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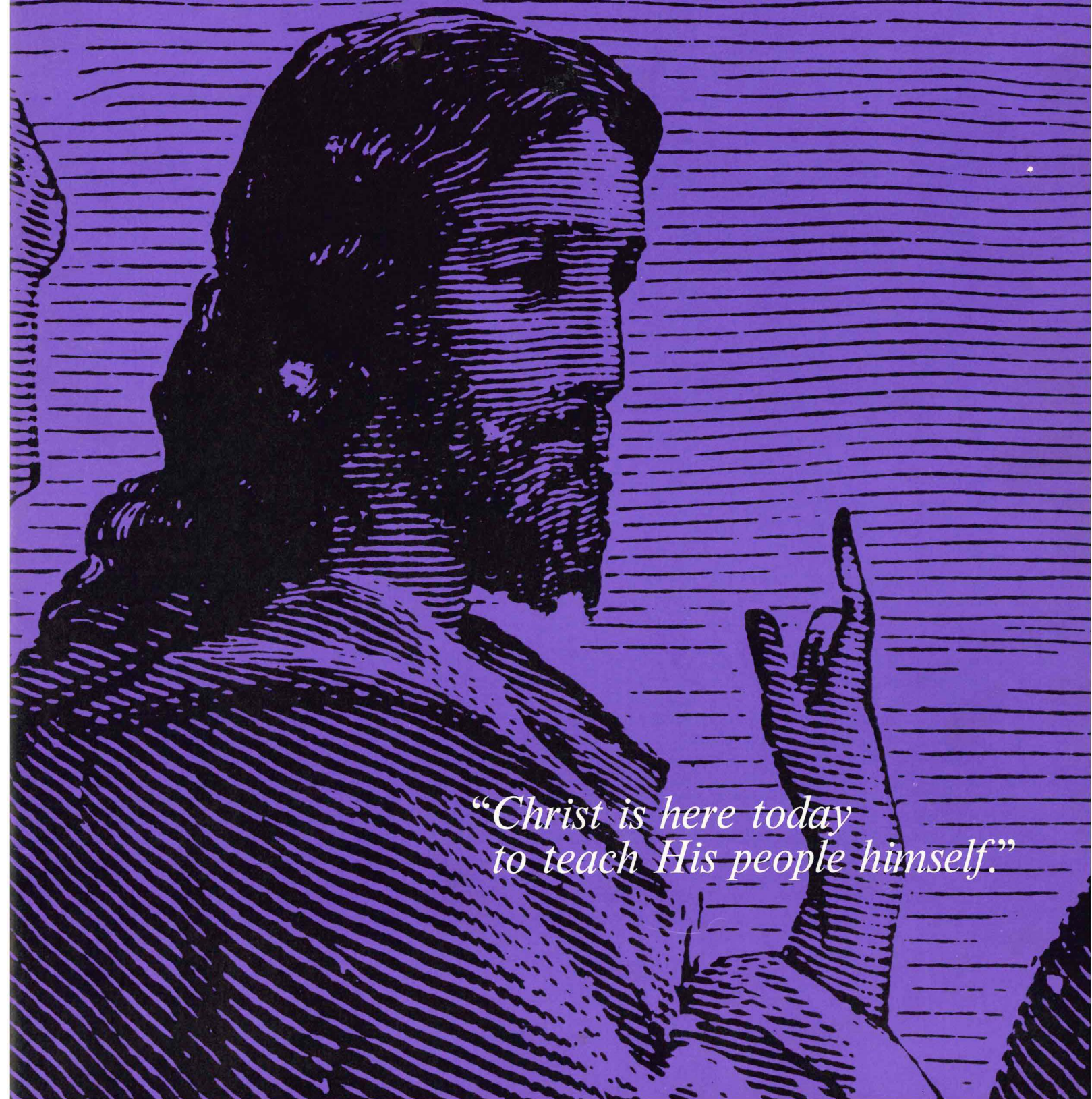
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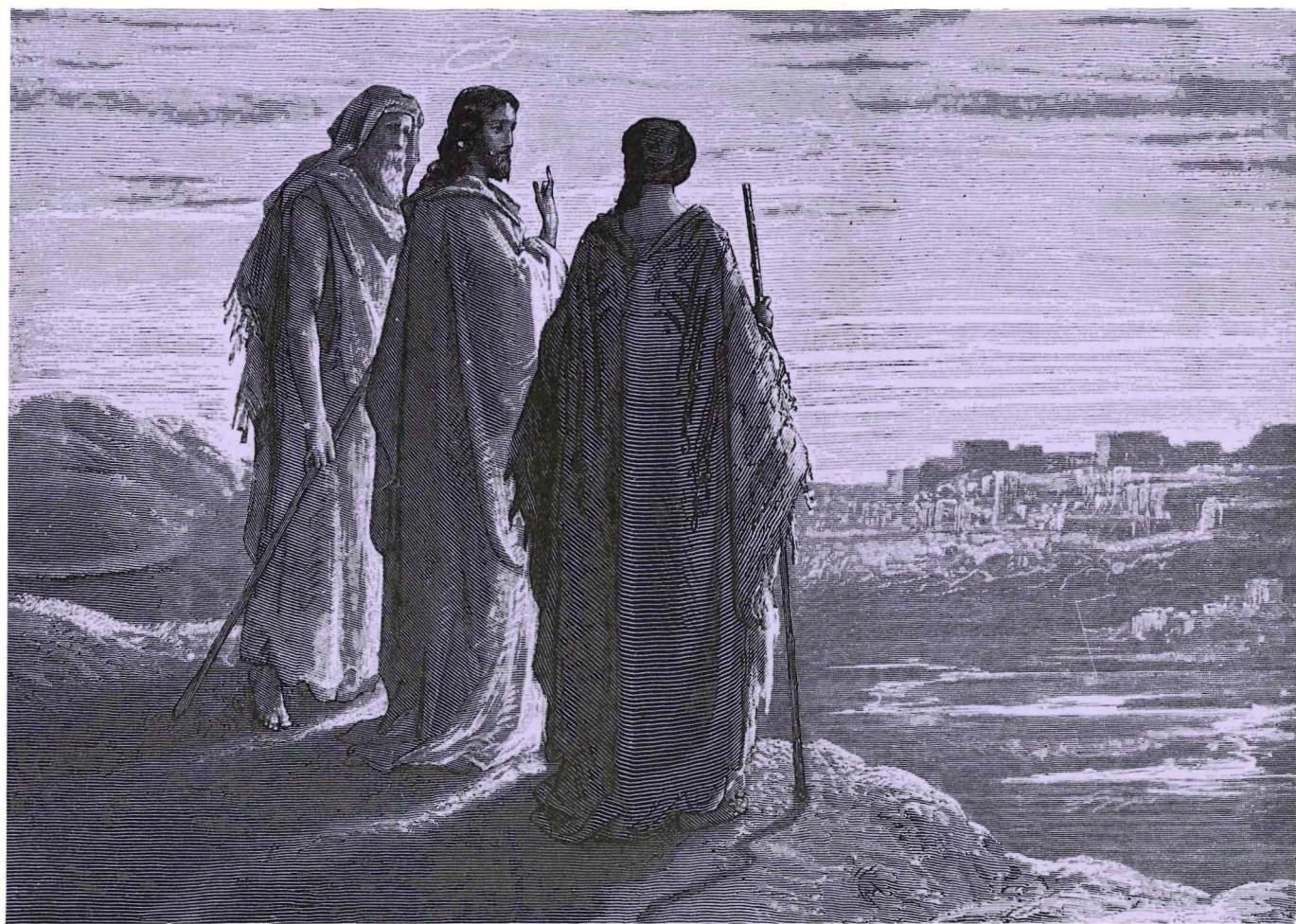
Evangelical Friend

September 1976

Vol. X, No. 1



*“Christ is here today
to teach His people himself.”*



"If we could put the message of the first generation of Friends into a single sentence, it would be, 'Christ is here today to teach His people himself.' Perhaps more than any other Christian group we believe that Jesus really meant what He said when He stated, 'For where two or three gather together because they are mine, I will be right there among them.' (Matthew 18:20 LB) Will we choose to let Christ lead us along that path?"

A QUAKER MOVEMENT FOR AMERICA'S THIRD CENTURY

BY JACK KIRK

THE FIRST Quaker missionaries reached the American colonies in the summer of 1656, just 120 years before the signing of the Declaration of Independence. The earliest beachhead for Quaker mission activity was Rhode Island. Things went so well there that at one time half the population was Quaker, and the colony elected Quaker governors for thirty-six consecutive terms—more than a century. Soon there were Quakers on Long Island and in Maryland and Virginia.

Quakers suffered intense persecution at times in England, but they were treated most severely in Puritan Massachusetts. There they were lashed behind carts and whipped

from town to town. They were branded with an "H" for heretic; they had their tongues bored and their ears cut off. Eventually the death penalty was invoked for any Friends. Four Quakers were hung on Boston Common—William Robinson, Marmaduke Stephenson, Mary Dyer, and William Leddra. Finally young Edward Burrough, who along with Francis Howgill spearheaded the Quaker evangelization of London, confronted newly restored King Charles II and said, "There is a vein of innocent blood opened in thy dominions which will run over all if it is not stopped."

"But I will stop that vein," the monarch replied.

"Then stop it speedily," urged Burrough. "We know not how many may soon be put to death."

"As speedily as ye will," said Charles. "Call the secretary."

A royal mandamus was prepared and dispatched immediately to Boston Town in the hands of Samuel Shattuck, a Quaker who had been banished from the colony on the pain of death.

This article is a condensed adaptation of the Quaker Lecture given by Jack Kirk at the 1976 sessions of Indiana Yearly Meeting. Jack Kirk is currently on the ministry team of the University Friends Meeting, Wichita, Kansas. He was formerly the director of Quaker Hill Conference Center in Richmond, Indiana.

George Fox himself along with twelve companions journeyed to America and trekked up and down the Atlantic seaboard in 1671-72. He and William Edmondson, the Quaker apostle to Ireland, were the first bearers of the Christian Gospel to the settlers of North Carolina. They presided at the first service of Christian worship ever to be held within that colony's borders. Later the gifted John Archdale became the Quaker governor of the Carolinas, and exactly one half of the representatives to the state legislature were Friends.

In *The Quaker Story* Sidney Lucas points out, "The first colonies in America to receive the practical interest of Friends were the Jerseys, which through purchase and the complications of trade gradually came under Friends control." Robert Barclay, the brilliant young Quaker theologian from Scotland, served as governor of East Jersey for a time. In 1681 William Penn accepted the grant of land that became Pennsylvania as the payment of a debt King Charles II owed his father. The Duke of York, who later became King James II, threw in the territory of Delaware on the deal. Penn landed in his colony on the good ship *Welcome* in 1682. He laid out Philadelphia as the first planned city in the world. He made Pennsylvania a refuge for the oppressed. Thousands of persecuted Quakers flocked to its shores as well as the downtrodden members of many other sects and communions. For years Pennsylvania stood as a model to the world of democracy, liberty, and harmony.

The years just preceding and following 1700 were the years of a "Quaker Golden Age" in America. Friends directly controlled four colonies: Rhode Island, North Carolina, New Jersey, and Pennsylvania. They were a powerful force in Virginia, Maryland, New York, and Massachusetts. As the eighteenth century dawned it looked as though Quakers were destined to be one of the leading Christian groups in British North America. Some historians of the time went so far as to predict that England's thirteen North American colonies would eventually become a Quaker area much as we think of Spain today as almost a purely Roman Catholic territory.

Since we got off to such a rapid start in speaking effectively to the spiritual condition of America's early European settlers, we might do well to ask what we have been doing for the last 276 years. Obviously the approximately 120,000 Quakers currently in the United States does not look too numerically impressive when placed beside this country's 50 million Roman Catholics, 12 million Southern Baptists, 10 million United Methodists, or 8.5 million Lutherans.

In 1690 Robert Barclay died on his estate of Ury in Scotland at the age of forty-two. His death at this early age was a tragic blow to Friends. George Fox passed away in London in January of 1691. In 1712 a stroke put an end to William Penn's writing and speaking. He lived out his final six years with the mind of a child. The

passing of the first generation of leaders greatly altered the Quaker movement.

Friends were exhausted from the long persecutions. The second generation did not have the fervor and zeal that fills one who has freshly discovered "Truth." Instead of facing outward to the world with a sense of mission, Friends focused their attention inwardly upon themselves. A movement that began partly as a rebellion against outward forms and ceremonies became legalistically concerned with dress, speech, and other petty mannerisms. Friends came to pride themselves on being a "peculiar" and "separate" people untarnished by the world. It is true that this period produced a few rare saints like John Woolman, but they were exceptions. He stands out very vividly against a rather dull gray background. One of Woolman's great accomplishments was that he awakened a lethargic Society of Friends to active concern about the evils of slavery. The flame flickered and died, and only a few coals glowed brightly.

Quakers worked devotedly to bring about peace between the American Indians and the colonial settlers; they struck hard blows at the system of slavery, but, for the most part, they neglected to speak to the spiritual condition of the common man of the time as George Fox and the Valiant Sixty had done with such vigor.

From the first quarter of the nineteenth century until well into the 1900s the history of Friends has been a history of fragmentation into various splinter groups. One group has emphasized service and reform activities. Another has stressed the need to preserve ancient Quaker forms and testimonies. Still another has majored in the pastoral care of the Quaker flock, while yet another has underlined the importance of the content of belief and has sought to proclaim the truth of Christ as understood by Friends to those who are strangers to Him.

The encouraging note is that since the 1950s, with increasing momentum the four groups have been coming together and sharing with one another their perspective of what the Quaker movement is all about. If, in our heart of hearts, we could yield to the living Christ and succeed in figuratively climbing Pendle Hill with George Fox and see through his eyes the vision of what the total Quaker understanding of the Christian message and mission is, the spiritual fires that energized the first generation of Friends could be rekindled in us. What would some of the essential ingredients of a renewed Quaker movement be?

First of all, it would be centered in Jesus Christ. Any honest study of Friends in their formative days shows beyond a shadow of a doubt that their entire aim was to "... bring people off from all their own ways, to Christ..." In their extensive compilation of *Early Quaker Writings* Hugh Barbour and Arthur Roberts point out that "All early Friends believed in atonement for past sins through the death of Jesus."

Second, it would recognize that Christ is a living contemporary who communicates to us in the present, not just

a historical figure who walked the dusty roads of Galilee and Judea nearly two thousand years ago. In his little gem of a book, *The Quiet in the Land*, D. W. Lambert says, "To those who accepted the Gospel truth of Christ dying for us, Fox brought the equally evangelical message of Christ living within us." If we could put the message of the first generation of Friends into a single sentence, it would be, *Christ is here today to teach His people himself*. Perhaps more than any other Christian group we believe that Jesus really meant what He said when He stated, "For where two or three gather together because they are mine, I will be right there among them." (Matthew 18:20 LB)

Friends seek to do more than help persons to find God's gracious pardon for their sins, important as that is. We endeavor to introduce men and women to a living Savior who will take up residence in their hearts and transform every aspect of their lives as they yield to Him. We know for a certainty that "... if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." (2 Corinthians 5:17 RSV) Our evangelistic task was defined by George Fox when he wrote that he preached so that the people "... might all come to know Christ to be their teacher to instruct them, their counsellor to direct them, their shepherd to feed them, their bishop to oversee them, and their prophet to open divine mysteries to them; and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in."

Third, it would be clear that since Christ is a living contemporary, then the most important thing a person can do is keep the channels of communication with Him open. We must nurture the life of prayer and devotion. We are called to make the inward way primary. It is no accident that many of the greatest all-time devotional classics of the Christian church have been written by Friends. It is certainly way out of proportion to our small numbers and brief 324-year history. George Fox's *Journal*, John Woolman's *Journal*, *The Christian's Secret of a Happy Life* by Hannah Whitall Smith, and *A Testament of Devotion* by Thomas Kelly must be ranked with the top fifteen or twenty works that have ever been penned dealing with God's moving in the hearts of man. Are you and the members of your meeting familiar with them? If not, you have been bypassing guides to the pulse beat of our living Quaker heritage. If Friends in our day are going to move deeper into the life of the Spirit, we will have to take advantage of some of the trusted guides of the ages who chart the way, especially the ones who have come from our own ranks.

Fourth, it would recover the vibrant fellowship that prevailed among Friends in their earliest years. It was out of the warm, caring fellowship of the Westmoreland Seekers who came into the Quaker movement en masse after hearing George Fox preach on Firbank Fell that the spiritual energy was generated that resulted in the "Quaker Explosion." Soon a group of around sixty young men and

women came forth who were only slightly less gifted preachers than Fox himself. The *Valiant Sixty* proclaimed the truth of Christ as understood by Friends throughout England and to most parts of the known world at that time. In his magnum opus, *The Beginnings of Quakerism*, William C. Braithwaite describes the close-knit gospel fellowship in the early Quaker movement following the great ingathering at Firbank Fell:

"From that day . . . their hearts were knit to one another and to the Lord in fervent love, not by any external covenant or form, but in the covenant of life with God, and they met together in the unity of the Spirit, treading down all contentions about religion or its practices. The more they found opportunity for waiting together, the more were they strengthened in their hope and faith, and holy resolutions were kindled to serve the Lord and declare His message by word and life."

Young Will Caton was only sixteen when he first met George Fox. He was a member of Judge Fell's household at Swarthmore Hall in those thrilling years when the grand manor house served as a headquarters and rallying point for Fox and the Valiant Sixty. Eventually he became one of the apostles of the Quaker message to Holland. In later years he wrote about the encouraging fellowship at Swarthmore Hall that inspired him all through his life.

"Oh, the love which in that day abounded among us . . . the nearness and dearness that was amongst us one towards another . . . And in those days were meetings exceeding precious to us, insomuch that some few of us did commonly every night spend sometimes more, sometimes less time in waiting upon the Lord; yea often after the rest of them were gone to bed; but oh! the comfort and refreshment which we had together and the benefit which we reaped thereby, how shall I declare it?"

Could these passages from William C. Braithwaite and Will Caton describe the fellowship in your congregation, in your Sunday school class, or in your prayer group? If our local meetings lack power today, part of the reason may well be because our level of fellowship is so shallow. William C. Braithwaite correctly observed that it was a tragic day when the fellowship of Friends became the Society of Friends.

Fifth, it would proclaim the truth of a living Christ and articulate the vision of the Church as the people of God through vivid and powerful preaching.

In his book, *Quakers Find a Way*, Charles Woolman contended, "Great preaching has characterized the great hours of Quaker history." When we have been at our best, we have had gifted ministers inspiring us to walk obediently with God. Walter Robson was a young minister from London Yearly Meeting who came to this country in 1877 (99 years ago) and visited the sessions of seven yearly meetings from Kansas to Baltimore. In his journal he tells of 10,000 to 15,000 gathering in Richmond on First Day during the week of Indiana Yearly Meeting. Special trains

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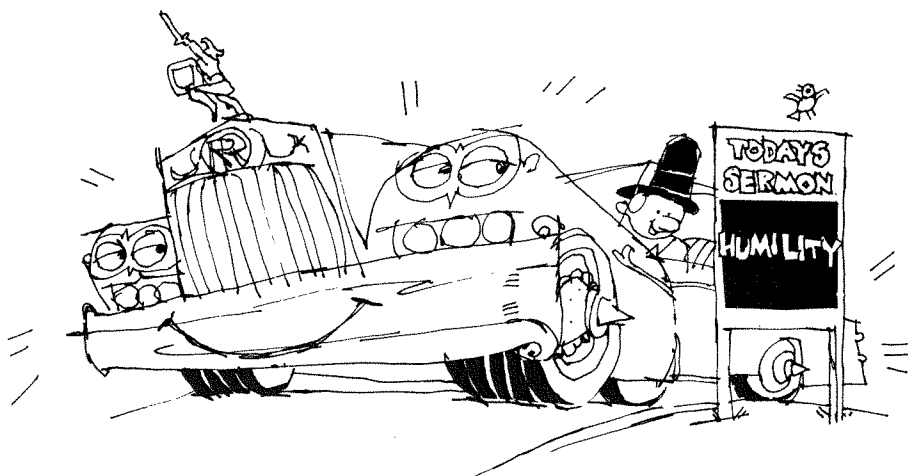
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*"Splendid sermon!"***COVER**

Jesus Christ is central to "A Quaker Movement for America's Third Century," this month's feature by Jack Kirk. To emphasize this theme, we have chosen an etching by 19th century French artist, Gustave Doré.

ANTECEDENTS

One of the most satisfying aspects of working on the *Evangelical Friend* is the close liaison with our art directors, Stan and Shirley Putman. I'm always amazed that with few or no pictures to work with, their creative genius brings themes of articles into focus and welds the total magazine into a cohesive unit.

What to put on the cover and how to illustrate our lead article posed problems. Because of the many references to Quaker history, it seemed logical we draw on such resources. But from whom? It was then the Putmans noted that Jesus Christ himself was the focal point of Jack Kirk's article.

Upon perusal of the works of Gustave Doré in a book owned by Dennis Headrick of our production staff, we chose "The Journey to Emmaus," one of 250 such drawings Doré did for an edition of the Holy Bible appearing in 1866. The illustration on page 2 is a slight reduction of a copy of the original etching; our cover is a portion of the same etching enlarged more than eight times! The genius of Doré created nearly 20,000 such drawings and engravings!

As to the subject of this drawing, "Did not our heart burn within us while he talked by the way, and while he opened to us the Scriptures?" —H.T.A.

**EVANGELICAL
FRIEND**

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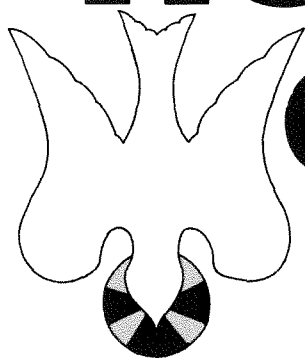
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The Gifts of the Spirit



BY EVERETT L. CATTELL

SCRIPTURE LISTS OF THE GIFTS OF THE SPIRIT

- A. 1 Corinthians 12:28-31 (Normative)
 B. 1 Corinthians 12:4-11 (Informal)
 C. Romans 12:6-8 (Informal)
 D. Ephesians 4:7-12 (Informal)

Edification

1. Apostles	(AD)	<i>apostolous</i>
2. Prophecy	(ABCD)	<i>prophetas</i>
Discernment	(B)	<i>diakriseis pneumatou</i>
3. Teachers	(ACD)	<i>didaskalous</i>
Evangelists	(D)	<i>euangelistas</i>
Pastors (Shepherds)	(D)	<i>poimenas</i>
Words of Wisdom	(B)	<i>logos sophias</i>
Words of Knowledge	(B)	<i>logos gnoseos</i>
Exhortation	(C)	<i>parakalon</i>
Interpretation	(B)	<i>hermeneia glosson</i>

Service

4. Miracles	(AB)	<i>dunameis</i>
Faith	(B)	<i>pistis</i>
5. Healings	(AB)	<i>hiamatou</i>
6. Helps	(A)	<i>antilempseis</i>
Ministry	(C)	<i>diakonias</i>
Mercy	(C)	<i>eleon</i>
Giving (Sharing)	(C)	<i>metadidous</i>
7. Governance	(A)	<i>kuberneseis</i>
Ruler, Leader	(C)	<i>proistamenos</i>

Worship

8. Tongues	(AB)	<i>gene glosson</i>
Praying	} 1 Corinthians 14:14-19	<i>proseuchomai</i>
Singing		<i>psalo</i>
Thanksgiving		<i>eucharistia</i>

THERE ARE four lists of gifts of the Spirit in the New Testament: three are informal and one is formalized by listing the gifts in a numerical order of priority. There is some fundamental overlapping as well as some diversity in these lists. This would seem to indicate that while there is a central core of common gifts the lists are not meant to be exhaustive and therefore it would be possible to recognize still other gifts with New Testament sanction although not included in these more formalized lists.

It is possible to chart these lists in a composite form, using the normative list with the numerical priorities as our main outline. The items in the other three lists are in some instances duplication of the standard list. But they also contain items that would seem logically to be an amplification of some of the standard gifts.

In the accompanying chart I have done this. The four lists are formed as follows and we shall label them A, B, C, D. This makes it possible to indicate, by these letters in parentheses, in which list each item is found. The Greek word involved is also given. It should be noted that the normative list divides into three parts that we may call *edification*, *service*, and *worship*.

Thus the basic data is before us. What shall we do with it? The more I did of this kind of study the more I became aware that the real issues lay not in

mere richer meaning of the Greek but in other directions.

I shall therefore consider several of the broader issues and consider word meanings only as they illuminate these broader problems.

1 Ambiguity in Words

When one studies the root meanings of the words for the various gifts of the Spirit, one is struck by the fact that most of these words have a history in which the meaning has changed or developed by usage. What is even more important is the fact that many of them contain ambiguities, i.e., they may be interpreted in more than one way.

To illustrate, we may take the first two and the last words in the list: apostles, prophets, and tongues. The simple meaning for apostle is being sent by an authority with an authoritative message. It is obvious, then, why this word is translated into Latin and thus transliterated into our English word *missionary*. So far as the root is concerned, one can, in an accommodated fashion, apply the gift of apostleship to missionaries or others sent by God on His missions. But this must be done with care, seeing that the word *apostle* took on a rather technical meaning as applied to the Twelve and a few others such as the apostle Paul.

These were men who had seen and personally met Jesus and were the arbiters as to what revelations claimed by Christians as coming from the Spirit were actually consistent with the revelation in Christ. The apostolic gift, therefore, tended to be used in a restricted sense as applying to those who in the formative period of the Christian church and revelation were used to keep it orthodox.

If we keep this primary meaning in mind, I see no reason why those appointed to missionary service or the planting

of churches among pagans may not receive the gift of the Holy Spirit in seeing these new churches through their formative stage, but always with the understanding that they do not use their own notions but derive their guidance from the work of the original apostles.

Likewise, prophecy has a long history that colors its meaning. There has always been a deep sense of mystery about anyone possessed of divine spirit or carrying divine message. Thus, strange actions were sometimes observed and believed just because the prophet in a trance could easily be judged to be part divine because he was strange. Saul, you remember, was counted among the prophets because of his ecstatic behavior while in trance.

In the Old Testament, this aspect of prophecy came to be overshadowed by the moral quality of the message brought by the prophets. That their message included foresight into the future is true, but this factor was not divorced from ethical content.

In the New Testament the same idea is carried forward. And Paul, by the context in which he places these lists of gifts, emphasizes that prophecy "speaks to men for their upbuilding and encouragement and consolation" and thus "edifies the church."

There is an interesting parallel here between "prophecy" and "tongues." Both have had an ecstatic element. Could it be that the reason Paul puts one at the head and the other at the foot of the list was because in the case of prophecy the quality of the message clearly overshadowed the ecstatic element but in the case of tongues the ecstatic element became an end in itself?

The answer to this question grows in part from certain ambiguities in the New Testament use of "tongues." On the day of Pentecost it is clear that the use of tongues was to convey the Gospel. Whether the miracle was in the speaking of the apostles or in the hearing of the audience is not clearly stated, but there is a presumption that there was a speaking in actual foreign tongues. This would be a most helpful gift as both Pentecostal missionaries and others who were in Hindi language school with me surely testified. But in Paul's treatment of the use of "tongues" in Corinth he is clearly referring to a usage that was not a recognizable language but rather ecstatic ex-

pression directed to God rather than to men.

In making my chart this ambiguity gave some difficulty. If tongues were a means of edification to the church, which Paul insists could only happen with interpretation, then I should put this gift up along with prophecy. But since Paul so clearly differentiates them, it would seem that the usage of tongues he approved was an ecstatic means of worship most useful to individuals in private.

It is interesting that the word for interpretation of tongues is the Greek word from which we get our academic discipline known as *hermeneutics*, or the science of Scripture interpretation. This illustrates the fact that our understanding of spiritual gifts is often too narrow. We must often work from a particular application of a word in Scripture to a broader understanding. While certain principles of Scripture interpretation can be drawn up and used by all, there is still a great deal of interpretation that is exercised as a gift of the Spirit.

It seems to me that closely akin to the gift of prophecy and indeed as a phase of its exercise is the gift of discernment. This is not only the detection of error but the discovery of relevant application of Scripture to present-day needs. So nearly all the gifts of the Spirit are capable of much wider understanding and application than we often give them. Indeed this raises another important point for our discussion:

2 Natural and Spiritual Gifts

It is often argued, on the one hand, that spiritual gifts are sometimes brand-new impartations to individuals by the Holy Spirit, having nothing to do with natural talents. On the other hand, some argue that what are called spiritual gifts are given congenitally and are therefore natural.

The truth, as is usually true in such arguments, does not rest with one side as against another but rather in a combination. It is probably true, if we search carefully, that we would find certain basic gifts or abilities present, although not necessarily recognized, that the Holy Spirit, filling us, seizes upon, makes vivid

The growing interest among Friends and other Christians regarding the relevance and meaning of the "gifts" is spoken to by Everett Cattell in his usual perceptive, clear style. This article is taken from a presentation he made at a conference for pastors and is submitted by those who heard him.

**"We must insist that these are gifts from the Spirit—
not something that anybody can get if they follow
the right techniques!"**

and effective, and uses to new spiritual ends. It is therefore not easy, or necessary, to tell exactly where the natural ends and the spiritual begins.

For instance, I have been involved in training ministers but long since learned that no amount of training can develop a gift that is not there. I have taught homiletics or the preparation of the sermon. Some gifted men can construct good sermons without formal training. Others without basic gifts could repeat the course many times and still be unable to prepare a really good sermon. Some people teach the Bible in very mechanical, wooden, and pedantic ways. All that they say may be true and yet irrelevant. Good Bible teaching requires a gift of insight, which, if there, can be developed. If it is not there, no training will produce

with tongues? Do all interpret?" The answer expected is "No."

There are three special lessons growing out of this truth.

a. We cannot possibly be true to Scripture and insist that every person must have any one of these gifts. The choice is God's as to which gift or gifts He wants to give us. There is, for instance, just as much justification for claiming that the gift of the Holy Spirit will be signaled by the gift of pastoral shepherding for everyone as to claim that for everyone it will be signaled by speaking in tongues. And we must insist that these are gifts from the Spirit—not something that anybody can get if they follow the right techniques! We must keep the emphasis upon the fact that God distributes gifts as gifts—not

**"The trouble with mysticism, in our fallen estate, is that one
can never be really sure whether the experience he
had was of God or just an exalted experience of himself."**

it. So the Holy Spirit is able to seize upon many abilities and turn them into spiritual gifts.

3 Variety and Unity

Out of the preceding grows the necessity of recognizing that the gifts are a great variety within a fundamental unity. The context of most of what Paul has to say about the spiritual gifts is concerned with the unity of the body, which has many members. He makes a great point of the difference between organs of the body, their individuality, and their interdependence. The eye and the ear, the hand and the foot differ widely in function, but no one organ can get along without the others.

Paul is very explicit about this. He asks a series of rhetorical questions: "Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak

attainments—and that He gives them to whomsoever He chooses.

b. We must not be envious of nor try to exercise someone else's gift. We must gratefully accept what God gives to us. To convert someone else's gift or to try to imitate someone else's gift, or again to try to get a gift just because a lot of our friends have received it, is to get our eyes off God and to turn them on man. This defeats the very purpose of spiritual gifts.

c. We must accept the unity of the body of Christ and our place in the body as determined by the particular gifts the Spirit has given us. Paul says: "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. . . . For the body does not consist of one member but of many. . . . God arranged the organs in the body, each one of them, as he chose. . . . The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' . . . If one member suffers, all suffer together; if one member is honored, all rejoice together."

Notice the emphasis upon *togetherness*. One of the great perils of spiritual gifts is that of self-righteousness and pride. Whenever these gifts lead us to a sense of being a spiritual elite that places us above other Christians who have not the same gift or when we look down on others as second-rate or even fifth-rate Christians, or worse still when we make our spiritual advances so normative for others that we precipitate division or strife, we come clearly under God's condemnation. Remember that the New Testament condemns strife as much as it does murder or adultery or lying.

4 Aberrations

The more precious a spiritual privilege may be the greater is the peril that accompanies it. Just because spiritual gifts are so blessed and are so essential in the life of the church, it is inevitable that aberrations will arise, and these problems of deviation from normal behavior are used of the enemy to hinder the mission of the church in the world. Probably these aberrations are too well-known to need listing them here. There is nothing new about them, for their history in the church goes back to the days of the apostle Paul, as indicated in his Epistle to the Corinthians.

Partly because my own denomination has probably experienced in its history more of these aberrations than any other church, I have been forced to think very intensely on this subject. Why does a great spiritual awakening or a widespread moving of the Holy Spirit so often result in deviationist behavior?

To me the answer has become clear. It inheres in the different functions of the Holy Spirit and of Christ. The Holy Spirit continually strives to communicate with human hearts. In man's original created condition, made in the image of God, this communication was direct, intuitive, and mystical. It was entirely valid. But disobedience warped our intuitive knowing. Men still try to communicate directly with God in many religions by mystic approach, without acknowledging the need of a mediator. The trouble with mysticism, in our fallen estate, is that one can never be really

sure whether the experience he had was really an experience of God or just an exalted experience of himself.

This is why God in His mercy sent a mediator, Jesus Christ, and by incarnation made His Word concrete, objective,

exalted spiritual phenomena above the moral demands of Christ as Lord, produced a plethora of aberrations.

The Reformation was a reaction against the enormous ecclesiastical and ritualistic overstructure and the errors

of sanctification. His followers went to the same extremes, and the same aberrations occurred in the holiness movement.

About the turn of the century the Pentecostal movement swept this continent, but one has to say that in addition to the work of bringing multitudes to new life the aberrations appeared and a train of moral wreckage across the country was a sad result.

And now our current charismatic movement, which has brought genuine conversion and so much new life to so many, is in turn producing the aberrations of excessive emotionalism, individualism, self-righteousness, divisiveness, and moral breakdown.

There seems only one answer. The real work of the Holy Spirit exalts Jesus Christ and His moral and ethical demands upon disciples.

"In the name of honoring the Spirit we actually grieve Him when we diminish attention to Christ, whose exaltation is the special concern of the Holy Spirit."

intelligible, and sure. In the New Testament view the Holy Spirit works almost incognito and exalts Jesus Christ. It is true that we must recognize His work, honor Him, and not grieve Him. But we do Him greatest honor when we, by His inspiration, exalt Christ.

In this day of ours when the world scene has reached a new level of corruption and when the prevailing mood is one of greater pessimism and despair than perhaps ever before, it is a matter of both joy and hope to see the tremendous spiritual renewal spreading among people in major denominations, including the Catholic church. One way we can grieve the Holy Spirit is to imprison Him in our ecclesiastical and ritualistic structures. Too often these have prevented evangelism in the church and new generations rise that have not known the New Testament experience of *metanoia* or repentance and changed lives. One therefore thanks God profoundly that in our day such a powerful moving of the Spirit has come as to break through these structures and to bring multitudes into radical life-changing experience filled with exuberance and joy and enthusiasm for Christ.

Then why do the deviations occur? It seems to me that when we, in our efforts to honor the Holy Spirit, overemphasize the phenomena in our lives, including spiritual gifts and spectacular experiences, we are shifting attention away from Christ and the ethical demands He makes upon His true disciples. Thus in the name of honoring the Spirit we actually grieve Him when we diminish attention to Christ, whose exaltation is the special concern of the Holy Spirit.

There is long historical documentation of this point that can be made. Whenever movements have arisen professing to honor and release the Holy Spirit, they have inevitably, at the point where they

growing out of this that had stifled the work of the Holy Spirit. The reformers wrote creeds that were impeccable in their expression of the truth about the Holy Spirit. But instead of releasing the Holy Spirit to do His work, they again imprisoned Him in the overrationalism of this creedalism.

George Fox began the Quaker protest. While he was completely Christocentric, his followers put an extreme emphasis upon the Holy Spirit. They tried to have worship and church order as a completely disembodied spiritual activity. This is impossible in this world, and Quakers succeeded not in their effort but in the creation of a new set of forms.

This emphasis upon the Spirit became more and more divorced from the concreteness of Christ, and the aberrations began. One was the evil of individualism rationalized by the expression: "But the Lord told me to do so." That is hard to argue with and led to very great irregularities. There was overemotionalism. There were real deviations, such as running naked in the streets, and some immorality. There were notions of spiritual superiority and elitism that led to self-righteousness, the despising of other Christians (as shown by disowning members who married out of meeting), and division.

The exclusive emphasis upon the Holy Spirit led to quietism, and in silent worship the reading of Scripture, the preaching of the Word, and the exaltation of Christ were looked upon as intrusions. This led many Friends into the neglect of the Bible and to inadequate views of Christ, and some into sheer humanism.

Friends have a great deal to teach the contemporary charismatic movement from our negative experience.

Friends were followed by John Wesley, who attempted to reemphasize and release the work of the Holy Spirit in terms

5 Gifts and Mission

Finally, let it be emphasized that the purpose of the variety of gifts of the Spirit is to edify the church, to provide its program of service, and to aid its worship. If the gift of tongues is an aid to worship, Paul goes on to indicate that prayer, singing, and praising are also gifts of the Spirit and aids to worship.

The church is not an end in itself. It is a fellowship of those whose alienation against the kingdom of God has given way to naturalization in the kingdom of God. They are the underground, but not secret or violent, movement working to overthrow the kingdom of this world and bring in the kingdom of God, to which they owe final allegiance. They are in this world to participate in God's mission in the world. And this church or fellowship needs all the gifts of the Spirit both to mature its own life and to carry out its mission and service in the world.

We must renounce all forms of pride and self-righteousness, all disunity and strife, all unbalanced emphasis upon this gift or that gift, all satisfaction with our own comfortable fellowship as a substitute for mission, and move out into the whole world to do the whole will of God in a fellowship made whole by the combination of its gifts in the name of Christ our Savior, Lord, and King.



PROMISE TO KEEP

BY MARK ROBERTS

"I had closed my barbershop because of the revolution that was going on and was walking home down the hill and around the public health clinic on plaza Garita de Lima. Just as I rounded the building and faced directly the police station across the street, there was a 'kah-kah-kah-kah.' The bullets tore into the right side of my chest as I fell to the ground. It was about 9:00 o'clock in the morning, and that was the last I remember until more than thirty-six hours later. They thought I was dead and sent me to the morgue in an ambulance.

"My family began to worry about me when I didn't come home by noon and went to the police headquarters to ask if I had been put in jail. The police had no record of me and suggested they go to the general hospital, where there were many who had been wounded in the fighting. They searched all the wards to no avail. By evening they were becoming very anxious and distressed. Finally, one of the doctors suggested that they go to the morgue and look over the dead. My eldest son Javier began to search through the corpses and found me among those who were counted as dead.

"He became hysterical and ran out of the morgue crying out 'Mi Padre! Mi Padre!' One of the doctors caught him by the arm and said, 'Where is your father?' Weeping, the lad led the doctor to where I lay covered with my own blood. The doctor put his stethoscope to

my chest and detected a faint heartbeat. Very quickly a stretcher was brought and I was taken to the operating room, where two doctors began working immediately to try to save my life. They worked on through the night doing all they could to repair the damage to my lung and chest. By the next morning they had finished, and I was still alive when they placed me in a ward in the hospital.

"The first I remember after being shot was awakening to find I could just barely breathe, and that beside my bed were my wife and Don Ralph and Doña Marie Chapman praying through their tears that I would not die. I thought of my family of young children, and I prayed to God that if he would spare my life to raise my family I would promise to give myself to be an evangelist for the rest of my days.

"This January I will finish my term of three years as evangelistic secretary. I want to go out at my own expense into new places where the people have never heard the message of Christ to evangelize and preach. I will not have the national church equipment, so I would like for you to get me a battery-powered megaphone. I will need it to speak to small crowds. Here is \$60 I have collected. Please see if you can get one for me. If it costs more, I will pay the rest when you get back."

Missionaries who know Arturo Tito, I am sure, would not hesitate to characterize him as one man among the Aymara people who has drive. Some, I am sure, would also say he is a bit stubborn, and some might even say opinionated and outspoken. If he is upset about something or thinks a thing is wrong, he does not hesitate to make it known. He has completely assimilated the missionary's dis-

taste for waiting for someone else. I have personally been scolded for being late to start a long trip. But as I have observed this man over the past year, I must say that I have not seen a more willing servant of the Lord. I have come to love him even with his almost pushy nature at times, and after hearing this story I have caught a glimpse of the urgency that impels him into intense activity and labor for the Lord.

After a protracted period of recovery, his doctors told him there were a number of things he should never again attempt to do. He should not engage in strong preaching. He should not expose himself to weather and hardship or lift or carry heavy loads, among other prohibitions. Arturo has done all the things he was told not to do, not just once but over and over because he has trusted God to help him fulfill the promise he made on what very well could have been his deathbed. He believes God has given him this soundness and strength to continue to preach Christ till he is called home to heaven.

Arturo has been active in the work of the church since he was gatekeeper at the mission home long before his injury. He has pastored the large Max Paredes church and served in different positions with the Mesa Directiva (board of directors) of the national church.

He has his battery-powered megaphone. Thanks to a closeout special and the generosity of my father-in-law, Wilmer Harrison, who was moved by his story, it cost him only \$27.50. Let us pray together for a bountiful harvest as Arturo gives himself to take the Gospel to yet unreached communities among his people.

Veteran missionary to Bolivia Mark Roberts gives us an inside view of the mind, heart, and character of one of the prominent Indian leaders in the Bolivian Yearly Meeting of Friends, Arturo Tito.



BY JACK L. WILLCUTS

One in the Spirit

Oak Creek. Walnut Creek. Glen Elder. Northbranch. They sound like landmark streams in the Midwest, and they are. But they are also the names of Friends meetings nearly half a century ago in Jewell County, Kansas, that formed a "quarterly meeting" (an anachronistic name of that period for clusters of Quaker churches uniting for two or three days of worship four times a year). Farm work and business interests ground to a halt, everyone went, including children (sometimes, in good weather, a special hour or two of children's meetings were held outside). Recorded ministers, men and women, pastors, and a few elderly pastors emeriti sat on the platform in reverent dignity—a quarterly meeting ritual. A rare visit from the general superintendent assured him a central place on the facing bench, and it was assumed he would speak, probably several times during the weekend.

There were no doubt some tensions and rivalry among these meetings and among those carrying deep concerns for the salvation of wayward youth; committees were named to "wait on" erring members, and some were contending for the faith. The business and even the long and strong preaching are largely forgotten except for those who enjoy digging into old records. But the *feeling* of a quarterly meeting, the atmosphere of unity in the Spirit, the sheer joy of getting together for fellowship, the social "eventedness" of it all, the relief of hearing a visiting (at least another) preacher, the familiarity of doing things properly with no surprises, renewing and strengthening friendships, swapping testimonies, singing and silence when the Presence was as real as sunlight—all these created a feeling that was apparently appealing to many. And the food! Simple but ample, very ample, and the children three and older waited in salivary anticipation until grown-ups had filled their plates. How did the women do it without church kitchens? *Quarterly meeting!*

The wonder though was the joy of unity and sense of *oneness*. If one meeting was in trouble, the others cared, prayed, counseled, and occasionally suffered too. If a problem appeared in one church, did other churches shrug it off or chuckle because things were going better in *their* meeting? Knowing each other so well and getting together so often and long enough to get really well acquainted brought about a wider feeling of fellowship. Perhaps there was competition among pastors, even then, but grouping them on the facing bench in worship and eating together about makeshift tables had a way of developing meaningful relationships and trust. Is it possible when one of the churches had a revival

meeting that was particularly successful the other churches rejoiced too? (Often something as important as a series of meetings was shared by all anyway.)

Nostalgia and sentiments of the past often obliterate the unpleasantnesses of former problems, as the bicentennial year so easily does. Yet oneness in the Spirit is a quality and a feeling that should accompany the present concern for church growth, innovation, community outreach, and cooperation. Rather than finding ways of working together, it is easy to search for ways of maintaining independence. Has the kingdom growth been hindered because a small meeting is threatened by the success of another small (or larger) meeting?

It has been said that Quakers love everyone except each other, not only of other yearly meetings or groupings of yearly meetings, but also the meeting across town or in a neighboring community. Improving this situation may not come about by mere reorganization or going back to three-day quarterly meetings, or even by going back to old names or titles. But we can learn to love by spending more time together in worship, in working, in eating and fellowshiping.

In "First Day News," page 14, there is an account of the tragic deaths of six Kansas Yearly Meeting Friends children in a car-train accident August 8. The following is addressed to the readers of the EVANGELICAL FRIEND in response to the many cards and letters received by the bereaved:

"The expression of sympathy, love, and Christian concern from literally hundreds of friends across the nation has been overwhelming to us.

"Until we find a better way—if there is one—please allow this brief acknowledgment to be the means of sharing our heartfelt gratitude and appreciation.

"The Lord is sustaining each family, and we praise Him."

John and Betty Robinson

in behalf of

Eldon and Gayle Cox

Ken and Ruth Stahl

Larry and Becky Edwards



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

World Relief Commission Helps Philippine Quake Victims

VALLEY FORGE, PENNSYLVANIA — Two missionary organizations working in the Mindanao area of The Philippines received \$15,000 each from World Relief Commission to assist in their initial crisis relief efforts. These organizations are the Christian and Missionary Alliance and Far East Broadcasting Company, who report massive property damage and probable loss of life of national Christian workers and church members.

The worst earthquake in Philippine history resulted in a thirty-foot tidal wave. This wave crashed over the area shortly after midnight of August 16, catching the people by surprise, washing many out to sea. Cities and villages were leveled. It is estimated 5,000 have perished, 2,000 are missing, and 30,000 homeless.

It is WRC's disaster-relief policy to allocate funds to evangelical groups in the affected area who can give assistance during the first crucial days and lessen the trauma of disaster. The Commission is the relief and social concern agency of the National Association of Evangelicals.

—W.R.C.

Paul Harvey Sees U.S. Youth Forming 'Strictest' Generation

LITTLE ROCK — Syndicated radio news commentator, Paul Harvey, told 20,000 persons at a bicentennial rally sponsored here by Arkansas Southern Baptists that American youth of the new generation are "going to be the strictest generation since Queen Victoria."

He declared that young people in the United States have tasted "the bitter fruit" of permissiveness. As a result, Mr. Harvey said, "It seems certain they will declare the law of our Lord."

The news commentator criticized per-

sons who emphasize the negative rather than the positive. He suggested that whereas newspapers talk about a 7.5 percent unemployment rate, it could also be described as a 92.5 percent rate of employment.

—E.P.

Charity in Lieu of Union Dues Approved for a Mennonite

WINNIPEG, MANITOBA — The Manitoba Labor Board has ruled that a Mennonite worker who is opposed to unions on the basis of conscience may pay compulsory union dues to a charity instead of to the union.

Gordon Dyck, a summer employee at the International Harvester Canada company here, was exempted from paying dues to the United Steelworkers of America on the basis of conscientious objection, with the money to go to the charity of his choice.

Mr. Dyck, 19, is a University of Winnipeg student majoring in religious studies. He is a member of the Crestview Fellowship, a member church of the Evangelical Mennonite Conference.

"Employees should be able to come to an agreement with employers in a way that does not make them adversaries," Mr. Dyck said in explaining his opposition to unions. "The reason for the union is to gain power in negotiations in order to fight better. I don't see the necessity for that kind of relationship with management."

—E.P.

850 Tribal Leaders at Two Indian Christian Conferences

FLAGSTAFF, ARIZONA — Two Indian conferences drew together some 850 Christian tribal leaders, pastors, and laymen here, sponsored by CHIEF (Christian Hope Indian Eskimo Fellowship). Discussion at the meetings, according to CHIEF President Tom Claus, centered on methods of solving pressing needs.

Dr. Paul S. Rees, vice-president of World Vision International, and Dr. Dale Kietzman, vice-president of communications for Christian Resource Management, were speakers.

—E.P.

Emotional Sickness Increases 'Alarming' to Methodist

ANAHEIM, CALIFORNIA — As physical disease decreases in the Western world, emotional sickness is increasing at alarming rates, according to an Australian Methodist evangelist.

The Reverend Alan Walker, speaking at a convention here of Life Line, said "psychiatric wards have filled up faster than tuberculosis hospitals have emptied." Life Line, a telephone counseling service, was founded by Evangelist Walker in Sydney in 1963 and has now grown to a global operation.

—E.P.

Masters and Johnson Sex Concepts Seen 'Filtering' into the Church

SANTA BARBARA, CALIFORNIA — The Christian community is on the edge of a sexual revolution, according to two sex therapists who addressed a joint meeting of the Christian Association for Psychological Studies and the Western Association of Christians for Psychological Studies here.

Mr. and Mrs. Clifford Penner said concepts pioneered by sex researchers Masters and Johnson "have slowly filtered into the church," with sexual fulfillment coming to be viewed as a God-given right.

"Many couples are unsure as to their 'right' to enjoy sexual pleasure," Mr. Penner said. "Their sexual appetites have been so closely linked with the 'desire of the flesh' that somehow it appears sinful to pursue sexual satisfaction if it does not come naturally."

A clinical psychologist in private practice in Pasadena, California, Mr. Penner added, "Through carefully attempting to present a scriptural view of sexuality we

(Continued on page 17)

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First Day News

QUICK QUAKER COMMENTARY

DR. NORMAN BRIDGES, former administrator and instructor at Bethel College, Mishawaka, Indiana, assumed the office of president of Friends Bible College, Haviland, Kansas, July 1. (For a detailed story, see "Friends Concerns," p. 23.)

Happenings in Inner-city Ministries is the title of a new printout publication prepared by GEORGE PRIMES, executive director of a Friends-sponsored inner-city ministry in Canton, Ohio. Assisting in this impressive program is his attractive and gifted wife ASHLEY. Teacher training classes, Bible studies for youth, used clothing distribution, counseling, crafts, athletics, and music are among the varied activities attempted. Pastor JOSEPH ROHER of Canton First Friends (now assistant general superintendent of Ohio Friends) worked with the Primeses in developing this ongoing ministry. Anyone interested in learning how this program functions should request this news sheet by writing First Friends Church, 2130 31st Street, N.W., Canton, Ohio 44709.

RAMONA FRIENDS CHURCH (in Oklahoma under Kansas Yearly Meeting) dedicated a new sanctuary in July. It has a seating capacity for 160, a fellowship hall, and an education facility. This meeting has had a significant ministry in Kansas Yearly Meeting for many years and is experiencing a new vision and thrust in this growing community. ROMAN WARD, JR., is the pastor.

JOHN WIMBER, a former Friends pastor in California and now speaking in many conferences and churches across the U.S. on church growth, was the guest speaker for the sessions of the Evangelical Friends Church--Eastern Region in August. Wimber is on the staff at Fuller Theological Seminary Church Growth Department.

He's been a Quaker for a century . . . CHARLES CARR of Enid, Oklahoma, turned 100 recently and has had a very eventful life--cowboy, salesman, farmer, carpenter, and a Quaker minister, an active one until he was 85! Congratulations, both for this personal record and the wonderful family the Carrs have produced!

WILMER COOPER, dean of Earlham School of Religion, has been forced to take a leave of absence because of health problems. Panuveitis, an eye disease that is not very common, has been found to disappear with injections of cortisone into the connecting tissue of the eye, but the treatment is painful and tedious. Little reading can be done during the months of treatment.

EARL and JANICE PERISHO left the Friends work in Kotzebue, Alaska, in July to take a pastorate in Northwest Yearly Meeting (Hillsboro, Oregon), and RICHARD and LINDA MARTIN resigned from the pastoral team of Reedwood Friends Church (Portland) to accept a two-year assignment in Alaska under California Yearly Meeting, starting in September.

New Quaker Hour radio broadcast is being released in Liberal, Kansas, by local Friends. The programming is prepared by Pastor RON BROWN and is receiving wide-spread acceptance and comments.

HAHM SOK HON, a widely known Korean Friend, was among the twelve arrested in Seoul for protesting the severe controls on religious freedom by the South Korean government. Some have been released, partially due to international protests of their treatment, and Hahm Sok Hon is among those now free but is still under indictment awaiting trials.

FRIENDS FOCUS

TRAIN-CAR ACCIDENT TAKES LIVES OF SIX CHILDREN IN KANSAS

Six children from the Homestead Friends Meeting near Cedar Point, Kansas, were instantly killed Sunday, August 8, when the car in which they were traveling to go swimming was hit by a train at a temporary crossing.

Four of the children, Brenda 14, Rick 13, Bradley 11, and Renee 7, were children of Larry and Becky Edwards and grandchildren of Kansas Yearly Meeting superintendent, John Robinson; Kim Elaine, 14, was the daughter of Kenneth and Ruth Stahl, and Kevin, 16, the driver of the car, was the son of Eldon and Gayle Cox, pastor at Homestead Friends.

Funeral services were held in the Chase County High School auditorium attended by an estimated 1,000 people. Pastor Dale Lewis of Northridge Friends, Wichita, read selected passages from Kevin's Bible; Gerald Teague, assistant superintendent of KYM, preached the sermon. Three hymns, "How Great Thou Art," "Amazing Grace," and "Just a Closer Walk with Thee," were sung by the congregation.

The children were buried in the cemetery of the Homestead Friends Church in identical caskets, on each of which was a framed picture of the child whose remains it contained. A memorial service was held concurrently at the Kansas Yearly Meeting sessions in Wichita, Kansas.

A seventh child, Karla Stahl (sister of Kim) was released from the hospital about August 21, and the eighth child, Todd Edwards, was expected to have been released about September 1. Although there was some internal bleeding, examination showed no permanent internal injury.

The crossing was reported to have been obscured by brush and weeds. After investigation it was reported neither the driver nor the railroad were held liable. The car was evidently going about five miles an hour and the freight train about fifty-five miles an hour.

See related references on pages 11, 22, and 26.

YEARLY MEETING SESSIONS

Sessions of Northwest Yearly Meeting were held July 26 to August 1, Kansas Yearly Meeting August 9 to 13, and Evangelical Friends Church--Eastern Region August 23 to 29 in Newberg, Oregon, Wichita, Kansas, and Canton, Ohio, respectively. For summary reports of Northwest and Kansas Yearly Meetings, see the "Friends Concerns" section of this issue. A summary of the annual sessions of EFC--Eastern Region will appear in the October issue.

A LAB TECHNOLOGIST IS NEEDED IN KAIMOSI

The Friends Hospital in Kenya is in urgent need of a registered laboratory technologist to analyze current needs, acquire and set up needed equipment, teach and train Kenya laboratory staff colleagues. Skills in bacteriology in particular, as well as general skills in chemistry and hematology are required. Candidates should write Wider Friends Ministries, 101 Quaker Hill Drive, Richmond, Indiana 47374.

HOW DID FRIENDS CELEBRATE THE BICENTENNIAL? IN A VARIETY OF WAYS . . .

The Evangelical Friends Church in Middletown, Rhode Island, under the leadership of Leslie Maher and Hilda Hole, led Friends in boarding the now famous Tall Ships passing their port city and distributing Gospel records to the crews of the ships in the various languages spoken.

Newberg, Oregon, Friends got a church bell in their belfry for the first time in ninety-eight years--and rang it. It was a hand-me-down Quaker bell, too, that had been moved from one old meetinghouse to another since 1878.

This cryptic announcement showed up in a Sunday bulletin in the University Friends Meeting in Wichita, Kansas: "The Quaker Quester Class will picnic at Quaker Acres"

And Damascus, Ohio, Friends held a baptismal in Quaker Canyon Pond . . . "baptized by immersion." The announcement reads: "We sought to make arrangements with a nearby church for use of their pool, but this did not materialize and by then the weather was too cool for an outdoor service. [It was] suggested that we delay until the summer and have it at Quaker Canyon Pond." And they did.

Greenleaf, Idaho, Friends sponsored a weekend of "Because We Love America" activities bringing at least a thousand to enjoy the antique auto show, Friends Academy Alumni Banquet and class reunions, buckaroo breakfast, horse-pulling contest, quilt display, patriotic programs, and worship. A big feature was the parade with entries prepared by several Friends churches and other churches, local businesses, civic clubs, and community organizations. Greenleaf is a very small town, so the parade went by twice.

FRED AND ALTA HOYT MEMORIAL FUND ESTABLISHED

Friends of Kansas Yearly Meeting sent a check recently for \$5,549.62 to Friends United Meeting toward the cost of a building in Kaimosi, Kenya, to provide staff housing for teaching instructors at Friends College. It is to become a memorial to Fred and Alta Hoyt, veteran missionaries to Kenya. The gift represented sixty-five individual donors toward a goal of \$5,000. University Friends Meeting spearheaded the fund drive.

MEAL-A-WEEK-FOR-RELIEF PROGRAM GROWS

Each family of the Evangelical Friends Alliance has been asked to consider foregoing one meal a week and making a contribution of the estimated cost of that meal to the work of the World Relief Commission. It has been estimated by the Social Concerns Commission of EFA that wide participation across the EFA would bring in almost a million dollars in one year! For those churches wishing to start now in this effort, it is proposed that an urgent promotion be made between now and Thanksgiving, when the regular WRC offerings are received.

KEEPING UP WITH MOVING FRIENDS

Russell Myers tells of one 300-member congregation that every November writes every family that has moved away during the previous two years, asking for snapshots and current address. These are mounted, with the address printed clearly below each picture, on a large sheet of poster board and displayed in the hall during December to enable members to exchange greetings with old friends.

"HEART-TO-HEART" CONFERENCE OF FRIENDS PLANNED

With the theme, "Living in the Spirit," a Conference of Friends in the Americas will be open to all Friends of the Western Hemisphere next June 25 to July 1, 1977, in Wichita, Kansas. One purpose of the conference given by the planning committee is to "provide heart-to-heart, face-to-face meeting in prayer, worship, singing, discussion, and play. Any Friend, from any yearly meeting, any monthly meeting, or any Friends church or any Friends worship group in Alaska or other states of the U.S.A., in Canada, or Mexico, or Central America, in the islands of the Caribbean, or in all of South America is invited."

The program will follow four quadrants: I. Thou Shalt Love the Lord Thy God (our relationship with God); II. Thou Shalt Love Thy Neighbor as Thyself (our re-

lationship with other persons); III. Whosoever Shall Lose His Life Will Save It (our relationship with ourselves); IV. Go Ye into All the World (our relationship with the world). Separate sessions will be held simultaneously for Spanish and English speaking Friends, with regular joint sessions as well using interpreters.

GARDEN SEEDS TO BANGLADESH

Arranged by Food for the Hungry, Inc., several tons of garden seed packets have been donated by the Lilly Seed Company and other firms in the Portland, Oregon, area. The only problem is sorting them in categories and preparing them for shipment. This has become a project of the residents of the Day Care for the Elderly sponsored by Friends in Portland, under the direction of Fred Gregory, and also at Friendsview Manor under General Superintendent Norval Hadley's direction.

Bangladesh is known to be one of the most productive countries in the world in agricultural potential. Fred Gregory served in Bangladesh under the World Relief Commission, establishing a number of successful agricultural centers, and believes this garden seed program will be singularly successful there.

POTPOURRI

CHINESE IN MOZAMBIQUE

Missionaries working in East Africa estimate 1,000 new Chinese enter the area each week. Mozambique's Chinese population is believed to be nearly 258,000. The Free Methodist Light and Life Hour is broadcasting its Mandarin Chinese programs on Trans World Radio's Swaziland station this year in an effort to reach these Chinese.

PORNOGRAPHY--WHAT THE POLICE SAY

The men who are really in the know, the men who handle sex crimes every day--the police, have some provocative statements on pornography:

"Obscene literature is a primary problem in the U.S. today. Sexual arousals from obscene literature have been responsible for criminal behavior from vicious assaults to homicide."--O. W. Wilson, superintendent, Chicago Police Department

"Not everyone who reads it [pornography] is a sex deviate but every sex deviate reads it."--Staff Sergeant Andrew (Morality Control Unit), City of Edmonton Police Force

"There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines."--Herbert W. Chase, former Detroit police inspector.

"I have never picked up a juvenile offender who didn't have this stuff with him, in his car, or in his house."--Austin B. Duke, detective lieutenant, St. Louis County Police

"The increasing number of sex crimes is due precisely to sex literature madly presented in certain magazines."--J. Edgar Hoover, late director of the FBI

"Our city has experienced many crimes of sexual deviation . . . we find that most of these deviates read obscene materials, and often exhibit them to children in an effort to arouse sexual excitement among their victims."--Paul E. Blubaum, police chief, Phoenix, Arizona

"AMBASSADORS" TO CHINA

As the government relaxes restrictions, increasing numbers of Chinese Christians are visiting relatives in mainland China, according to a report from Hong Kong. Such visits, of course, give opportunity to share the Gospel. Ask God to protect these "ambassadors" and give them boldness and wisdom.

Continued from page 12

aim to change the inhibiting attitudes . . . toward the enjoyment of pleasure, and negative attitudes that people have toward their own bodies."

The Penners said in teaching their fifteen-to-twenty-hour sexual adjustment course, they have become convinced that among Christians "countless sexual difficulties which inflict excessive stress on many marriages" exist. —E.P.

SIM Finds Success Among Nigerian Youth

ILORIN, NIGERIA—More than 250 young Nigerians have been won to Christ in the past six months at a center sponsored here by the Sudan Interior Mission.

"The majority of the people in Ilorin are Muslims," said Canadian missionary, Ken Sharpe. "But as the state capital, it has many kinds of people. Those who come to the Youth Center include workers from the various government ministries, as well as students, teachers, lecturers, and even local pastors and doctors."

Films, drama presentations, and sports are major attractions. The center's facilities are much in demand, and have been used for interstate volleyball championships. —E.P.

U.S. Intelligence Units Compiled Files on Quaker Agency for Over Half Century

PHILADELPHIA — Government agencies have kept files on the American Friends Service Committee since 1921, the AFSC says.

The Quaker pacifist and social service organization formed in 1917 says in an 18-page report that it has examined 1,246 pages of information about itself collected by 10 U.S. agencies, required to be released on request under the U.S. Freedom of Information Act.

The AFSC says its activities have brought it "from time to time into conflict with those who confuse dissent with disloyalty, and who believe that efforts to achieve better international relations must be 'Communist inspired.'"

"Accusations that we are infiltrated by or being used by Communists is an old story," the AFSC adds. "Since our earliest relief work we have often been investigated by the FBI or the Attorney General's office, only to be inevitably 'cleared' as a genuinely religious, humanitarian organization." —E.P.



MY BIBLE

A "read-aloud" for preschoolers

BY BETTY M. HOCKETT

My Bible has such wonderful things—
stories to hear and songs to sing,
news about God, His love and His care
for all kinds of people everywhere.

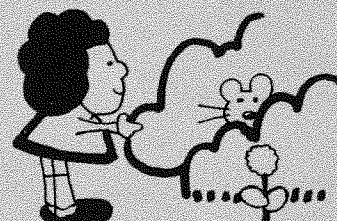
All of the Bible stories are true;
they help me to know what God can do.
Noah's ark was a great big boat.
While it rained a lot the ark could float.
Paul minded God and preached all around.
Some people listened, but others frowned.
Matthew and John were Jesus' good friends.
They said, "We'll go wherever He sends."
Abraham listened to what God said
and moved his home to a land ahead.
David went when his father said, "Come!
Here's corn and bread. Take your brothers some!"
Angels brought the good news of His birth
the night that Jesus was born on earth.

The Psalms are good, too. They help me know
that God is loving me while I grow.
God is so good—I'll sing Him a song:¹
"Thank You, God, for Your love that's so strong."
I'll trust in Him; He'll help me each day.²
He says He'll guide me along my way.³
The earth is the Lord's; He made it all,⁴
even winter, summer, spring, and fall.
I can talk to Him and He will hear.⁵
At night I feel He is very near.⁶

This year I can't read; someday I will.
And then I will read and read until
I've read my Bible all the way through.
I love my Bible. I really do!

Thank You, God, for my Bible!

1. Psalm 7:17
2. Psalm 9:10
3. Psalm 32:8
4. Psalm 24:1
5. Psalm 4:3b
6. Psalm 4:8





IN NEED

BY CATHERINE CATTELL

My husband goes out the door for a morning of errands. He calls back to ask, "Do you need anything at the grocery while I am out?" Can you imagine my saying, "No, thank you, dear. I have need of nothing"? I can't imagine it.

There is always something to stand in need of. Needs change from time to time. They change with circumstances, but supplies do run low at our house—like milk, and bread, and eggs. I know some people have well-stocked cupboards, cupboards that appear to have no lack of anything, at all, ever.

Come to think of it, our forefathers had fewer needs from outside themselves, their farms. They raised most of what was needed, and trips to market were not so frequent. However, they too needed rain and sun in the right proportions. They needed help, come threshing time, and in times of emergency. They needed hot coals from the neighbor's kitchen stove when their own fires had gone out. They needed each other.

One of the saddest things is to feel unneeded. Americans have a way of doing this to the elderly. It is not so likely to happen in the Orient where a family member is always needed.

One beautiful day, my youngest grandson said to me, "Grandma, I need you!" I loved that, and how many times I have longed to say, "Tim, I need you, too," even though he is on the other side of the world.

The one word *need* overwhelms me. Who doesn't need love, or encouragement, or renewal, or comfort, or forgiveness? How much of the world population needs food! Plain food for the stomach. I think I told you once that village India counts stomachs instead of heads. The hunger is there. But look at it from the standpoint of enormous needs of the souls of millions.

Almost sadder than hunger is the kind of self-satisfaction that starves in the midst of endless supply—the kind that says, "I have need of nothing." The words ring in my ears, "My God shall supply all your need according to his riches in glory by Christ Jesus." Then why are we starving for spiritual refreshing? Why are our churches so impoverished? Is it because, like that church centuries ago, we have need of nothing? That was the very worst thing that the Spirit said about any church. They didn't realize that they were poor because the "supplies" had not been replenished. You know what happens to good things like milk and eggs and bread if we just keep them.

Well, righteousness just doesn't stay fresh either. It has to be renewed. Maybe what we need is a fresh sense of *need*—a need for renewal, revival, for love, and a fresh touch from God. It is so easy to spot the needs in others.

I hope *you need* something. What is it?

You know the song, "I Need Thee Every Hour." The supply is at hand every hour. Enough! That is freshness! That is adequacy!

A Quaker Movement

Continued from page 4

brought crowds from Dayton, Cincinnati, and Indianapolis. Both meetinghouses were filled, and a special stand was erected on the grounds so the ministers could speak to the thousands in the overflow. The leading recorded ministers each took their turns on the preaching stand. The great crowds flocked into Richmond not to listen to Baptists or Presbyterians, but to hear Quakers declare Christ's truth with convincing clarity. What powerful preachers there were: Hannah Whitall Smith from Philadelphia, Dr. James Carey Thomas and Deborah Thomas from Baltimore, David Updegraff, John Henry Douglas, Elizabeth Mallison, and Sarah Pumphrey from England and, of course, Walter Robson himself! And oh the response: hundreds of Friends filled the meetinghouse for an "altar of prayer" consecrating their lives and asking for a fresh baptism of the Holy Spirit. We need men and women who will usher us into the divine presence, who will take us to Christ and leave us there. What a high calling to

hold before our most promising young people!

Sixth and last, it would be a company of men and women committed to live lives of holy obedience. Christ speaks and makes His will known. We are to carry out His will in caring ministry to the world He loved enough to go to the cross for. After all, if we are going to be called His friends, we must be willing to do whatever He commands us (John 15:14).

I believe that in this latter quarter of the twentieth century as we enter into America's third century an obedient Quaker movement will endeavor to minister to America's spiritual needs as effectively as it has ministered to the world's material needs in the first three quarters of the 1900s. We are living in an era of history in which there are probably more seekers than there have been at any time since the days of George Fox.

American young people today have turned to all kinds of partial and counterfeit answers that promise them inward peace and meaning. There is a vast number of forms of meditation abroad in the land. There is a proliferation of oriental cults, some ancient and some being concocted on a day-to-day basis, throughout the country. Many simply "trip out" on drugs or alcohol. We are grabbing at anything that lifts us beyond the two-dimensional world of materialism and that offers some psychic kicks. So much more than Coca-Cola, we have and can offer the world the real thing—the historical Christ living and inwardly experienced—"Christ in you the hope of glory." (Colossians 1:27b) Why aren't we proclaiming it from the housetops?

Surely the understanding of Christian truth and the spiritual practices that produced lives with the magnitude of soul of John Woolman, Elizabeth Fry, and John Greenleaf Whittier has something to say to latter twentieth century man who is again asking questions that can only be answered at the heart level.

The Lord says to Friends in America in 1976 as He said to the children of Israel in ancient times, "I call heaven and earth to record this day against you, that I have set before you life and death . . . therefore choose life." (Deuteronomy 30:19) Life lies in the direction of allowing ourselves to become a holistic Quaker movement. Will we choose to let Christ lead us along that path?



Patriotism

BY RUSSELL MYERS
SUPERINTENDENT
EFC—EASTERN REGION

Visitors who arrive at "Beautiful Mountain" in Nova Scotia see a huge natural boulder on which is a bronze tablet inscribed,

ALEXANDER
GRAHAM BELL

Inventor-Teacher

Born

Edinburgh, March 3, 1847

Died

"A citizen of the U.S.A."
1922

His epitaph could have recited the record of numerous inventions and honors. But he asked that what he cherished most be on this memorial plate.

The sturdy pioneer had his axe, his gun, and his Bible. Out of a vast wilderness he carved an empire.

Some came seeking gold, but the land didn't prosper. Pilgrims came seeking God, and they found the key that unlocked treasures far greater than those discovered by gold seekers.

The Christian patriot is not a man who has the answers to all our problems. But he is a person who has found the master key for all of life. That key is Jesus. The life of this republic was cradled in the faith that God presides over His universe, that nations and men are accountable to Him.

We cannot expect citizens who have no faith in God to do all that must be done in this great hour. In this time of great crises we need Christian patriots who will put on the whole armor of God. How glibly many accept the privilege of citizenship in the United States of America!

Psalm 137 is one of the great patriotic psalms of Israel written on the occasion of the sorrows of Babylonian captivity. We believe that it is within the spirit of the Psalm to enjoin all of us in America to love and serve our country. It was Joseph Addison who said, "There is no greater sign of the general decay of virtue in a nation than a want of zeal in its inhabitants for the good of their country."

An international philosophy is emerging ominously. This philosophy is being directed by people who have, as someone has said, "their noses in every country and their hearts in none."

This is a time for Christian patriots to express their love for their country, to zealously support it and to proudly defend it. It is time to be righteously indignant toward those forces that would destroy our nation.

When Christian faith and practice languishes, the democracy of our founding fathers erodes. We are shocked by the success of and spread of irreligion in our national life. It is time we stand up as Christian patriots against the spirit of Antichrist. It is time we stand up and be counted, too. Christian patriots have an opportunity and a mandate.

"A citizen of the U.S.A."—
It is a privilege
and a responsibility. ☐



Why So Successful?

BY QUENTIN NORDYKE
ASSISTANT SUPERINTENDENT
NORTHWEST YEARLY
MEETING OF FRIENDS
CHURCH

As I travel and work in church development and church growth seminars I am often asked the question, "Why were the early Quakers so successful at spreading the Gospel and growing?" At least one answer is that they practiced a number of the basic church growth principles. I'm sure there were other factors involved, and in the length of this column we cannot explore them all. However, let me list a few of the principles that contributed to the early Quaker movement.

1. *Koinonia*—a mutual concern, unity, oneness of purpose, and common love. This gave them great strength and great results.

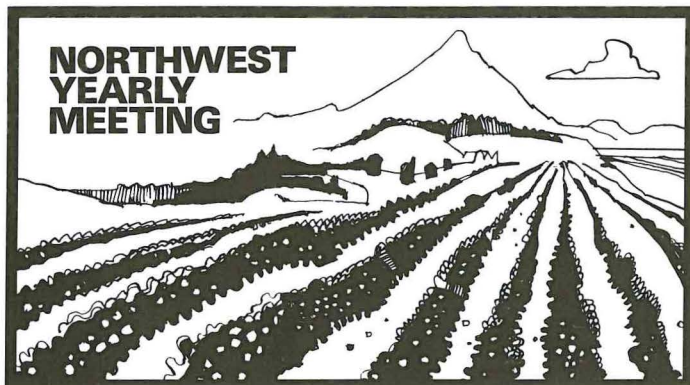
2. *Ministry of all believers*—everyone knew and used his gifts of the Spirit. There was probably less emphasis on the public and showy gifts and more emphasis on the less spectacular gifts such as helps, mercy, and giving. We often handicap ourselves today with the

stress on one person's gifts, with the Body becoming an audience to see and hear those gifts rather than developing the gifts of everyone for ministry.

3. *Gathering and scattering*—the people met in worship and gained strength from their unity and then scattered to do the work of God.

4. *Class II leaders*—those people who have the time and gifts to be out among the unsaved in order to bring them to Christ. Today we often spend so much time and energy maintaining the work of the church that very little is left for reaching the unconverted. Not so with the early Friends.

There are a number of further principles, such as the emphasis on *whole families, spontaneous evangelism, multiplying congregations*, reaching those who are *receptive, incorporating converts* into the Body, the *guidance of the Holy Spirit*, a good balance of *service*, and an awareness of the *needs of the masses*, etc. I agree that we need to recapture what the early Quakers had and use it for reaching people of our day. Although unaware of the current church growth movement and its glossary of terms, these early Friends used almost all the basic church growth principles. ☐



Northwest Yearly Meeting Holds Eighty-fourth Session

Under the banner, "The Word of God — Growing and Multiplying," Northwest Yearly Meeting met in its 84th session on the campus of George Fox College, Newberg, Oregon.

General Superintendent Norval Hadley in his keynote address challenged the Yearly Meeting, saying,

"I want to talk to you about evangelism and church growth; how to fill the gap between what we *do* and what we know we *should do*." Some of our churches are showing significant growth, necessitating building programs to care for the "growing and multiplying." To God be the glory!

The men's and women's banquets were well attended Tuesday evening. A CPA from Portland, Michael Emert, spoke to the men, and an offering was received for Aymara language tutoring for the missionaries.

At the WMU Banquet, Alda Clarkson, recently returned missionary from the coastal region of Peru, gave an informative talk; \$1,600 was received to assist in cost of missionary children's education on the field.

Everett Cattell, veteran missionary and Christian statesman, brought morning inspirational messages and spoke at the evening services from the book of Acts, graphically carrying out the theme of the sessions, with the following subjects: "Growth Through Conversion and Holiness," "Growth Through Leadership of the Spirit," "Growth Through Service," "Growth Through Conflict," "Growth Through Penetration Points," and "Growth Through Frustration."

At the Sunday afternoon missionary service, returning and outgoing missionaries were recognized, and Jack Willcuts, chairman of the Missions Department, gave a challenging address. In response, over \$16,000 was raised to apply on the amount needed over and above the budgeted amount.

We missed our usual "Youth Yearly Meeting" as our young people were in session at the same time at Surfside Camp at Twin Rocks. The 150 there also experienced an outpouring of God's Spirit.

Four young men were recognized as newly recorded ministers in the Sunday evening service. Everett Cattell spoke on the subject, "Shepherd or Hireling?" emphasizing the importance and responsibility of the minister. A number responded to the invitation to dedicate their lives to God and the ministry.

In the business sessions, the forward look was emphasized as the

various boards made their presentations. Lengthy consideration was given to the proposed "Worldwide Missions Umbrella" project, an effort to unite the missions outlook of the EFA yearly meetings. After much discussion, with strong concerns being presented on both sides of the issue, final action was (1) not to pass based on lack of unity, (2) that other yearly meetings be encouraged to proceed, with opportunity for financial support being open, (3) to authorize the Executive Council to lead a continuing study relating to the umbrella proposal. Note was made of the gracious spirit of love that prevailed throughout the discussion.

Northwest Yearly Meeting is moving forward, in faith and in Christian service—in our local church areas, in inner-city ministries, and in world service. Of special encouragement is the "growth and multiplication" on our mission fields in Bolivia and Peru. God is blessing as the missionaries and national Christians labor—often under difficult, restrictive circumstances.

We sincerely thank God for His blessings and for the wonderful spirit throughout the meetings, in the business as well as in worship.

—Ruth Brown

Two Young Friends Assigned to Labrador

Two young women from NWYM are on two-year teaching assignments with Mennonite Central Committee in Labrador, Canada—Marilyn Harmon



Harmon

Tingle

of Milwaukie, Oregon, and Connie Tingle from Madras, Oregon. Both graduated from George Fox College in 1974 with degrees in elementary education. Marilyn's parents are Howard and Bethlin Harmon, pastors at Clackamas Park. Connie's parents are Ray and Helen Tingle, and she is a member of Metolius Friends.

George Fox College

In this bicentennial year of looking back, George Fox students are going to look ahead into the future. The college will open the school year a week in advance of the fall term with a view of what may be ahead. The future will be described

Friends concerns

by perspectives of a spacecraft developer, a physician, a sociologist, a college president, a minister, and a futurist.

The "miniterm" September 26-October 1 will be coordinated by Tom Sine, former staff member at George Fox College and designer of Washington Governor Dan Evans' "Washington 2000 plan." Among the guest speakers will be Edward Lindaman, who directed the 30,000-member team of North American Rockwell Corporation who developed the Apollo spacecraft, and Elise Boulding, project director of the Institute of Behavioral Science at the University of Colorado.

Daily programming will include lectures, discussion, and module groups in information, analysis, values, invention, observation, and art. Mealtimes will involve space food snacks and possible future menus.

* * *

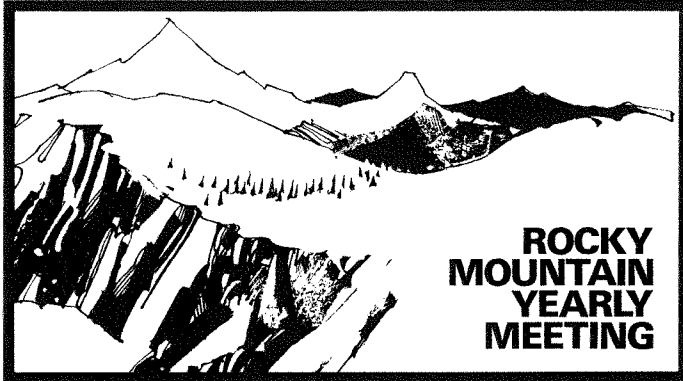
George Fox's 1976-77 faculty roster is now complete with the appointment of seven new faculty members and the return of another who has been away for two years for further study.

New director of teacher education is Herman W. Hughes, who has held a similar position at Warner Pacific College in Portland for the last two years. New assistant professor of sociology is Michael A. Allen, who moves from a position as assistant professor of sociology at Northern Arizona University. A 1967 GFC graduate, Dlorah Bright, returns to the college as instructor in physical education, coming from a master's degree program at the University of Oregon. John E. Day assumes the position of assistant professor of business administration. He holds a doctorate in law and for 22 years was with Tektronix, Inc., an electronics manufacturing firm.

Claudine Kratzberg is associate professor of home economics, coming from the University of Puget Sound, where she headed the home economics department for the last 12 years. Ronald E. Morgan, another GFC graduate (1968), joins as instructor of physics after public school teaching in Portland. Sam J. Willard, for the last seven years head basketball coach and athletic director at Big Bend Community College in Moses Lake, Washington, assumes those roles at GFC and will teach in the physical education department.

Returning to the college is Thomas Head as assistant professor of economics. He joined the faculty in 1971 and has been in a doctoral program at the University of Colorado.

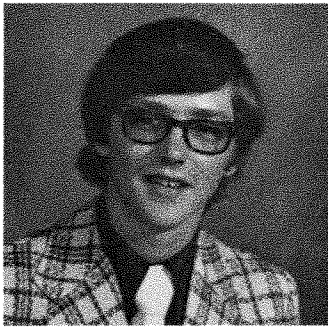
Dave and Kathy Anderson, top, speaking at Yearly Meeting sessions. They are now in language school in Costa Rica. NWYM Recording Clerk Bethlin Harmon, Assistant Clerk Gerald Lemmons, and Presiding Clerk Richard Beebe, Nancy and Charles Bloodgood, lower, pastors at the new Post Falls, Idaho, Friends Church, reporting at the closing session. (Photos by Don Edmundson)



Friends Women Scholarship Report

Anthony Brown of Allen, Nebraska, is the recipient of a \$300 scholarship from the Friends Women of Rocky Mountain Yearly Meeting of Friends. The scholarship will be applied toward Anthony's tuition as he attends Friends University for the 1976-77 school year.

Anthony is a son of Pastor and Mrs. K. Waylen Brown of Springbank Friends Church at Allen. Anthony will be a sophomore at Friends



Anthony Brown

University, having attended his first year at Wayne State College in Wayne, Nebraska.

Donations to the scholarship fund may be sent through your local Friends Women (WMU) or by sending donations earmarked "scholarship fund" to FW Treasurer, Evelyn Hayson, 2629-7th Avenue, Pueblo, Colorado 81003.

Applications for the 1977-78 school year scholarship may be obtained from Mrs. Dan Jamison, 2460 Orchard, Grand Junction, Colorado 81501.

Junior Yearly Meeting Announces Winners

Winners in the 1976 Junior Yearly Meeting "Early American Friends" point contest are:

Jackson Ellis, Holly, grade 4
Renae Perisho, Denver, grade 4
Kirk Harrison, Colorado Springs, grade 3
Tracy Matsen, Quaker Ridge, grade 3
Karen Burgi, Wheat Ridge, grade 2
Mike Ellis, Holly, grade 2

David Stassen, Grand Junction, grade 1

Points were earned by at least two days attendance and participation, by Scripture memorization, by Bible reading, and by reading Quaker stories from books and *Evangelical Friend* magazines. A puppet show using puppets made by each person was presented on the final day. The story used was "The Lord Is My Light" from the March 1976 *Evangelical Friend*.

Groundbreaking Ceremonies Held at Denver

Groundbreaking ceremonies were held at First Denver Friends on June 27 for the new addition to their church facilities. They were privileged to have Olen Ellis, superintendent of Rocky Mountain Yearly Meeting; Norval Hadley, superintendent of Northwest Yearly Meeting, and Tom Hagen, general contractor, participate in the ceremonies along with chairmen from each committee. The \$250,000 addition and remodeling project will be completed about the first of the year.

Fellowship at Oak Ridge Friends Church

Several events occurred recently in the work of the mission. The location for these events was one of our Navajo churches held on the mountain.

Memorial Day dawned with the anticipation at the camp where the Oak Ridge Friends Church is located. Classes for two weeks of Bible school were scheduled to begin at 1:30 p.m. Children and young people as well as adults who found it possible to attend were anxiously awaiting its beginning.

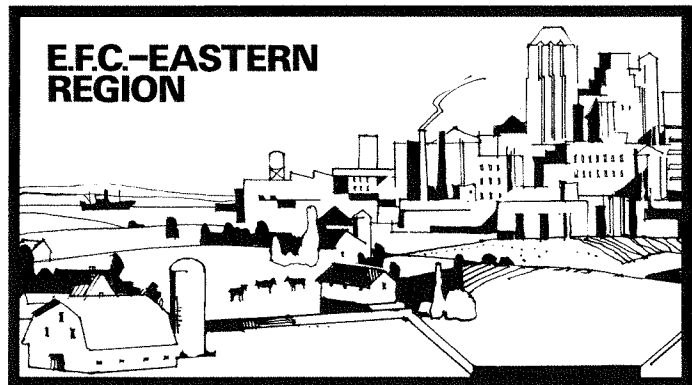
During three hours of the day, classes were held for Bible study. Two other classes gave instruction in reading and writing their own language. Each one fitted into the classes suited to their level of learning. We are always anxious to see progress in their learning to read. However, it often takes "precept upon precept" and "line upon line" before definite evidence is seen of their comprehending reading concepts. This is an awesome task as they attack the problems involved in learning to read and write.

At the end of the first week a special time was planned around the birthday of one of the neighbor's children. Songs, reading of Scripture, and prayer preceded serving of the meal, which included beautifully frosted cakes. This seems an encouraging sign in the culture of our people. Honoring points of growth in a child's life, in a spiritual context, can be a step in ministering to his life. Ministering in this way can lead to more appreciation of the child and what he means in the family. As he feels loved and appreciated, there is more opportunity to show him how important he is in God's plan for his life.

Following the Bible school, a weekend of campmeeting was plan-

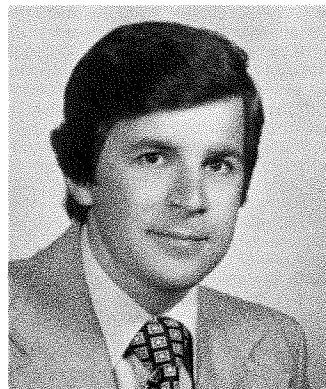
ned. Temperatures were cool, at the early morning hour, as people gathered for prayer. Events following this included three meals prepared by joint effort of the ladies, and three services of testimony, singing, and fellowship around God's Word. A Navajo pastor from Many Farms spoke God's Word in these services.

How wonderful to know the ministry of God's Holy Spirit in these past days of fellowship! He can point out needs in Christians' lives as they attend classes and services. It might even go beyond the particular truth being proclaimed. But, oh, how faithful God is to reveal to Christians their need for doctrine, reproof, or correction in particular phases of their Christian life. —Mary Gafford



Joseph Roher Named Administrative Assistant

Joseph Roher, pastor of the First Friends Church in Canton, Ohio, for the last five years, began duties July 1 as administrative assistant for the Evangelical Friends Church—Eastern Region. He replaced Sherman Brantingham, who served in that office 16 years and who is now serving as general superintendent of Indiana Yearly Meeting.



Joseph Roher

Joe Roher, his wife Sally, and their two sons, Thad and Nathan, live in North Canton, Ohio. Joe is a graduate of Malone College and of the United Theological Seminary. Prior to serving the Canton church, he

served as an assistant pastor of the First United Methodist Church of Troy, Ohio.

The duties of the administrative assistant have been rewritten so as to use to the best possible extent the

Pastoral Changes

(As of August 1, 1976)

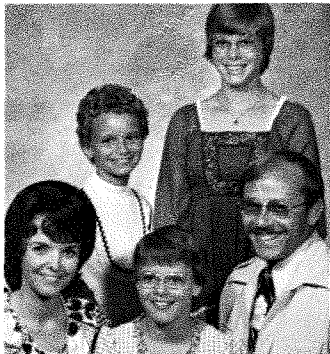
Westgate,
Columbus Don Green
Mansfield David Peters
Tecumseh (assis-
tant) . . . James McDowell
Canton First . . . Darius Salter
East Goshen Charles Bancroft
Salem First
(associate) Richard Sartwell
Barberton . . Bobby Murphy
West Park,
Cleveland Richard Johnson
Saxapahaw . . John Wheeler
Rock Hill Gaither Reich
Achilles Rodger Mayes
Deep Creek William Lockwood
Byhalia Dale Chryst
Eden-Immanuel John Holland
Alum Creek
(assistant) . . Walter Morton
Providence
(assistant) Robert Carpenter
Newport News, First
(assistant) . . James Prieto
Morningside
(Florida) Ben Agler

gifts and abilities of Joe Roher. General areas of responsibility for the new assistant will include designing and monitoring an ongoing "nurturing" program for pastors (from seminary students to new pastors to established pastors), serving as a resource person for church growth and church renewal, serving as a facilitator in short- and long-range goal setting for established churches and for new churches, and giving leadership to the ministries of the Eastern Region that are based in the Canton branch of the headquarters office.

The responsibilities for overseeing the work of foreign missions, previously a major task of the administrative assistant, will now be assumed by General Superintendent Russell Myers.

Development Position Filled

The position of Director of Development for the Evangelical Friends Church—Eastern Region has been filled by a native Kansan. After Yearly Meeting delegates approved the nomination by responding to a mail balloting, Don Worden of Haviland, Kansas, accepted the position and moved to Ohio to begin his duties July 1. Don, his wife Carolyn, and

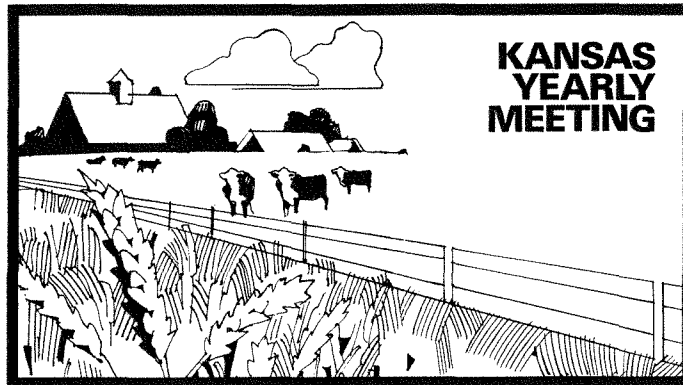


The Don Worden family

their daughters Donna, Danei, and Deana set up temporary housekeeping near Damascus but in August moved into a home in Louisville.

Don Worden is a graduate of both Friends Bible College in Haviland, Kansas, and Friends University in Wichita, Kansas. He has served the Friends Bible College in various capacities since 1966. Most recently he served as the school's director of public affairs. Prior to his service there, Don pastored for five years in churches of Kansas Yearly Meeting of Friends.

"From the first weekend we visited Ohio we have had a good feeling about this opportunity to serve the Eastern Region, and we have felt a sense of the Lord's leading to this place," said Don. He will be working out of the Damascus office with a multiple assignment that includes: Planning, promoting, and executing ways of securing funds for the M.O.B. development fund and any capital needs; promoting a program of planned giving; and assisting local churches in their financial and stewardship programs.



Of Mountains, Monuments, and Memorials . . .

• "... Moving mountains (any impossibility)—whether literal or figurative—is the special domain of the God in whom we believe . . ."
—Robert Hess

• "... Whether the mission of Kansas Yearly Meeting in Burundi becomes a monument or remains a movement will be determined soon . . ."
—James Morris

• Twin memorial services—simultaneously held in Wichita and Cottonwood Falls—attended by more than 1,300—solemnized in deep worship the tragic accidental death of six Friends children.

The 105th sessions of Kansas Yearly Meeting met on the campus of Friends University, Wichita, Kansas, August 9-13, 1976.

Having outgrown previous facilities, the beautiful Wichita Civic Center, Century II, was the site for the second year of the opening nights Women's Missionary Union and Men's Fellowship banquets. Speakers were Jack and Gratia Lousma of Friendswood, Texas, meeting. Jack is a Lieutenant Colonel, U.S.M.C., and as a NASA astronaut was command pilot of the Skylab II mission.

Meetings for praise and worship were followed by the business of each day. Dr. Robert Hess brought the messages. We were challenged with the thought that as evangelicals some are accused of being "all sail and no anchor." And, using Matthew 5:13-16, we need to be preserving—like salt, and probing—like light. We were also asked, "Do our ambitions exceed our abilities, or do our abilities exceed our ambitions?" We must "seek ye first the kingdom of God" and enlarge the place of our tents. We must dream large but dream with discipline and decisiveness.

The theme for our meetings was "What Do Friends Say to a Hungry World?" Workshops were held to explore this question, dealing with the various facets of world hunger, i.e., physical, social, psychological, as well as spiritual.

Always a highlight of our sessions is the report of the Spiritual Life Board and the presentation of new

ministers to be recorded. Their testimonies and the testimonies of their wives were a blessing and a real inspiration. Fifteen were presented for recording this year, four of whom are of Latin extraction serving in Mexico.

In addition to the praise for this record contingent of newly recorded ministers was the gratitude for the oversubscribing of this year's record high Unified Financial Program. In the light of fresh assurance and new challenges, Kansas Yearly Meeting was inspired to approve an all-time high Financial Program of approximately \$275,000; of this 51 percent is represented by Foreign Ministries.

James and Doris Morris and David and Mae Kellum, missionaries, were in the services and shared with the Foreign Ministries Division as well as in other services during the week.

God was faithful to lead and bless in all sessions. This was evidenced even though a somber note seemed to be present in each service due to a car-train accident, Sunday, August 8, resulting in the sudden death of six children in the Homestead meeting. Four of these were grandchildren of our general superintendent, John Robinson; one, the pastor's son, and the other from a well-known devout family in the Homestead community. God proved able to give victory and comfort in a remarkable way.

Well, What Did the Women Do?

Nine hundred and eighty-three KYM ladies paid their dues and went to work. First they prayed and then they worked and then vice versa. The results—WELL, HERE THEY ARE:

They learned new things about the EFA Missions—their youth and juniors were inspired to give \$816 toward sports equipment for Burundi youth—\$1,500 was paid toward Africa salary assistance—VBS and SS materials were furnished for Burundi—Ralph and Esther Choate, Gary and Connie Young, and Gerry Custer ministered in Area Conferences, and over \$1,000 was raised for Kibimba Hospital. The women read. They sent 3,722 Petite Pac-

quets. They sent almost \$1,300 and over 7,000 pounds of clothing and bedding to home missions. A retreat with an all-time high registration was sponsored by the ladies. The EFA apportionment was met plus a love offering for the Knights. Burundi missionaries were remembered at birthdays and Christmas time—almost \$20,000 went through the treasurer's hands. That's just some of the things the ladies did with God's help. Praise the Lord!

—Joyce Thompson,
KYM WMU President

Friends University

Highlights of Kansas Yearly Meeting week on the Friends University campus included a special noon luncheon and times of special prayer for the college. Some 115 interested persons met for lunch and a time of discussion of how Kansas Yearly Meeting and Friends University can strengthen their relationship.

Many people expressed the need for two-way communication and pledged themselves to this task. A network of contact persons, at least one per area of the Yearly Meeting, was endorsed. This group chose the name of Kansas Yearly Meeting Friends of Friends University. Persons interested in this new organization are encouraged to contact Patsy Boles, Rt. 1, Moscow, Kansas 67952.

Several new faculty appointments for the 1976-77 school year have been made. Dr. Sheldon Louthan, formerly of George Fox College, has been appointed director of the new Friends Center on Family Living. He was named an "Outstanding Educator of America" in 1971.

Dr. Raymond Nelson, new professor of English, formerly served Morningside College of Sioux City, Iowa, as a teacher and then as academic vice-president. Nelson is an ordained minister.

Dr. Selmer Moen, appointed associate professor of mathematics, has recently taught at Mount Union College, Alliance, Ohio. Active in church music on the side, Dr. Moen comes to Friends with the conviction that as a Christian teacher in a Christian college he can influence students to develop their abilities for God's kingdom.

Dr. George Potts, highly experienced in environmental education, joins the faculty as assistant professor of biology and science education.

Robert Newkirk, assistant professor of business education and secretarial science, comes to Friends after experience in business and teaching. Most recently he taught at Southeast Missouri State University.

Kenneth Stith, director of bands, joins the faculty after teaching and directing the band at Cameron High School, Cameron, Missouri.

Charles Maxson, new instructor of sociology, has had extensive experience in the study of crises. He has done research in the areas of suicide, alcoholism, and mental illness, and has for several years served as a consultant at the Los Angeles Suicide Prevention Center. He is a

candidate for the Ph.D. degree at UCLA in sociology.

Ronald Moore, supervisor of the Media Center, has teaching and work experience in the field of electronics. He recently completed his M.S. in curriculum and instruction at Kansas State University.

New FBC President

Dr. Norman Bridges was selected by the Friends Bible College Trustees at their February 14 meeting to become the tenth president of Friends Bible College and assumed office July 1.

William A. Wells, chairman of the College Trustees, pointed out that it had been almost a year since Wanda Mitchell resigned as president of FBC. "We feel the Presidential Search Committee has been very thorough and made a wise choice."

Dr. Norman Bridges served as dean of students at Bethel College from 1966 through 1971 and vice-president for administration 1971-73. As vice-president for administration



Norman Bridges

Dr. Bridges was responsible for the day-to-day administration of Bethel College.

Norman Bridges' Ph.D. from the University of Michigan is in higher education with emphasis on college administration.

character. The children were required to help research the information they presented.

Twenty-two graduates were feted with a "This Is Your Life" banquet. Youth Director Gary Macy and his assistants worked to make this semi-formal affair one to be long remembered. Jim Johnson, local radio announcer, did a rundown on each graduate's achievements. The group included those graduating from high school, college, nursing school, and graduate school.

ALUM CREEK, Marengo, Ohio

Alum Creek ventured out by faith and called Walter Morton to be an associate pastor. A welcome reception was held for Walter and Sue Morton. The informal fellowship was an inspiration to many who attended. Some of the ones present shared their adventures and joys of junior camp, after which a time of prayer occurred.

Junior Camp was held at Friends Center in Columbus on July 27-30, with Don and Betty Copp, lay members of our congregation, who planned and directed the camp. Some of our high school students and adults served as big brothers and sisters and even parents to some in this family-like structure. Other members of our congregation served on the staff. We had 27 junior-age children attend the camp.

On the Sunday following the camp, a unique service brought blessings to everyone as the children drew pictures of their camp memories and then told about their pictures. Songs were sung, and testimonies from the junior campers and staff members helped each of us to experience a little bit of the precious LOVE these campers and workers shared at Friends Center as they were knit together in the love of Christ. Betty Copp reported that every child made a first time commitment, a renewal, or experienced "the baptism of the Holy Spirit" during these days.

BARBERTON, Ohio

Three months prior to his leaving the church, our pastor submitted his resignation to the Barberton Church Monthly Meeting. He had been with us for the past 19 years. Pastor Charles Bancroft felt that his mission had been fulfilled in our church and must press on to God's work elsewhere. On June 25, 1976, a farewell tea was held from 6:00 to 9:00 p.m. in the fellowship room of the church. Many friends came to wish them well. We sincerely wish God's greatest blessings on Pastor "B" and his family as he takes over his duties at the East Goshen Friends Church in Beloit, Ohio.

In pastoral changes, the church deeply feels the emotion of sadness for the one leaving and the anticipation of the one coming.

Our new pastor is Bobby Jo Murphy, a graduate of Malone College and Ashland Seminary. He is from our Van Wert Friends Church. His wife Jill is from Akron, Ohio, and comes from Goss Memorial Church. A welcome party was held for the couple with everyone bringing a

pound of something. We want to wish God's richest blessings on Pastor Murphy, his wife Jill, and their endeavors in the church and community.

BOISE, Idaho

The Star Camp Meeting evangelist, Burton Root from Renton, Washington, was guest speaker in our church Sunday morning, June 20.

We had an all-church barbecue picnic at noon July 4, followed by a program and prayer. The program included the Billy Graham musical film, *One Nation under God*.

The Ambassadors' Sunday School Class won first prize for their float entered in the July 5 parade at Greenleaf, Idaho. They had transformed the church bus into an ark full of animals.

Three of our children attended Junior Camp at Quaker Hill July 12-16, and 14 young people represented our church at Tween Camp July 19-23.

Summer recreation and sports included a cycle camp-out, a high school back-pack, and our men's softball tournament, in which they came in third. Their season record was seven wins and three losses.

Delegates to Yearly Meeting were Iva Emry and Erma Metcalf. Our pastor and youth minister attended also.

A Campus Crusade Evangelism Training Course was held at our church July 22-24. It was open to any and all interested people.

Sunday evening, August 1, was the first of five outdoor drive-in church meetings scheduled for this month. The Son Shiners singing group furnished special music, followed by a sermonette by our youth minister. A fellowship time was held on the lawn after the service.

BYHALIA, Ohio

A farewell fellowship was held for Pastor Thompson and family. Various members of the church presented an interesting program. The Thompsons received a generous money tree, which was a surprise to them.

Pastor Dale Chryst preached an interesting first sermon on July 1 to our congregation. As he becomes better acquainted with us, he is winning our favor and approval along with our Christian love.

During July 29-August 8 many Friends in Western District were involved in duties as well as attending Camp Union.

DAMASCUS, Ohio

A very meaningful service of baptism by immersion was held at the Quaker Canyon Pond for those members of our church who desired baptism.

On July 4 our church combined with the Damascus Methodist Church for a morning worship service. The special speaker was Dr. Curtis Chambers, who grew up in the Friends Church but now is the executive secretary of the Joint Committee on Communications for the United Methodist Church. The service was followed by a covered-

Friends gather



Alliance Ohio Primary Department presents famous persons—Heidi Wachsmoth as Juliette Ward Lowe (left to right), Debbie Moore as Clara Barton, Warren Betz, Jr., as Neil Armstrong, Larry Grove as Abraham Lincoln, Lisa Johnson as Betsy Ross, Janice Mitchell as Paul Revere, Sammy Gillingham as Benjamin Franklin, Pam Lipely as Martha Washington, Mark Blasiman as George Washington, and Cindy Yarian as Patricia Mullins Alden.

ALLIANCE, Ohio

A delightful bicentennial flavor was added to a recent Sunday morning service by several boys and girls

from our Primary Department. Each child, appropriately costumed to represent a famous person from American history, stepped to the microphone to give a sketch of that

dish dinner at the Community Center with both churches again participating in a time of fellowship and fun.

We feel truly blessed that this kind of joint service to God and fellowship can be ours in a free country on the observance of our 200th birthday.

DEERFIELD, Ohio

The Fox Family Gospel Singers of Muncy, Pennsylvania, sang and spoke in a recent Sunday morning service.

Our church participated in the bicentennial events of the community.

EAST GOSHEN, Beloit, Ohio

A farewell dinner was given recently to say good-bye to our departing pastor and family, Richard Sartwell, Linda, Debbie, and Elissa. A short program followed the dinner and was a happy-sad time. May God bless them as they go to their new work.

The junior FY had a Bike-A-Thon this summer to help raise money for later funds and projects. Several of the youth participated in a 10-mile ride.

The senior FY have been busy this summer with their usual paper drives and their annual trip to Geauga Lake. A group of 15 youth traveled to Bedford, Ohio, to hear a gospel group called "Nothin' But Son." The testimonies of the gospel group were very uplifting and inspiring to the youth who attended. It is wonderful to hear others tell of what our Lord can do and is doing today.

An old-fashioned surprise "pounding" was held recently for our new pastor, Charles Bancroft and family, Ida Mae, Connie, Claude, and Chuck. We welcome them as our new leaders in Christ and members of our fellowship. They have already been a blessing to us.

ENTIAT, Washington

The Entiat Friends Church has been very busy during the last three months.

Fifteen of our youth group went to Seattle May 19-20 to hear Billy Graham speak at the Kingdome. They spent their first day in Seattle shopping and having fun at the Seattle Center. The next day they heard Billy Graham speak.

The youth group also had a retreat Sunday, June 20. They left early Sunday morning and drove to a campground and ate breakfast there. They then hiked four miles in to a lake and four miles back. They returned to the campground and fixed dinner. It was a lot of fun and good fellowship.

The youth group presented a play, "Watch Ye Therefore," during the morning worship service on July 18. The play concerned the second coming of Jesus Christ.

Vacation Bible School was held the week of June 21-25. There was an average attendance of 80 kids during the week.

July 18 the church had an all-church picnic under direction of the Social Committee after the morning worship service; 25 people attended. They barbecued hamburgers and

had a lot of fun and fellowship together.

FIRST DENVER, Colorado

We are pleased with the progress being made on our lovely new addition. Following our groundbreaking ceremonies June 27, work was begun on this project.

Forty young people from our church attended our Yearly Meeting camp sessions at Quaker Ridge. These camps marked a time of real spiritual growth for all.

About 25 of our young people have taken part in our summer backpacking program. This is sponsored each summer through our Outreach Committee.

FULTON CREEK, Radnor, Ohio

Many of our young people attended Camp Caesar and Camp Wesley. Pastor Kirby worked both camps as counselor and teacher. Reverend Wyandt and Wayne Evans filled the pulpit during his absence.

Phillip Seiter received a home-made peach pie on Father's Day. His son Eric won a contest, "My Dad's a Peach." All fathers were recognized on their day.

A Fourth of July picnic was held at the church grounds, with games and contests filling the afternoon. A campfire was held in place of the evening services.

GOSHEN, Zanesfield, Ohio

Goshen Friends received a new piano for their sanctuary, given in memory of the Peele and Marmon families. The music flowing through its keys lately has been beautiful. Several members of our congregation as well as special guests have already played the piano.

We dedicated our new flagpole following church services. God has blessed us with such a wonderful free country that it was only appropriate that we should take part in the Bicentennial in such a way.

HAVILAND, Kansas

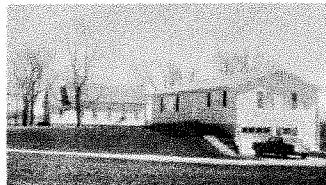
A recommendation by the music committee of the Haviland Friends Church last winter resulted in the purchase of an Allen digital computer organ, costing approximately \$11,000. The finance committee recommended that a matching fund be given to missions. The final payment on the organ was made in July, and the matching missions fund (Organ Transplant) has been raised in full.

On Sunday evening, June 27, Paul Jacobson and Ellen Foncannon presented an organ-piano concert of sacred music.

HESPER, Eudora, Kansas

Blessings and praise were received at the dedication and open house for the new parsonage. Special guests for the service were John Robinson, general superintendent of Kansas Yearly Meeting, and his wife Betty, and Mr. and Mrs. Merl Kinser, former pastors, now serving at Enid, Oklahoma.

Our church has a new front, which is an addition built in 1974 by members of our congregation. This was built in memory of Elda Gordon, who



New parsonage with Hesper Friends Church in the background.

passed away early that year. Her widower Leon and son Bill did the rock masonry consisting of an 18-foot section in the middle.

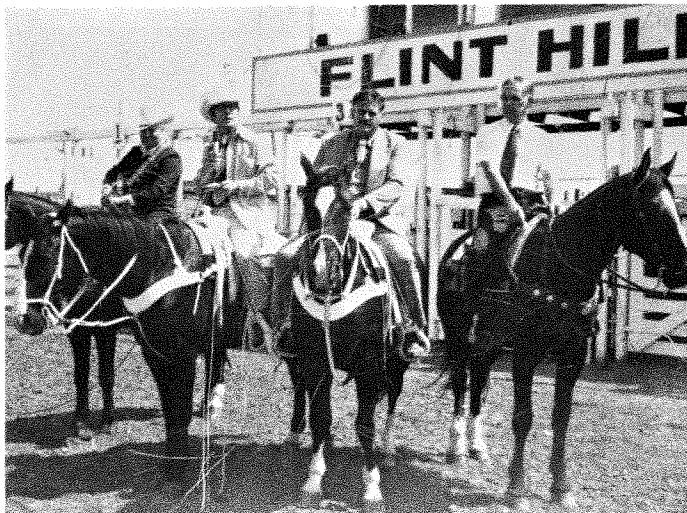
By selling the old parsonage and an acreage of land, the building of a new parsonage was undertaken in September 1975. We thank all who have helped in any way and who are helping with the continuance of the Lord's work at Hesper.

HOMESTEAD

Cedar Point, Kansas

A Kansas Yearly Meeting pastor recently participated in a unique church service at the Flint Hills Rodeo grounds, Strong City, Kansas. A Sunday morning worship service, sponsored by the Chase County Ministerial Alliance, was held in conjunction with Kansas' largest rodeo. Eldon W. Cox, pastor of the Homestead Friends Church, rural Chase County, brought a powerful salvation message, "Spiritual Inventory." Two other ministers participated in Scripture reading, responsive reading, and prayer. The service was conducted from horseback and all three ministers, accompanied by a singer, rode blaze-faced black horses. Interestingly enough, the horse chosen for Pastor Cox was named "Satan."

Rodeo queen candidates, cowboys, and cowgirls attended from horseback, and a choir sang from the arena, while 800 other worshippers sat in the grandstands.



Participating in a Sunday morning worship service at the Flint Hills Rodeo grounds is Eldon Cox, Homestead pastor, second from left, wearing light suit and hat.

KLAMATH FALLS, Oregon

Members of the Klamath Falls congregation have enjoyed a variety of summer activities.

A fellowship picnic and fun afternoon was held at Modoc Point at the home of Wynn and Carolyn Hescok.

A wonderfully inspiring afternoon and evening was spent with the Sprague River congregation. A potluck picnic was followed by a joyful singspiration, held at the Sprague River church.

Thirty-seven young people attended the Southern Oregon Junior Camp at Willow Creek, directed by Alice Maurer of Klamath Falls. Immediately following was Family Camp at the same location, featuring Norval Hadley, Northwest Yearly Meeting superintendent, and Dr. Donald Chittick, professor at George Fox College and expert on creation science.

Twin Rocks Girls' Camp on the Oregon coast this year featured as main speaker Alice Maurer from Klamath Falls Friends.

On August 8 David and Phyllis Hampton, new Wycliffe Bible Translators staff members, had the evening service. They are serving in Cochabamba, Bolivia, where David is in charge of the Wycliffe printshop.

Our Vacation Bible School was held August 16-20.

LAWRENCE, Kansas

The Sarah Brown Circle sponsored a shower, a Bachelor Shower, to welcome our new Christian education director, Gary Townsend. The potluck dinner following the morning service gave us a great chance for fellowship with each other and getting acquainted with Gary.

MT. CARMEL, Ohio

Mt. Carmel church is flushing out the "stinkers" in the Sunday school. Each Sunday the class with the lowest percentage of attendance receives "Petunia" the skunk. The

recipient must make an acceptance speech. Needless to say, each class is working hard to keep its attendance up so they won't be the "stinker"!

NEWBERG, Oregon

For the first time a bell was rung from the belfry of Newberg Friends Church on Sunday, July 4, the 200th anniversary of our nation. The bell had previously served at Springbrook Friends Church, at Middleton, and at Rex.

Our church enjoyed a picnic, musical program, and singspiration at Memorial Park on Sunday evening, July 4.

Our pastors have been bringing a series of messages from the Psalms this summer.

Dave and Kathy Anderson of West Chehalem Friends Church, missionaries under appointment by Northwest Yearly Meeting, shared their testimonies with us on July 11.

Day camp was held at Camp Tili-kum on August 9-13 for children of grades 1-6. This was a Christ-centered week of fun and instruction.

Dave and Phyllis Hampton were commissioned in the services on Sunday morning, August 15, before they went to Bolivia to work with Wycliffe Bible Translators in a printing ministry.

Kenneth and Geneva Eichenberger were honored on June 27 on their 50th Wedding Anniversary by a reception at Newberg Friends Church. Lynn and Elsie Hockett were honored at a Golden Wedding Reception at Friendsview Manor the same day.

NORTHRIDGE Wichita, Kansas

A Quaker heritage night brought us visits from Margaret Fell and George Fox. Portrayed by Brenda Greer and Brad Harvey, along with Mike Wharton, they helped us relive "the good ole days." The evening of fellowship was planned by Betty Robinson with assistance from Jan McMillan.

Our Vacation Bible School was held in the evening for the first time, with activities for all sizes and ages.

Dr. Leroy Brightup shared a few of his pictures taken in the Holy Land in a recent service. While there he participated in an archaeological expedition.

OKLAHOMA CITY, Oklahoma

We celebrated our nation's birthday with celebrations of our own; beginning with a mass youth choir at 5:30 a.m. on the capitol steps, a traditional Quaker wedding, celebration and worship with dinner following on the church lawn—closing in the evening with "The Gospel Singing Doves" in worship and music. A great day to "proclaim liberty throughout all the land unto all the inhabitants thereof." (Leviticus 25:10)

PORTSMOUTH, Virginia

Happy Birthday, America! First Friends celebrated the 200th birthday of the United States with a special Quaker Day. After Sunday

school and morning service, a covered-dish luncheon was enjoyed by all. Many wore the dress of yesterday. In the afternoon, an old-fashioned Quaker service was held—men on the right, women on the left—led by the Holy Spirit.

SALEM FIRST, Ohio

An original pageant, "You Are My Friends" written by Marjorie Landwert, was presented Sunday evening, June 27, and Wednesday evening, June 30, as part of the church's bicentennial celebration. The play depicted the history of Friends, beginning with George Fox, moving to the early Salem history, and concluding with a challenge for the future. The play was directed by Harold Backer, Bonnie Conser, and Denise Staley and combined several types of media. The major part of the play was live stage action; slides, tape recording, and 8-mm motion pictures were added to portray certain difficult scenes.

SEBRING, Ohio

The "Sound Principle" presented a message in music to us recently entitled "The Story Tellin' Man," and all who attended received a blessing.

Our youth attended a retreat at Mt. Gilead, visited Geauga Lake, washed cars to raise money for a trip to Washington, D.C., and prepared a bicentennial float in the Firemen's Parade to advertise our DVBS. Kim Bradley, Mandy Clarke, and Judy Nutt were among those in the Youth Witness Tour in July. Altogether the youth have had a very busy summer.

SMITHFIELD, Ohio

Smithfield Evangelical Friends Church celebrated the Bicentennial of our country in true colonial fashion with reverence to God for giving us this great land. A parade was held in the village, and church mem-



Smithfield pastor Earl and Mrs. Kelbaugh at bicentennial celebration.

bers had decorated a float for the procession. Several members dressed in bicentennial outfits and marched alongside the float distributing religious tracts.

Pastor and Mrs. Kelbaugh dressed like Quakers of days past. The pastor in his black suit, wide brimmed hat, and crisply starched white shirt resembled George Fox, founder of the Society of Friends.

Wayne Naylor presented a brief history of the Friends Church and how it began in a log cabin in Smithfield in 1804. This historical presentation was made at the Outdoor Community religious service on July 4. Immediately following this a two-minute ringing of bells for freedom took place.

Our church acknowledged the fact that we could not be a prosperous land without the grace of God. Prayers were made for the leaders of our country and for a return to the Christian principles on which this nation was founded.

SPRINGFIELD, Colorado

This past church year was the second year in a row that our church has shown a growth in attendance in every service and in membership. This growth can be attributed primarily to Home Bible Studies.

We celebrated July 4 and our nation's Bicentennial with a church picnic in the park.

Our church hosted the summer touring musical group from Friends Bible College, "Kindred Spirit." We had the concert in the city park; it was well received and attended.

SPRINGFIELD, Ohio

The Springfield Friends Youth held their annual Chili Supper. The room was highlighted with decorations for our country's bicentennial birthday. The attendance was not up to par but the food, fellowship, and fun were as outstanding as ever before. This dinner is something the youth love to do, and the spiritual blessing received from it is always bountiful.

STAR, Idaho

Our Pastor, Harold Clark, attended the National Pastors' Conference in Dallas, Texas.

The Singing Friends Children's Choir under the direction of Elizabeth Berry presented the patriotic cantata, "I Like the Sound of America" by Flo Price, on May 23.

Vacation Bible School, June 1-5, saw 75 youngsters enrolled with an enthusiastic staff of 30 serving.

The Friendship Singers, a young adult mixed ensemble, presented the patriotic musical, "If My People" by Jimmy and Carol Owens, on July 4.

Youth pastors, Terrel and Jane Smith, were codirectors of Quaker Hill Tween Camp this summer at McCall, Idaho. Seven boys from our church attended.

TRINITY, Lisbon, Ohio

Our senior FY prepared a float for the Bicentennial Parade in Lisbon, July 3, and won a trophy for having one of the top three floats in the parade. The theme was 200 Years of Friends Worship, depicting the quiet Quaker, the coming of the pastoral



system, and Friends at worship today. In addition to this project, our services on Sunday, July 4, were especially patriotic in music and features. Our choir joined with other church choirs in Winona in presenting the cantata, "I Love America," on Sunday evening, July 25.

"The Master's Men" of Adrian, Michigan, presented a Midsummer Musical for us with two sacred concerts—one on a Saturday evening and one on a Sunday morning. Their music was inspirational and a blessing to the congregation.

WEST MANSFIELD, Ohio

A bicentennial community church service was held at the West Mansfield school grounds. It was a most impressive service. An offering in excess of \$500 was received, and this was used for the community project of an Emergency Squad Van.

Ermil Orahod, Imogene Clapsaddle, and Mary K. Herd just returned from a tour of the midwest states visiting the Montezuma Indian school with the Harpers there. The church had a picnic at the home of Ermil Orahod in Urbana, where pictures of this trip were shown to the Gleaners Sunday School Class.

WEST PARK, Cleveland, Ohio

Four of our youth attended the Summer Olympics in Montreal. David Brown, Greg McPherson, Carol Mosher, and Robin Popick made up the team for witnessing and handing out tracts.

On June 30 Richard Johnson accepted the call to be our pastor at West Park. The evening of July 18 a "pounding" was held in the Johnsons' favor. This was also a time of fellowship and refreshments and gave each one present an opportunity to welcome into our midst Richard, Lois, Beckie, Debbie, and Paul. We pray for God's guidance and blessings upon them as well as the members of the church, and we are anticipating many years of service as we labor together for the Lord.

WILLOW CREEK Kansas City, Missouri

John and Betty Robinson, general superintendents of KYM, were our speakers for a seminar on Marriage and Family Enrichment. The weekend seminar was held at Lakeside Park, Peculiar, Missouri, with Grady and Carol Miller and their puppets sharing with the younger set.

We are glad to report increases in our membership, attendance, and giving (both of time and money—1,161 calls reported by members of our congregation!). Our church has been growing in other ways also. A new addition to our church is the completed Christian education room and remodeled study.

Friends record

BIRTHS

ASHER—To Milton and Nadine Asher of Hillsboro Friends, Oregon, a daughter, Sheera Dawn, July 24, 1976.

BADDELEY—A son, Daniel Elmer, April 30, 1976, to Sgt. Daniel and Christine Baddeley, of Sebring, Ohio, now in Germany.

BLAKE—A son, Adam Roy, July 6, 1976, to Larry and Joan Blake, Damascus, Ohio.

BOUSMAN—To Thomas and Lynette Bousman, a son, Joshua Thomas, March 26, 1976, First Denver Friends Church, Colorado.

BUCK—A daughter, Cari Anne, June 24, 1976, to Greg and Marianne Buck, Damascus, Ohio.

CARSLY—A daughter, Kenlynn Elizabeth, to Ken and Kathleen Carsley of Newberg Friends, Oregon, July 16, 1976.

CAVINESS—To John and Joan Caviness, Boise, Idaho, a daughter, Charity Michele, July 13, 1976.

DAVENPORT—To Dave and Bev Davenport of Boise, Idaho, a daughter, Wendy Renee, June 15, 1976.

DIEHL—A son, Michael Christopher, June 27, 1976, to Chris and Debby Diehl of Deerfield, Ohio.

FLEMING—A son, Todd Eric, June 29, 1976, to Tom and Eileen Fleming, Friendswood, Texas.

GARNER—A son, Bryan Bradford, July 8, 1976, to Kent and Hilda Garner, Greensboro, North Carolina.

GREGORY—To Fred and LaVonne Gregory of Reedwood Friends, Portland, Oregon, a son, Seth Bennett, August 1, 1976.

HENRY—A son, Jesse Wayne, April 12, 1976, to Douglas and Roxann Henry, Marengo, Ohio.

HUBBS—A daughter, Melissa Jayne, June 26, 1976, to Michael and Jayne Hubbs, Alliance, Ohio.

HUNT—To Rick and Mary Ellen Hunt, Boise, Idaho, a daughter, Laura Grace, June 24, 1976.

INGLEDUE—A daughter, Charity Leagh, June 21, 1976, to Ernie and Betty Ingledue, Lisbon, Ohio.

LEE—A son Jimmy, June 13, 1976, to Jimmy and Patty Lee, Bayshore Friends, Bacliff, Texas.

LEHMAN—To James and Joy (Smitherman) Lehman of Star Friends, Idaho, a son, Christopher James, June 28, 1976.

LILLY—A daughter, Michelle Deann, June 5, 1976, to Loren and Mary

Lilly, University Friends, Wichita, Kansas.

MITCHEM—A son, Daniel Lee, July 27, 1976, to David and Beverly Mitchem, Northridge Friends, Wichita, Kansas.

MOORE—A daughter, Rachel Alexis, April 21, 1976, to Lynn and Susan Moore, Sebring, Ohio.

MORRISON—A daughter, Stephanie Marie, June 28, 1976, to Gary and Sharon Morrison, Salem, Ohio.

NELSON—A daughter, Anette Christine, to Richard and Kathy Nelson, Portland, Oregon, July 20, 1976.

PADOUR—To Rick and Marilyn Padour, Boise, Idaho, a son, Justin Richard, July 6, 1976.

PARKER—A daughter, Jennifer Denise, July 15, 1976, to Bruce and Barbara Parker, University Friends, Wichita, Kansas.

REESE—A son, Brian Scott, July 14, 1976, to David and Karen Reese, Alliance, Ohio.

RUGEN—A daughter, Ellen Christina, July 2, 1976, to Orrin and Marilyn Rugen, University Friends, Wichita, Kansas.

RUSSO—A daughter, Carri, May 31, 1976, to Tony and Beverly Russo, Salem, Ohio.

SMITH—A daughter, Kristin Lea, June 13, 1976, to Harvey and Charlotte Smith, Alliance, Ohio.

SPAIN—A daughter, Mary Ann, July 28, 1976, to Jim and Ann Spain, Zanesfield, Ohio.

STANLEY—A son, Mark Douglas, June 30, 1976, to Alfred and Gwen Stanley, Greensboro, North Carolina.

THOMAS—To Gary and Carol Thomas, pastors, Entiat, Washington, Friends, a daughter, Lindsey Kathleen, June 11, 1976.

WEAVER—A son, Jered Daniel, July 14, 1976, to Eugene and Tina Weaver, Springfield, Ohio.

MARRIAGES

ANDERSON-HOOPES. Marva Anderson and Clark Hoopes, July 17, 1976, Damascus Friends, Ohio.

BOYLE-OWEN. Jacqueline Boyle and James Owen, June 26, 1976, Damascus Friends, Ohio.

BUNISH-LARSON. Kathy Bunish and Glen Larson, July 10, 1976, Springfield Friends, Ohio.

BURDETTE-BURNS. Katherine Burdette and Jack Burns, June 19, 1976, Houston, Texas.

CHOATE-FRAZIER. Naomi Choate and Clifton Frazier, May 15, 1976, Lynwood Friends, Portland, Oregon.

CUMMINS-PEIRANO. Sue Cummins and Mike Peirano, July 24, 1976, Springfield Friends, Ohio.

FOX-TROUT. Jane Fox and Clyde Trout, June 5, 1976, Smithfield Friends, Ohio.

HESS-SENFT. Cindy Hess and Paul Senft, July 30, 1976, First Friends Church, Salem, Ohio.

HICKMAN-LEIBOLD. Cynthia Hickman and Stephen Leibold, April 10, 1976, Fulton Creek Friends, Radnor, Ohio.

HUDSON-LORTZ. Sandy Hudson and Larry Lortz, June 24, 1976, Miami, Oklahoma.

HULL-BROWNE. Kathy Hull and Ed Browne, June 20, 1976, First Friends, Salem, Ohio.

HUNT-GLENN. Zeldia Hunt and Clifford Glenn, August 14, 1976, Amboy, Indiana.

KRIEGER-JONES. Lynnette Sue Krieger and William Timothy Jones, June 25, 1976, First Denver Friends Church, Colorado.

KROEKER-FREIMARK. Esther Pauline Kroeker of Liberty Gardens Bible Church, Salem, Oregon, and Benjamin Freimark of Newberg Friends, June 19, 1976.

MARONI-MANKIN. Lori Kay Maroni and Frederick Allen Mankin, July 3, 1976, East Richland Friends, St. Clairsville, Ohio.

MCGINNIS-ROBERTS. Maureen McGinnis and Cliff Roberts, June 25, 1976, West Park Friends, Cleveland, Ohio.

MEIREIS-COOKE. Patricia Ann Meireis and Dennis James Cooke, Newberg Friends, Oregon, July 3, 1976.

MENNING-STOFFER. Debbie Menning and Douglas Stoffer, June 27, 1976, First Friends, Salem, Ohio.

MERREOT-PITTENGER. Lynn Merreot and Kenneth Pittenger, July 24, 1976, First Friends, Salem, Ohio.

NICHOLS-FERGUSON. Pam Nichols and Ron Ferguson, August 3, 1976, Melba, Idaho.

PICKELSIMER - GAMBLE. Susie Pickelsimer and John Gamble, June 19, 1976, Mt. Carmel Friends, Mingo, Ohio.

SWICK-CONTE. Cynthia Swick of Oskaloosa Friends and Stephen Conte of First Friends, Canton, Ohio, June 19, 1976, Oskaloosa, Iowa.

TRUSSELL-WILDE. Eddythe Elizabeth Trussell and Pfc. Gary Wilde, July 16, 1976, at Ft. Benning, Georgia, from Damascus Friends, Ohio.

VANMANEN-KING. Betty VanManen and Rob King, June 12, Star Friends, Idaho.

WOOLMAN-SANTEE. Karen Woolman and Dwight Santee, June 19, 1976, East Goshen Friends, Beloit, Ohio.

DEATHS

BIGLEY—Edward J. Bigley, 83, St. Clairsville, Ohio, June 13, 1976.

BOYSEL—Natalie Michele Boysel, 15 months, Zanesfield, Ohio, June 5, 1976.

BRIDENSTINE—Edith Longan Owsley Bridenstine, 82, April 4, 1976, Coyle, Oklahoma.

CARMICHAEL—Miriam Frances Carmichael, 64, of Klamath Falls, Oregon, June 23, 1976.

CATTELL—Leota Cattell, 98, Damascus, Ohio, July 6, 1976.

COMMONS—Arthur B. Commons, 101, Lawrence, Kansas, July 31, 1976.

COOK—Alice Tracy Gregg Cook, 100, June 25, 1976, Coyle, Oklahoma.

COX—Kevin Lin Cox, 16, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

DICK—Ruth Dick, 60, Salem, Ohio, July 18, 1976.

DOYLE—Minnie Doyle, 88, June 23, 1976, Erie, Kansas.

DUNN—Edward Dunn, 66, Salem, Ohio, July 25, 1976.

EDWARDS—Bradley S. Edwards, 11, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

EDWARDS—Brenda M. Edwards, 14, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

EDWARDS—Renee A. Edwards, 7, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

EDWARDS—Rick M. Edwards, 13, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

HOLLOWAY—Zella Holloway, 88, Salem, Ohio, July 29, 1976.

HUMPHREYS—Thomas Humphreys, 83, charter member of Benkelman Friends Church, July 6, 1976.

LOWERY—Michel Lowery, 3, son of Ralph and Phyllis Lowery, Greensboro, North Carolina, June 4, 1976.

MARMON—Glen Marmon, 78, Zanesfield, Ohio, July 11, 1976.

NICHOL—Merrel Nichol, 85, Lisbon, Ohio, July 2, 1976.

PARKS—Elizabeth Parks, 83, Smithfield, Ohio, June 3, 1976.

PERRY—S. Stanley Perry, 86, July 7, 1976, Friendswood, Texas.

ROWAN—Opal Oren Rowan, 82, June 13, 1976, Liberal, Kansas.

SNYDER—Gilbert Snyder, 73, Barberton, Ohio, July 11, 1976.

STAHL—Kim Elaine Stahl, 14, August 8, 1976, Homestead Friends, Cedar Point, Kansas.

WICKERSHAM—Anise Wickersham, 77, Zanesfield, Ohio, May 4, 1976.

WILLIAMS—Luella Williams, 91, of Benkelman Friends Church, May 9, 1976.

WRIGHT—Edna Wright, West Mansfield, Ohio, April 25, 1976.

THE CHRISTIAN stewardship of life reflects our love of God. "Stewardship is the Christian's management of his redeemed life and possessions for the glory of God and the good of mankind." To this classic definition is a dictionary statement: "A steward is a person entrusted with the management of affairs not his own; an administrator."

The great commission is specific in terms of evangelism and building the kingdom, but it is not as specific regarding financial guidelines, or church and family budgets making the great commission possible. Yet, a search of Scripture such as given in Acts, chapters 2, 5, and 6, clearly shows that money and material things had a very important role in the life of the early church. Sharing, honesty, and organization of resources as well as people provide examples for us. Our Lord's reference to tithing (Matthew 23:23) was not a condemnation of tithing but of forgetting the "weightier matters" and of trusting in good works rather than complete obedience.

Jesus had much to say about the comparative relationship between material and spiritual realities. "... take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15) He says, in effect, The one who fails to take heed finds himself rich on earth but poor toward God, the life is more than meat, and the body is more than raiment. Seek not ye what ye shall eat, or what ye shall drink, but rather seek ye the kingdom of God and all these things shall be added unto you, and He adds, "For where your treasure is, there will your heart be also."

Paul picks up the same truth writing to the Colossians, "If ye then be risen with Christ, seek those things which are above . . . set your affection on things above, not on things on the earth." To Timothy Paul wrote, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out . . . they that will be rich fall into temptation and a snare . . .

Russell Baker is a retired dairyman who with his wife Irene donated what is now Camp Tilikum near Newberg, Oregon. Russell is active on the NWYM Department of Missions. This article has been adapted from a stewardship message in relation to missions given at an Outreach Conference.

A STEWARDSHIP PLAN FOR FRIENDS TODAY

BY RUSSELL BAKER

REMBRANDT'S "PARABLE OF THE TALENTS" (MATTHEW 25:14-30) SKETCHED ABOUT 1652.



for the love of money is the root of all evil." John in Revelation 3:17 (*The Living Bible*) puts it, "You say, 'I am rich, with everything I want; I don't need a thing!' And you don't realize that spiritually you are wretched and miserable and poor and blind and naked."

So from these Scriptures and others we find a Christian is given clear goals in setting priorities in living. Christ counted the cost and so must we. Some of these goals are personal, others are family goals, local church goals, denominational, and they relate to finances and material possessions. Let me list certain concepts basic to these Christian stewardship goals:

1. A consciousness that we are not our own, that we are accountable beings;
2. That the paying of the tithe is minimum and must come first in our order of priorities;
3. That our goal should be to honor God with the maximum percentage He makes it possible for us to give;
4. That living for God involves faith, trust, and obedience with the confidence

that "all things work together for good to them that love God . . . the called according to his purpose."

The old law of heredity, "like begets like," applies to stewardship too. Children of a Christian home where Mother and Dad honor God with their money consistently will be much more likely to do the same, and vice versa. Materialism, the accessibility of things, credit buying, and impulse living and buying have brought a breakdown in the sense of stewardship in many American homes. Too many budgets (or no budgets at all) are developed without putting God first.

But to those who attempt to put God first in their lives, there are yet some serious stewardship decisions to be made. We are to look constantly to God's promises and guidance. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Corinthians 9:8) Giving is to be joyous, cheerful; one translation uses the word *hilarious*. Giving is to be seen as

an act of worship, of thanksgiving to God. The joy of giving comes from placing God first until we want to give as much as possible. Whatever else may have contributed to the Ephesian church "losing their first love," one suspects it was the love of things more than of God.

Good stewardship involves a measure of faith, trust, and obedience, a concept that doesn't make sense to the world. This has been true in my own life. In 1962, a disastrous storm almost destroyed my dairy barns and, with it, my business. I had worked hard through the years, attempted to be faithful to the Lord and in giving, but suddenly found myself surrounded by insurmountable difficulties. In pondering what to do, I decided to utterly depend on God and promised Him, in a new way, not just 10 or 20 or 40 percent would be His but 100 percent would be His if He wanted me to recover from this financial disaster. This was opposite thinking for me, for rather than giving God His part, then assuming that was cared for, I was now to take out just what was necessary for family living, as the remainder was already God's.

From that point on our business has been one constant series of successes and recoveries beyond my wildest imagination. "To God be the glory, great things He hath done."

This is a personal goal. But what about family priorities, local church, and yearly meeting goals? I have been accused of being a dreamer and idealist. But I believe the church is to be a missionary church, and if so we have many promises that God will add his blessing and power in ways we often fail to see. "All power is given me in heaven and in earth; go ye therefore . . . lo I am with you alway . . ."

Specifically, I agree with the concept that a local church should set a goal of 50 percent of its giving to be for outreach. Yet, I realize that most of our churches have a performance of little more than 10 percent for outreach and probably no goal at all in this respect. I believe the principles of church growth relate to this too; only a giving church is a consistently growing church.

In examining the churches of my own Yearly Meeting, if each family would *plan* to give but \$5 per month to missions beyond their tithe to the local church, our missionary budget would be much more than our missionary budget at present. But there is always the problem that "10 percent of the congregation in the local church pay 90 percent of the bills." Add to this that about 90 percent of the giving to missions is usually "impulse" giving, and we see a serious problem. Surely this state of affairs is not pleasing to God. But rather than scolding those who are not giving as they should, or the churches that have little missionary vision, we are interested in what causes or motivates those who have both.

The Apostle Paul felt so overwhelmed by the great mercy and forgiveness of God that he lived with a never-ending obligation and joy in paying this debt to God. It was a fire, a zeal, and a love that pushed him on and on. His stimulus was the glory of the cross and his sense of commission. Church history shows that each one whom God uses greatly has been caught up in this same sense of vision. Stewardship does relate to dedication, to finding God's forgiveness through Christ, and the infilling of the Holy Spirit. Stewardship is more than a plan, a scheme, or system; it is a spiritual "lifestyle," a matter of Christian character.

Many of the tools now used in stewardship are good. But unless the love of God constrains us, most of these plans will be short-lived. If quotas are handed over to the people, the implication is that when these are met their obligation is fulfilled. This may be true in dealing with banks, business, and other commitments—but not with God. Record keeping is valuable and essential for IRS, but it doesn't touch the spiritual motivation for giving.

Project giving is another tool. But again, if it is only a temporary stimulant (and how can it be otherwise?), it will also be of short duration. Each new project must be more glamorous or as challenging as the last. So missionaries and church leaders have constantly to scheme and plan for ways of making their "project" appealing. Is this stewardship?

The solution? It sounds so simple it seems absurd, but it is simply to make the lordship of Jesus Christ a reality in our lives. The real battleground of the ages is in the throne room of the human heart in its struggle to make Christ both Savior and Lord. This lordship must be the example and the assumption of every yearly meeting leader and missionary, every pastor and finance committee member of the local church.

Remember the old law of heredity, "like begets like"? Unless our leaders believe, really believe, and act accordingly—demonstrating the lordship of Christ in their lives—the church at large will not understand. This is no criticism of our leaders or pastors, for many do demonstrate this, and certainly our missionaries do. But the norm of thinking regarding stewardship planning seems somehow to be always on a different basis. When one's allegiance to Jesus Christ is primary and total, the financial needs of the local church, the pastor, the yearly meeting, and the missionaries *will be* taken seriously too. Only those who are less than committed or giving little complain about the church "always talking about money."

With the prominence *faith-promise giving* is receiving now in our churches, what place does this hold in the total financial structure and future of the church? I am not posing as an authority, but I do have some positive convictions:

1. No one is in a position to make a faith promise commitment unless he is already walking in obedience to all the known will of God;

2. It is a commitment of faith and trust in the God "who is able to do exceeding abundantly above all that we ask or think" to give above and beyond what any human planning could provide;

3. The commitment should be of such proportion that as God provides, our spirits will be lifted, our faith made strong, as we and others realize that only God could have accomplished this;

4. Be very sure that God, who delights in the impossible, receives all the glory;

5. That individuals, families, local churches have yet to see the marvelous ways He would provide for those who fully trust Him.



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