
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

2-1977

Evangelical Friend, February 1977 (Vol. 10, No. 6)

Evangelical Friends Alliance

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Evangelical Friends Alliance, "Evangelical Friend, February 1977 (Vol. 10, No. 6)" (1977). *Evangelical Friend*. 50.

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Evangelical Friend

February 1977

Vol. X, No. 6

Mission photos from the Gerald Dillons (top, clockwise):

**CHILDREN OF
KOREAN LEPERS AT
TAEJON**

**ORPHANS AT YUL
EUN LEE'S HOME,
TAEJON, KOREA**

**AYMARA MOTHER
AND BABY, BOLIVIA**

**JAPANESE BOY
"WARMING UP"**

**DANNY AND RUTHIE THOMAS,
WITH LILLY, ALASKA FRIENDS
LEADERS**

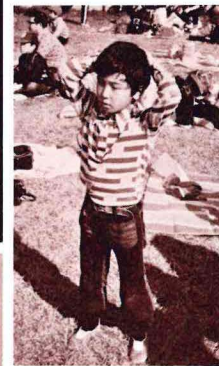
**JAPANESE CHILDREN AT TRACK
MEET**

**ESKIMO BABY CONTEST AT
KOTZEBUE, ALASKA**



SO WHAT?

**Does It
Make a
Difference?**





SO WHAT?

BY GERALD DILLON

Grady Davis, Lutheran professor of homiletics, says that the final question to ask of every sermon is "so what?" "Does it make a difference?" A difference where men and women live? A sermon, he says, must get down where people live and touch the deep issues of human life.

But preaching is not the only enterprise that deserves such a question. What about missions? Do missions make a difference, a difference where it really matters, a difference in the lives of men and women, culture and society, in time and in eternity? Do missions get down where people live and touch the deep issues of the heart and of life?

Some of our "laymen" who give and pray for missions often ask the same question. They have a right to do so. Certainly many religious leaders are asking it, and some have even called for a *moratorium* on missions, saying that the day of *missions* is over. Obviously the sociologists, especially those who lean left of center, are not only asking but answering the question, too. What is the answer to this question? *Do missions make a difference?*

Gerald Dillon returned the end of December from six months of travel, teaching, and mission leadership in Alaska, the Orient, and South America. Accompanying him were his wife Alice and teenage daughter Susie. Gerald Dillon is professor of Christian ministries at Western Evangelical Seminary, Portland, Oregon. A leader among Friends for many years, he has served as president of the Association of Evangelical Friends, the Evangelical Friends Alliance, and the Northwest Yearly Meeting Board of Missions.

After touching down briefly in a number of mission fields—Alaska, Korea, Japan, Bolivia, and Peru—impressions have been made upon my thinking. Of course, such impressions could be superficial since the time spent on the fields was only six months.

And for most of the time I was heavily involved in the classroom. But in this case I was somewhat aware of issues where answers are hard to find, and such a quick trip, I recognize, does not make one an authority. So my suggestions for answers are a part of the struggle today for the answers to perplexing questions.

However, take for instance the case of Danny and Ruth Thomas (the English for an unpronounceable Eskimo name). Both were once alcoholics, natural leaders among Eskimos, but headed prematurely to a living hell. Now he is a pastor of the Kotzebue Friends Church, has a lovely family with the presence of Christ in the home, and is a leader in Alaska Yearly Meeting.

Or take the case of Francisco Mamani, a second-generation Friend living in La Paz, Bolivia. The children of Aymara Indians don't really seem to have much opportunity except to herd llamas, pick up a few fragments of education, and head into a life of limited opportunities. But Francisco is different.

Even though his father had a limited education (three years), he became a believer, a natural leader in the church, and a Christian father. Consequently, Francisco is now one of the younger leaders of the church, a Bible Society official helping to translate the Old Testament into Aymara, and one of the most promising leaders for the future of the Aymara church. Other second generation Christian testimonies can now be added to this.

Such cases could be multiplied many, many times. I think of Jonathan Lee in Korea, the respected dean of Seoul Theological Seminary; of Komi San, a lay minister in the Tokyo Bible Seminary; and of Haruko Oyadamari Iwata, a converted Buddhist girl who is determined to be a woman preacher in spite of cultural problems. God has "called" her!

These are not exceptional. They are simply a very few of the people I have met personally in whom God's grace has made a profound difference. The missionaries who *preach the gospel of peace and bring glad tidings of good things* have been instruments of change. Ask any one of the 15,000 Aymara, or the 1,000,000 Koreans, or any one of the host of believing Christians today. The answer is always—yes, missions make a difference.

However, some are not satisfied with this answer. They demand more of the mission, of the church than this. It is too "individualistic," too "spiritual," too "other worldly." Missions today, so they say, must deal with social issues that affect the economics of the people. It must be "this worldly" in nature. Does missionary work make a difference at this point—in the here and now?

Now, admittedly, these are disturbing questions and not altogether easy to answer. Deep issues are involved. It may be somewhat like discounting the doctor's medical help to the individual patient because he has not stamped out the disease. The mission and the church must go beyond saving souls, so we are told. We must also be concerned about life now, the social issues that have such a profound effect upon the individual.

But even here I am impressed with the difference missions have made and with what has been done in the name of Christ. I saw numerous instances where missions have gone *beyond* the individual and have been involved intimately with the sordid issues and problems of life.

Take for instance, a women's university in a culture where women have had few opportunities, educational schools too numerous to mention, hospitals and clinics ministering to the bodies and lives of people, orphanages that provide homes for unwanted children, schools for the blind, homes for crippled children, adoption agencies where in the name of Christ children are given homes, agricultural experiments, and so many other forms of philanthropic effort.

These were not started or maintained by "socially minded" philanthropists but spiritually minded people determined to do what they can to help people in the name of Christ. Even though they did not solve many social problems, they were cups of cold water given in the Master's name!

In addition, I witnessed organizations—missions—that became the channels of millions of dollars designated to feed the poor, relieve the distressed, and give a faint glimmer of hope to those who had none. Even though the "missionary barrel" has become the butt end of many a joke, nevertheless the *motivation* to reach out and help where they can has been significant.

Obviously, missions have not done all that can and must be done. No one feels this more keenly than the alert missionary. However, to discredit the missionary enterprise at this point is to close one's eyes in the middle of the day and refuse to see what a difference missions have made in the world.

No enterprise has been significantly successful in solving the social problems of the world. In spite of lethargy concerning social issues at home and the deep issues involved, missions have done a job that has made a difference in culture after culture, and this often against insurmountable obstacles and odds.

Missions *are* facing a new day. This is obvious on every field visited. The very success of the mission has helped precipitate a new hour. The church has been born, and in most cases in a rather healthy condition. Now, she has grown and reached maturity, and in some cases is much larger than her parent.

Young leaders have emerged, congregations by the hundreds are formed, and the church looks with vision towards the future. I heard Korean and Japanese church leaders discuss the theological issues of our day with profound insight, face squarely into the need of mission and socially minded churches, and deliberate frankly and freely about their relation to their "missionary parent."

In our day missions must be adaptable to new roles, see new possibilities for the "foreigner" as a *partner* in the work of His Church, and be ready to make major adjustments. The day of patronizing the "natives" is past. The new churches are young, vigorous, healthy, and ready in many cases to launch out into the world of mission.

If the missionary and missions find a helpful, creative role in which together both mission and church work for common goals, there is a great day ahead. But, to draw back now, feeling that the day of missions is over and that missions are no longer making a difference is abortive. On the other hand, to refuse to recognize the national believer and the church as fully capable of self-direction is foolish and unworthy of the Gospel we preach.

I am personally challenged at the prospects ahead, providing the mission finds this creative and helpful role. Many of the third-world churches need help and need it desperately.

The largely untouched areas of leadership development for the total life of a culture: assistance in the greatly stepped-up area of church building development and mission; continued assistance in theological and biblical understanding; guidance to a growing, enabling church that seeks to find its way in a complex world of multiple pressures and claims; and other strategic areas are only a few of the challenging fields for cooperation.

Yes, missions make a difference. And they will continue to make a difference as they struggle to find God's role for them in this hour. While we see *now* through a glass darkly, one is still impressed with the change for good that is made—individually and socially. But someday when the dark glass is fully removed and we see clearly, we will then know it was worth it all as millions from every tribe and nation surround His throne in worship. Only eternity can finally and fully answer the question of missions: So what!

'WHY ME? I'VE BEEN GOOD!'

BY DORLAN BALES

Not long ago I took a Friends Youth group canoeing, something that seemed like a good idea at the time. Unfortunately, my canoe refused to follow instructions and, much to my embarrassment, wrapped itself around a stump. As I wrote a \$70 check to pay for the damage, a voice inside me began to complain, "Lord, this is not a bit fair! What did I do to deserve this?"

That bent canoe and my reaction to it left me wondering. How do Christians cope, not only with bent canoes, but with more significant failures and unfortunate circumstances? If God loves us, how is it that Christians seem to suffer as much as others do?

REWARD AND PUNISHMENT IN THE BIBLE

Turning to the Bible for guidance, I found a tradition that taught obedience to God would bring blessing and prosperity to the nation of Israel. One of the texts that reflects this concept is Joshua 1:8. "This book of the law shall not depart out of your mouth . . . for then you shall make your way prosperous, and then you shall have good success."

At first the idea that obedience to God would bring success and prosperity referred to the nation of Israel as a whole. But later the priests and sages who wrote and collected the wisdom literature applied this covenant idea to the life of the individual. Psalm 1 is a clear example of the ideal Hebrew who loves God's law and prospers in all that he does, and the book of Proverbs is filled with variations on this theme. The implication, of course, is that prosperous, trouble-free people are being rewarded for their religious devotion, while the unfortunate are reaping the deserved consequences of some disobedience, obvious or hidden.

Dorlan Bales is working on a Ph.D. degree in Systematic Theology at the University of Chicago. He has spent several years as a Friends pastor.

But there were other inspired Old Testament writers who saw what difficult ground this is, who correctly observed that the righteous often suffer and the wicked often succeed. The writer of Ecclesiastes expressed it this way in chapter 9, verse 11:

"Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to them all."

The Book of Job is another example of this counterpoint that provides balance to the biblical message. Job's friends, representing the then-prevailing view of rewards and punishments, try to convince Job that he has some hidden sins that are the cause of all his misfortune. "Get right with God," they said. But Job knew in his heart that his troubles had not come about because of disobedience.

GOOD GUYS (AND GALS) DON'T ALWAYS WIN

In spite of the biblical warnings in Ecclesiastes and Job, most of us tend to expect good people to be rewarded with health and prosperity and those bad people to be plagued with misfortune. We may even complain to God when things don't seem to be working out that way, as did the elder brother in Jesus' story about a prodigal son.

In the Sermon on the Mount, Jesus again warns His followers about elder-brother attitudes by observing that the heavenly Father "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." Our Lord was teaching His disciples that God loves all people, even when they do not love Him and have done nothing to deserve His care.

What then is the effect of faith, if God loves and cares for everyone? Christians suffer illness, accident, failure, and grief no less than other people. But the Christian who comes to experience the love of God in Christ is in touch with spiritual strength sufficient to meet the crises, whatever they may be. As Paul wrote in 2 Corinthians 4:8-9, "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed . . ."

The continual encounter with God's love and forgiveness helps Christians to

accept personal frailty and failures and to cope with circumstances beyond their control. And even more, followers of Christ become channels by which others discover the glorious Good News.

CHRIST'S GOSPEL DOESN'T PROMISE SUCCESS

Being a faithful disciple of Jesus has seldom been easy. We know little about the private lives of the apostles, but Paul had a "thorn in the flesh," was beaten and imprisoned, and gloried in weakness. Timothy had stomach trouble. We know of no apostle who became rich or famous in the Roman world. Jesus himself met an early death at the hands of His religious and political enemies. A disciple is surely not greater than the Master.

The rewards God gives those who love Him are not usually riches, or freedom from bodily illness, or length of life, though He may grant these things. The rewards God gives those who trust and obey Him are more valuable than money, gifts that make living rich and meaningful. These rewards, this fruit of the Spirit, is described in Galatians 5 as "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

This spiritual fruit, these gifts from God, may be found among rich and poor, the healthy and the infirm, the powerful and the weak. In fact, God's love often flows most freely in the *midst* of troubles and problems, at times when we least expect and most need the support of the everlasting arms. An old gospel song says in part,

"God hath not promised skies always
blue . . .

But God hath promised strength for
the day,

Rest for the labor, light for the way;
Grace for the trial, help from above,
Unfailing sympathy, undying love."

Christians do not normally find that God has changed their outward circumstances so that they may be free from the temptations and troubles that are a part of living. What He has promised, and what faithful people have affirmed in every age, is that He will be with us, sustaining our hope when problems seem insurmountable. In each generation the Holy Spirit enables men and women of faith to say, as did Job in the midst of his trials, "I know that my Redeemer lives!"

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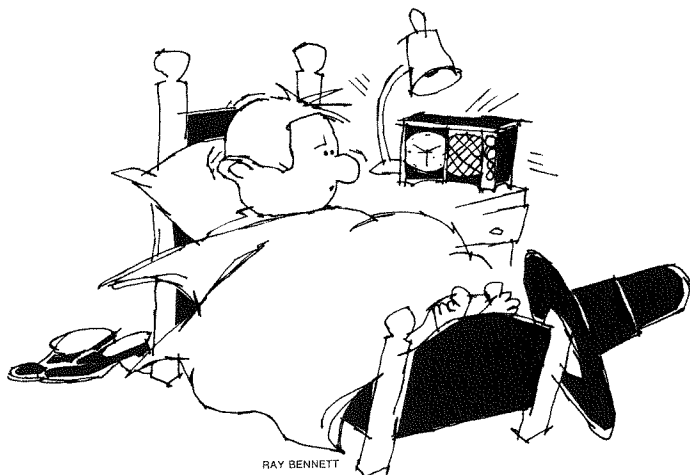
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“... and today's weather forecast calls for Fire and Brimstone!”

COVER

People. That's what the Gospel is all about! Gerald and Alice Dillon captured on film the faces of many of them on their recent ministry to missions.

ANTECEDENTS

Readers who have become acquainted with the *Evangelical Friend* only within the last nine years may not be aware of its history, its predecessors, and its unifying role.

Without burdening all with minute historical details, the present *Evangelical Friend* was a combining in September 1967 of the separate publications of the four Evangelical Friends Alliance yearly meetings: Kansas, Northwest (then Oregon), Evangelical Friends Church—Eastern Region (then Ohio), and Rocky Mountain.

Issued simultaneously with these monthly publications of various sizes and number of pages was the quarterly magazine, *The Missionary Voice*, a joint effort of these same yearly meetings from 1955-1967.

As the budgets of these publications were combined making possible the new and larger *Evangelical Friend*, *The Missionary Voice* became a monthly feature. In our new format, an art “bug” denotes our “missionary voice” articles. This month missions is our feature article but without the “bug” to identify it. Our apologies!

Foreign missions was one rallying point around which the EFA was formed. Let us pray this same missions emphasis will open new vistas of cooperative outreach among evangelical Friends in the months just ahead. —H.T.A.

**EVANGELICAL
FRIEND**

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The EVANGELICAL FRIEND is the official publication of the Evangelical Friends Alliance and is published monthly (except August) at 600 East Third Street, Newberg, Oregon 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATES: \$4.00 per year. CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, Oregon. Please allow four weeks for changes to be made. EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art,

or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to Editorial Offices, P.O. Box 232, Newberg, Oregon 97132. ADVERTISING: Rates are available on request. Address all correspondence regarding advertising sales to Lloyde D. Johnson, Advertising Manager, P.O. Box 882, Wichita, Kansas 67201. Creative lithographic publishing by The Barclay Press, Newberg, Oregon. Telephone: 503/538-7345

CONFERENCE OF FRIENDS



what kind of outreach?

By STANLEY PERISHO

I grew up in an atmosphere that nurtured concern for those about me who had little or no understanding of the significance of Christ's life, death, and resurrection. Missions was a strong and frequent emphasis, and one who was privileged to receive a "call" to mission work was looked on with a certain reverence and awe. Fulfilling the "Go ye into all the world" was a great challenge, and as a young person I found some jealousy for my brother who "was called to be a missionary." It seemed so exciting to tell people in Africa, India, South America, or some other far-off country of the love of Christ. These who had been deluded by some "foreign religion" were seen as worthy of any effort, manpower, or expense that they should hear of Jesus' love.

It was somewhat of a shock to me as I grew older to learn, then, that there were Friends in other circles who did not believe as I did about Christ and that further, somehow, they seemed unreach-

able or almost untouchable. They did not seem to fit the category of unbeliever and, for some reason I could not fully understand, were to be avoided. Rather than people deluded and confused by a "foreign religion," these were seen as traitors, and instead of being loved for Christ were seen as enemies.

I was somewhat surprised, therefore, when I arrived in Indianapolis for my first experience in a Faith and Life Conference to find that these "other Friends," in many cases, were not the arch enemies I had pictured but rather were people seeking truth. Not as fortunate as I had been in early Bible training, they did not view Christ as I viewed Him and, in fact, had been taught to think of Christ as only a good man, perhaps the best, but certainly no more a Son of God than any of us. What surprised me was the candor and openness of some with whom I visited. I certainly could not agree with some in their theology of Christ, but I found them quite open and willing to listen and, I think, to consider my position if presented in love, not condemnation, and I have learned from other Friends the value of Quaker testimonies and concern.

I was struck by the realization that as a young child I had learned John 3:16,

but had been little aware of verse 17. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

My role is not to condemn those who do not have the same understanding of Christ as mine, but to love them and seek to present Christ to them in such a way that they may be saved. This applies not only to the native of Africa, India, South America, or some other "far-off country," but also to the Friend who has been taught differently than I and thus has not been able to recognize the truth of God's Word regarding salvation by faith in Jesus Christ.

Of course, there are some who prefer to argue positions, but I believe there are many who are open to a sincere witness of what Christ can do and wants to do in their lives.

The Conference of the Americas to be held in Wichita next summer I believe holds a great opportunity for evangelical Christian witness to all branches of those who call themselves "Friends."

It has been my privilege to work as a member of the Planning Committee and more specifically, to coordinate the worship segments of the conference, and I am excited with the personnel who have agreed to lead the worship sharing sessions of the conference. I believe here in worship sharing, as in other face-to-face encounters throughout the conference, will be a real opportunity to demonstrate the love and concern of Christ for the spiritual destiny of the souls of men and women for whom Christ died. As evangelical Friends we dare not miss this opportunity to carry out our mission to the Society of Friends.

A careful study of program and personnel reveals an exciting agenda that provides opportunity to learn, and to share, and I believe to help shape the future of Friends. We can learn a great deal from some other Friends' genuine concern for the needs of people. The opportunity to share the ministry of South

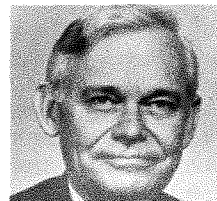
Stanley Perisho is pastor of First Denver Friends Church and is a member of the planning committee for the Conference of Friends in the Americas to be held June 25-July 1 in Wichita, Kansas.

IN THE AMERICAS

American, Cuban, and Mexican Friends should greatly enhance our understanding of the broader Friends movement. The interaction from the Working Party, a selected group of representative Spanish-speaking Friends, will increase our vision of ministry.

We have much to learn and to give, so plan now to join me next summer in Wichita for a great time of sharing Jesus Christ.

ADDITIONAL NOTE: *It is learned official representatives have been named by the national Friends churches in Bolivia and Peru who will be coming to the Conference in Wichita. After this meeting, they will travel on to Northwest Yearly Meeting, visiting among the churches until the Yearly Meeting sessions, July 25-31, then return to South America. This will be the first visit of Aymara Friends as representatives to Northwest Yearly Meeting. —J.L.W.*



Conference of Friends in the Americas speakers include (from upper left) Landrum Bolling, Jack L. Willcuts, Louise Wilson, Dwight L. Wilson, Douglas V. Steere.



five u.s. quakers to speak at conference of americas

BY CLYDE F. JOHNSON

Five United States Quakers will be among those making major presentations at the Conference of Friends in the Americas scheduled June 25-July 1, 1977, in Wichita. The conference will be the first major international meeting of Quakers held in the United States in the last ten years.

Registration forms for the conference will appear in *Quaker Life*, EVANGELICAL FRIEND, and the Friends General Conference *Quarterly* in March, and will be available also through yearly meeting and local meeting offices. Persons interested in attending the conference may write the Conference of Friends in the Americas office, 229 College Avenue, Richmond, Indiana 47374, for registration materials and additional information.

Major addresses at the conference are scheduled each evening and Sunday morning in addition to workshops, worship meetings, interest groups, and other gatherings.

Landrum Bolling, president of Lilly Endowment, Inc., a philanthropic foundation, and former president of Earlham College, will be the keynote speaker at the opening Saturday evening (June 25) session. His subject will be the theme of the conference, "Living in the Spirit."

Landrum Bolling served as president of Earlham from 1958 until 1973, when he became executive vice-president of Lilly Endowment. He became president in 1976.

During his Earlham years, he held a number of leadership roles in American

higher education. He continued his interest in international affairs, including a number of trips abroad. In 1970 he was the editor and principal author of *Search for Peace in the Middle East*, the result of a two-year study of the area conducted by an international Quaker research team.

Landrum Bolling is a graduate of the University of Tennessee and of the University of Chicago. He holds twenty honorary degrees and taught at Brown University and Beloit College as well as at Earlham.

Speaking Sunday morning on the subject, "In His Hands," will be Jack L. Willcuts, resident pastor of the Reedwood Friends Church ministerial team in Portland, Oregon, and editor of the EVANGELICAL FRIEND.

Jack Willcuts has been a Friends pastor for eighteen years, serving four congregations in that period. He was a missionary to the Bolivia Friends mission field for two terms and has served as general superintendent of Northwest

Yearly Meeting and as chairman of the Department of Missions.

Louise Wilson, widely known Quaker educator and workshop resource leader from Virginia Beach, Virginia, will speak at the Tuesday evening Conference session on "Heart Before Treasure."

A member of North Carolina Yearly Meeting (Conservative), she has been active with Virginia Beach Friends School since it began in 1958, serving eight years as school principal. She is a member of the Friends Council on Education and has served on its executive committee for ten years.


She has been used widely as a leader of spiritual retreats, especially those on balancing the inward and outward journeys. She delivered the John Woolman Lecture in 1975 and the Henry Cadbury Lecture in 1976.

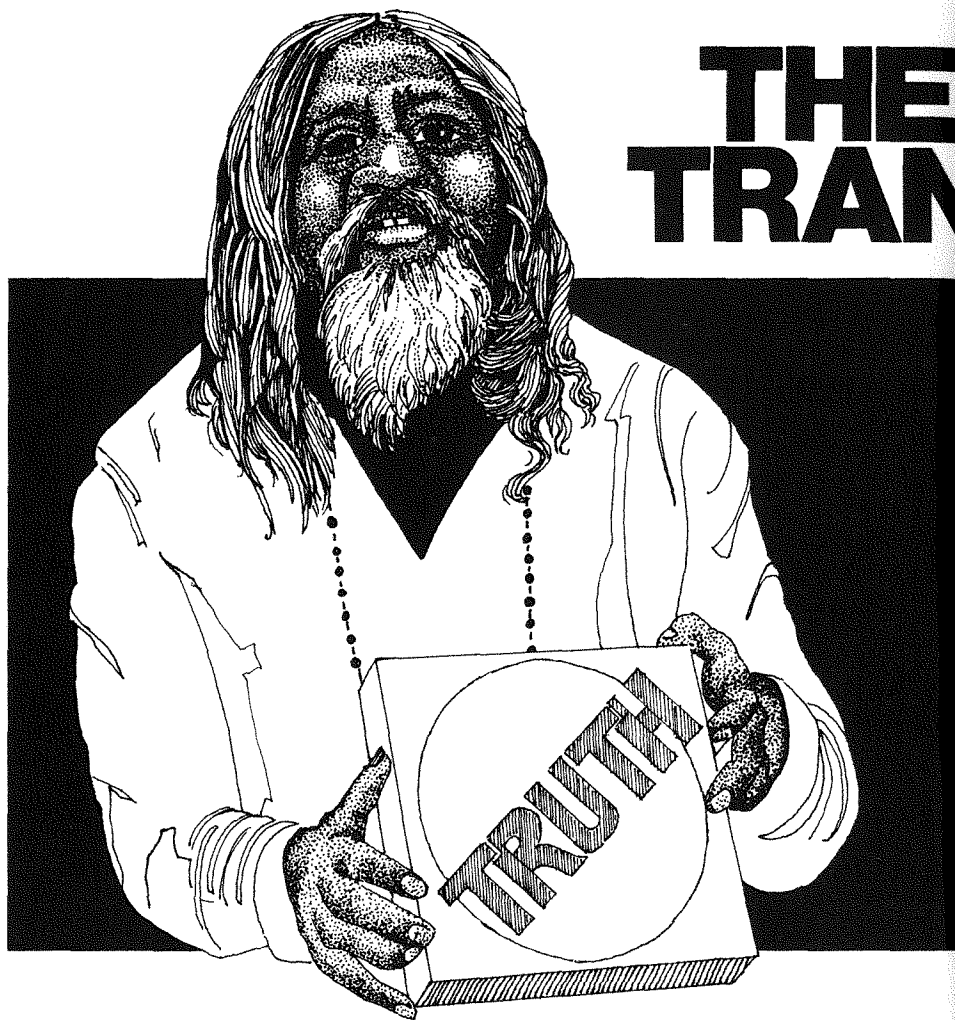
"A Place to Stand" will be the subject for Dwight L. Wilson, associate secretary of Friends General Conference, who will speak on Wednesday evening. Before taking this assignment in June 1976, he was associate dean of students at Marshall University, Huntington, West Virginia.

Dwight Wilson holds degrees from Bowdoin College and Bangor Theological Seminary. While pursuing these degrees, he served as pastor of the Durham, Maine, Friends Meeting, and later became assistant chaplain, psychological services counselor, and faculty member at Oberlin College.

His avocations include writing plays, with one suite that traces Afro-American history, "If Our Ancestors Could See Us Now," performed on four college campuses and on television.

The Thursday evening speaker, Douglas V. Steere, one of American Quakerdom's most widely known writers and lecturers, will share on the theme, "Cheerfully over the Earth." He served on the faculty of Haverford College from 1928 until 1964 and has coupled his educational experiences with a number of worldwide missions and lecturing trips. Douglas Steere has been especially active in behalf of the Friends World Committee for Consultation and the American Friends Service Committee.

Very active also in ecumenical affairs, he was the Quaker observer at three sessions of Vatican Council II and has organized colloquia in Japan and India among Christian scholars and leading spiritual leaders in those countries. 



THE TRAN

By J. R. POLHEMUS

WHEREVER YOU GO these days it is not unusual to see a poster of a gentle looking, elderly bearded fellow in a robe surrounded by flowers. These appear in supermarkets, drugstores, bakeries, gift shops; perhaps you have seen them. There are also posters with a sports hero advertising the same thing: "Free Introductory Lecture in Transcendental Meditation." TM has become a household word, and there are now over one million people practicing TM in the world. This figure has mushroomed incredibly from just a handful fifteen years ago.

It was the Beatles who naively introduced the Maharishi to the world as they traveled to India to confer with him. The Beach Boys were soon to follow and arranged for the Maharishi to tour the United States with them in the late sixties. The present growth rate in the

J. R. Polhemus is a second-year student at Princeton Seminary, having found the Lord earlier through the witness of a friend with whom he lived in a commune in California. His home is in New England; he played football for, and graduated from, Wesleyan University, then spent some time in world travel. At one point he was in the Middle East and mistaken for an Israeli spy, arrested by the Jordanian authorities, and spent several months in prison there. Polhemus's wife Judy and son Micah are good friends of the Donald Greens, pastors now at Westgate Friends Church, Columbus, Ohio.

TRUTH ABOUT SCENDENTAL MEDITATION

U.S. is 30,000 to 40,000 new converts a month. TM administrators project that in the near future 1 percent of the world's population will be TMers. This they claim will yield fantastic individual and collective benefits. Bolstered by a myriad of statistics, they show how health and well-being will increase while crime will decrease.

The person attending a free introductory lecture is hit with a barrage of "scientific" information demonstrating the many benefits of TM. Then they quickly add that TM is not a religion but "a simple, natural, effortless, mental technique" (which just happens to have Hindu origins). It has been only recently that Christians have begun to take a closer look at this seemingly harmless technique.

If one is sold by the two introductory lectures, he or she is then ready for "initiation." There is a Hindu mystique that surrounds this whole event. However, before the new convert can be initiated into this "simple, natural" technique a sum of \$125 is required. Though it is "not a religion," the initiation consists of a private, idolatrous ceremony with an initiator who gives praise and worship for the "Hindu holy knowledge" of TM mantras. He also repeats twenty-four times the Hindi equivalent of "I bow down."

Then the new convert, having removed his shoes, must present an offering of fruit, flowers, and a white handkerchief and bow down before the picture of Guru Dev. Failure to comply disqualifies one from TM.

Next the new convert receives his mantra from the initiator. This is a one- or two-syllable word of Vedic (Hindu tradition) origin such as: "Iyim." (There are about ten basic mantras that are handed out.) Now the initiate supposedly has the key to happiness if only he or she will sit comfortably and repeat the mantra (allowing for other thoughts)

for twenty minutes in the morning and twenty minutes in the evening.

Now the question is: Why are so many willing to pay so much for so little? The world around us and in us is spinning faster and faster, as Alvin Toffler's book *Future Shock* demonstrates. With anxiety, alcoholism, drug addiction, and with the use of tranquilizers rapidly on the rise, humanity is searching for a safe, simple remedy—a potion for instant happiness and fulfillment. TM promises this and is therefore enjoying a current popularity. But does TM live up to its promise and provide true peace, happiness, and fulfillment? Is it safe?

In my own quest for peace and fulfillment I found that the three and a half years of meditating on my mantra definitely gave me a feeling of peace. But this was a temporary feeling lasting only as long as I could escape from my anxieties and responsibilities. Shortly after meditation they would return. The mantra works like a tranquilizer, alleviating the surface tension but powerless to reach the root cause.

It was not long before I was becoming addicted to meditation in the same way the executive is addicted to his three cocktails before dinner or the housewife to her tranquilizers. I wanted to meditate more and more, desiring to feel "peace" . . . desiring to escape my uneasiness as often as possible rather than facing it. Later I switched to Zen Buddhism, a more stringent practice demanding more time and offering more of a chance for escape, but I found the same syndrome. I believed if only I could liberate the "god" within, that "divine spark" the Maharishi had spoken of, then I would be liberated and enlightened. But the more I pursued this path, the more selfish and separated from others I became.

TM does not live up to its promise because it is built on an erroneous foun-

dation. We do not have a godlike nature that dwells within us, awaiting release, as Eastern philosophy and the Maharishi would like us to believe and that is the ultimate purpose of the mantra. Thus TM is deceptive at its core.

There is only one way God can enter into our lives and that is by our admitting a need for God, realizing and confessing our wrongs, and then inviting God in the person of Jesus Christ into our heart. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me." (John 14:6)

It is by asking and allowing Jesus to become central in our lives, by loving and serving Him, that our ego is yielded and we are reborn and transformed. Jesus promised, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him . . ." (Revelation 3:20) This promise involves a humbling and honest attempt to admit inadequacy and open the door of our hardened heart. How much easier to take a tranquilizer or say a mantra for twenty minutes!

Is TM dangerous? In subtle ways it is deceptively dangerous. With alcohol or drugs one knows the source of the induced feelings. With TM one is lulled by a temporary feeling of calm into thinking he or she is "getting it all together." I remember as a novice walking around saying my mantra, feeling high and thinking I was quite "together." I was always more eager to meditate than to help others. I and my mantra came first, and yet Jesus commands us to love and serve one another. Through the power of the Holy Spirit He promises us help!

Are we being too hard on TM? No, not when so many are falling for this false "peace." At present TM is replacing prayer and Bible reading in many schools. Jesus warned, "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell." (Matthew 10:28)

It was not until some former mantra meditators came and shared with my wife and me the Good News and we asked Jesus Christ to come into our hearts and to take over as the Lord and Savior of our lives that we began to see the fallaciousness of our faith in Eastern meditation. It took a few months before I recognized that that old gnawing feeling of restlessness, dissatisfaction, and unfulfillment had gone. I realize now

that Jesus Christ can satisfy that deep hunger and meaninglessness that we see in the world today. Jesus says to us "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst." (John 6:35)

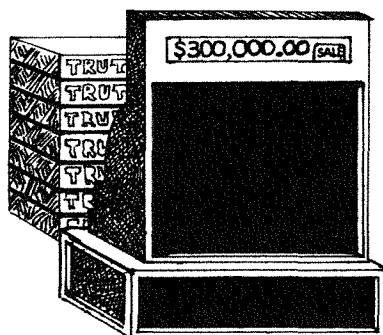
God gave me new eyes through the power of His Holy Spirit, just as Jesus promised: "And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells . . . in you." (John 14:16, 17) I began to see things in a new and different way. I began to see my truly selfish state, an unpleasant sight, but it was the beginning of a journey toward true peace.

This peace is that which comes from growing in Jesus Christ, and it is the peace that "passes all understanding." (Philippians 4:7) Before, I had blindly striven for peace through my mantra and sincere self-effort, but now there was a big difference. I had help—the Holy Spirit dwelling within. "But if Christ is in you . . . he who raised Jesus Christ from the dead will give life to your mortal bodies also through his Spirit which dwells in you." (Romans 8:10, 11) No longer was I repeating a word over and over or staring at a blank wall; instead I was experiencing the power of the living God moving in my life.

We should be aware of the limitations and dangers of transcendental meditation and Eastern religious philosophies. The Apostle Paul warns that we should be careful not to be "tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." (Ephesians 4:14)

Also, we are prophetically warned: "But understand this, that in the last days there will come times of stress. For men will be lovers of self . . . lovers of pleasure rather than lovers of God, holding the *form* of religion but denying the power of it." (2 Timothy 3:1-4) We as believing Christians have a responsibility to speak up concerning doctrines that can lead people away from the faith. TM is a "form of religion" that by being grounded in Hindu tradition denies God and Jesus Christ, thus denying the "power of it."

Why have so many people turned to Eastern forms of meditation? Part of



the reason is that the Christian church has allowed the *powerful forms* of Christian meditation to lie fallow. Yet we Christians have at our disposal the most potent forms of meditation in the world. Just recently Christians are becoming more aware of this.

The noted theologian, Jurgen Moltmann, in a lecture delivered at Princeton Theological Seminary (September 1976) emphasized the importance of utilizing Christian meditation God has provided. First, we have the Bible, the Word of God. How much more life-transforming to meditate on the transcendent truths of Scripture than on some Hindu sound!

The Bible promises that if we meditate upon the Word, we will be prosperous, successful, not withering but bearing fruit (Joshua 1:8, Psalm 1:2, 3). For "all scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Timothy 3:16, 17) If we meditate on the Scriptures we are promised a completeness and fulfillment as well as an equipping for good works that goes much deeper than a surface euphoria.

A second form of Christian meditation is prayer. This includes both an active aspect of talking to God and a passive one of listening to Him. In all the hours I spent in Eastern meditation, there was never any direct communing with God (although at times I deluded myself into thinking I was becoming more "God-realized"). Usually I was so busy saying my mantra that God could never get a word in edgewise.

We Christians are so fortunate because we serve a *living* God who communes with us. If we are anxiety ridden we can go to Jesus in prayer and faith, knowing that He will answer in some way, shape, or form. Jesus promises, "Come to me, all who labor and are heavy laden, and I will give you rest." (Matthew 11:28)

Third, we have the "Helper," the "Counselor," the Holy Spirit, dwelling in us and giving us added strength. We do not have to depend on our own meager resources but can draw on God's bounteous supply. Yet being creatures of free will, we must make an effort to follow the leadings of the Spirit and heed Paul's exhortation to "walk by the Spirit." (Galatians 5:25) We must exercise discipline and set aside time each day for our meditation with our living Lord and His living Word.

Finally, we can rejoice in the prize that awaits us if we remain steadfast in our faith. We do not have to wonder about getting off some imaginary "wheel of karma," for Jesus tells us, "He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne." (Revelation 3:21) How we may rejoice in this new dimension that is added to our life on earth by realizing we will be with Jesus for eternity!

Yet at this very moment there are many souls who are endlessly repeating a Hindu sound in hopes of some kind of results. Let us as Christians avail ourselves of the tremendous power God has put at our fingertips and let us not be afraid to share the abundant fruit of Christian meditation with others. Jesus said, "You will know them by their fruits." (Matthew 7:20)

Transcendental meditation, like the hula hoop, will pass away but hopefully not without awakening Christians everywhere to the true power of meditation on the living God and His Word, in and through our Lord and Savior, Jesus Christ.

Let me urge you to start today (if you haven't already) to meet the Lord in active and passive prayer and to dwell on a Scripture if only for five or ten minutes a day. Do not set large, unrealistic amounts of time each day, for this may discourage you.

At first it may be hard to set this time aside each day (getting up a few minutes earlier), but soon you will look forward to that time as you begin to experience the rewarding results. Others also will notice as you grow in the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Galatians 5:22, 23) What a small investment to make for yields that will last for eternity!



BY JACK L. WILLCUTS

A Modern Model Of the Quaker Way

A broken-line graph of the emotional feel and spiritual optimism of the Evangelical Friends Alliance Coordinating Council (50 or so representatives of the four member yearly meetings) session held in Oklahoma City in January would show a sharp peak and valley contrast. It was a clear demonstration of the Quaker "worship for the conduct of business" in process.

While the exciting reports and descriptions of the George Fox Press Christian education ministries were cleverly and enthusiastically given, and the impressive Social Concerns Commission efforts were shared in a moving presentation—the inspiration, vision, and dedication of those involved in these ministries of the Evangelical Friends Alliance lifted everyone in a genuine unity of gratitude for these opportunities to serve the Lord and reach out to others. These, along with the reported influence of the EVANGELICAL FRIEND, made possible to a large degree through the good work of the Publications Commission and The Barclay Press, and the outreach efforts of the Evangelism Commission—all these made this year's EFA gathering one of the most encouraging and promising of its fourteen-year history.

As for the Quaker process of decision making, these sessions were also significant for the serious, almost agonizing way at times in which Friends labored together with deep concerns for overseas missions. All came this year to the Coordinating Council meetings deeply concerned about the continuing struggle and search for a way to strengthen our mission programs—a basic, characteristic emphasis of evangelical Friends.

Since one yearly meeting had twice reluctantly rejected a carefully prepared plan for bringing all the EFA mission efforts closer together in administration and operation (called the "Umbrella Plan"), the Missions Commission had met a day earlier than others, along with the EFA Executive Committee (composed of the general superintendent and the member at large of the participating yearly meetings) to determine, if possible, a suitable course of action.

An attempted redesigning of the "Umbrella Plan," previously approved by three of the four EFA yearly meetings, was almost unanimously discarded as unworkable with one or two exceptions: the name, "Evangelical Friends Missions," and the suggested nomination of two possible candidates to serve as administrative leaders were enthusiastically welcomed. But the next to final day of the

meetings closed with almost total frustration at the seeming impasse in finding either a solution or an acceptable compromise.

It was suggested all activities, meetings, and schedules be suspended for an extended time of prayer—unstructured, unguided, simply waiting on the Lord.


At this point the emotional graph might have registered a low expectation level unless the Spirit's leading could be clear to all.

Then it happened! The precious, shared, invisible, indescribable sense of trust, hope, and shared suggestions with possible solutions suddenly seemed right. One by one, from each yearly meeting, various viewpoints began to mesh in a pattern of a proposal that seemed to include the best features of all the ideas previously presented. It was an all-too-unusual display of the dynamics of Quaker worship in the conduct of business. All 50 participants were intensely concentrating, praying, and trusting the Lord and each other in a single experience of the Lord's presence and leadership.

The meeting closed in singing the Doxology. All left assured that, while much remains to be done, the missions efforts of evangelical Friends is indeed under the anointing of the Spirit, and may well result in greater outreach than could have been anticipated.

Doing What Must Be Done

Several references are being made in this issue to Schools for Elders. Iowa Yearly Meeting is sponsoring one, along with California and others also in the EFA. This is significant. Perhaps this concern will strengthen the spine of many meetings, for without those who find strong satisfaction in doing duties that one would sometimes rather not do but that must be done in the life of the meeting and the service of Christ, the people perish. Add them up: committee meetings, overcoming tiredness to fulfill a commitment, setting aside a pleasure to meet the need of an obscure sufferer, listening and participating in dull (or lively) discussions, assuaging the hurts of a wrong, imagined or real. The list is endless. But here the maxim is trust that "if you go at it hard, it's easy; if you go at it easy, it's hard."

The Presbyterians also have a query or two for "ruling elders." One reads, "Will you seek to serve the people with energy, intelligence, imagination, and love?" 



What's New

A NEW TWIST FOR VBS

BY DOROTHY E. BARRATT

Ceramics, cake decorating, golf, photography, hot dogs, corn on the cob—as well as Bible lessons, music, and inspiration! How does this sound for a new twist to vacation Bible school?

Northridge Friends Church in Wichita, Kansas, borrowed the basic idea for a great family Bible school from Granada Heights Friends Church in California.

The total family was involved from 7:00-9:00 p.m. for five nights, and the evening was divided into three general areas: Bible lessons and inspiration, activities, and fellowship.

The children's division, for those up to the 6th grade, included Bible study, crafts, music, recreation, and refreshments. The children met separately from 7:00-8:30, then joined the adults for "goodies and gab."

The adult section included all those in the 7th grade and up. The schedule

for this group is shown in the accompanying chart.

The total family involvement with such a diversified program calls for a great deal of advanced planning and skilled leadership. Northridge had committed people with the specialized skills necessary to teach in these many high-interest areas.

According to Roy McConaughy, Northridge's minister of Christian education, there was good response among the adults in the activity classes. Photography, cake decorating, and ceramics drew the largest numbers. Interest was so high in these classes that students were reluctant to move on to the next section. He feels that more time should be allotted for this craft section next year.

The speakers for the inspiration time did a tremendous job, according to Roy, but to provide more continuity they hope to use one speaker for the entire week next year.

Many who took part last year are anticipating another such Bible school for the whole family, plus possibly adding a more traditional school or a series of backyard Bible schools.

The family Bible school was another attempt to increase family activity and fellowship.



Words of Commendation

■ Both my students in the Quakerism class and I are grateful to you for sending us so generously the sample copies of EVANGELICAL FRIEND. About half the class are non-Friends, and the others come primarily from yearly meetings in the FUM and FGC areas. This is one of the reasons why I want all of them to know EF. You always give such careful attention to printing as well as content. Many thanks for this service to potential new readers.

J. FLOYD MOON

Guilford College
Greensboro, North Carolina

■ A word of special commendation—you are doing a fine job of giving an up-to-date touch to the EVANGELICAL FRIEND, this being done at no sacrifice of the dignity and propriety that is expected of publications by Friends.

HAROLD B. KUHN

Asbury Theological Seminary
Wilmore, Kentucky

■ We count it all joy, my brother, to receive the EVANGELICAL FRIEND, one of the, if not, *the finest* of the denominational magazines we know of. Your artists, printer, and editorial people deserve a great deal of credit—always a treat to receive.

TOM JOHNSTON
Editor

Evangelical Action
(official publication of NAE)

'A Problem of the Predictable'

■ I always enjoy Jack Willcuts' column and usually turn to it first, but I particularly enjoyed "A Problem of the Predictable," [December 1976].

Predictability and the accompanying feelings of boredom have become the

(Continued on page 17)

Adult VBS Schedule

7:00-7:40 Activities

Photography

Musical and stage production

Ceramics

Cake decorating

Golf

Ping-Pong

Lawn darts

7:45-8:30 Inspiration

A variety of activities, music groups, and guest speakers:

MONDAY—Wichita area: field for Friends; message in pictures

TUESDAY—Needed: People who care!

WEDNESDAY—Needed: Families who count!

THURSDAY—Needed: A Church that shares

8:35-9:00

Bakery goodies

Hot dogs

Ice cream bars

Corn on the cob

FRIDAY—The week concluded with an all-church picnic in the park. There were activities for every age, including volleyball, etc. Picnic time was 6:30 p.m. at Riverside Park.

First Day News

QUICK QUAKER COMMENTARY

LEROY THORNBURG and ROBERT HEYNEN, recorded ministers of Kansas Yearly Meeting, both observed their 93rd birthdays in December.

ALVIN AND LUCY ANDERSON of Malone College joined five Friends of Friends United Meeting at the Quaker Hill Conference Center, Richmond, Indiana, in February for a two-day "preparatory conference" in planning for the Conference of Friends in the Americas scheduled in Wichita June 25-July 1. The purpose of the conference is hoped to be "a major step forward toward a new Quaker movement--a movement of power in the Spirit of Christ." "Living in the Spirit" is the theme of the Wichita gathering, with Friends expected from Canada, Alaska, Mexico, Cuba, Jamaica, Central and South America, as well as the U.S.

WAYNE LETIZIA, M.D., and wife SUSAN and two infant daughters have joined the staff of the Friends hospital in Kaimosi, East Africa. They come from Kansas City; she is a registered nurse.

MARVIN HOEKSEMA of Iowa Yearly Meeting, former missionary to Kenya, suffered a severe heart attack in October.

SHELDON JACKSON, former president of Friends Bible College, now professor of history at Azusa Pacific College, has been named presiding clerk of California Yearly Meeting.

DON WORDEN and family were in a serious car accident the day after Christmas. The car was "totaled," but they escaped injury. Formerly on the staff at Friends Bible College, Don is now director of stewardship for the Evangelical Friends Church--Eastern Region.

ROBERT COPE, former pastor of University Friends Church, Wichita, suffered a mild heart attack in December. He and wife Ardelle currently pastor the Noblesville Friends Church (Indiana).

FRIENDS FOCUS

FRIENDS MARRIAGE ENCOUNTERS APPROVED

The first "Friends Marriage Encounter" held in the Wichita Sheraton Inn under the auspices of Friends University's Friends Center on Family Living is described as "one good way of solidifying couple relationships and insuring the home in today's world." The retreat was led by David and Marcile Leach of Seattle, Maurice and Peggy Roberts and Ray and Pat Cochrane of Topeka, Floyd and Nelda Coleman and John and Betty Robinson of Wichita.

Twenty-five couples participated in a second "Encounter" the weekend of January 21-23 at The Firs Conference Ground north of Seattle. Leaders of this conference were David and Marcile Leach, Maurice and Peggy Roberts, and Floyd and Nelda Coleman. Several more conferences are scheduled during this year.

HAROLD WINN MINISTERIAL SCHOLARSHIP FUND ESTABLISHED

Malone College announces the Winn family has established a Harold B. Winn Friends Ministerial Scholarship Fund in memory of the outstanding pastoral and church

leadership that was Harold Winn's. In recognition of his excellent expository preaching and Christian statesmanship, Friends are invited to participate in this memorial.

HOW TO MEET FRIENDS

Friends Community Church, Fresno, California, pastored by Orville Winters, reports a "Getting Acquainted Night." The way it works is that one signs up in advance to be a guest or a host. Then everyone is assigned to one of the host homes. The host provides the main dish; the guests are advised as to what they should bring. Each event has three or four families participating. The home gatherings are from 5:00 to 7:00 p.m., then all groups meet at the church for dessert together.

C H G R S E M T W O

No! That is not an eye chart, says Kansas General Superintendent John Robinson in his "Church Growth-A-Gram." It's just another addition to this age of alphabet soup jargon, like SHAEF--Supreme Headquarters Allies Expeditionary Forces; COMINCH--Commander-in-Chief, etc. Well (less militarily) CHGRSEMTWO is pronounced Cha-Gro-Sem-Two. With just a little imagination and some transliteration, it comes out: "Why-n-cha Grow Some Too?"

A REVISION STATEMENT

From the proposed revisions of the Book of Discipline (Ohio Friends) comes the following statement:

"Friends are urged to consider most carefully the recreation and amusements to which they give their minds, their interest, their time, and their finances. Members, especially the younger, are admonished to avoid attending or being involved in movies and theatrical performances of a demoralizing nature, in dances, and in other activities that may be injurious to Christian life. Members are not to be involved in lotteries, wagering, or any other kind of gambling. They should avoid pornographic publications and publications tending to undermine their faith in the authority of the Bible and to weaken their Christian life. While recognizing certain blessings and the potential for Christian ministry in radio and television, Friends should guard carefully against programs that are unwholesome or demoralizing in music, language, or actions. Friends participating in summer and weekend camping and recreation that takes them away from their church should remember their own spiritual needs, the needs of the church, and their responsibilities to the church as they plan such activities."

"DON'T TELL ME ABOUT YOUR RELIGION"

Mary Ann Martens, EFA missionary in Mexico City, tells this story of a recent conversation: "My neighbor who lives across the street and I were talking, and all of a sudden she began to cry, explaining a very discouraging situation. After I prayed with her she said, 'Mary, I have confidence in you.' We talked of salvation, of studying the Bible together, and meeting on a regular basis. A year ago this same neighbor said, 'We can be friends, but don't tell me about your religion, and I won't talk to you about mine.' The Lord was using us last year and we didn't even know it."

On Thursday evenings, Mary has a Bible class for children in the home of one of the most recent converts, while the pastor, Manuel Guzman, Paul Cammack, and Richard Martens share in teaching the adults who attend. As many as 26 are at this home meeting. A guitar class has also been added.

LEADERS FOR EFA NAMED

At the Coordinating Council sessions of the Evangelical Friends Alliance held in Oklahoma City in January 1977, Norval Hadley, general superintendent of Northwest Yearly Meeting, was renamed president of EFA; Paul Williams, chairman of the Executive Council of the Evangelical Friends Church--Eastern Region, was named vice-president of EFA; Stanley Perisho, pastor of First Denver Friends Church, secretary; and John Robinson, general superintendent of Kansas Yearly Meeting, becomes the new treasurer, replacing Olen Ellis, general superintendent of Rocky Mountain Yearly Meeting.

It was reported that the total cost of the EFA gathering in Oklahoma City, including travel, lodging, and other expenses, was \$6,937.63.

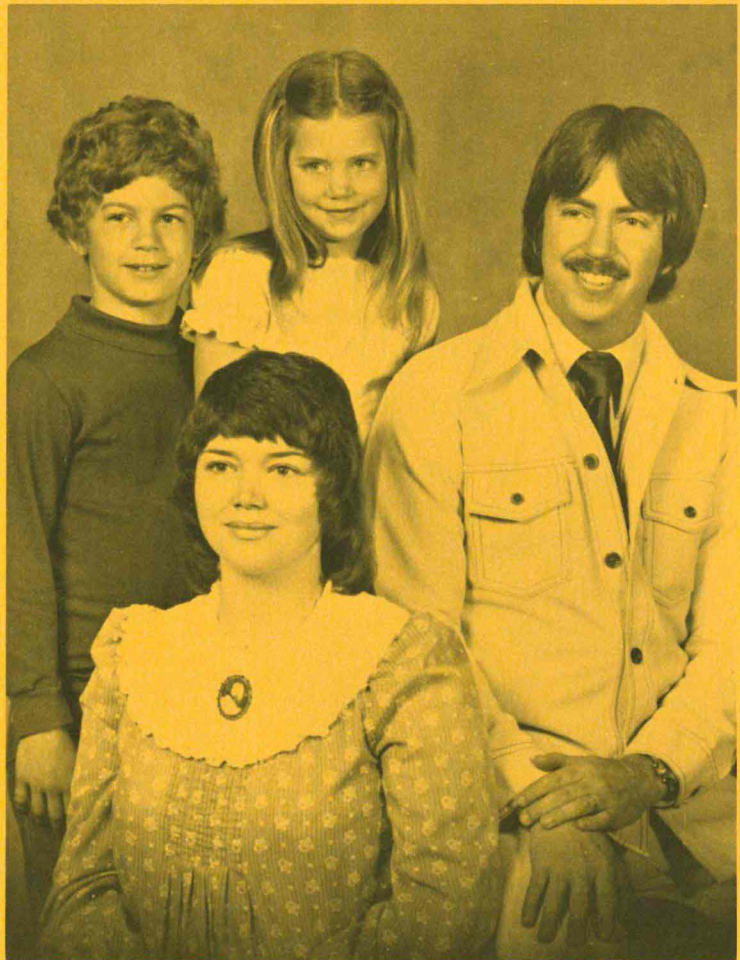
The next General Conference of the Evangelical Friends Alliance dates were announced: July 12-16, 1978, hopefully in Colorado if suitable facilities can be scheduled.

DAVID AND KATHY ANDERSON NAMED TO MEXICO CITY

The Missions Commission of the EFA approved appointing David and Kathy Anderson, now in Costa Rica in a year of language study, to missionary service in Mexico City, starting September 1, 1977.

The Andersons (right) come from West Chehalem Friends Meeting near Newberg, Oregon, and have two children, John and Sarah. David was previously employed as an executive with the Portland General Electric Company; Kathy is a registered nurse. Before going to Costa Rica they spent a year in Farmington, Michigan, in Missionary Internship School, where they also served as youth ministers in a large church near Flint, Michigan.

Paul and Phyllis Cammack, now in Mexico City, replaced Roscoe and Tina Knight, who are now in a year of deputation work across the EFA. Richard and Mary Ann Martens and sons Barry and Jeff will become the senior missionaries in Mexico City. They are appointed and supported by Iowa Yearly Meeting, whose Mission Board are members of the EFA Missions Commission.

LANGDON NAMED CHAIRMAN

Paul Langdon of Westgate Friends Meeting (Ohio) will head the Planning Committee for the Columbus Bill Glass Crusade scheduled for June 5-12. Westgate Meeting, pastored by Don Green, has just entered a four-phase "Friend-to-Friend" project involving older citizens (see page 26).

WELL-KNOWN FRIENDS LEADERS TAKEN

Zenas Perisho, 78, beloved pastor of Northwest Yearly Meeting, went to be with the Lord following a heart attack January 22 in Portland, Oregon. His widow Elma was hospitalized at the time following surgery for cancer. Two of their sons are Friends pastors, Stanley at First Denver Friends and Earl at Hillsboro Friends Meeting in Oregon.

Charlotte L. Macy, 51, a recorded minister of Northwest Yearly Meeting, died January 28 of acute leukemia after a brief illness. For the past nine years she has been the executive director of Twin Rocks Friends Conference grounds on the Oregon coast. Charlotte Macy was a graduate of George Fox College, attended Asbury Seminary, pastored the historic Scotts Mills, Oregon, Friends Church, and then with Dorothy Barratt pioneered the work in nearby Silverton, now a thriving congregation. Included among six brothers and sisters who survive is Mahlon Macy, Superintendent of Iowa Yearly Meeting of Friends.

FREE EYE CAMP ARRANGED IN CHHATARPUR

The Christian Hospital staff in Chhatarpur, India, a cooperative ministry of Ohio Friends, arranged a free Eye Camp for twelve days over Christmas in the village of Gatheera. Two hundred and twenty-five patients registered, and 97 operations were performed. This way of showing the love of Christ in a most practical way opened opportunities for preaching the Word of God to many.

MORNINGSIDE FRIENDS MEETING PLANS TO BUILD

The Morningside Friends congregation started last year by Bill and Dorothy Wagner of Ohio in Port St. Lucie, Florida, which has been meeting from the start in a room made available in the First National Bank building in Stuart, Florida, is planning a building program. Ben Agler leads the church as pastor.

CUBAN FRIENDS OBSERVE 50TH ANNIVERSARY

Cuban Friends have invited official delegations from the Friends United Meeting and Friends World Committee to be with them when they mark the anniversary of the establishment of their Yearly Meeting in 1927. The 50th anniversary is planned for next summer.

"QUAKER COUNTRY OF NORTHWEST ENGLAND" SLIDE SERIES READY

Elfrida Vipont Foulds, London Yearly Meeting, has prepared a set of colored slides and accompanying recording titled "Quaker Country of Northwest England," that is available on a rental basis by writing the Friends World Committee, 1506 Race St., Philadelphia, Pennsylvania 19102. The 150 slides in color with the tape costs only \$2 rental, plus postage and insurance.

TWO BOOKS . . .

New Call to Peacemaking, edited by Norval Hadley and compiled by Robert Rumsey, is a basic study book relating to the two-year Faith and Life program and provides a basis for background in current studies on this subject. Containing 80 pages, it sells for \$1.

Friends in the Americas, edited by Francis Hall, is a sequel to American Quakers Today, 130 pages, sells for \$1.25. It is excellent background reading for the 1977 Conference of Friends in the Americas planned for June 25 to July 3 in Wichita. Both may be secured at the Philadelphia address given above. ☐

(Continued from page 12)

enemy of the church, turning many people away.

I will be praying that the Holy Spirit will use your article in reaching many congregations and homes throughout the readership with a refreshing viewpoint of challenge and encouragement.

Again, I wish to thank you for sharing your heartfelt concern.

RON WHITBECK

Portland, Oregon

Devotional Projects

■ As a grateful reader of the EVANGELICAL FRIEND, I feel impressed to share some thoughts that might be helpful to other housewives and mothers, a sometimes forgotten class of readers.

One of the most beautiful gifts I have received from God as a newer Christian is a growing love and concern for my family and friends. This has not always been so, and one of the proofs in my faith is in finding the ways in which this works out.

Like many others, I have a part-time job and am busy with home and garden chores; yet as a Christian, I want to direct part of my energies outside of my job and the routine domestic tasks. For awhile I tried to find fulfillment in using my God-given artistic talents, but something was lacking. A breakthrough in spiritual growth has come to me in what I call "special projects" for the day that come in my walk with God.

For a time I attempted to build my day around my daily devotional time. Now I find it more exciting to schedule my devotions around my day. I have learned to be flexible about interruptions and unscheduled tasks: instead of getting uptight or discouraged when my "devotional time" is interrupted and temptation comes to "put it off until tomorrow," I just accept this as another part of my ongoing communication with the heavenly Father. I am determined to be loose and open about this, for God moves along with us wherever we are. And now, God seems to provide a "special" time each day when I can sit down and quietly read and pray. It is interesting each day to discover just when this will be!

Not only has doing this as a "special" project with God each day given new joy

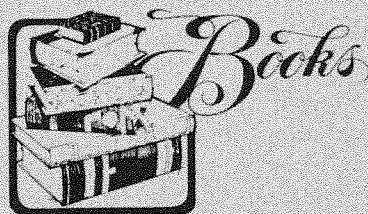
and meaning, but I now attempt a similar thing for my husband—something aside from the expected. It may be as simple as doing a piece of mending that would have to be done "someday" but making it a special thing. Almost every task around the house that always used to be "put off" until a more convenient time becomes a "special" project. And this has become a part of my relationship with God, for I find He is interested in these smallest details of our lives.

Another gift of giving and love in my devotional experience in Christian obedience is in taking a moment to call or write a friend or relative for whom I never seemed to find time. As a result I have renewed old friendships and family ties through the sharing of Jesus in a natural yet unpredictable way. In these devotional "projects" I am always preceded by the working of the Holy Spirit.

These experiences in my own spiritual growth will probably never make headlines or change the world, but they are certainly changing my world. Finding Christ this way on the domestic scene is not exactly earth shattering, but it may provide some food for thought.

DORIS LOGAN

Newberg, Oregon



Rosalind Rinker, *Within the Circle*, Zondervan Publishing Co., 120 pages, \$1.95.

Rosalind Rinker's spiritual journey is in many ways the struggle with which others can identify. Growing up in a tight little community of very devout, very rigid church people, she found herself longing to please God and to please her fellow church members.

After answering many altar calls where she prayed for forgiveness, she began seeking for the "second blessing." Rising and falling again and again she became discouraged—she couldn't reach her goal.

While she was a missionary in China and impressed deeply by the faith of a

Chinese Christian woman, she came to see that abiding by certain rules of dress and conduct was not the answer to her heart needs. It dawned upon her that the great atoning love of Jesus Christ was her only hope and her blessed assurance.

It was during her struggles to find a real answer to her inner longing that there came a revelation from the Scriptures told in chapter 10, "The Secret: Christ in Me." Her search was changed from "trying to find an experience," of trying to be a "victorious Christian" to a glorious realization that Christ could live in her, that she could hear His voice, that He could reach people through her. Things began to fall into place.

After she learned the secret of Christ's redeeming love and His plan to live within the believer as everyday friend, companion, and guide, life took on new meaning, and all of her fears were gone.

She could counsel with Him in matters of dress and deportment; she could depend on Him to lead her to anxious souls who needed her help; she could know in her heart that she was in the circle of His love in spite of her human weaknesses. She was not now answering to men but to God. With this change of dependence from human to divine approval, she found that she could dwell in loving fellowship with those who might differ with her in matters of faith and practice.

—Lela Gordon Chance

E. Raymond Wilson, *Thus Far on My Journey*, Richmond, Indiana, Friends United Press, 308 pages, \$5.95.

Reminiscent of the practice of many early Friends who kept journals, this autobiography is a detailed account of the varied ministries in which the writer participated. Though not of Quaker parentage (his parents were Presbyterian), his early years were spent in Iowa, an area rich in Quakerism. A brief stint in the U.S. Navy and association with foreign students in the International House in New York City were contributing factors that led him into a life of service devoted to the promotion of principles of peace among nations. This eventually extended to include other Christian emphases relating to national legislation.

For many years Raymond Wilson was a familiar visitor to Friends yearly meetings, where he represented the work of the Friends Committee on National

Legislation with headquarters in Washington, D.C. His affiliation with other agencies in kindred lines of concern gave him a hearing among many church groups and frequent contacts with college students.

Of particular interest are the glimpses into the background of many significant historical actions revealing some of the little-known efforts of individuals seeking to influence the course of events. I am reminded of similar incidents as narrated by E. Stanley Jones and others whose written accounts bring them to light. The quotations from certain reports of conferences are windows permitting us to trace the development of ideals and legislation in the past fifty years.

Having heard the writer many times, I was greatly interested in this well-written account of his varied interests. It is a stimulating book for Friends committees on peace and moral issues.

—Kenneth L. Eichenberger

Gene A. Getz, **Building Up One Another**, Victor Books, Wheaton, Illinois, 120 pages, paperback \$2.25, Leader's guide \$1.25.

After twenty years of teaching about the New Testament church, first at Moody Bible Institute and then at Dallas Theological Seminary, Dr. Getz wrote a book called *Sharpening the Focus of the Local Church*, a study of New Testament church principles. As a result of sharing his insights in a small group setting in a home, a church was born. This church was built upon patterns and programs that they believed were New Testament principles. Now, four years later there has been an explosion of interest and growth. There are now four separate congregations meeting in one building. There are three branch churches and plans for several more.

What Gene Getz has done in this new book designed for an adult elective study is to prepare a series of studies focusing on the principles of body life and function as found in the "one anothers" of Scripture. The "one anothers" speak of unity in the body—the building up of mutual responsibility. Practical steps of evaluation and action are included in each chapter.

Dr. Getz is a powerful voice because he speaks not as an armchair general but as one who is doing it. This book, couched in reality, based on Scripture, and

simple enough to be used, is immensely practical. Most any church would find this study tremendously helpful.

—Ronald Allen

John Perkins, **Let Justice Roll Down**, Regal Books Division, G/L Publications, 1976, 223 pages.

John Perkins has written a much-needed book. After having studied the historical struggle for racial equality in America and after hearing numerous rumors concerning the Civil Rights Movement and the people involved with it, I find it both refreshing and shocking to look at one man's personal struggle for identity for both himself and his fellows.

John Perkins, head of Voice of Calvary in Mendenhall, Mississippi, was the child of a Mississippi sharecropper in the 1930s—not a great hope to start with. As part of a family noted for recklessness in the community around Mendenhall, John was raised in the shadow of crime. Having a brother—who incidentally had just returned from Europe and World War II—shot and killed by a Mississippi Highway Patrolman while waiting in the line at the local theatre only served to increase John's awareness of the inequities of the white man's system. Seeking to break away from the stagnantly hopeless impoverishment of the South, Perkins went to California in his struggle for self-betterment. Indeed, Perkins traces his life in stages of self-betterment—economic prosperity in Southern California, small-scale union organizing—finally ending in his Christian conversion and eventual return to Mississippi.

In his book of shocking realism and tremendous sensitivity, Perkins points out the evangelical churches' responsibility and failure to the Black struggle. Emphasizing a return to biblical standards of love and ethics, he tells of the development of the community at Voice of Calvary and the way that God through the years taught him to love his fellow human beings. The descriptions of beatings and imprisonments are as vivid as I have read this side of Acts.

Perhaps Perkins is making the point that all is not in order in the evangelical churches. Until we can look our accuser in the face with the love and compassion of Christ instead of hate and selfishness, as Jesus did at the cross, our efforts are fruitless and our lives as Christians meaningless.

—Robin T. Ankeny



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

Too Much Dependence on Missionaries

QUITO, ECUADOR—A statement coming from a colloquium on mission/church relationships held here in December 1976 is of interest to mission workers not only in South America but everywhere.

"We have become aware of the acute phenomenon of dependence: theological, financial, cultural, and structural. This fourfold dependence becomes evident in the following facts: systems of theological education which are not relevant to our reality; proliferation of literature and educational materials which are mainly translated and are not relevant to our reality because they have come from a different cultural situation; the formation of structures and institutions which are imposed with neither consultation nor respect for the reality of Latin American countries and will never be financed without foreign help; the propagation of a theology that makes no distinction between the Biblical content of eternal values and the temporary cultural trappings of the missionary.

"Unless this new awareness brings changes, missionary societies will contribute to perpetuating unnecessarily this dependence, thus preventing many Latin American churches from achieving maturity and finding their own path of obedience to God for the fulfilling of their missionary mandate."

—Pulse (MNS)

NAE Tackles Obscenity Laws

WHEATON, ILLINOIS—One of society's fastest spreading problems, obscenity, will be the focus at NAE's Board of Administration meeting in February 1977. Larry E. Parrish, Assistant U.S. Attorney in Tennessee since 1969 and an evangelical Christian, will discuss with NAE leaders ways of dealing with crime, societal ramifications of obscenity in

marketing procedures, and related concerns.

Accounts of Parrish's cases and comments on obscenity laws have been printed in the *Los Angeles Times*, the *New York Times*, *Christian Science Monitor*, the *Washington Post*, and *Time*. Parrish has appeared on the *Phil Donahue Show* and filmed an appearance to be aired this year on CBS's *Sixty Minutes*.

Number of Missionaries from Britain Dropped by 25% over Four-year Span

LONDON—The number of missionaries from Britain has declined by nearly 25 percent in the past four years, according to the 1977 edition of the *United Kingdom Protestant Missions Handbook*.

It reveals that as of July 1 of 1976 there were 4,592 missionaries in service with 82 societies who supplied information.

Women still outnumber men in the mission field. In 1972 they accounted for just over 60 percent of the mission force; in 1976 their share dropped to 53 percent. —E.P.

Judge Won't Let Woman Bar Ex-husband's Wedding

BOSTON—Marriages are made in heaven, said a Superior Court judge here, and earthly powers cannot be used to stop one.

Thus the law responded to Elizabeth Galante of Burlington, who sought to stop or delay the marriage of Donald A. Galante, 42, her former husband.

He is \$6,500 behind in support payments to Mrs. Galante, and the ex-wife fears he won't be able to support his new wife and six children and his old wife and six more children at the same time.

"Where does the court have the authority to stop a marriage?" Judge Vincent R. Brogna asked. "These things are made in heaven." —E.P.

Poor Held Better Prepared to Accept Death Than the Upper Middle Class

DALLAS, TEXAS—Dr. Elisabeth Kubler-Ross, noted specialist in death and dying, told a conference on life and death issues here that poor people are better prepared to accept death than are those in the upper middle class.

In a major address at the three-day conference, which was sponsored by the Texas Conference of Churches, Dr. Ross

commented that "upper middle-class white suburbia is the real deprived area, because a comfortable life does not prepare one for the realities of death and dying."

In contrast, she said, "People raised on a farm see death as a natural part of life, as do poor people who have had a life of tragedy and deprivation."

According to Dr. Ross, "What you consider the most painful experiences in your life are usually the most valuable in teaching you how to approach death." —E.P.

ABS Sets High Goals for Good News Bible

PHILADELPHIA—When *Good News for Modern Man* was published in 1966, sales soared to the top of best-seller lists, and have since sold fifty million copies. Now, with *Good News Bibles* released in December, American Bible Society expected to break new records: first press order called for 1.2 million; some 10 million were expected to be sold in 1977.

Cost of Bible is dirt-cheap: hardcover \$2.50, paper \$1.90. Some predict *Good News'* wide distribution will nevertheless spark criticism from more conservative Christians over "dynamic equivalent" translation motif and passages like Isaiah 7:14. —*Evangelical Newsletter*

Leaders Ponder Evangelical Popularity

WASHINGTON, D.C.—The *Evangelical Newsletter* reports the reaction of a number of evangelical leaders to increased evangelical visibility with a President who is a "born again Baptist deacon Sunday school teacher."

Sen. Mark Hatfield believes it will encourage evangelicals to stop worrying about respectability so they will have more "creative energy and time to mobilize to meet human needs." Jim Sire, editor of *Inter-Varsity Press*, responded, "Evangelicalism will have a tendency to claim more for itself than it can deliver. However, I wish we could talk about being Christians rather than about being evangelical."

Evangelical Groups Criticized by Religious Leaders

PHILADELPHIA—Christian Freedom Foundation, Third Century Publishers, The Christian Embassy, Campus Crusade for Christ, and Intercessors for America were all sharply criticized by two religious leaders for drives at establishing

"religious tests" as qualification for public office.

James Dunn, director of Christian Life Commission of Baptist General Convention of Texas, and Marc Tanenbaum of the American Jewish Committee both expressed concern over "Christ-centered" political themes, thought of as contrary to American religious liberty and a violation of the U.S. Constitution. "The insistence that candidates for public office speak the language of Zion, pass a 'born again' test, or meet the demands of a right-wing questionnaire are not in the tradition of religious liberty as understood by Baptists or Jews," claimed Dunn.

Concern was similar to statements released during heat of campaign by four religious leaders, including Tanenbaum and Arnold Olsen, former president of National Association of Evangelicals.

—*Evangelical Newsletter*

Brethren Leader Says Opponents of War Must Offer Alternatives

ELGIN, ILLINOIS—A peace and international affairs consultant for the Church of the Brethren says those opposed to war must offer positive alternative programs as well.

"It is simply not enough to be conscientious objectors to participation in war," says Rev. H. Lamar Gible. "We must be conscientious advocates of the things that make for peace."

Suggested were rehabilitation work in countries like Vietnam, youth club work in places like Northern Ireland, teaching in an Arab University in Israeli-occupied territory, and a peace coordination as a communication "bridge" in a country threatened by violence. —E.P.

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EFMA Annual Convention Announced

WASHINGTON, D.C.—The Annual Convention of the Evangelical Foreign Missions Association will be held February 22-24, 1977, in conjunction with the 35th Annual Convention of the National Association of Evangelicals, according to Dr. Wade T. Coggins, EFMA's executive director.

At one session the mission executives will meet jointly with NAE's student affiliate, the American Association of Evangelical Students, to discuss the theme, "What Students Are Asking about Missions." A major theme for two of the EFMA sessions will be "Contextualizing Christianity—How Far Can We Go?"

Other vital topics and business sessions will round out the EFMA activities, which will be meshed with the total NAE program so that participants can be involved in the major NAE events.

—M.N.S.

Ten Million Dollar Cathedral

GARDEN GROVE, CALIFORNIA—The Garden Grove Community Church pastored by Dr. Robert Schuller is planning a \$10 million "glass cathedral."

—*The Church Around the World*

God is the Source

God is the source of all that exists
Around us, beneath and above;
There's only one God, and He is supreme,
And governs with wisdom and love.

I have accepted the truth that He lives;
That I am His child and His heir;
I look to Him for wisdom and love
And all of His blessings I share.

God is Jehovah; He is supreme;
He is the source of all life;
He is a stranger to hatred and fear,
To falsehood, to friction and strife.

God is the presence of all I desire;
I relax in His goodness and love,
For He is the Maker of Heaven and earth
Around us, beneath and above!

—Nona Keen Duffy



SERVING SIMPLY

BY DORIS HINKHOUSE

Having a daughter with diabetes has taught me some important spiritual lessons. I would like to share them with you. If Hilda makes a misjudgment on the amount of insulin she will need during the day, she will have a reaction. It may be a dizziness and a weak condition, but it can cause an irritable feeling, and she may be cross and difficult. When Hilda is irritated with me, I do not react. I think, "She is just having a reaction; I'll be patient; all she needs is some food and it will pass."

I am not bound by feelings such as, "What will people think if I allow Hilda to talk back to me?" I know why I am allowing it. Her life must be kept free of frustrations, if possible, for it helps as much (or more) than a food diet. I am beginning to wish I had treated all my children as if they were having a "reaction," for doesn't everyone have a problem of one kind or another?

Do you know grief takes more energy than any other emotion? And when the body needs energy, it sends sugar into the blood, so we must avoid grief, if possible. At the close of school last spring, Hilda entered music camp, and the days were long with complications. One evening she went right to her room; I soon heard her crying out of control, and I knew I must help her. Knowing how good it felt when my mother would remove my shoes and stockings when I was tired, I began in this way to help Hilda. Then I untied the knot in her blouse and encouraged her to prepare for bed. I massaged her back. I recalled something funny that made us both laugh. She relaxed and went to sleep.

Later that evening I picked up the book, *Finding a Simpler Life*, we were to begin studying the next day in our prayer group. This subject has puzzled me for several years. Friends believe in simplicity. Yet, if you were to ask ten Friends to define it, you would probably

get ten different answers. I had made life simpler for Hilda. Since that night, I have believed that to live a simpler life is to free oneself of frustrations and worry and to eliminate criticism and self-pity.

Make it your mission to simplify your life and the lives of those around you.

Taken from *The Iowa Friend*,
October, 1976.



A LETTER TO MY GRANDCHILD

BY CHARLES H. POTTER

By Dear Grandchild:

What a nice letter I received from you yesterday! And before I get too busy with other things, I am going to write you this morning. Unless I write to you, I can't expect to get your letters. Letter writing is like many things in life. Unless we give, we can't expect to get. God planned things that way. We all have needs, but unless we do something for someone else, we can't expect some good things to happen to us.

February is one of my favorite months. Maybe you have another month you like best. I'll tell you why I like February so much: Because it is a month when I study all the seed catalogs and draw some plans for my garden this spring. And you know how much your grandfather likes to garden.

In my mind's eye, I can already see the luscious strawberries your grandmother and I will eat. (I hope you and your folks will be here during that time to share them with us.) And I think also about those other good foods I will grow—carrots (good for my aging eyes, they say), beets (so good pickled with hard-boiled eggs), radishes (real yummy

Charles H. Potter is a member of the Clackamas Park Friends Church in Portland, Oregon. He is the garden consultant for Northwest Magazine, Pacific Northwest editor of Flower and Garden Magazine, and author of numerous garden materials.

with salt and a piece of bread with butter), and many other goodies, like sweet corn and tomatoes.

But I thrill just as much when I think of the beautiful flowers I will have in the yard—tulips, which always remind me of Holland; marigolds, surely the brightest of all flowers; petunias that bloom all summer; pansies, which your mother used to call faces when she was a little girl, and many more.

God didn't just give us plants we could eat, though that is terribly important to us, for everything we eat is either plants themselves or plants that have been turned into meat by the animals who eat them. Isn't it wonderful the way God figured out a way to balance out all the plants and animals so that all could flourish in season and fulfill their purpose in His world?

But think of our beautiful trees and how they provide nesting and roosting places for birds, adding to our enjoyment each day as they flit from tree to tree. Then in summer our trees give us cooling shade on a hot day. And I remember how, when I was a boy, I loved to climb up a big tree and pretend I was king of all I could see—even as far as the foothills a half mile away!

God and His beloved Son Jesus love all plants and flowers. Just think how many times plants and flowers are mentioned in the Bible. I know that one of your favorite Bible verses (mine, too) is Luke 12:27, in which our Lord says: "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Isn't that a beautiful picture? The beauty provided by God surpasses anything that man could imagine in his wildest dreams!

But God first had a plan for all His wonders and beauty. And He wants us to plan well, too. Like a garden, where the soil must be just right for good results, He wants us to have our souls right with Him. And have you noticed how unselfishly He shares all His good things with us, the ones He loves? In turn, He wants you and me to share the good and beautiful things of our lives with others. And what is the most important thing we can share with others? God's love, of course.

God bless you, and I'll expect to hear from you soon.

Your Grandfather.



CLOSE THE DOOR

BY CATHERINE CATTELL

Come February, it is time to think of love—at least the stores try hard to make one aware of the time of year to say "I love you" to someone. Flowers, valentines, chocolates in fancy boxes are everywhere, and one would think that love was high on America's list of priorities! The news media say something far different, and the "grapevine" says half the marriages (which I suppose must have begun by being madly in love) are falling apart.

Not just in the "world" is this true, but now the disease of "falling out of love" has involved our churches—Quaker ones! The fact that divorce is now so common makes it seem quite respectable, and the TV screen has helped to make it so.

I do not know the answer. I wish I did—I wish I could stop the drift to broken fellowship. The trauma to all concerned, particularly to innocent children, is beyond belief. The right to personal happiness has become more to be desired than the desire to build a solid marriage. It is too costly? The alternative is to let others pay the price.

I know, as you do, that there are intolerable situations—unsolvable problems that are better dissolved than endured. *But*—I do have a concern, and it does not make the best subject for "tea time" conversation. It is this: Marriage is, to use the Quaker phrase, for as long "as we both shall live." To last, marriage should be entered into with that pledge clearly understood. It is not an experiment. It is for life.

In order to keep a marriage inviolate both husband and wife have to agree to *shut the door*! Shut the door to any ideas of romantic love, even flirtation, with anyone other than one's mate. When the door is shut—one no longer is looking about to see where and how and with whom one can be happier. Inside a

closed door a couple has to work out the problems and difficulties that are sure to come.

A shut door does not imprison one—it provides privacy for a sacred commitment. It keeps love from escaping and intruders from entering to rob love from the home.

Marriage gets better as we grow older—more mellow and understanding and caring. It doesn't come from seeking happiness independently but in seeking to bring happiness to others inside the closed door.

Jesus once said, "When you . . . go into your room, close the door." Shut out the distractions that prevent real fellowship with the Father—the worries, the static, the frustrations—and just concentrate on His presence and His love and His adequacy!

Once the door is shut, there comes a power, an ability to cope with life's storms. It works for prayer, and it works for homes, opening up doors—unbelievable doors—of healing and blessing outside for service.

For those whose situations are too drastic and for those whose mates have gone outside the door left ajar, my heart aches.

For those who still are together, close that door, my friend, and let this be a month of rebuilding the love and caring, and give your marriage a chance to be beautiful.

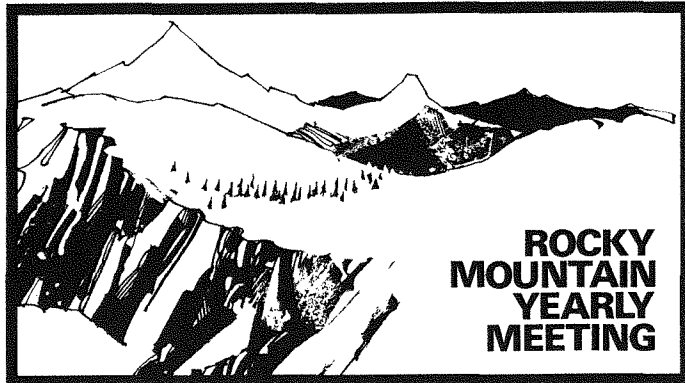
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Denver Expands Church

First Denver Friends Church is happy to announce the completion of a new addition to their facility. The new addition was prompted by the need for more Christian education and fellowship space. The Denver meeting decided that a priority should be the development of space that would be used as an outreach tool to the community, as well as to encourage more social activity among members.

The addition includes a gymnasium, five large classrooms, plus another large room immediately adjacent to the gymnasium that will be used for various types of social gatherings. The esthetic and physical warmth of the room is enhanced by a wood-burning fireplace.

Another part of the construction has been the remodeling of the worship area so that approximately 300 people can now be accommodated. New paneling and a new sound system were also added.

We feel that God has specifically directed and blessed our building program. We are confident that we obtained a high quality building for the money spent and have had a very good working relationship with our architect and builder.

Please pray with us that this building will be used to help all who come under its roof to find Jesus Christ as their Savior, or to grow in their relationship with Christ and in Christian fellowship.

A dedication was scheduled for February 5, 1977.

"And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another, and all the more, as you see the day drawing near." (Hebrews 10:24, 25)

—Dave Miller

God's Neglected Gift

Picture a child wishing for a gift, yet ignoring it when it is offered to him. It's foolish, we think, yet we see needy hearts neglecting God's gift to man.

Angels announced to the shepherds that Christ's coming to earth would bring the peace for which frustrated, confused hearts long. God's gift to mankind is the cross upon which Jesus, God's Son, gave himself as the gift of salvation to human hearts. God's heart must ache as He sees the inner longings of men and women for peace, but so many ignoring Christ. His gift of peace is there at the cross, for all who will come and take it.

During one Thanksgiving service here at Rough Rock the meaning and value of this gift was shown. The morning service was almost over, and a turkey dinner with all the fixings was to follow. Although it seemed logical to end the service and get on with the meal, our pastor, Amos Redhair, continued the service. He led in a hymn, inviting

those with a spiritual need to come. As a result, two ladies came forward to accept Christ.

How precious was this spiritual concern shown! Even though a delicious meal awaited the crowd, Amos had taken time to minister to their real needs from the Bible. God's gift of peace with Him was of more value than the body's nourishment.

Once during visitation at Rough Rock I saw a real tragedy. Another lady, Helen, and I were visiting a home where they seldom attended church. While Helen was presenting the Gospel, I noticed a three or four foot statue of Christ on a table at one side of the room. Their hearts lacked the reality of Christ's presence. Jesus was replaced by a lifeless statue that could give no peace to their hungry hearts.

A similar picture is depicted in many lives. People yearn for a real personal peace with God, but they settle for false Christs.

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life." (John 3:16)

—Mary Gafford

Friends concerns

Rough Rock Prayer and Praise Prayer Needs

1. Winter session of Adult Bible School at Rough Rock.
2. Wisdom in planning for further church growth at Rough Rock.
3. Local residents taking greater responsibilities in the Rough Rock church.

"Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full." (John 16:24)

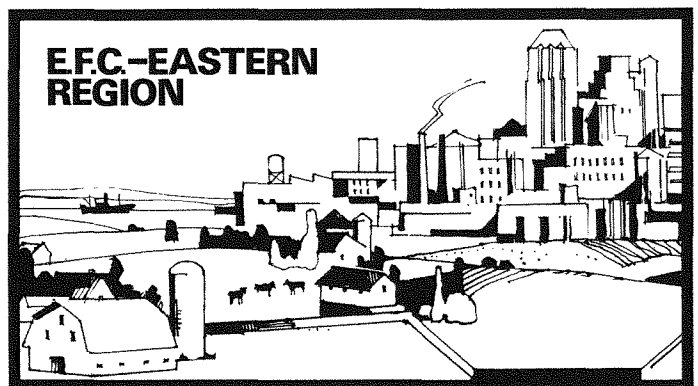
Praise

"If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you." (John 15:7)

God Almighty has been working mightily on our mission. We have seen His healing hand helping a person recover from surgery.

His Holy Spirit was present and ministering during the Christmas services and Bible classes. The Lord is also working in leading more and more local residents on the mission into positions of leadership.

Thanks for your prayers, and please keep praying.



Malone Honors Asian with Doctorate

On January 7 at the Winter Convocation, Malone College conferred the honorary doctor of laws degree (LL.D.) upon the Reverend Rochunga Pudaite, the first Asian recipient of an honorary doctorate from Malone College.

Rev. Mr. Pudaite is founder and president of Bibles for the World, an organization founded in 1958 (formerly known as Partnership Mission) with headquarters in Wheaton, Illinois.

Dr. Lon D. Randall, president of Malone College, made the presentation in recognition of:

... his commitment to reaching the world with the Gospel of Christ in our generation,

... his faith in the unlimited resources of God to enable a formerly illiterate tribal boy from northeast India to be used of God to accomplish this modern miracle,

... his courage to initiate a God-given plan of sending copies of the New Testament in their own language to the estimated 358 million telephone subscribers of the world, beginning with distribution in developing and iron curtain countries.



Denver completes new addition.

Attending the event and special guests at a private reception were His Excellency Kewal Singh, ambassador to the United States from India; Dr. Cameron Townsend, founder of Wycliffe Bible Translators; Dr. Robert Pierce, founder of World Vision; Gen. M. H. Silverthorn, retired Marine Corps officer associated with Fellowship Foundation; and Dr. Clifton J. Robinson, international director of Bibles for the World, Inc., and a member of the Malone College Board of Trustees. Dr. Pudaite challenged the audience in his address entitled "Can a



Dr. Rochunga Pudaite

Single Person Save the World?" The story of his conversion as the grandson of a fierce headhunter among the Hmar people in northeast India is told in the book *God's Tribesman* written by James C. Hefley.

His vision is to send copies of the New Testament in their own native tongue to all the telephone addresses in the world. Already, nearly two million copies have been sent to people in 11 developing Asian countries and to a major country behind the iron curtain. And the work continues as enthusiastic inquiries at the rate of some 600 per day are received from grateful persons who appreciate the gift.

Considering that only 9 percent of the people in our world speak English and realizing that since the invention of the printing press 85 percent of the two billion Bibles published have been in English, the plan that Bibles for the World seeks to follow seems practical and very possible.

Rochunga Pudaite is indeed "a little man with a big vision" (as *Moody Monthly* referred to him) and is doing a truly remarkable work.

—Lucy Anderson

Focus on Malone

Eleven seniors were honored by being chosen for *Who's Who among Students in American Colleges and Universities* for 1976. At the Winter Convocation last month, the following were given special recognition: Bruce Bell of Salem; Steve Fansler of Bellefontaine; Steve Fensler of Mansfield; Charles Geiser of Apple Creek; Steve Roden of Dorset;

Jerome Simpson of East Cleveland; David Johnson of Danville, Virginia; Dorothy Myers of Chesapeake, Virginia; and Chris Dymale, Jacci Stuckey, and Esther Wakeman from Canton.

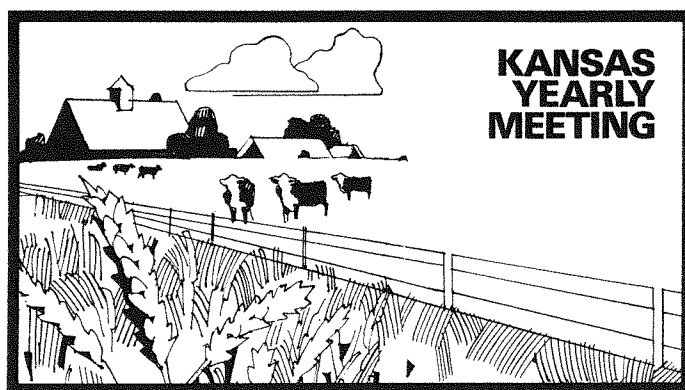
The students were selected for their scholarship (over 3.00 grade average), service to community, leadership in campus activities, positive citizenship, and potential service to God and society. The faculty made initial recommendations with final approval by the Student Affairs Committee.

Gordon Martin, a junior from St. Clairsville, Ohio, majoring in psychology, is Malone's first participant in the American Studies Program in Washington, D.C. A three-month special seminar that began in January, the program is sponsored by the Christian College Consortium and

includes a volunteer internship in a local organization in the nation's capital, along with readings, guest lectures, and dialogue sessions related to various phases of government. Dr. John A. Bernbaum is the faculty/director for the CCC project.

CALENDAR OF EVENTS

March 28—Spring Convocation, 10:00 a.m.
March 29—Forum Lecture: Erma Bombeck, Osborne Hall, 8:00 p.m.
April 1—Faculty Artist Series: Marie Kassouny, pianist, Cultural Center, 8:00 p.m.
April 2—Arts Committee: Niven Miller, baritone, PAH, 8:00 p.m.
April 4, 5—The Christian View and Literature Conference, 4:00 and 8:00 p.m.
April 12-14—Missions Conference
April 19-21—Institute for Pastors and Laity



Looking Forward to a Friends Church in Angleton, Texas

A little over two years ago David and Pat Davenport moved back to Angleton, Texas, where he had been raised. David has relatives and friends there. These young folks are in their twenties and have one small child.

David says he has a definite call to the ministry and is studying subjects recommended by the Spiritual Life Board of Kansas Yearly Meeting. While he was in military service he did some chaplain work. Later he was assistant pastor at the Friends Church in Tacoma, Washington, for about two years. Then he felt it on his heart to return to Angleton and start meetings in homes, looking toward building a Friends church there.

David and Pat are members of the Friendswood Friends Church. Pat was raised in Friendswood and is the daughter of Thad and Sadie Weaver.

David plays the guitar; Pat plays the piano and the organ; and they both sing. David has had good experience in winning souls to the Lord through personal work.

About two years ago they started having Bible study meetings in their home once a week. In January of

1975 they began Sunday morning worship services in the Angleton Oddfellows Hall.

This work is being sponsored by the Friendswood Friends Church as a mission point. David has his own business in Angleton. He feels the need to give more time to the ministry there and hopes to eventually be full time.

Most, if not all, the attenders tithe to this work, and a savings account is being built up. They are looking for land on which to build a church, and they plan to start a building fund soon. Now is an excellent time to encourage these faithful folks with an offering of seed money to help them in starting this fund.

1977 KYM Pastors' Retreat

As the pastors and wives of Kansas Yearly Meeting converge on Oklahoma City April 18-21, we will be privileged to sit under the ministry of Dr. Orval Butcher.

Dr. Butcher is presently pastor of the Skyline Wesleyan Church, Lemon Grove, California, which he pioneered and has pastored for 23 years. The church has a membership of 1,300, with a Sunday school averaging 1,400. Dr. Butcher is not only

a widely known speaker, but an excellent musician known as the "Irish Tenor," who accompanies himself at the piano and writes choruses and songs.

The Center for Christian Renewal in Oklahoma City provides a beautiful, relaxed setting for our renewal retreat. Pastors and wives are clearing their calendars now for these refreshing days.

WMU Treasurer's Report

By Myrtle Kinser

There are 44 societies, with 670 members paying dues in the Kansas Yearly Meeting Women's Missionary Union. We are thankful for the involvement of this large number of ladies—and for the time, effort, and money they give to our projects.

Our main project is \$1,000 salary assistance for an African nurse at the Kibimba hospital. Also, \$1,000 assistance for the African Quarterly Meeting Superintendent Mariko and the Legal Representative Bahenda; and \$1,000 to apply on a generator for the Mweya Station. These funds come from dues and special gifts.

From the Regional Conferences in the spring, it is hoped offerings can bring in the additional \$1,500 needed for the Mweya generator.

Youth and junior societies are continuing the project from last year—to send sports equipment for Burundi youth.

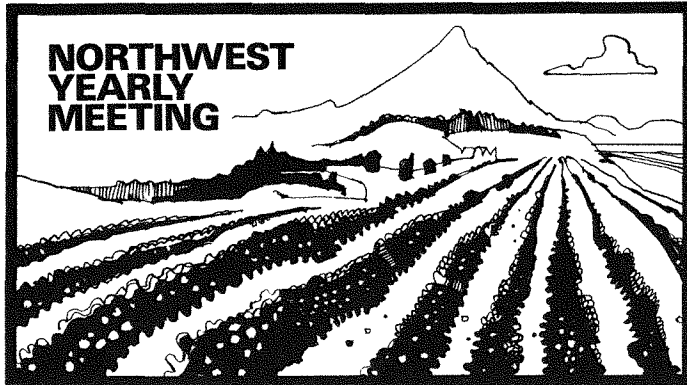
The WMU Yearly Meeting Banquet offering of \$1,018.16 is to be used for improvement of the African Church buildings. Our goal is \$1,200—\$100 each for 12 churches. Any societies wishing to still contribute to this may send checks labeled "Banquet Offering."

As the New Year is upon us, let us use our time and our money wisely.

Friends University

A recent gift to Friends University is the Rockcleft Camp near Colorado Springs, Colorado. Included are four buildings, furniture, and improvements with a total value of \$143,000, including an endowment of \$80,000. The gift has been made by Horace and Pauline Mott of Maher, Colorado. Endowment proceeds are to be used to maintain the property. Mott is the son of Herbert J. and Lillie J. Mott, who established the American Friends Home Missionary Association in 1927. The organization's name was later changed to Rockcleft, Inc. Officials at Friends University intend the Rockcleft Camp to be used for retreats of religious and educational nature, and the college has arranged for a caretaker at the camp year-round.

The Steering Committee for the Kansas Yearly Meeting Friends of Friends University, formed during the KYM sessions in August 1976, announces three immediate goals for the group: (1) to help provide a complete mailing list for KYM; (2) to strengthen student recruitment in KYM; and (3) to strengthen Friends University representation in local churches and area meetings.



Superintendent's Corner

I suppose when I'm in the office I spend at least half of my time reading things that come across my desk. One of the most helpful things I have read recently was an article by Ron Dunn in the *Campus Crusade World-wide Challenge* magazine (March 1975) titled "How to Live the Life of a Branch." Ron Dunn had been one of the speakers at the Revival Prayer Conference Mary and I attended at Campus Crusade headquarters, and I knew whatever he had to say would be worthwhile. His article started this way: "Not long ago I decided to take a poll of a number of branches in a certain vineyard to find out how they were managing to take the strain of bearing fruit. After interviewing as many as possible, I came to some interesting conclusions. Not one had an ulcer, was on tranquilizers, was uptight or apprehensive, physically worn out, or mentally fatigued. And finally, not one was contemplating giving up on the vineyard."

"What is your secret?" I asked. They said, "We've just learned to abide. Have you ever seen a branch struggle and strain and worry and get uptight? We don't do that, because we understand that the responsibility for production—for results—is on the vine."

"Did you know that is exactly the kind of life Jesus Christ wants you to

live? He wants you to live the life of a branch who has learned to rest in the true vine, which is Jesus himself."

Ron went on to say the three keys to abiding are 1. we must understand and confess our own inadequacy—"Apart from Me you can do nothing." (John 15:5)

2. There must be communion. The branch must stay in constant contact with the vine.

3. The branch needs to understand the importance of commitment—of being available.

Ron admitted that he had some days when he felt like he hadn't really accomplished much for the Lord, just as I do. It really helped me to be reminded that the result, the fruit bearing, is the responsibility of the vine. I know I cannot use this Scripture as a cop-out, as an excuse for my lack of productivity. So I ask myself, if I am to be able to rest with confidence at night that I have been faithful, what is my responsibility as a branch? It seems to me my responsibility is to keep the channel open between me and the vine—Christ. If, recognizing my own inadequacy, I maintain that communion and keep available, then I can rest in the Vine knowing that whatever fruit He wanted to bear through me He is free to bear. The



Pictured above left to right: Chuck Mylander, Quentin Nurdyke, Florene Nurdyke, and C. W. Perry. Chuck and C. W. are pastors of Rose Drive Friends Church, Yorba Linda, California, and presented lectures to the Advanced Church Growth Seminar held in January at Pasadena, California. The Nurdykes attended this seminar and also visited several Friends churches in the area, including Rose Drive Friends.

reason we need to abide continually is because Jesus is not like a battery charger where we go to get a shot for a particular job and come back when we run down. He is a dynamo, a continual source of energy. We stay connected and He channels through us the energy necessary to accomplish through us what He wants to. That's beautiful. That's restful. And that's effective.

—Norval Hadley

Newberg Museum Houses Quaker History

Nearly 300 years ago Quaker William Penn signed a deed selling 500 acres of his land. Today the original parchment is seen by hundreds yearly in Newberg, nearly 3,000 miles from the original Pennsylvania exchange. The document, dated January 19, 1681, is one of the oldest items being preserved in the museum in Shambaugh Library at George Fox College.

Those who do not enjoy old papers can view Quaker bonnets and petticoats worn by local women in the early 1880s, or can look at the wooden oxen yoke used by Samuel R. Whipple and family on their trip West in 1852. Visitors also can stand behind the first pulpit in Newberg, founded in 1889, or examine offering boxes on poles, a wooden churn, or commode.

"When we built the library [in 1962] one of the things the president of the college and the board thought that we should have was a small Quaker museum," says head Librarian Genette McNichols.

The museum is now described in the annual *Mobile Travel Guide* as a place for vacationers to stop on their way from Portland to the Oregon beaches. And it is visited by tourists and school children through the year.

The library also has a separate Quaker collection of books and periodicals, and is visited also by members of the Friends church interested in tracing their family heritage.

With help coming from the community and other interested persons, the one-room museum has become crowded with artifacts, pictures, and displays. The overflow problem has been solved by a system of rotation.

Not all displays are of Quaker origin. Quaker missionaries have supplied Eskimo toys, clothing, and tools, Aymara Indian shoes, pipe, and costumes; from Burundi have come a grass broom, tools, and weapons.

"We hope to have a pioneer room soon with a dining table and six chairs," Miss McNichols reported.

Ultimately the college hopes to expand the museum, even giving it a separate building of its own. The museum, which does not charge admission, is open during regular college hours.

Did You Know?

... that over 170 highschoolers attended the Midwinter Conference at Twin Rocks, with comments that it was "really great!"

... that Dick Edmundson has accepted a full-time position at Med-

ford Friends as minister of music and youth. Dick has been a public school teacher in music and has had some very successful choral groups in the Newport High School in Oregon.

... that the High Calling Conference is scheduled for March 25-27 at the Son Village Lodge near Mt. Hood. Ron Crecelius is conference director, and speaker is Ralph Fry from Friends Memorial in Seattle, along with Ron Woodward, Jack Willcuts, Ron Allen, Milo Ross, Everett Clarkson, Quentin Nurdyke, and Norval Hadley.

... Youth Specialties is doing a resource seminar for youth workers in Portland on February 26, featuring seven hours of sessions and a new resource display from a variety of publishers and organizations. Good opportunity for help and ideas. Contact Youth Specialties, 861 6th Ave., San Diego, California 92101.

... that a Christian education camp is being planned for Sunday school teachers and Christian education workers for the Boise Valley in Idaho sometime in March. More information to come.

... that Ron Norton is the new youth director at Eugene Friends Church. Ron attended the University of Oregon and Eugene Bible College. He is an accomplished musician and was all-state football player from Newport High School.

... that George Fox College is the only Oregon college chosen to participate in a \$1.5 million Comprehensive Institutional Development program funded through a grant from the U.S. Office of Education. Fifty-six private U.S. colleges are selected for the three-year program designed to deliver services in institutional evaluation and diagnosis, curricular and student services, admissions and financial aid development, faculty and administrative staff development and management, and fiscal development.

George Fox College

With a new format and program, George Fox's student radio station, KGFC, is now an "official" radio station, according to its operators. Thirteen disc jockeys, two producers, and a part-time secretary volunteer their services to run the station, which features public service broadcasting, religious programming, and music. The station broadcasts Monday through Friday from 6 p.m. to midnight and on Saturdays from 1 to 5 p.m. The control room is in the student communications center in the Student Union Building.

Ralph Beebe, associate professor of history at GFC, has been chosen by faculty colleagues to deliver the college's annual faculty lecture in May. Earlier this year faculty members also chose Beebe to represent them on the Administrative Council, which meets weekly as an advisory board to President David LeShana. Beebe, who joined the George Fox faculty in 1974, is a member of Newberg Friends Church.



Friends gather

ALLIANCE, Ohio

Our activities have been many and varied this December. The choir joined with the First Baptists in presenting the cantata, *His Love . . . Reaching*.

Thirty-four were busy completing their phoning for the "Here's Life" campaign. Our chairman, Art Jones, reported that official estimates state that 80 percent of Alliance homes were contacted. Follow-up efforts will continue.

Several groups went caroling, and efforts were made to help some needy families. Each Sunday of Advent a different family participated in lighting the candles and sharing the meanings of each.

BELLEFONTAINE, Ohio

Revival services were held with Rev. Jim Kilpatrick of Clinton Corners, New York, serving as evangelist and The Singing Chatfields as musicians.

Our Teen Choir presented a concert for the Eastern Ohio District sessions at Mt. Pleasant, Ohio, in November.

A food shower was held and delivered to Wilmore, Kentucky, to John and Marie Albert, Haitian nationals and members of our church, who are presently students at Asbury Seminary.

The 38-voice Junior Choir presented "The Jesus Story" on a Sunday in December. The Young Adult Choir presented "Good News, World" on Christmas Eve in a candlelight service.

Our Teen Choir presented a cantata, "Give Me the Good Life," during our New Year's Eve service. This service also included the film, *The Cross and the Switchblade*, and closed with communion.

BYHALIA, Ohio

In November a beautiful Thanksgiving service was held with a special offering to aid the church in making some improvements in the building. The offering far exceeded our expectations. A Community Thanksgiving Service was also held with the four local pastors partici-

pating in the program presenting (1) meditations entitled "The Testament of Nature" by Rev. Amy Smith; (2) "The Testament of the People" by Rev. Dale Chryst; (3) "The Testament of America" by Rev. Roland Wildman, and (4) "The Testament of Sharing" by Rev. Charles Kruse. A good offering was received for the organization CROP.

In December the children of the church presented a lovely Christmas program with a beautiful candlelight service at the close of the meeting. On Christmas Eve we had a quiet worship service followed by communion.

DAMASCUS, Ohio

Among the many Christmas events at our church outstanding is the Annual Christmas Tea for Senior Citizens sponsored by the Barbara Brantingham Missionary Circle. Those able from the nearby nursing home are brought to this event along with all others from the community who care to join in a time of refreshment, gifts, and carol singing.

Observance of the Lord's Supper is held each New Year's Eve in our church.

EAST GOSHEN, Beloit, Ohio

Our candlelight service was very meaningful. Through Scripture, music, and a message by our pastor, the real meaning of Christmas overshadowed all the other things of Christmas. As we lit our candles one from the other, we realized this is the way we should be sharing Jesus, the Light of the World, with others.

Our junior and senior FY prepared their live nativity scene as usual. It was viewed by passersby for two evenings as carols played in the background. On the final evening, the youth also traveled to various homes, ministering in song.

EMPIRE, Vale, South Dakota

Empire Friends women have been enjoying meeting in the newly formed Northern Hills Christian Women's Club. The group meets in luncheon meetings once a month. Besides meals, the meetings include Bible

teaching by speakers and Christian fellowship.

FULTON CREEK, Radnor, Ohio

Tammi Fansler from Bellefontaine presented her tour of duty to Brazil for the Teen Missions to our congregation on a Sunday evening. She described traveling two weeks into the jungle and two weeks coming out.

The children's Christmas program was followed by the cantata *His Love Reaching* directed by Rev. James Thompson.

A Watch Night Service was planned by our FY, and the film, *In the Presence of Mine Enemies*, was shown; a worship service and social hour with refreshments closed the evening service.

HILLSBORO, Oregon

Our church gave Earl and Janice Perisho a call, and they started the first of September.

Earl and Janice spent the last 15 years as missionaries at Kotzebue, Alaska. The relating of their experiences in Alaska is interesting and educational.

John Carr of Forest Grove, Oregon, did a very good job as interim pastor July and August.

We decided to call a work day at the church the first Saturday in October to prepare our church for a new look on the outside.

This work day was repeated each Saturday until the outside of the church was painted. Those that had time worked during the week also.

Ernest Pearson, who put in the most time with a paint brush, had to keep busy for the Lord, so in November he took off for Honduras on a three-week work detail in connection with World Gospel Missions.

On December 10, 11, 12 we enjoyed our Outreach Festival of Music, Missions, and Ministry. The male quartet of John Roberts, Gene Smith, Clair Smith, and Delmar Cloud of Greenleaf, Idaho, furnished the special music. Friday evening Everett and Alda Clarkson gave very impressive testimonies and some experiences concerning missions in South America. Saturday afternoon Ernest Pearson presented a tape from missionaries and of his experiences while in Honduras, and Art Carranza spoke on Friends work in Mexico and America. This was followed by a church dinner. Saturday evening Roscoe and Tina Knight told of their work in Mexico City.

Sunday morning Earl and Janice and children presented customs, costumes, and experiences from Alaska, and Sunday evening Everett Clarkson gave us a terrific spiritual challenge.

We decided to try the Faith Promise program. We collected our pledges December 19 and were very pleased to receive over \$4,000 in pledges for the year 1977.

MERIDIAN, Idaho

Meridian Friends is experiencing growing pains, as our meeting was the #1 church growth meeting in Northwest Yearly Meeting of Friends this past year. Our trustees have been directed to consider some

building plans and contractors as we plan an addition to our meeting house.

Many lives were won to Christ as representatives from our church participated in "Here's Life, Treasure Valley." Evidence of God at work was seen throughout the community.

Many people are experiencing a spiritual uplift as we participate in sharing prayer concerns with a prayer partner in the church.

Christmas festivities included a night of fun and fellowship as we gathered together to decorate the church for the Christmas season. The Sunday before Christmas was the Christmas program.

Special worship services were held on Christmas Eve and New Year's Eve this year, also.

MT. GILEAD, Ohio

December, as always, has been an extremely busy month. Our Senior Choir, under the direction of Ralph L. Mosher, presented a choral experience for Christmas written and arranged by John F. Wilson entitled "I Believe." Our children presented the cantata, "Night of Wonder," written and directed by Betty Copp.

Our men have been enjoying a Saturday prayer breakfast on the first and third Saturday of each month at 7:30 a.m. Lately, following the breakfast the men have been cutting wood, readying it for the sugar camp in February and March.

One of the adult classes has been making monthly visits to a community rest home. Also we have been collecting reading materials, games, and cookies for the inmates at the county jail.

MT. PLEASANT, Ohio

Special Advent services were held at our church with the theme of Keeping Christ in Christmas. An Advent candle was made at the family dinner, one for each family and a larger one for the church, and the candle was lit during the service.

The M. M. Jones society prepared fruit plates for the shut-ins in our area.

PROVIDENCE Virginia Beach, Virginia

We were very fortunate to obtain Bob Carpenter as assistant pastor in the summer. He and his wonderful family are a great asset to our church, and their Christian witness and love have added much to the ministry of our church.

Several adult couples attended classes on Christian Marriage taught by Larry Sloop on Sunday evenings for four weeks.

Evangelist Stan Scott held a crusade at our church last month. Many decisions were made for the Lord.

A delightful children's Christmas program was held on a Sunday evening, after which we worshiped the Lord in a communion service. The Teens presented an inspiring Christmas play on Wednesday evening.

REEDWOOD, Portland, Oregon

Joe and Debbie (Field) Taylor from Knoxville, Tennessee, witnessed in message and song recently at Reed-

wood. They met while singing with the REGENERATION Singers.

Willa Dorsey, noted black gospel singer, led us in worship the first Sunday of the year as did Bob Nottingham, who shared his faith through his witness and music he composed, accompanying himself on his guitar.

Two new electives have been added to the Christian education hour at Reedwood: "The Christian and Medical Ethics" and "The Family and Education."

Classes in the Center for Christian Studies are off to a good start with Howard Macy conducting classes in Quakerism, The World of the Bible, and Introduction to the Bible.

Mrs. Sarah Louie is directing a Preschool Program under the national organization called "Preschool Co-op" in Reedwood in the mornings Monday through Friday. Fourteen are enrolled, ages three and four.

SEBRING, Ohio

The month of December was an exciting month for all. Sunday evening, December 12, the youth presented a program entitled "A Christmas Surprise," in which our pastor and his wife were surprised with a "This Is Your Life" program. Several guests were present. There was also a gift for the pastor's birthday.

On a recent Sunday morning the children's department presented their recitations, with Bob and Bonnie Anderson and girls also taking part and telling a part of the Christmas story by using their puppets, "The Chipmunks."

SMITHFIELD, Ohio

A Christmas program by the children of the Sunday school was enacted during one morning service.

A midweek service featured the film, *Stranger in My Forest*, and a cookie and punch social hour followed.

Special music, "Love Came Down at Christmas," was offered by the ladies choir during one service.

Canned goods were collected and placed under our gigantic tree, while a Christmas collection of toiletries was given to the Inner-City Mission. Other items were presented to the patients at a nearby rest home, and candy treats for the entire church were part of the "spirit of giving."



A live outdoor nativity scene was held two consecutive evenings. Despite very cold weather, 28 church members stood very still and picturesque for their 40-minute shift.

SPRINGBANK, Allen, Nebraska

Springbank Friends junior age youth (8-12) have been busy during the recent holiday season. On Thanksgiving day the youth choir, the Mod Messengers, joined other church youth in a community Thanksgiving service.

Again on December 19, 1976, our junior youth joined forces with the youth from Allen United Methodist Church in singing the beautiful Christmas cantata, *Thanks Be to God*, in both churches.

TIGARD, Oregon

The last few weeks have been exciting as we've seen God at work. We are enthusiastic about the 35 new families Ron Allen reports have been getting involved since "Here's Life, Portland." A five-week series of Bible study classes under the direction of Dave Hickman has just been completed for new Christians, and we are beginning 10 weeks of home Bible studies. These 14 groups will seek to integrate our new folks into the fellowship of our church.

Our Day Care Center continues to develop and minister. Dorwin Smith reports we have an average attendance of 85 kids, and we had 230 persons at our Day Care Christmas program.

Our Outreach Conference and Faith Promise emphasis will be February 6, 9, 11, 12, 13. Speakers will be Gerald, Alice, and Susie Dillon, who have just returned from a six-month minisabbatical of teaching and ministry in Alaska, Japan, Korea, and Bolivia. Other speakers will be Victor and Mary Bel Duran, and Everett and Alda Clarkson.

UNIVERSITY, Wichita, Kansas

A need was felt by a number of Friends University students; at their request, University meeting has established on campus a college career group. The sessions meet early on Sunday evenings. An hour of sharing experiences is followed by a short informal time during which couples from the Loyal Friends Sunday School Class furnish light refreshments. Participants are thus able to attend their own evening worship hours.

Benny and Earlene Mevey have just completed ten weeks of leadership using the theme, "Letting God Tutor Us." David Kingrey, pastor, is also contributing leadership. The Meveys will be returning for a new series following the holidays. Keith and Jennie Parker act as coordinating sponsors.

URBANA, Ohio

Becky Hess, John Marmon, Jr., and Douglas Burch from Bellefontaine church were special guests at a recent missionary service on a Sunday evening. They told of their experiences in Guatemala and showed a filmstrip entitled *Mission Possible!* as well as sharing their testimonies. Each one had to go through a type of "boot training" in order to construct a church building in Camp.

In December our church had a service at the Champaign County Rest Home.

WESTGATE, Columbus, Ohio

"Friend-to-Friend" is an exciting new ministry at Westgate. It's a four-phase project involving our older Friends.

Phase I—The Crisis Call: This call is made daily by one of the support groups to make sure the individual is all right.

Phase II—Transportation: For those who need them, rides are provided to the doctor, the store, or church, and in the event of any emergency.

Phase III—Monthly Social Time: The Thanksgiving dinner was attended by 63 people. For a special treat at the Christmas party, the Golden Agers boarded the church bus and went Christmas caroling.

Phase IV will be "Project PAIR": This project will couple older Friends with younger Friends for companionship and sharing, so that none need be lonely.

The congregation at Westgate is looking toward 1977 with this thought in mind (and heart): "Be still and know that I am God."

Friends record

BIRTHS

BIDDLE—A son, Scott Michael, November 10, 1976, to Michael and Barbara Biddle, Columbus, Ohio.

CHARLES—A son, Rouland Shannon, October 4, 1976, to Reid and Mary Beth Charles, Lincoln, Nebraska.

CHENOWETH—A daughter, Deborah Dawn, August 21, 1976, to Don and Karen Chenoweth, Haviland, Kansas.

ELLIS—A son, Craig Eugene, August 13, 1976, to Gene and Pat Ellis, Kansas City, Missouri.

FAWVER—To Willard and Joyce Fawver of Reedwood Friends, Portland, Oregon, a son, Daniel James, December 2, 1976.

MANNON—A son, Kevin Lee, August 12, 1976, to Lee and Margie Mannon, Columbus, Ohio.

MASON—A daughter, Sandra May, March 24, 1976, to Gene and Leta Mason, Columbus, Ohio.

PATTON—A son, Christopher Lee, December 7, 1976, to Terry and Marcia Patton, Alliance, Ohio.

SAVAGE—A son, Matthew Steven, September 11, 1976, to Steve and Marilee Savage, Haviland, Kansas.

SCHINK—A son, Michael Lynn, Jr., to Michael and Stephanie Schink, November 22, 1976, East Goshen Friends, Beloit, Ohio.

SPILLMAN—A daughter, Lisa Ann, December 13, 1976, to Glen and Judy Spillman, Emporia, Kansas.

WENGER—A daughter, Angel Nadena, November 12, 1976, to Ron and Marcia Wenger, Bellefontaine, Ohio.

MARRIAGES

ANKENY-CHAPMAN. Beverly Ankeny of Greenleaf Friends and Wayne Chapman of Tigard, Oregon, Friends, in Greenleaf, Idaho, December 20, 1976.

BENNETT-HUFFMAN. Robin Lynn Bennett and James Lonnie Huffman, September 17, 1976, Welch Avenue Baptist Church, Columbus, Ohio.

BILL-PHILLIPS. Linda Sue Bill and Kenneth Mark Phillips, September 25, 1976, Westgate Friends, Columbus, Ohio.

HINSHAW-BROUGH. Leanne Hinshaw and Brian Brough, July 3, 1976, Derby, Kansas.

LUNDAY-WORDEN. Linda Lunday and Steve Worden, January 1, 1977, Friendswood, Texas.

NEISWANGER-ELDER. Cheryl Neiswanger and Greg Elder, December 17, 1976, Damascus United Methodist, Ohio.

RAMSEY-ELLIOTT. Barbara Lynn Ramsey and Howard Lee Elliott, June 26, 1976, Westgate Friends, Columbus, Ohio.

ROUSE-MURPHY. Debbie Rouse and Timothy Murphy, December 10, 1976, Alliance First Friends, Ohio.

SEIBERT-KELLEY. Carol Seibert of Reedwood Friends, Portland, Oregon, and Dave Kelley, December 18, 1976, at Newberg Friends, Oregon.

SMITH-YAUMAN. Wilma Smith and Jeffry Yauman, December 11, 1976, East Goshen Friends, Beloit, Ohio.

STURGISS-SANTIAGO. Jayne Sturgiss and Anthony Santiago, December 4, 1976, Damascus Friends, Ohio.

DEATHS

BURMEISTER—Louis M. Burmeister, 64, University Friends, Wichita, Kansas, November 28, 1976.

GALTON—Maurine Galton, University Friends, Wichita, Kansas, November 23, 1976.

GEE—James Marion Gee, 76, of Holly Park Friends Church, Seattle, Washington, December 28, 1976.

KNIGHT—Thora Blanche Knight, Haviland, Kansas, December 6, 1976.

On the Title 'Reverend'

from the sayings of C. H. Spurgeon

We cannot lay down the pen without asking why so many brethren still retain the title *Reverend*.

We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend, George Rogers, just in the same way we use the term "the venerable Bede," or "the judicious Hooker," but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print on his visiting card the fact that he is a reverend person. Why does not he

occasionally vary the term and call himself estimable, amiable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by the use of the word *reverend*?

If a man were to assume the title of reverend for the first time in history, it would look ridiculous if not presumptuous or profane. It may be said that the title of reverend is only one of courtesy, but then so was the title of rabbi among the Jews, yet the disciples were not to be called rabbi. It is at any rate a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus.

Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity.

We wonder when men first sought out this invention and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him.

One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollo, or the Rev. Cephas.

—C. H. Spurgeon

The article on this page appeared in the Christian Worker, November 15, 1888. Given the current propensity for management models for the ministry with their accompanying perquisites, this piece seems particularly pertinent. It is interesting, too, that the first reprint was given at the request of a minister from Ohio Yearly Meeting. Perhaps Spurgeon was more in tune with the New Testament mood of ministry of servanthood than some of us Quakers are today and may serve as a rebuke to Satan, who would still tempt us with pomposity. —The Editors

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State _____ Zip _____

HOT TIP #3



from "Ole GEORGE!"

I HEAR THAT A LOT OF FRESHMEN DROP OUT. WHAT CAN I DO TO PREVENT THAT FROM HAPPENING TO ME?

It's true — there is a high drop-out rate at most colleges, and most leave during their freshman year. But don't panic. There are several constructive things you can do.

- (1) Be prepared to work at studying. College is tougher than high school. Start studying and reading the first day of classes. Budget your time. Try not to get behind. Don't count on the holidays to catch up. Self discipline is important. Hang in there!
- (2) Don't over program yourself with diverse activities. If you try to do all the things at college you'll fragment yourself. Pick and choose carefully.
- (3) Be aware that a change in diet and sleep habits can create a real health hazard. And poor health will hurt your academic performance. Be prepared to develop a schedule that will give you time to eat and sleep on a fairly regular basis.



George Fox College is committed to you. That's why we're sharing these helpful tips instead of telling you all about the excitement of an education at George Fox. We believe actions speak louder than words.

In the great Pacific Northwest, you won't find a place more innovative and progressive than George Fox. Or one more committed to the 20th Century relevance of historic Christian truths.

We hope our tips help. If you'll drop us a request, we'll tell you the rest of our story of service. You'll see.

It's the George Fox Spirit!

☐ Tell me your story.

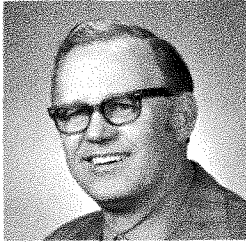
Name _____

Address _____

City _____ Zip _____

Year of Graduation _____ Phone () _____

Mail to: Jim Settle
Director of Admissions
George Fox College
Newberg, Oregon 97132



'We Have a Dream'

Old Concepts Recaptured
in Pastor/Church Relations

By JOHN L. ROBINSON
AND GERALD I. TEAGUE
SUPERINTENDENT
AND ASSOCIATE
KANSAS YEARLY MEETING

Let us seek to recapture a part of the genius of the early church—that is, the perfect balance of the two biblical and complementary concepts—The Priesthood of the Believer (every Christian a minister) and The Ordination of the Shepherd (God-given and God-called pastors).

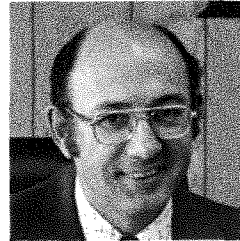
Let us seek to heal the conflict between these two concepts . . . to elevate the shepherd without derogating the sheep . . . to cultivate honor and love that will be reciprocated between pastor and people . . . to exalt the position without enshrining the priest . . . to develop dignity in servanthood without the degradation of the hireling . . . to avoid the disaster of the shepherd becoming a wrangler, and the sheep becoming mavericks . . . to create anew the beautiful

balance of an equality of position within the diversity of calling and the variety of gifts—a harmony of partnership in which the people will recognize leadership and the pastor will cultivate servanthood.

Let us seek to cultivate servanthood in pastor and people—of which our Lord was an example—and that the servant will receive that which is worthy of his hire . . . and that those of his flock will joyously and generously liberate him with adequate financial support for the fulfilling of his calling—to devote his full energies and time to pastoring—that he may be an honored and honorable servant of a lovingly shepherded flock.

Let us seek until the people look upon their pastor as one sent from God, entrusted to them for his care, and they respond not by seeking to see how little they can do for him (as though bargaining in the marketplace) but how much they can provide for this "chosen of the Lord" . . . and the pastor will respond in like manner—"spending" (all he has) and "being spent" (all he is) for those God has given him.

*From KYM Superintendents
Report, August 1976.*



Read and Follow Directions

By NORVAL HADLEY
SUPERINTENDENT
NORTHWEST
YEARLY MEETING

Dr. Richard Halverson wrote recently, "The crunch in the walk of faith is not in the area of responsibility . . . it is in the area of human pride. Man his own god! That's humanism—the universal religion—born in the garden of Eden. By whatever name, it is man's faith in himself. Despite the record of human failure individually and collectively throughout history . . . man refuses to admit his need—his sin—his dependence upon Almighty God. Humanism is the belief that in one way or another humanity is its own Savior. The corollary to humanism is the position, expressed or unexpressed, that the Bible is wrong—Jesus Christ was wrong—the apostles were wrong . . . the bodily resurrection of Jesus Christ is a fraud . . . the crucifixion of Jesus

Christ was a waste . . . Paul and Peter and the other apostles were false witnesses . . ."

Recently I was visiting with an eastern Friend and was trying to explain the difference between evangelical Friends and the Hicksite position particularly as it relates to our view that the Scripture is authoritative. She answered "I don't know, I always like to feel that the answer is coming from within me, that I have some say about the solutions and decisions." Her husband interrupted "That's the way you are with everything. You get a new appliance and you don't want to read the directions; you want to try to figure it out yourself!"

Evangelical Friends are just Friends who feel it's best to read and follow directions. ☐