's looking at yourself and seeing nothing whole or worthwhile; just pieces that will never create a whole.

The National Institute of Mental Health has reported that each year severe depressions hit 15 percent of the adult population, about 20,000,000 men and women. This mental illness costs from \$1.4 to \$3 million per year in mental facilities and treatment costs plus the lives of those millions who die by suicide each year, most of whom are victims of depression. Depression is the only fatal mental illness and costs an unmeasurable price in human misery.

The worst thing about severe depression is that the disease is so insidious. Everyone has days when, as one of my students puts it, "You could walk under a rattlesnake's belly wearing a ten-gallon hat." However, with most people the moods lift in a few hours or a few days, cured by a sunny day, a brisk walk, or a good cup of coffee with a friend. The severely depressed person goes down often and stays that way longer than normal. He or she often loses sleep and interest in personal appearance, food,

and life in general. Emotional symptoms include sudden and irrational irritability, sadness, hostility, anxiety, hopelessness, loss of affection for others, and crying jags.

The psychologist who treated me for a year told me shortly before I was discharged from treatment that she could tell just by looking at me what was wrong with me before I even opened my mouth. I was neatly and carefully dressed, but every line of my face and body drooped; I was dejection personified. However, family members are usually untrained. Since the onset of severe depression looks like just another blue mood, it may not be recognized until too late.

Time after time, newspaper articles and psychological reports about suicides record that wives, children, and parents are stunned and horrified. They often say something like this, "I knew he or she was feeling bad, but I never dreamed it was that serious." My husband, a minister and an unusually sympathetic and understanding man, was no exception when I had my breakdown. A full-time teaching load and preparing for the defense of his dissertation simply kept him so busy he temporarily put my problems out of his mind, and I was very clever about hiding them.

Depressed people often are very good at concealing or partially hiding their illness. Often they just don't want to bother someone else or, like me, they are so busy with home, job, a baby, and a Ph.D. dissertation in English that they think like the ostrich, "If I hide my head in the sand and don't look at it, maybe it'll go away." However, it doesn't; it just builds until the nervous breakdown occurs or in a fatal moment the depressed person swallows the contents of a whole bottle of sleeping pills. The third chapter of Job describes the crisis moment in spiritual depression:

"Why did I not die at birth,
come forth from the womb and
expire?
For then I should have lain down
and been quiet;
I should have slept; then I should have
been at rest . . .
"Why is light given to him that is in
misery,
and life to the bitter in soul,
Who long for death, but it comes not,
and dig for it more than for hid
treasures;

Who rejoice exceedingly,
and are glad, when they find the grave?
Why is light given to a man whose eye is
hid,

Whom God has hedged in?

For my sighing comes as my bread,
and my groanings are poured out like
water.

For the thing that I fear comes upon me,
and what I dread befalls me.

I am not at ease, nor am I quiet;
I have no rest; but trouble comes."
(Job 3:11, 13, 20-26 RSV)

The distinguished journalist Percy Knauth entitled his book about his own bout with severe depression, *A Season in Hell*. The above passage from Job shows that this title is no exaggeration. To paraphrase Jesus, hell like heaven often lies within us, and it is from within that the cure begins.

The first step in the cure is to run, not walk, to the nearest Christian psychologist or minister *especially trained in counseling*. Christian psychologists are not easy to find, as I know from personal experience, but the psychology department of a Christian college can help you find them. However, no psychologist will give a magic pink pill and instantly lift the cloud. Psychologists call the counseling process work, and this is precisely what it is. To me, it seemed like trying to shovel a slag heap with a teaspoon.

Secondly, before and after you find a human psychologist to direct you, turn to Jesus Christ, the divine psychologist. A human psychologist can spend one or at the most two hours a week with you, but Christ will spend every hour. He's "only a prayer away." The human psychologist will help gain valuable insights into the past, things to think about, and new ways to act. However, any emotionally troubled person needs to depend constantly on Christ for the difficult business of applying the new insights learned and avoiding slipping back into old destructive patterns.

I know that I got into depression largely by not depending on Christ enough to take me safely through some severe emotional stresses, including my beloved father's death. My New England parents raised me with that grand old Yankee saying, "The Lord helps those that help themselves," but I carried it to excess. I couldn't control my own life. The harder

Barbara Worden is a professor of French and drama at Friends Bible College, Haviland, Kansas; a mother and homemaker. She has her doctorate from Boston University.

I tried, the worse things got, and the more I blamed myself the guiltier I felt.

While I was in the hospital, where the doctor had put me to recover from nervous collapse, I discovered a great passage in Matthew: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28) We must come to Christ not just in crises but every hour, before the little problems have the chance to grow into mountains. I have learned to go to Christ for every class I teach, a missing earring, or a hidden bottle of vinegar when I'm cooking dinner and running late.

In all things, little and big, go to Christ. Christ will make you able to move mountains instead of being buried by them—even the mountains of old griefs, mistakes, and resentments piled up in the course of a lifetime. Once you go to Christ with your problems, leave them there at His feet. A lot of us know we need to go to Christ, but we secretly do what one of my students said she used to do: we keep a string tied to our problems so we can jerk them back and solve them ourselves. But we don't solve them. We simply get ourselves more and more wound up in that string unless we give Jesus a chance to untie it.

Christ and His helpers, trained professionals, can help the depressed person save himself from illness. It took me almost exactly a year. However, the cure will not be permanent unless the depressed person keeps on relying on God for everything, every hour, every day.

Additional professional help:

The Menninger Foundation of Topeka, Kansas, has a nationwide referral service for psychologists they have trained. Not all of their alumni are Christians, but I have found them very sympathetic to the role of faith in curing mental illness. This is not true of many psychologists.

Books:

Hauck, Paul A. *Overcoming Depression*, Westminster, paperback.

LaHaye, Tim, *How to Win over Depression*, Zondervan, paperback.

Fredericks, Carlton, M.D., *To Run and Not Be Weary*, hardback. Strictly speaking, this is a book on fatigue and how the Christian can overcome it. However, the doctor has a good many excellent things to say about depression.



BY BETTY M. HOCKETT

WHO IN THE WORLD DID IT?

(Match the deeds with the names)

- | | |
|---|-----------------------|
| 1. Gave the Statue of Liberty to the United States. | Francis Scott Key |
| 2. First took the gospel message to other parts of the world. | Florence Nightingale |
| 3. Penned the words for "The Star Spangled Banner." | William Penn |
| 4. Signed the proclamation freeing the slaves. | Clara Barton |
| 5. Improved the living conditions for women prisoners in England. | Alexander Graham Bell |
| 6. Helped begin the Thanksgiving tradition. | Moses |
| 7. Began the first Sunday school. | Anna Jarvis |
| 8. Invented the telephone. | John Woolman |
| 9. Began Mother's Day. | Justice Bennett |
| 10. Led his people out of Egypt. | Benjamin Franklin |
| 11. One of the first women nurses. Called "Lady of the Lamp." | Robert Raikes |
| 12. Gave the first presidential Thanksgiving proclamation. | Elizabeth Fry |
| 13. Wrote, "God does not dwell in temples made with hands, but in people's hearts." | George Washington |
| 14. Founded the Red Cross Society. | Charles Lindbergh |
| 15. First person to fly an airplane solo across the Atlantic Ocean. | Laura Ingalls Wilder |
| 16. Signed four important papers of our country (Declaration of Independence, Treaty of Alliance with France, Treaty of Peace with Great Britain, Constitution of the United States). | Abraham Lincoln |
| 17. Wrote, "In a world of dangers and difficulties . . . how precious, how comfortable, how safe are the leadings of Christ . . ." | Paul |
| 18. Author of a popular series of books for children. | France |
| 19. Signed the only Indian treaty "never sworn to and never broken." | Governor Bradford |
| 20. First person to call Friends <i>Quakers</i> . | George Fox |

ANSWERS: 1. France, 2. Paul, 3. Francis Scott Key, 4. Abraham Lincoln, 5. Elizabeth Fry, 6. Governor Bradford, 7. Robert Raikes, 8. Alexander Graham Bell, 9. Anna Jarvis, 10. Moses, 11. Florence Nightingale, 12. George Washington, 13. George Fox, 14. Clara Barton, 15. Charles Lindbergh, 16. Benjamin Franklin, 17. John Woolman, 18. Laura Ingalls Wilder, 19. William Penn, 20. Justice Bennett



Spiritual Gluttony

BY OLEN R. ELLIS
SUPERINTENDENT
ROCKY MOUNTAIN
YEARLY MEETING


Spiritual gluttony—is this a possibility? I am sure that we all have heard many times a statement something like this: “We are not getting the spiritual food that we need.” At first thought this seems like a very worthy desire for a Christian—to be fed spiritually. Jesus told Peter to feed His sheep. We are admonished to grow in grace, and we know that growth takes food. Paul, in writing to the fathers in the Ephesian church, told them to bring up their children in the nurture of the Lord.

But as I consider these Scriptures, I am convinced that they apply to the immature; there should come a time when we don't require baby food any more. The writer to the Hebrews says, “In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's Word all over again. You need milk, not solid food!” (Hebrews 5:12 NIV)

A recent conversation made me wonder if it is possible that spiritual gluttony is one of the big problems in our

churches. A lady attending a small meeting where she was really needed said that she was going to change churches. She felt she was not getting the spiritual food she needed in the little church. Several miles down the road was a much larger church with a better music program and better preaching. I felt like saying, “Why do you need more spiritual food? You are not exerting much energy; I think you may be a little spiritually overweight as it is.”

Jesus used examples from the physical to emphasize the spiritual. Paul says in Second Thessalonians, “For even when we were with you, we gave you this rule: ‘If a man will not work, he shall not eat.’” (2 Thessalonians 3:10 NIV)

The man who is working hard needs lots of good strong food; but to the person who is exerting little or no energy, strong food only contributes to an unhealthy condition. I certainly am not advocating less spiritual food. But I believe we would have healthier Christians if our spiritual exercise programs better matched our spiritual food intake. 



Pressures on the Pastor


BY NORVAL HADLEY
SUPERINTENDENT
NORTHWEST YEARLY
MEETING

I've just received a tape from Gordon Bacon of the National Association of Evangelicals, of a message by Lars Granberg, president of Northwestern College, Orange City, Iowa, on *Shepherding the Shepherd*. He lists several pressures on the pastor.

- (1) The pressure of perfectionism, the feeling that he must earn love by living up to other peoples' expectations. Thus he finds it difficult to be himself. The temptation then is to try to shortcut sanctification by pretending to be something he is not. Let your pastor be himself. Allow him to be human. You will find he is much like you and really can understand what you are going through.
- (2) The pressure of “it all depends on me,” or the Jehovah complex. Let your pastor know that you are willing to help him, and besides that you believe even God is helping. Let him rest in that confidence.
- (3) The pressure of “there's never enough time.” We all need to try to learn the serenity of Jesus. Can you

imagine Him in a frantic hurry. He was serene even when Lazarus was dying. Insist your pastor take off one day a week.

(4) The pressure of family vs. work. It is now generally understood that Christ comes first, family and fellow Christians next, and then comes commitment to our work. Every pastor should feel his congregation wants him to moonlight, i.e., his second job is to raise a godly family.

With just a little love and gentle assistance you can be an effective escape valve to take pressure off your pastor. 

**permanent
positions
open**

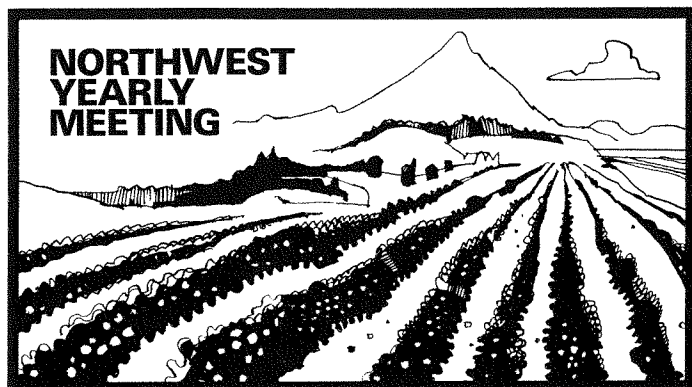
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Superintendent's Corner

Sometimes in Quaker circles we read or hear of an emphasis on "that of God in every man," or the "inner light." If before conversion that is the "Light, which lighteth every man that cometh into the world" (John 1:9) and which draws a person to receive Christ as Savior, it should be followed. If after conversion it is the presence of the triune God (Father, Son, and Holy Spirit) living in the believer (John 14:23), it should be followed.

If, however, that "inner light" is simply the best that is in human, unregenerated me—my better self—it is a poor god. Following that is humanism. The original sin was the birth of humanism. Satan said, in effect, "Don't believe God, believe me. Don't obey God, obey me. Don't trust God, trust yourself." Adam and Eve did—and fell.

Humanism honors virtue. We honor Christ. Humanism strives for godlikeness. We seek God. In humanism a man seeks to perfect himself. Through heart cleansing by the Holy Spirit (Acts 15:8, 9) and the death of Christ on Calvary (Hebrews 13:12), God renders our hearts pure and our love perfect.

Humanism is the best of human effort. We are content with nothing short of salvation to the uttermost, planned by the Father before the foundation of the world, purchased by the Son with His own shed blood, and applied by the Holy Spirit. Humanism alienates man from God. Our salvation offers hope of life with Him through all eternity. Humanism is a challenge to heroic human effort. Jesus calls us to die to self and live unto Him. Humanism satisfies

human ego but leads to self-destruction. Accepting Jesus as Lord satisfies God and leads to life everlasting.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) —Norval Hadley

Let's Have a Book Fair

A continuing goal of the Department of Christian Testimonies within the Northwest Yearly Meeting Board of Education is to encourage reading of books that develop Christian character. An effective library within the local church will provide choice reading material for each age level. Careful planning is required by a concerned library committee.

"Yes, we want more books in our church library, but there just isn't enough money!"

Has this been your cry? Why not try a *book fair*? Several churches have used one successfully. Not only does a *book fair* get more books for the church library, but it increases interest in books and reading. Who doesn't want to read a book he has helped select and buy?

For a book fair preselected books are brought to the church to be purchased by individuals, families, Sunday school classes, or small groups. After the purchaser reads the book, he returns it to the church library, where it will be cataloged and become a part of the church library collection.

Here are suggestions for having a book fair.

PREPARING FOR THE FAIR

1. Decide on the type of function to feature the fair. How about an all-church library dinner (potluck) or a dessert hour in the afternoon or evening or a special day when people may come throughout the day and evening?

2. Select a day and time when most members can attend.

3. Advertise it well through posters, church bulletins, announcements in Sunday school classes.

4. Select materials you want in the church library, including books, records, cassettes, Sunday school materials. If possible, the librarian and her committee should visit a local bookstore and look at new Christian books. Otherwise use a

Friends concerns

catalog for Christian books supplied by the book dealer or have the dealer select for you. Select books that will meet the needs of the entire church family, from preschoolers to grandparents. Choose a variety: devotional, missions, Bible study, Christian living, picture books, fiction. Include paperbacks.

5. Arrange with the bookstore to bring the books to the book fair or to allow you to take them on consignment with the understanding that any books not sold may be returned.

THE FAIR

1. Display the materials attractively according to age appeal and subject.

2. Plan a *short* program on reading Christian books. You might use one of these: (1) Have three or four persons tell "Why I Liked This Book" or "How This Book Helped Me." Include children, teens, and adults. (2) Have an author tell about writing a certain book. (3) Have a panel discussion on how books helped in a crisis time.

3. Tell about some of the books on display at the fair.

4. Explain how the fair operates. Everyone is encouraged to browse through the books and other materials and select those he'd like to read and put in the church library. Have helpers to take the money and to record in a notebook or on cards the title, price, and purchaser of each book.

AFTER THE FAIR

1. Return to the bookstore undamaged books not sold.

2. When the purchaser has read the book, he should bring it back to the library, where it can be cataloged and given a book plate with the donor's name.

3. Prepare a list of the new books and other materials for inserting in the church bulletin and posting on the bulletin board to let everyone know what is new for them to enjoy.

George Fox College

"Nobody Ever Said It Was Going to Be Easy," a series of six seminars featuring women in a variety of professions, was sponsored by George Fox recently. The two-day program

Northwest Yearly Meeting has given about \$13,000 for relief of suffering victims of the Guatemala earthquake.

featured women in medicine, law, education, business, ministry, and politics. They were sponsored by the Women's Studies program and the college's Career Planning and Placement Center. Headlining the speakers was former Congresswoman Edith Green, a member of Congress in the 84th through 93rd sessions and a member of the Education and Labor Committee.

Singer and recording artist Norma Zimmer recently appeared in concert in Portland's Civic Auditorium along with the college's duo pianists, Tim and Roger. Miss Zimmer, for sixteen years a member of the Lawrence Welk television program, has recorded ten albums and is a soloist with the Billy Graham Crusades, known as "The First Lady of Song." Tim Bletscher and Roger House completed a nine-month tour for the college that took them from coast to coast and have recorded two albums.

May Day "Americana" was the theme as George Fox renewed the decades-old tradition of May Day on May 1. Peggy Wilson, a Quincy, Washington, senior was crowned queen. Activities included winding of the traditional May pole; an old-fashioned carnival, including cotton candy and snow cones; a puppetry show, and a greased pig catching contest; a baseball doubleheader; outdoor barbecue; and the musical, *The Music Man*.

Dr. Julia Hobbs, a recent addition to the GFC religion faculty, is the author of material in two new books just published. She contributed a chapter of the Dutch reformer Gerhart Groote in *A History of Religious Education*, edited by Elmer Towns and published by Moody Press. She authored a chapter, "How Children Learn," in the book *Childhood Education in the Church*, edited by Roy Zuck and Bob Clark and also a Moody Press publication.

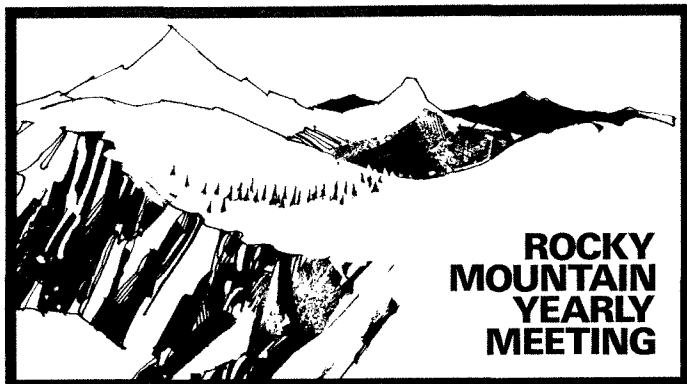
George Fox President David Le Shana and religion and philosophy professor Arthur O. Roberts have been named to positions of leadership in the national Christian College Consortium. Le Shana has been chosen one of five persons on the organization's Executive Committee. Roberts had been picked as one of eight on the newly created Editorial Board of the Christian University Press.

Annual session of
**Northwest Yearly Meeting
of Friends Church**

George Fox College

July 26-August 1

Everett Cattell, speaker



By Faith

By Mary Gafford

How familiar we all are with Hebrews 11, the faith chapter. It seems appropriate to call it the "Who's Who" of the saints who lived in Bible times. If such a chapter were written in this present age, who would God include within its contents? Would your life prove worthy enough in God's sight to bear mentioning?

It is certain that the saints in the faith chapter had their battles and struggles. In fact, this is the entire theme woven throughout. Against this background, however, is flashed the words, "by faith." This explains the reason for their victorious life in spite of the trials encountered.

In considering this, I began to contemplate the lives of a few of our Navajo Christians. We appreciate so greatly the ministry of our Navajo pastor. His ministry is characterized by humbleness of mind. Much discernment is given to him by the Holy Spirit. As he and his wife step into homes for a service, he sizes up the situation at hand, and from his storehouse of knowledge gained from God's Word, he chooses the Bible lesson or portions needed to apply to the need in the home. He is a very diligent student of God's Word. As one visits his home, many times he has his Bible and is responsible for bringing the main message of the worship service. In addition to this,

at times he may also speak at the Sunday school hour.

One is especially amazed at his ability to adapt to a more difficult type of service—a funeral. When a family needs a shorter message because of tiring circumstances surrounding the death of their loved one, he seems to discern this and responds accordingly. He makes his message fit the spiritual level and needs of his listeners. Only God's Holy Spirit could enable him to perform these ministries.

Another of our Navajo Christians recently had a long period of anxiety due to a lingering illness of her mother. She spent many hours by her mother's bedside before the mother died. Because she is the only Christian in her family, she also had problems; others in her family did not understand her faith. The superstitions held firm by her relatives

were no longer a part of her belief; during this period, these relatives could not comfort her. In this situation, however, God is helping her "by faith" to realize the presence of the One who stilled the storms for His followers.

Our Navajo Christians need your continued prayer support that "by faith" they can continue to live their Christian lives and continue to be steadfast in their faith.

Rough Rock Prayer and Praise

Prayer Requests

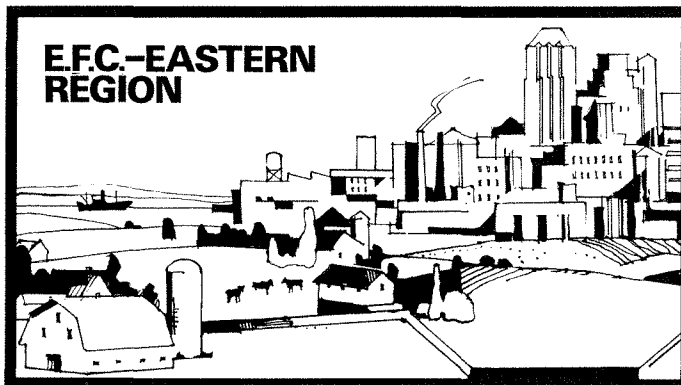
1. For a Christian whose mother died recently, for the conversion of her relatives.
2. For wisdom for those searching for ways to win more of their people to Christ.
3. For our Navajo youth in these last few weeks of weekly Bible classes.
4. For our young married people.

Praise Notes

1. For growth in the life of a recent convert.
2. For further evidence of the ability of our Christians to plan and carry out activities together on their own.
3. For a young Christian who shows possibilities for Christian leadership and service.

Coming Events

Junior Camp—July 5-10
 Junior High Camp—July 10-16
 Senior High Camp—July 16-23
 WMU Retreat—Watch for more information on this event to be held in September



Building Together in Guatemala

(Editor's Note: For three weeks in March, Glen Miller, John Cassidy, Darwin Buck, Bill Dinsio, John Rowley, and Glenn Althouse from our Eastern Region assisted Friends in Guatemala in a rebuilding effort. Their work was in cooperation with California Yearly Meeting of Friends, which has had missionaries in Guatemala, Honduras, and El Salvador for the past forty years.)

From the hour our plane touched down in Guatemala City, we knew the damage and loss from the earth-

quake was much more than we could imagine. The airport still showed the effect of the quake that shook Guatemala for thirty-nine seconds on February 4.

There were several work groups active in the large cities, so we were asked to work in the District of Chiquimula, about 125 miles from Guatemala City. The main road (Atlantic Coast Highway) was closed because of earthquake damage; two bridges were out, and the road dropped away in places and was buried by debris in other areas. This

direct route generally took about two and a half hours to travel. The detour we had to take, down close to the border of El Salvador, took four and a half hours. It seemed we were traveling all night. The last third of the way we traveled over roads that would hardly compare to our township roads. They had no guardrails and were so narrow on steep inclines we had to stop and back up to a wide spot in the road to allow other trucks to pass. We arrived in Chiquimula on Sunday morning and worshiped with the Friends there.

Chiquimula, located about twenty-five miles from the fault line, had more than 80 percent of its buildings weakened by the quake. Even though some buildings were still standing, their weakened condition will require their complete replacement. Buildings constructed of adobe blocks showed severe structural damage, but there was no loss of life. Newer buildings of concrete blocks and reinforcement bars stood the quake well in this area. Homes of the very poor, made of poles with thatched roofs, also stood with very little damage. Most of the buildings in the mission compound at Chiquimula must be replaced. The compound included a school for grades 1 through 6, a Bible Institute, a headquarters building, and missionary homes.

Our first week was spent clearing away rubble and digging the footer for a new home for a Guatemalan cook. By Saturday we were able to place reinforcement bars and pour concrete in the footers. The second week we worked on the walls, using concrete blocks interlaced with reinforcement bars. On Friday and Saturday of this week we went to Gualan, which is located right on the fault line. One hundred people lost their lives in this town during the main quake, including four members of the Friends church there. In Gualan we were able to install a 400-foot waterline and to work on temporary housing and sanitation facilities. The third week, we continued work on the new building in Chiquimula.

While we worked six days each week, we were able to visit outlying communities on the weekends. We worshiped with a different congregation of Friends in each community. The church at Gualan has gained more than 100 converts since the quake. In each of the churches we visited, the people showed their appreciation by standing. They were all very friendly and hospitable, though the language barrier made communication difficult. The last Sunday of the trip we were able to visit the Friends congregation in Copan, Honduras. Copan is the location of the Mayan Indian Ruins. About 50 percent of the people in Guatemala are descendants of the Mayan Indian.

To say the least, we were depressed by all the devastation of the earthquake, but we were very impressed with the people of Guatemala. They are resourceful, hard-

Any Church News?

Do you miss seeing articles concerning your church as you read the *Evangelical Friend*? Urge your church to appoint a reporter who will report monthly concerning special events. Information can be mailed to the Yearly Meeting office with a note on the envelope designating *Evangelical Friend*, Regional Editor. Our Yearly Meeting comprises many miles, and it's hard for me to know what's happening at each meeting; therefore, I would appreciate assistance from each meeting. Thank you. —S.E.B.

working people. For the present they are hampered by lack of materials. Complete recovery from the earthquake is likely to take several years. For six North Americans, this was an experience of learning to appreciate the Friends in Guatemala and beginning to understand firsthand what it means to go through such a tragedy.

—Darwin Buck and Glen Miller

Byahalia Anniversary

On February 29 we celebrated the seventy-fifth anniversary of our church building. The original building, built in 1885, burned May 8, 1900. The next January a new church building was dedicated.

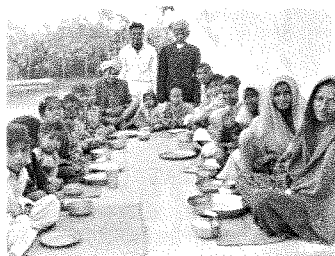
For our anniversary celebration Russell Myers, a former pastor, gave us a challenging message. At the noon hour we enjoyed a fellowship dinner in the church annex. In the afternoon, former pastors and their wives expressed greetings. Letters were read from other former pastors and members who were unable to attend. Elmer Miller, a native of the community who as a youth saw the old church struck by lightning and burn, gave his testimony and related some of the experiences in the church back in the early 1900s.

It was a day that made us realize afresh what a rich heritage is ours in the Friends Church. This is true at the denominational level but also true for the local church, whose founders and builders arise to challenge us to renewed effort in the work of our Lord and Savior Jesus Christ.

—Herbert Coons

Westgate Ladies Gain Insight into Indian Experience

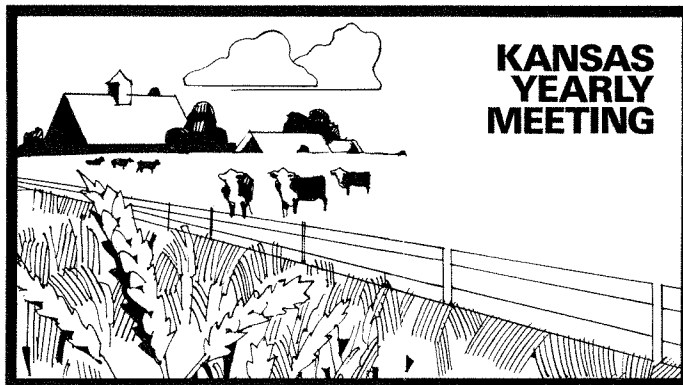
In Columbus, Ohio, Catherine Cattell prepared a "Villagers' Dinner" for the women of Westgate Friends Church. The food was prepared, served, and eaten according to the customs of the villagers pictured.



These are the people among whom Catherine worked as a missionary in India. They are her "beloved."

While we struggled to eat the meal with our fingers, as is customary, she shared with us some experiences from a few of the villagers' lives. She gave us an insight into the richness of their spiritual life despite their meager living conditions. We came away with a burden to pray for them as they face persecution in a country where Christian liberties are being withdrawn.

—Diane Boyce



What Can Friends Say to a Hungry World?

Dr. Robert Hess, chairman of the Division of Religion and Philosophy of Malone College, will be the guest speaker for the one hundred-fifth annual session of Kansas Yearly Meeting to be held on the campus of Friends University, Wichita, August 9-13.

Dr. Hess was speaker for the 1969 sessions of KYM and has been asked to return because of his skill in articulating the Christian faith and his perceptive knowledge of world missions. A lengthy visit to Burundi was an important part of Dr. Hess's recent world tour of mission fields. Theme for the event will be "What Can Friends Say to a Hungry World?" in a time when hunger is manifest in multifaceted ways such as spiritual and sociological as well as physical.

Woven into the agenda of meetings for worship and business will be activities for children and youth and special observations regarding the church's mission at home and abroad.

Commander Jack Lousma and his wife, Gratia, have agreed to be speakers at the Men's Fellowship/WMU Banquet meetings to be held Monday, August 9, in Century II Civic Auditorium downtown. Jack was command pilot for Skylab II Space Mission. He and Gratia are dynamic Christians and have their membership in the Friendswood Church. If NASA schedules prevent the Lousmas' participation, Bob and Esther Hess stand in a holding pattern as "back-up crew."

WMU Christian Service

This year we have Gary and Connie Young and family living in the mission home in Haviland. Gerry Custer lives in the small house in Wichita, and Ralph and Esther Choate live in the larger one.

At Christmas time instead of sending out lists for gifts for Wyandotte and Kickapoo missions in Oklahoma, money was requested. This seemed to work out better. Friends Center at Wyandotte let the teachers choose gifts for their classes, and they were

presented in class after a time of chapel with carol singing and a sermon by Pastor Bob Williams.

Some improvements have been made both on the church building and parsonage at Wyandotte, which added to the appearance and convenience of both.

San Antonio Friends Schools, Inc., has sent out a request for a Faith Promise offering of \$10 or more monthly to help make \$2,000 installment payments on property for the next two years.

—Reba Harmon

Friends in Bujumbura

In 1974 a church group in Bujumbura asked the Burundi Friends Church to furnish leadership for them at a location on which they had some temporary buildings—three classrooms and a chapel. The group was a mixture of nationalities but most of the people were originally from Zaire (formerly Congo) and a few Burundi.

The Burundi Friends Church elders agreed to do this if the group was willing to abide by the rules and policies of the church. To this they agreed, and we continued this affiliation for some 20 months. After this period, it became evident that there was a problem regarding a clear title to the property we thought had become ours (a former church leader laid claim to it), and the Friends elders decided they could not continue the relationship at this property that was in question. The decision was made to request the Government Land Office for another property upon which to build.

During the months we met, there were some fruits gained. Eager not to lose these and to be able to contact Friends working in the city, we felt it important to continue the fellowship and meeting together on the Lord's Day. Having no building of our own in which to meet, we asked the Immanuel Brethren Mission if they would loan us their chapel

building for a service on Sunday afternoons. This they agreed to do, and we have been meeting since that time.

Contacts are being made with the up-country Friends churches to secure lists of Friends who are now in Bujumbura. We have met to organize the work and plan for some interesting services, which we trust will attract people to Christ and to the church, giving challenge for a new dedication and commitment to the Lord.

We would appreciate your prayers as we continue meeting in this fellowship. We would value your prayers, too, that the location of God's own choosing will be made available for the eventual building site. We are thankful for several dedicated Christians who are faithful in ministering in the services and helping to clearly present the Word and its message so needed in our times. Under God's guidance and leadership, we want to see a strong Friends church develop in this city of great spiritual need.

—Doris D. Morris

Friends University

On February 19, Aaron Hamlin, national field representative for the National Black Evangelical Association, was convocation speaker for Black Emphasis Week. Hamlin also serves as a consultant for Northwest Yearly Meeting of Friends. He explained that while the world is looking for new political leaders, Christians, as part of the *new kingdom*, have the responsibility of taking Christ to the world.

The Annual Alumni Telethon, held March 15-April 8 this year, raised pledges exceeding \$63,000; \$13,000 above the goal. Volunteer callers contacted some 2,000 alumni and asked each to support the university for a period of time on his or her birthday.

John Alexander, a leading tenor with the New York Metropolitan Opera, will open the first season of the Friends University Miller Recital Series next September. The series, supported through funds from the Lewis M. and Selma Miller Trust Fund, is to become an annual affair at the university. Alexander, who has recorded for Columbia, London, and RCA, will perform September 28 in Alexander Auditorium on the Friends Campus. William Masselos, a pianist who has appeared with the London Philharmonic in Carnegie Hall, will appear November 30. The Tokyo String Quartet, world renowned as one of our days finest quartets, will perform February 3. Jeanette Lombard, a soprano recently with the Jacksonville, Florida, Opera Company and Florida State University, will end the season February 28. For ticket information, contact the Friends University Fine Arts Office.

For the second year in a row, a Friends student was selected as Miss Wichita. Frances Durham, a senior music education major from Derby, Kansas, won the local pageant and will compete in the Miss Kansas Pageant in July. Miss Wichita 1975 was Tricia Brunk, a senior music major from Maryland.

Kansas Yearly Meeting

Friends University Campus

August 9-13

Dr. Robert Hess, speaker



Friends gather

ALLIANCE, Ohio

A Bible prophecy conference taught by the Rev. Willis Miller of Achilles, Virginia, brought refreshing truths to our congregation. Use of the overhead projector by Willis Miller at each of the six services sparked interest. Charts and outlines were passed out each time and were filled in by the congregation; thus we had the information to be taken home with us. The exciting thing was the way the Holy Spirit used the Word to speak to hearts. Not only did many find new joy in contemplating the Lord's return, but others found renewal and some were born again. We praise God.

One Saturday evening a missions prayer meeting and workshop was directed by Joel and Susan Arico. There were slides of some of our missionaries and their fields, followed by prayer, then a break for refreshments. Next came a workshop with a questionnaire on our world and missions. This concluded with another prayer time.

ALUM CREEK, Marengo, Ohio

Don and Betty Copp shared in the leading of prayer meeting in the absence of our pastor. Chris Jackson, Kenneth Black, Sharon Bobb, and Pat Jackson were asked to share Bible passages that were especially meaningful during a time of trouble or in the hour of special need. Scriptures were sung blending the singing and testimonies together in a beautiful balance of word and song, inexperience and experience, age and youth, male and female. This provided a setting in which those new in the Christian walk found a freedom to share with us.

BARBERTON, Ohio

Our hearts were blessed as Mrs. Kaye Leach ministered to us in music on a Sunday evening. Kaye explained the combinations she used to create various sounds and used them to the greatest extent of the organ. The musical variety included contemporary, sacred, and classical numbers, and her own arrangement of "How Great Thou Art."

A conference on "The Person and Ministry of the Holy Spirit" was held Thursday night through Sunday night recently. Dr. Robert Hess, professor at Malone College, was our guest speaker. Subjects covered were "On Becoming a Creative Person," "One Who Communicates," "Search for Authority," "Made Adequate," and "Driven or Directed." We had a covered-dish supper in the fellowship hall on Saturday evening to encourage attendance and fellowship. Several people found help at the altar of prayer Sunday morning. Praise God for the working of the Holy Spirit and for men like Dr. Hess who will teach us about the third person of the Trinity.

BELLEFONTAINE, Ohio

We were thrilled to have with us "Tim and Roger," the fine piano duo, who toured the nation this past year. Graduates of George Fox College, they blessed our hearts with their sacred concert before a full church. We had an added bonus . . . they had some open dates, so spent three days in one of our homes resting, and then took part in our Sunday morning worship service.

Our pastor announced to the church he was accepting another three-year call to stay as our pastor. He has been with us now for ten years.

Our Teen Choir left on April 24 for their sixth annual spring tour, which took them to Rhode Island, New York, Pennsylvania, and Ohio. Forty-two persons made the trip this year.

BETHANY, Wadsworth, Ohio

Earl and Catherine Smith were in charge of our Spiritual Renewal Week. Many ideas and experiences were shared. A fellowship supper preceded the family workshops on how to share the Gospel with various ages. Many are now putting to work what they learned and are trusting God for the harvest.

Several of our Sunday school teachers, workers, and prospective leaders attended the Sunday School and Church Leadership Convention at the Arlington Memorial Baptist Church in Akron.

BETHEL, Hugoton, Kansas

To over 400 members and friends, Bethel observed the beginning of a new era in the life of that meeting with the dedication of its beautiful new church plant April 25, 1976.

Under the leadership of Pastor Steve Harmon, this congregation has gone from a rural meeting to an urban location at the edge of the busy community of Hugoton.

The beauty of the building will witness to the love and reverence held for God's house by Bethel members. The decorations, with the warm browns of the wood, the vivid reds, the beautiful windows and fixtures reflect both tranquility and a desire to "be on the move."

Connie Cox and Joyce Newby opened the service with organ and piano music. Others lending their talents were Bruce Newby, a ladies trio, the junior singing group, and the Bethel band.

Pastor Harmon gave the invocation and a historical review of the meeting. The dedication sermon title of KYM superintendent, Dr. John Robinson, was: "How to Be Humble When It Feels So Good to Be Great."

Bethel has a right to feel GREAT—but undoubtedly the increased opportunities of a city ministry will keep us HUMBLE.

BOISE, Idaho

Our church extended Sunday evening services one hour effective February 8. Everyone meets in the sanctuary to sing from 6:00 p.m. to 6:25 p.m. Then the preschoolers, primaries, juniors, junior highs, and high schoolers are excused to meet with their group leaders. The adults remain in the sanctuary for a half-hour film and then meet for an hour in groups to discuss the subject.

Our Monthly Meeting approved giving a call to Clare Willcuts to come to Boise Friends as part of the Team Ministry effective August 1. Pastor Willcuts is currently serving the Homedale, Idaho, Friends Church. He will retire from full-time ministry after forty-two years of service. He will be working part time in our church in the areas of visitation, counseling, teaching, and preaching.

Dave Wilhite, our church evangelism director, and his wife Linda have been accepted for a two-year term on the staff of Campus Crusade for Christ. They completed their training at Arrowhead Springs, California, and will be stationed in Boise to direct the "Here's Life America" campaign for the area.

CALVARY, Columbus, Ohio

Our church has been blessed with visits from the "Boanerges" from Malone College, and a group of enthusiastic and faithful teenagers from Bellefontaine Friends Church.

Our ladies have started a Bible study group, which is meeting once a week. They have some ambitious plans and the faith that all will work out. This group, as well as our Good News Club for youngsters, is growing steadily.

Our workshop for Sunday school teachers, with Joyce Lamb, was fun

and rewarding. Her techniques are helping us to get lessons across to children and adults alike.

CANTON, Ohio

Jayne Gurley, author of the *Butterfly Books*, was special guest speaker for the Friends Women meeting on March 22. Jayne shared how she got started writing children's books and her experiences in being a Christian mother. What a dedicated woman! She gives all the credit for her success to the Lord.

On April 23, D. Elton Trueblood spoke at our church in a special service on "The Equipping Ministry in the Modern World."

A series of six First Aid Classes have started. Hopefully, this class will aid in preparing those who help in the Friends Disaster Service. Many mothers enrolled in the class are learning first aid procedures so they can deal with emergencies that may arise in the home.

March brought a wrap-up of building program planning—and the beginning of several months of adjustment as the workers begin construction of our addition.

CLACKAMAS PARK Milwaukie, Oregon

The weeks preceding Easter were a busy time at Clackamas Park. Many practices and rehearsals were necessary as choir and cast prepared for their production of *No Greater Love*, an Easter cantata. The full-costume drama was directed by Dick and Arlene Zeller. Choir direction was by Bob Neumann.

A variance has been granted to the church to use a building adjoining the church property as an annex. Plans are being made for its best use for our junior high and high school youth.

A teachers' appreciation dinner was sponsored in March by the Education Committee.

"Sound Solution," our high school youth choir directed by Arlene Zeller, presented *Son-Life* by Paul Johnson for a morning service.

Fourteen teachers were able to attend the Education Camp at Twin Rocks March 26-28.

Dr. Wayne McCown, professor of biblical studies at Western Evangelical Seminary, conducted sessions on How to Study Your Bible, March 5, 6, 7. He presented tips on ways to make your Bible study time more profitable and meaningful.

COUNCIL HOUSE Wyandotte, Oklahoma

The Tulsa Indian Council on Alcoholism and Drug Abuse has been camping out on the church property, holding meeting and using the kitchen and dining room for meals. This was a meeting to give spiritual help to the leaders working with people with alcohol and drug-related problems.

Our Ladies Aid Society had the annual Memorial Day Sale of fancy work, woven products, etc. This is always a busy and profitable time. Junior Friends Youth served lunch, with proceeds going to help children attend Quivering Arrow Friends camp.

DAMASCUS, Ohio

Our Awana Club for boys and girls is going great and recently held an open house for parents and interested people from the community to see how the club works.

A Sunday school promotion entitled "Spring to Life" ran through April 18. Various activities were planned, including a kite-flying date for all kids and adults from the community who wanted to participate. There was lots of fun, food, and prizes.

West Branch High School Choir presented the cantata, "I Love America," in our church. The program was cosponsored by the East Goshen Friends and Damascus Friends churches.

EAST GOSHEN, Beloit, Ohio

The "Cross of Jesus Christ" was the theme carried throughout our weekend with Bert and Carol Jones, a brother-and-sister team from Erie, Pennsylvania. Their organ and vocal ministry caused us to stop and think about the meaning of the cross in each of our lives. Those who attended these meetings felt the presence of God in a very real way.

The "Sound Principle," a group of nine teenage girls from our church, presented the musical, "The Story Tellin' Man," on a recent Sunday evening. The presentation was beautiful and meaningful. We appreciate these girls very much.

ENTIAT, Washington

The Entiat Friends Youth have been busy. They had a walkathon and spaghetti feed during March to earn money for a retreat, which they held at Circle C Ranch near Leavenworth, Washington. There were approximately thirty-five people who went.

The women of the church gave Carol Thomas, the pastor's wife, a surprise baby shower Friday, April 2. She received many lovely gifts.

The Little Angels Choir provided special music for the Sunday morning worship service April 11 and Easter Sunday. Their director, Pam Thomas, is an eighth grader and is doing a great job.

We've received a lot of good news from our former pastors, Gil and Louise George and family, who are now at language school in Costa Rica. They will be leaving shortly to be missionaries in Bolivia.

EUGENE, Oregon

This has been an eventful year in the life of our church.

We added a second full-time staff person, instituted double worship services, and developed a new format for our Sunday evening services. As a result we have experienced solid growth in all areas of our church program.

We observed Fine Arts Month in March. Those of our congregation possessing artistic talent displayed their works in our lobby and fellowship hall; we enjoyed a special musical presentation each Sunday evening.

On the afternoons of April 4 and April 11, members of our congrega-

tion left literature at approximately 2,000 homes in our area, resulting in 40 people coming to our Easter services. We had 427 in our worship services on Easter and 301 in Sunday school, both records.

Our choir presented, "The Greatest Friend," on Good Friday and again on Easter Sunday evening to a combined audience of 354. This multimedia production was written, arranged, and directed by Diane Hopper.

FIRST FRIENDS, Salem, Ohio

Sherman Brantingham was the speaker at a historical service held Sunday evening, April 25. Southeast Friends joined us in worship, and Jack Rea and Herman Stratton managed the program in Pastor Winn's absence.

Sherman Brantingham entitled his message "Facing the Future with the Faith of the Founders." He recounted early religious foundations of this country and punctuated it by saying, "If a sparrow cannot fall without Christ's notice, it is probably true that an empire cannot rise without His aid." He secondly reviewed the history of Salem, the "city of peace," naming many of the early settlers who came to the area because slavery was forbidden in the Northwest Territories. Lastly, he turned to the future, saying we live in the "best of times" and the "worst of times." He said that if we are to be great in this age, it will require humility, interest in others, courage and integrity, and purity and faith.

FULTON CREEK, Radnor, Ohio

The FY had a "Spring Round-up" to collect money for the building fund. A penny a pound was the going price. A collection of \$669.40 was realized. Now think what you may, but shame on you!

Dr. Robert Hess visited the last weekend of April and showed us slides on Saturday night and spoke to us about missions on Sunday morning. That evening, Wayne Evans spoke to us with a challenge concerning our Christian living.

GARDNER, Kansas

During the month of December our people painted the interior of the church, upstairs and down. Paneling was installed around the furnace and water heater, greatly improving the appearance of the basement and giving badly needed storage space. Carpeting has recently been laid in the church foyer, two adjacent rooms, and on the stairs to the basement. New hymnbooks have been purchased.

Our pastors, Larry and Glenna Mardock, have been bringing their Sunday dinner to the church kitchen with an open invitation for those who can to share with them, whether bringing food or not. Many have reported a blessing from sharing in a common meal and from the fellowship with pastors and others in this informal way.

Visiting speakers in the last few months include our Yearly Meeting superintendent and wife, John and Betty Robinson; Mr. and Mrs. Jared Barker, missionaries from the Phil-

ippine Islands; Gary and Connie Young, from Burundi; Paul and Linda Snyder, YM youth director, and Bud and Letha Lawrence from Camp Quaker Haven.

Some of our laymen have occasionally brought the Sunday morning message, with others taking the responsibility of directing the morning service.

GOSHEN, Zanesfield, Ohio

The youth of our church conducted a sunrise service. Songs and a reading by Mrs. Robert Culp, presenting the feelings of Jesus' mother through the trials of Christ's life, were followed by breakfast. What a joy to see our young people responding with such happiness!

Earl and Catherine Smith were with us for evangelistic services May 2-5. Also in the month of May, we challenged McKee's Creek Friends in a Sunday school enlargement program. Each service was planned with something special.

GREENLEAF, Idaho

No Greater Love by Peterson was given at Deer Flat Free Methodist Church on April 11 and at Greenleaf Friends on April 18, a joint venture of the adult choirs from both churches. Belle Bates directed the fifty-voice group.

Silly Supper for the young people during the School of Missions found the kitchen crew having as much fun as the guests.

The WMU Spring Rally at Meridian Friends Church on April 10 had more than 70 women present. The offering of over \$388 was designated to go to Glenn and Sue Leppert to help with expenses of Trisha Ann while in the incubator.

Faith Promises totaled over \$10,000 with 57 people participating (13 more than last year).

Albert and Frances Oglevie celebrated their 55th wedding anniversary March 30 at the home of their daughter, Agnes Tish. All four of their children were present.

HUGHESVILLE, Pennsylvania

We were sorrowed by the passing of Chester Smith from our fellowship, but we rejoice that he was able to celebrate his 100th birthday anniversary on February 26. He was presented a plaque by the Pennsylvania Medical Society honoring him.

A Lay Witness Weekend was held March 12, 13, 14. Roger Skiff served as coordinator and was joined by more than twenty team members. It was a weekend of great blessing, with many saved and reclaimed and with a feeling of unity in the church.

KICKAPOO INDIAN CENTER McLoud, Oklahoma

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

As we work and labor here sometimes we find ourselves leaning on our own strength, and then God gently corrects and directs. It is our desire for ourselves and for the people here just to be more like Jesus every day.

Easter Sunday our church was nearly full for both services, starting with a breakfast and ending at night by showing the movie, *Gospel Road*. The badly needed rains have come to our section of Oklahoma. We have much to praise our risen Lord for. Spiritual growth is at the highest point in two years.

Pray for our staff and our people, as we see fruits of our labor and God's goodness and souls are won to Him.

KLAMATH FALLS, Oregon

Praise belongs to the Lord, who is building us into a loving, supportive fellowship. The people of our church are ministering to others out of caring hearts in ways such as the Gospel Mission, nursing home residents, Christian Businessmen's Committee, Christian Women's Club, and in many other lesser known activities. Our church is growing, and we are especially grateful for the good group of young adults.

Jack Trachsel held special meetings for a week in March. Many received new light and took new steps ahead with Jesus.

Members of the Indian community gave a surprise potluck dinner in the church social hall in appreciation of Evert and Virena Tuning.

Our annual Mother-Daughter Banquet was held May 14. Several "adopted" mothers or daughters for the occasion.

The men of the church continue their Saturday morning prayer fellowships weekly. We believe much of what the Lord is doing among us is due to our praying church people.

LAWRENCE, Kansas

Graduation time brought recognition to Keith White, our youth minister, who received a master's degree in Christian education from the Nazarene Theological Seminary in Kansas City. Kathy Jay received double honors as she graduated from Friends Bible College and from Kansas University with a degree in pharmacy.

Our Friday Film Night featured the Billy Graham film, *The Gospel According to Most People*.

Henry Harvey was with us recently to present Radio CORDAC, the mission radio station in Central Africa. The following Sunday we began a totally different type of Sunday school—which continued on into the 11 o'clock service as we began our "Celebration of Life and Love." It's new, challenging, and may start a spiritual revolution in our church.

LEAGUE CITY, Texas

We have had a series of meetings with Henry and Ronda Vanderbush, and even though the services are over the revival is still on. The meetings were a spiritual blessing to us, and the music and specials were a delight. Every evening "Uncle Hanks" told a children's story, and their special music included the marimba and Swiss bells. We are thankful we had the Vanderbush family in our services.

MARYSVILLE, Ohio

Guatemala! Glenn Althouse, Darwin Buck, and Jack Rowley were asked to help the people in Guatemala to rebuild and repair. The Scripture says it is more blessed to give than to receive. The fellows found out the more you give the more you get, which is the way our Lord works. They brought home more blessings than they could fit in their suitcases and many memories. While the guys were gone many dedicated men filled the pulpit. The first Sunday the singing group, "The Boanerges," brought the message and song. Harold Wyant came many times, and one Sunday Edgar Phelps was with us. What a blessed month for all at Marysville!

MERIDIAN, Idaho

Guest speakers brought messages during our Outreach Conference, which was held in April. Floyd and Merry Penna presented the challenge of church extension and home missions. Harold Thomas, missionary from Bolivia, spoke after an all-church taco supper. Ed and Marie Cammack and Barbara Morse also shared messages and experiences with us during the conference.

People who enjoy singing combined their voices under the direction of Steve Magee and presented an Easter cantata, "Hallelujah, What a Saviour," on Easter evening.

Young Friends Conference was held at Inn of the Seventh Mountain in Bend, Oregon, in late April, and several people from Meridian Friends attended this.

MT. CARMEL, Cable, Ohio

An epidemic of "Green Fever" has hit Mt. Carmel. The symptoms are easily detected and include inviting neighbors and friends to church, assisting in transportation to services, and attending services faithfully. No vaccination is available because experts feel the disease itself strengthens the Christian against dangerous complications such as stagnation. The prognosis is good. The people of Mt. Carmel already feel a new spiritual awakening. New hearts have been won to Christ and others have been refreshed.

Mt. Carmel recently hosted a Lay Witness program. Morning coffee hours were not only enjoyable but helpful to the lay witnesses and others present as they exchanged their testimonies.

MT. PLEASANT, Ohio

A district meeting of Friends Disaster Committee was held at our church, and more folk signed up to help when needed.

Pastor Milton and wife Rebecca Coleman of Mt. Pleasant spent a most rewarding vacation in India during March of this year. Ever since closing sixteen years of missionary service there eight years ago, they have felt urged to see firsthand maturing fruits of EFC—ER's eight decades of work in that great subcontinent. Along with their daughter, Carol Jean, and son-in-law Steve Lansing, they were given a joyous reception that lasted nearly two

weeks. They found glorious evidences of a well-rooted church in that former difficult soil. Central Fund income of the Bundelkhand Friends Churches is increasing with more tithers. Village evangelistic know-how and keen fervor for witnessing everywhere are evidenced in both the talk and action in a large share of young Christian families.

Upon arrival at central station Chhatarpur, they found former Friends missionary Robert M. Earle very ill in the mission hospital. They were able to arrange air passage for him and Elizabeth Stalker Earle with them on return flight. Praise God for His mighty saving and building power!

NEWBERG, Oregon

Speakers during our week of missions included Harold and Nancy Thomas, Ed and Marie Cammack, Barbara Morse, Bob Gilmore, and Gerald Dillon.

Ben Brantingham was Sunday morning speaker on March 28 on "The Christian in the World."

April 4 was appreciation day for senior adults by our church. A reception in their honor was held at Friendsview Manor Auditorium.

Timothy L. Smith, Nazarene scholar and minister, speaker for GFC spiritual emphasis week, was speaker at our Sunday evening service on April 11.

Portions of J. S. Bach's *St. Matthew's Passion* were sung by our combined Adult Choir in the Easter Sunday morning worship services.

On Easter Sunday evening the drama committee presented a stimulating and inspiring play, "The Challenge of the Cross," directed by Elsie Campbell and Debbie Goins.

**NORTHBRIDGE
Wichita, Kansas**

No Greater Love, a musical drama, with lighting and costuming was presented at Easter. Directed by John Overholt, with Roy and Karen McConaughy having lead parts, the story of Easter was presented to over 1,200 people in three performances.

Neng Lor, a refugee from Laos, arrived in Wichita April 29. Neng is 22 years old and very happy to be in the United States. He is sponsored jointly by Northridge and University meetings. He has already begun his schooling and has a job in the custodial department at Friends University.

Gary and Connie Young day was observed May 23. It was a refreshing time to have "our" missionaries back with us again. The Youngs had been a vital part of the labors at Northridge before going to Burundi, and it was good to have them back again to share the story of their work in Burundi.

Three black students from Friends University were assisted in attending the National Black Evangelical Association Convention in Chicago April 21-25. These were young people from the local black community who are planning careers in church-related fields.

NORTHSIDE, Grinnell, Iowa

We were privileged to have Gene Toulouse and Girls Trio with us for an evening of gospel music. Carter Holman, who is traveling with the group, played his guitar.

A highlight of Youth Month was a visit from the "Puppet Team" from Vennard College. This group is composed of ten students and proved to be a big hit with young and old alike. Our young people were in charge of an evening service in which their youth director, Robbie Strong from Vennard College, presented the message.

A potluck dinner was held in honor of Sara and Ken Sleuwenhock and new baby son, Travis. The couple were presented a Bible and a love gift.

PLAINS, Kansas

John Nilan and Joe Gabel of Hosanna Spiritual Resource Center in Albuquerque, New Mexico, ministered in our morning worship hour March 14. In the evening they presented "Alleluia," a unique and "praise-full" blending of Bill Gaither music and 288 slide illustrations.

The Education Committee sponsored a Shamrock party for adult Sunday school classes in March.

REEDWOOD, Portland, Oregon

"Making Missions Real at Reedwood" was the theme for our missionary emphasis in February.

Our young people have enjoyed several Saturday ski trips on the slopes of our beautiful Mt. Hood.

Small Bible study groups and breakfast prayer meetings are becoming the popular thing at Reedwood.

A bicentennial mother and daughter potluck dinner was one of the highlights of March.

It has been a real blessing having Virginia and Eldon Helm home from Kenya sharing their experiences and Christian witness in Africa.

Reedwood hosted a Korean Conference featuring the Korean pastor who has one of the largest churches in the world in Seoul, Korea, in March. Their featured soloist treated us during our morning worship that weekend. The conference wound up in the Friendship Center, where we joined them in a fellowship meal.

Our Sunday school staff joined others from the Yearly Meeting in a workshop retreat at Twin Rocks Conference grounds recently.

We were privileged to hear Al Belton, an outstanding black Christian leader from San Jose, California, speak at an open forum in April.

ST. CLAIRSVILLE, Ohio

A twelve-week ladies study group ended at the church on April 7. Over fifty ladies participated in the course entitled "The Christian Family." A preschool class and nursery were provided for the entire length of the course.

A fellowship of Christian Singles was begun at the church. The first meeting was a mystery supper and planning meeting. The second meeting featured a speaker from the

Family Counseling Center of our county. Singles of all ages attended.

There was a record attendance at East Richland on Easter Sunday this year with 506 present for the worship service.

Our camp promotion committee is endeavoring to raise money to help our youth with camping expenses again this year. A bake sale was held on April 24, and a garage sale is planned for May 13 and 14. Last year thirty-two youth and children were given \$15 each toward camp fees.

The inner-city shower of toilet articles, staple foods, and good used clothing was held at the church on Sunday, April 25, for the Canton project.

SEBRING, Ohio

A recent family night featured a sack lunch, with Dr. and Mrs. Richard Weaver sharing experiences of his work as a veterinarian and Mrs. Weaver as a teacher among the Sioux Indians.

Our teachers were recognized May 2 with the theme: "An Apple for the Teacher." There were brief biographies of the teachers, tributes from members of their classes, gifts presented to the teachers, and words of appreciation from the pastor.

SMITHFIELD, Ohio

"When the need arises, God blesses" is how one church member described the paid-up mortgage on the "Quaker Quarters" building and property in Smithfield.

The congregation held a mortgage burning for the two-year financial project on Easter Sunday. The previous week a "Thirty Pieces of Silver" campaign was staged to raise the final payment.

Treasurer Gene Zifzal was pleased to announce donations exceeded the needed amount. The Quaker Quarters is an immense house used for missionary meetings and various church functions. Clothes for an emergency situation in the village or a need by parishioners are displayed and stored here, also.

The Senior FY is growing very nicely. Approximately twenty youth attended the weekly meetings. Perfect attendance will mean a reward of a special trip later in the year.

Our Norma Freer Missionary Society presented a new idea for their recent program. Coach Kara Bright, athletic director at Buckeye Central, was guest speaker. Men of the church were invited to the program to hear Mr. Bright speak on "Honesty and Truthfulness."

It was an inspiration to have Rev. and Mrs. Earl Smith with us for four days of special services. Our pastor, Earl Kelbaugh, termed this a "soul clinic" and asked that we all seek to know His will so that we might be strong and help others find their way to God through our Savior Jesus Christ.

An all male choir has been reorganized to present gospel music to the church.

Our senior FY gave \$200 to missions last year, making them the ninth largest giver in the Yearly Meeting. We have a group of teens

who devote much time and energy to the church.

SOUTH SALEM, Oregon

March was Music Month. Our activities included Talent Night on March 7. Solos, duets, family sings, poetry, and Scripture memorization as well as instrumental numbers were given by our people. Then on Sunday, March 21, we were privileged to have Greenleaf Academy Choir for a concert that blessed our hearts. Our church choir participated in a mass choir at Area Rally in Eugene on March 28.

The cantata, "O My Dearest Jesus" by Sharon Elery Rogers, was presented by our church choir under the direction of Jeff Grover on Easter.

Five of our youth enjoyed an area FY retreat at Santiam Lodge April 2-4.

SPRINGBANK Allen, Nebraska

For Easter we were involved in community Good Friday services. Our choir, under the direction of Herb Ellis, presented a cantata.

We were thankful to have our superintendent, Olen Ellis, and his wife Martha with us recently for a week. They participated in events throughout the week.

Our WMU group remains active. This year, we have chosen Exodus 4:2 as our theme.

SPRINGFIELD, Colorado

As a part of improving our facilities, a new office desk and chair were recently purchased for the pastor's study. Carpet is to be laid in our basement fellowship hall.

For over a year our evening services have been devoted to the study of the book of Acts. Our pastor is now bringing us a series of messages on the lives of Bible characters and how learning of them can strengthen our Christian experience.

SPRINGFIELD, Ohio

On April 11, 1976, we were honored to have eight students and the director of the Montezuma Indian Mission School, Cottonwood, Arizona, with us. They praised the Lord in song and prayer and gave us their testimonies. The sincerity and deep love these young people have for our Lord and Savior gave many of us food for much soul searching.

After the morning worship service, we enjoyed a potluck dinner in the annex, where we were able to fellowship further with these six girls and two young men. We feel that this visit was a "hand of Christian fellowship" grasped across miles, and we feel privileged to have had them with us.

TRINITY, Lisbon, Ohio

Easter Services at Trinity Friends Church, Lisbon, were especially meaningful this year. Our Good Friday service began out-of-doors with a tree planting ceremony. Three red maple trees were planted on the church lawn to serve as a double voice of appreciation. First, they were planted in appreciation of our

nation's freedoms as a bicentennial project; second, they were planted in appreciation of the cross of Good Friday, recognizing that the cross is the foundation of our Christian faith and heritage. At the base of one of the trees, a "time capsule" was planted, containing a list of our membership, a copy of the schedule of the evening's services, and other pertinent information.

The evening service concluded with a communion service. It was a unique emphasis on what the cross means to us as individual Christians and allowed much time for meditation. The communion elements were simply made available for those who wanted to participate in them, and after a time of prayer at the altar, those in the congregation could return to their seats or partake of the elements as they chose. Many have expressed their delight in this unusually precious service.

TRINITY, Van Wert, Ohio

Spiritual Awakening Services were held in our church with Stan Scott of Steubenville, Ohio. The presence of the Holy Spirit was felt during these services, and many who attended received spiritual blessings.

The senior youth held a "Jalopy Raid," which thirty-five people attended. The youth are also busy with their own newsletter, which is published once a quarter.

UNIVERSITY, Wichita, Kansas

University Friends recently hosted a dinner meeting in behalf of the Earlham School of Religion, noted as the only Friends graduate theological school. Tom Mullen, author, humorist, and ESR associate dean, was speaker for the occasion. Many former students, interested Friends and associates were present. Participating in the program were local pastors, Dave Kingrey and Jack Kirk; KYM superintendent, John Robinson; FU president, Hal Cope; and Friends Bible College administrator, Delbert Vaughn. Recognition was given to the fact that the strength and vitality of our Friends meetings depends in large part upon the quality of leaders we train.

At a recent meeting of the under-shepherds, Mr. Neng Lor was introduced to our people at the carry-in supper. Mr. Neng is a refugee from Laos, being sponsored in the U.S. by University and Northridge Meetings.

A May service honored our graduates, including ten from high school and thirteen from Friends University, and Barbara Stark from Earlham.

URBANA, Ohio

A Teachers Appreciation Banquet was served in the Church Annex for all teachers, assistants, and officers. Bertha Nichols was in charge of the program. Mrs. Kensler led everybody in the singing of "An Apple for the Teacher" and "School Days." Poems were read by Kathy Connor and Charles Thornburg. Some teachers were honored for their long years of service. Eva Yocom had taught the adult class for forty years, and twenty-eight of those years she taught in the country church. Paul

Thornburg taught for thirty years. Others who have served for less years also were honored. Awards were given to Eva Yocom, Paul Thornburg, and Bertha Nichols. They were presented a one-year subscription to *Christian Life* magazine.

WESTGATE, Columbus, Ohio

Senior Citizens' Day at Westgate brought young and old together for some great fellowship. Everyone 55 years and over was honored for this special occasion. Corsages and boutonnieres were provided for each participant. Leonard Wines, a former pastor now retired, gave a sermon on "Fear." After the service, each senior citizen who wished to went out for dinner with a young family of the church. It was a great time for all concerned!

The annual Young People's Retreat was held at Atwood Lake. David Gould of Willoughby Hills Church presented the topic L-I-F-E (Living Is a Fantastic Experience). Thirteen young people and five adults attended. The weekend made a real impact on the spiritual life of the group.

WEST PARK, Cleveland, Ohio

April was a very busy, interesting, exciting, and blessed month. To begin with we were host to the "Christlife Singers" of Vennard College of University Park, Iowa. We were also

host for the District Youth Rally. On the same weekend a Saturday night progressive supper with the youth was held. It was followed by an evening of fellowship, singing, and devotions with the "Christlife Singers" in charge. Sunday morning and evening services were very meaningful, and the Lord's presence was very near as the singers presented God's Word and love in testimony and song.

Revival meetings began on Good Friday with Salvation Army Brigadier Edward Deratany showing slides of his tour in the Holy Land.

Easter Sunday began with sunrise service followed by Easter breakfast served by the Men in Missions and FY boys. Brigadier Deratany spoke in all the services.

WINONA, Ohio

On a recent Sunday following the morning worship service we had a covered-dish dinner in the fellowship hall, followed by "Youth Awards" and the presentation of funds raised by a Rock-A-Thon held by our youth. The large sum of money was divided and given to the Bus Ministry fund of the church and to a family with large medical expenses. The same day we dedicated newly installed carpet and slate as a memorial to the late Joe Althouse. A very good spirit of Christian love blessed the time of fellowship together.

WEST CHEHALEM Newberg, Oregon

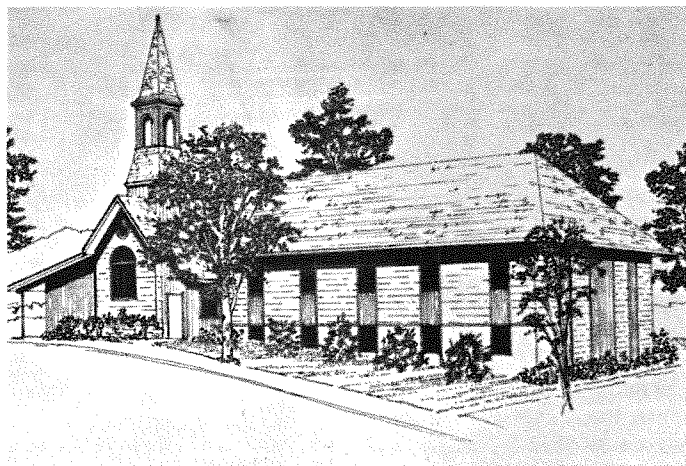
More than 300 people shared in a celebration of rejoicing and dedication of the beautiful new sanctuary and fellowship hall on May 2. The nine-month-long building project was a labor of love accomplished with volunteer workers under the direction of associate pastor, Marvin Hall. It provides seating for 240 worshippers, and with 20 classrooms for Sunday school and an adequate fellowship hall, it gives facilities for future growth.

West Chehalem has nine of its members in active missionary service, so its vision is worldwide. Dave and Kathy Anderson are just back

from a year of missionary intern training in Michigan and will leave soon for language school in Costa Rica. Paul and Phyllis Cammack leave soon for Mexico City, where they will serve as interim missionaries under EFA.

Jeanne Clark, 15-year old daughter of pastors Roy and Ruth Clark, recently won the Pacific Northwest oratorical contest sponsored by Optimist International. She received a beautiful trophy and a \$500 scholarship prize for her oration on the theme, "Tomorrow's Promise."

A reception was given for the graduates: Marvin Hall from George Fox College, and Laura Clark, Lyn Umpfleet, and Gene Hall from Newberg High School.



Friends record

BIRTHS

ALBERS—To Gary and Janet Albers, a daughter, Elizabeth Ann, March 27, 1976, Portland, Oregon.

BARAGER—To Rick and Anne Barager, a daughter, Jennifer Claire, January 9, 1976, Portland, Oregon.

BLACK—A son, Richard Allen, Jr., to Richard and Kathy Black, March 16, 1975, Northridge Friends, Wichita, Kansas.

BLYER—A daughter, Jennifer Lynn, March 9, 1976, to Roger and Carolyn Blyer, Canton, Ohio.

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

BURTON—A daughter Angela, April 14, 1976, to Mr. and Mrs. Michael Burton, Bellefontaine, Ohio.

CHURCH—A daughter, Lindy Jo, April 21, 1976, to Mr. and Mrs. William Church, Bellefontaine, Ohio.

CLINE—A daughter, Maggie Virginia, April 29, to Connie Wayne and Phyllis Cline, Friendswood, Texas.

CLOUD—To Roger and Jannis Cloud, a son, Jeremy Scott, March 20, Greenleaf, Idaho.

COONS—A daughter, Jessica Nicole, March 16, 1976, to James and Jenny Coons, Byhalia, Ohio.

COSAND—A daughter, Kristen, February 11, 1976, to Wesley and Ruth Cosand, New York.

DISBROW—To Glen and Edie Disbrow of Boise, Idaho, a daughter, Tammy Lorraine, February 22, 1976.

DUNN—A son, April 17, 1976, to Gordon and Vivienne Dunn, Salem, Ohio.

ECKHART—Twin daughters, Lindsay Marie and Shannon Kay, April 2, 1976, to Mr. and Mrs. Clifford Eckhart, Damascus, Ohio.

FOLWELL—To Ron and Karen Folwell of Boise, Idaho, a son, Byron Wade, March 20, 1976.

GIBBONS—A son, Jason Earl, March 28, 1976, to Charles and Rosemary Gibbons, Alliance, Ohio.

HAYES—To Craig and Marie Hays of North Valley Friends, Newberg, Oregon, a girl, Priscilla Bess, May 10, 1976.

HEROLD—A daughter Carla, February 17, 1976, to James and Vicki Herold, Beloit, Ohio.

HILL—A daughter, Lorri Jo, to Isaac and Joretta Hill, Garfield, Ohio.

KESTER—A son, Ryan Allen, to Rick and Charlene Kester, April 14, 1976, Bartlesville, Oklahoma.

LOFTUS—A daughter, Tiffany Lynn, April 1, 1976, to Leonard and Karen Loftus, Columbus, Ohio.

LOWER—A daughter, Barbara Elaine, January 31, 1976, to Steve and Kathy Lower, Columbus, Ohio.

MORISON—A daughter, Joan Elizabeth, April 13, 1976, to Kyle and Carol Morison, Canton, Ohio.

NEWBY—To Bruce and Joyce Newby, a son, January 7, 1976, Bethel Friends Church, Hugoton, Kansas.

PARKER—A daughter, Terri Jean, April 2, to Richard and Wanda Parker, Leavenworth, Kansas.

RINARD—To Dean and Helen Rinard of Reedwood Friends, Portland, Oregon, a girl, Julie Ann, March 3, 1976.

ROUDABUSH—A son Jonathan, February 11, 1976, to David and Dianne Roudabush, Van Wert, Ohio.

SARGENT—To Dave and Nancy Sargent, a daughter, Lindsey Renee, March 31, Portland, Oregon.

SLEEUWENHOCK—A son, Travis Lee, February 26, 1976, to Kendall and Sara Sleuwhock, Grinnell, Iowa.

STEGHERR—A son, Ian Davis, April 4, to David and Lynn Stegherr, Wichita, Kansas, Northridge Meeting.

STRAIT—To David and Judi Strait of North Valley Friends, a girl, Jodi Heather, May 10, 1976.

STROUP—A son, Joel Aaron, April 30, 1976, to John and Barbara Stroup, Salem, Ohio.

STRUK—To Dan and Jan Struk of Medford Friends, Oregon, a son, Nathan Allen, April 12, 1976.

TEAGUE—A daughter, Michelle Lee, to Frank and Glenda Teague, March 26, 1976, Hutchinson Friends, Kansas.

TEUBNER—A son, Cory Scott, April 15, to Doug and Joyce Teubner, University Meeting, Wichita, Kansas.

THOMPSON—To Vivian (Harmon) and Dan Thompson of Haviland Friends, a daughter, Danedri Rene, April 19, Osage City, Kansas.

THORNBURG—A son, Joshua Paul, February 25, 1976, to Michael and Judy Thornburg, Milan, Ohio.

TO—To Anh Van To and his wife Mai, a son, Joel Tuan Anh To, April 13, Medford, Oregon.

VALENTINE—A son Russell, April 18, 1976, to Russ and Carol Valentine, Canton, Ohio.

VINCENT—A son, Daniel Alan, February 29, 1976, to Jim and Betty Vincent, Akron, Ohio.

ZELEZNIK—A son, Aaron Lee, March 23, 1976, to Dale and Laurie Zeleznik, West Park, Cleveland, Ohio.

ZIMMERMAN—A daughter, Shannon Ray, March 21, 1976 to Charles and Joy Zimmerman, Salem, Ohio.

MARRIAGES

COOK-SMITH. Susan Marie Cook and Larry Allen Smith in Hood River, Oregon, March 6, 1976.

CRIDER-HOVIS. Melody Crider and Bob Hovis, April 3, 1976, First Friends, Salem, Ohio.

GRAHAM-SALLASKA. Cynthia Graham and Gary Sallaska, April 10, Liberal, Kansas.

HENKLE - MISSLER. Linda Henkle and Kent Missler, February 14, 1976, Trinity Friends, Van Wert, Ohio.

HODGE-FAST. Nancy Hodge and David Fast, April 24, 1976, First Friends Church, Salem, Ohio.

HODGES-ODOM. Linda Gale Hodges and Jack F. Odom, February 28, Tyler, Texas.

KELLY-DOLEY. Rebecca Kelly and Robert Oral Doley, Jr., of Friendswood, Texas, April 11, 1976, at Collins United Methodist Church, Mississippi.

MARTIN-LEWIS. Patt Martin and Kevin Lewis, April 17, 1976, Reedwood Friends, Portland, Oregon.

McGINNIS-NIXON. Mary Lou McGinnis and Michael Ray Nixon, May 15, 1976, Northridge Friends, Wichita, Kansas.

MONDL-STALNAKER. Barbara Mondl and Jack Stalnak, April 3, 1976, Salem First Friends Church, Salem, Ohio.

MOORE-HERR. Cheryle Moore and Don Herr, April 10, 1976, Southeast Friends, Salem, Ohio.

PICKELSIMER-STRAUSBAUGH. Mary Lynn Pickelsimer and Steve Strausbaugh, September 6, 1975, Mt. Carmel Friends Church, Cable, Ohio.

RATCLIFF-ESCH. Connie Ratcliff and Rick Esch, September 20, 1975, Mt. Carmel Friends, West Liberty, Ohio.

SEDELL-TEMPLE. Jane Sedell and David Temple, June 20, 1975 (First Friends Church, Vancouver, Washington), from Hughesville Friends Church, Hughesville, Pennsylvania.

SHEPPERD-MECHLING. Constance Shepperd and Darrell Mechling, April 3, 1976, East Richland Evangelical Friends Church, St. Clairsville, Ohio.

SMITH-WILCOX. Bonnie Smith and Brent Wilcox, March 6, 1976, Bethany Friends, Wadsworth, Ohio.

VOTH-ENNS. Sara Voth of Newberg, Oregon, Friends and Gregory Enns of Albany, Oregon, March 6, 1976.

WILLIAMSON-ZOLLINHOFFER. Lois Williamson and Mark Zollinhofer, April 10, 1976.

ZEPERNICK-McCRACKEN. Robin Zepernick and Robert McCracken, April 10, 1976, First Friends Church, Salem, Ohio.

DEATHS

ALLEN—Lotus L. Allen, 80, Deerfield, Ohio, February 27, 1976.

BOES—Mildred Lucy (Mrs. Ralph) Boes, 63, March 9, 1976, Tulsa, Oklahoma.

COFFIN—Druscille Wilson Coffin, 96, March 15, 1976, Springdale Friends, Kansas.

CRAIG—Myrtle Craig, age 91, member of Northridge Friends, May 16, 1976, Wichita, Kansas.

CUSHMAN—Frank Cushman, Cable, Ohio, February 1, 1976.

DOREMUS—Lillie Doremus, April 6, 1976, Enid, Oklahoma.

EDINGTON—Homer Edington, 59, St. Clairsville, Ohio, March 22, 1976.

EWALD—Walter Ewald, West Park, Cleveland, Ohio.

FOLEY—Wayne C. Foley, 75, Woodland Friends, Kamiah, Idaho, December 6, 1975.

INGRAM—Charles Ingram, 82, Salem, Ohio, March 6, 1976.

JONES—John Jones, 63, Bellefontaine, Ohio, March 26, 1976.

KNISELEY—Orville Kniseley, 60, Beloit, Ohio, April 25, 1976.

LORCHER—Pearl Lorcher, 75, Norwalk, Ohio, April 8, 1976.

MACY—William Keith Macy, March 21, 1976, Reno, Nevada.

MENDENHALL—Ella Marion Mielke Mendenhall of Hay Springs, Nebraska, New Hope Friends, passed away March 26, 1976.

SHILLING—Josephine Shilling, 64, Deerfield, Ohio, April 8, 1976.

SMITH—Chester Smith, 100, Hughesville, Pennsylvania, March 12, 1976.

SMITH—Esther E. Smith, 87, of Newberg Friends, Oregon, March 23, 1976.

STEGMEIER—Doyt Stegmeier, 55, Van Wert, Ohio, March 6, 1976.

THORNBURG—Beulah Thornburg, 82, Urbana, Ohio, March 28, 1976.

WALKER—Ralph Walker, 80, Salem, Ohio, April 8, 1976.

WILHITE—Kathryn Wilhite of Boise Friends, Idaho, February 8, 1976.

WILL—Mildred Will, 98, Portland, Oregon, January 21, 1976.

WILLIAMS—Alice Williams, 91, Beloit, Ohio, March 2, 1976.

WUTHRICK—Frank Wuthrick, Damascus, Ohio, April 14, 1976.

BEHOLD THE FIRE!

*The Royal Coach,
its stately halls are quiet,
The Quakers gathered
have now gone.
The city seems
not to have noticed,
And usual business
goes right on.*

*Yet the gathered
ones had felt
The touch of God.
With one desire,
They had come
like kindling gathered
To become
a signal fire.*

*Through the presence
of His Spirit,
Encouragement, hope,
and life was right.
Then all were sent out,
in His timing,
Like flames of fire
into the night.*

*And look,
behold the fire!
Five hundred fires
across the land
To signal Christ's way,
truth, and life,
And that His kingdom
is at hand.*

—Wendell B. Barnett
May 1976

Written following the
Friends Conference on
Pastoral Ministry held at
Dallas, Texas, in April.

WHEN IS THE CHURCH FULFILLING ITS MISSION?

COMPILED BY GERALD I. TEAGUE



ROBIN JOHNSTON

*Staff member of Friends Bible College,
Haviland, Kansas; formerly associate
pastor, Haviland Meeting*

DAVID SMITHERMAN

*Presiding clerk of KYM, layman of
Haviland Meeting*

JOHNSTON: To me the church is the local people in a local situation—those who call themselves Christians, those who have been “called out.” The real essence of the life of the church is the involvement of people as they minister to one another. As they have meaningful and spiritual interpersonal relations they are

able to go outside the bounds of the local meeting and minister to people. To me, the most important thing is the body-life relationship I have experienced within the local body. That is what edifies and encourages me to go out and work and minister.

SMITHERMAN: I think of the Church of Jesus Christ—the full body of the Church—in reference to the New Testament church when members were added daily. There was consistency of growth and inspiration and injection of enthusiasm that was creating and breeding growth of the church, in numbers as well as power.

In a sense, in a local situation the church never quite fulfills its mission. Not only are new people different people, but the same people come with different needs.

JOHNSTON: If you don't keep changing your methods—because those needs change—you lose contact with people. That is the reason you keep changing

This is the fifth and final in a series on the subject of purposes of the church. Assistant general superintendent of Kansas Yearly Meeting, Gerald Teague, offers a view of the thinking of key leaders of the Yearly Meeting on the question: When is the church fulfilling its mission?

programs, to minister to people, for they keep changing and their needs keep changing. That is why the ministry of the church is so exciting, so constantly alive.

DAVID ROBINSON

*Pastor of Bayshore Church,
Baycliff, Texas*

The church has two great arms: one, evangelism, and the other in the area of service. When people begin to get involved with needs around them, not only do they see their own inadequacy to meet those needs but also their vision increases. They begin to see needs beyond themselves; [often] a call then comes to go where the Gospel—the good news of life-changing circumstances—is being brought to people outside their own groups. It could be across the ocean or across town.

No community is ever static but is always in flux, not only because people come and go, but people's lives are in flux. Therefore, I do not think that its mission is ever completely fulfilled. The church is constantly fulfilling its mission.

One of the men in our church shared with me that one day during his devotional time he visualized our church standing in our community filled with people, with still other people all over our community coming in and out of the church, finding their needs fulfilled. I see that as being our vision, being able to project ourselves into the lives and the needs of our people, so that our church becomes a beacon light.

KEITH WHITE

Completing a master's program at the Nazarene Seminary in Kansas City, presently associate pastor of Lawrence, Kansas, Friends Church

I think that the church is fulfilling its mission when it is acting on the basis of Christ's commands instead of reacting against false teaching and error. When it acts in response to Christ's commands, then it is embodying Christ himself and becoming a body of Christ. That will result in the praise and glory of the Father, which is the ultimate goal or purpose of the church.

WENDELL BARNETT

Under special appointment by KYM to an Extension work in Texas called "Friends in Dallas"

The early church was noted for the way the people loved one another. The world was drawn to them because they demonstrated this love; the world could see it and respond to it. I think the church can best fulfill its role by its love. Out of that abundance of love and a meeting of the needs of those who are the church, the overflow of the artesian-well effect will spread out to others.

The fellowship acts as a continuing check and balance where the members of the church—the body of Christ—serve to encourage and strengthen one another. I believe the Holy Spirit is the healer and the sustainer of the life of the fellowship; the one that promotes the love of God and the love for one another. When we respond to the love of others in the fellowship, then our lives will be enriched and strengthened.

STEVE HARMON

Hugoton Friends Church, president of Spiritual Life Board of Kansas Yearly Meeting

My definition of the church is the local congregation and of mission is reaching out and ministering to people. Administration and services of worship are, of course, definite parts of the church and necessary. This is really not of itself fulfilling the mission of the church. To my way of thinking, fulfilling the mission is actually ministering to people's needs. All we do should be designed to contribute to a ministry to individuals, and this is what I interpret as fulfilling the mission of the church.

WALTER PICKETT

Layman, University Friends Church, Wichita, Kansas

The church has to function to help the relationship between man and God, and man and man—the church reaching down to unite man with God, and the church reaching out to help relate to his fellowman. The best way the church can do it is pretty well going to have to come out of a local situation, because each community has different needs. For instance, University Church has an unprogrammed service as well as a programmed service. This has been a meeting from which many groups have started. Some have taken vacations to work with mission in Mexico. About fifty people help people in need. If people of

the community have a need they call the office; the office in turn contacts someone who would be best qualified for this problem. The church not only ministers but equips others to minister.

MELVIN ADKINSON

Seasoned minister pastoring KYM's newest church in Tyler, Texas

The purpose of the church is twofold: evangelizing and discipling—introducing new people to the Lord Jesus Christ and helping them to be disciples of Christ, permitting Him to really be the Lord of their lives. There is a very strong need of fulfilling the services part of the ministry too, because Christ came to serve. In completing the work He began, we must minister to others' needs. Christ did not minister just on the spiritual level but also to human needs. We are fulfilling our mission when we are meeting every need—the physical, mental, social, and spiritual needs, ministering to the



whole man. From the human standpoint, this is an impossibility. Only Christ is able to meet those needs. But he wants to meet them through us. He is incarnate through us.

KEITH ELLIS

Pastor at Lone Star Friends Church, Hugoton, Kansas

It has not yet really fulfilled its mission. We must minister to the whole man, to his spiritual and his other needs as well. In that are involved the growth and the maturity of that man and helping him have an outlet for Christian service.

JOHN P. WILLIAMS, SR.

Dean of Friends University, Wichita, Kansas

When the body of believers is nurturing! When, in its discipling process, it is building the "body" toward the full sta-

ture in Christ, which includes the reaching out to the whole world in LOVE and SERVICE.

The church must bulwark both of these expressions—love and service—through its institutions in order to minister to human needs. The church should penetrate all strata of society—politics, education, etc., with *life and work or hearts and hands!*

The church—like any other institution or social group—that fails to develop to serve beyond its present generation fails!

FRED JONES

Pastor, Willow Creek Friends Church, Kansas City, Missouri

The church's mission is definitely that of witnessing and evangelism. From reading the Gospels we see that Jesus Christ was interested primarily in the kingdom of God and its fulfillment. He left His work in the hands of His disciples with the command to go into all the world and make disciples. If Christ's mission had been complete when He left this earth, there would have been no need to establish the church. Christ's mission of salvation was complete, but it was not given to the entire world at that time. As I see it, that is the primary reason for the existence of the church today.

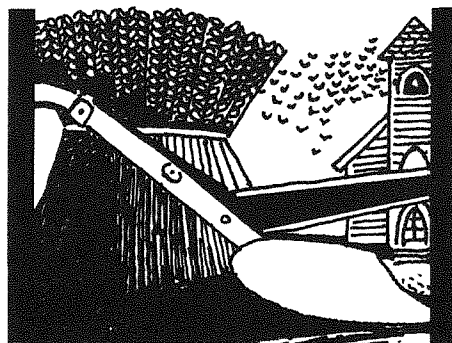
Now I believe there are other jobs the church has to do. The church is a place for building and encouraging, and motivating Christians. Where else would Christians fellowship? If it were not for the undone work of evangelism, I think the Lord would return and there would be no need for continuance of the church. So, if the church is fulfilling its mission it is a witnessing church, it is a church that is doing all that is in its power to spread the Gospel to as many people as it possibly can.

MAURICE ROBERTS

Owner of commercial real estate business, Crown Company, Topeka, Kansas; formerly presiding clerk of Kansas Yearly Meeting.

The question is really related to the institutional church and when it is fulfilling its mission. I suppose that it is not until I as a person fulfill my mission. The church's commitment is to see that the Good News is shared to the far corners of the world. We must not ignore the potential and the responsibility for our

own backyard. To answer in a personal way, the church is fulfilling its mission when I am doing everything that God is asking me to do. I really do not know if I can say that the church has fulfilled its mission at a given time, but, at the present, the church is fulfilling its mission as its people are living in full obedience to the Holy Spirit. That is certainly a different thing for each one of us. It is a personal relationship of growing every day.



DON CRIST

Pastor, Topeka Friends Church, Topeka, Kansas

The church is fulfilling its mission when it is able to resemble the body concept of which the New Testament speaks. Two or three things happen! When it ministers effectively to each of its members, building them up in faith; when the members care for one another with compassion; when the members feel a part of one another, are responsible for one another, and their own spiritual welfare; when they are able to help each other, to recognize each other's gifts and help each other to put those gifts into practice.

Another is when the church is reaching out. I see this as happening on a one-to-one basis with individual families and individual people reaching out to people around them. A "gathered church" where each ministers to the other, and also, a "scattered church" where the church people are ministering to those around them.

ALDEN PITTS

Pastor in KYM for 40 years, now pastor of Hesper Friends, Eudora, Kansas

The education system of our nation has been going on for some time now; can we say it has fulfilled its mission? Can we say that those in the field of science have fulfilled their mission? I do

not mean to avoid the question or sidestep it, but I feel that we have to acknowledge there is no ultimate answer to this question.

There are facets to the mission of the church. That which is predominant is winning men and women, boys and girls to Jesus Christ in our communities and throughout the world. We must realize that there are many people who are hurting who do not feel that people of the church really care for them. It is important to minister to them. We realize, too, that there are social issues that are vital to the mission of the church. We recognize that we have done a lot, but I believe that as time continues and until Jesus comes, we are not going to arrive to a conclusion of the mission.

VERYL HINSHAW


Pastor, Emporia Friends Church, Kansas, and chairman of Foreign Ministries Division of Outreach Board of Kansas Yearly Meeting

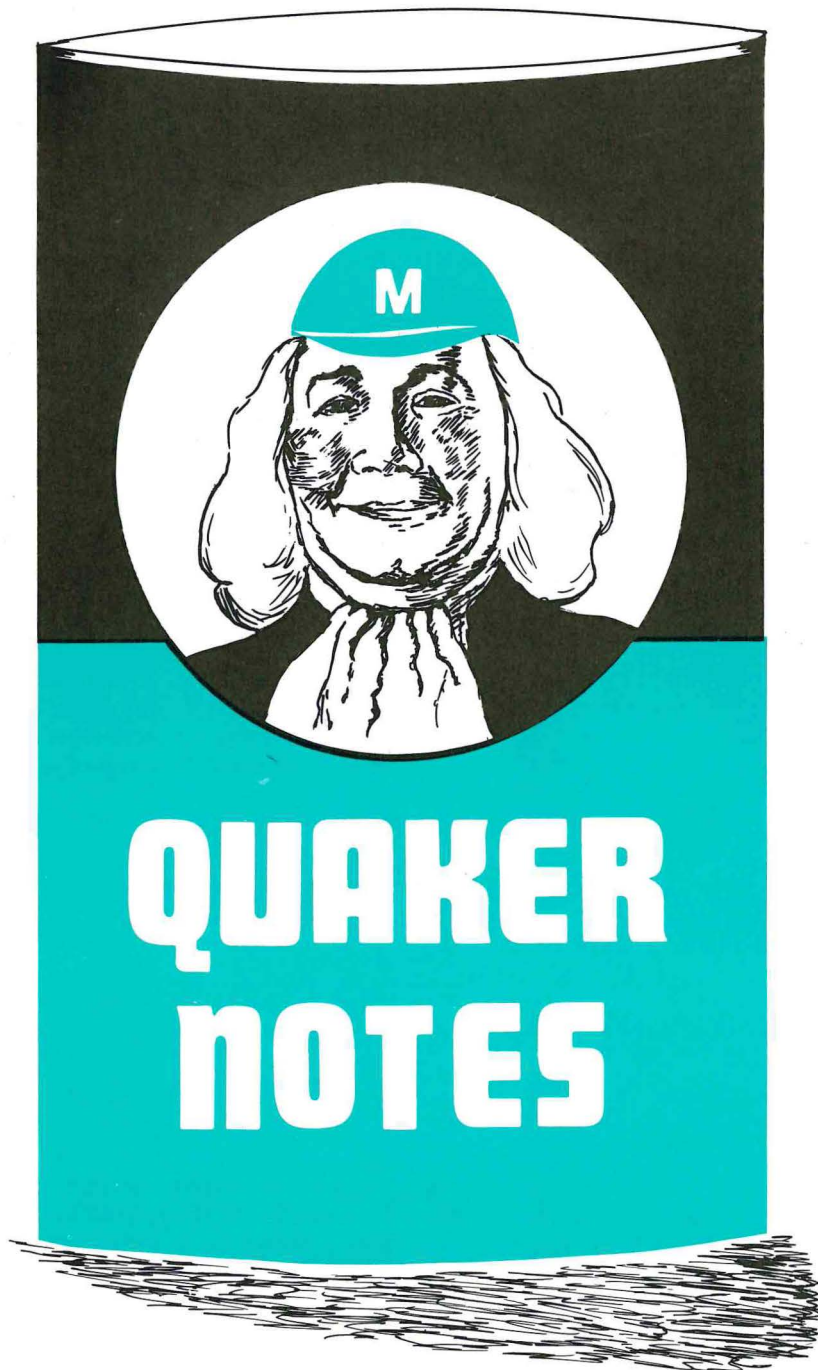
I believe that the church is primarily on this earth to bring honor and glory to God, to worship Him and praise Him through the name of His Son Jesus Christ. I believe the way this must be done is to evangelize. We must present the Gospel of Jesus Christ to the world. Being in foreign ministries for several years, I am very interested in evangelism and reaching out, especially to those people beyond the sea in Burundi, Africa.

My great concern is that the church will fulfill its mission by going into all of the world to preach the Gospel to every creature. I believe that our mission is not only across the sea but is also across the street. The church's mission reaches beyond the spiritual to the moral, the physical, and the social needs of our community. I believe that the church should be interested in sound, stable government, to stand for what is right, against that which is wrong.

ED BRUERD

Pastor, Lawrence Friends Church, Kansas

Christ has given us the secret in what we speak of as the great commission—that of going and making disciples. This is a matter of multiplying and training. The early church was founded, grounded, and progressed because of the program of making disciples. 



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By the way, the fellow pictured on the left is Quaker Otis Good, Class of '79.

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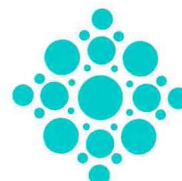
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