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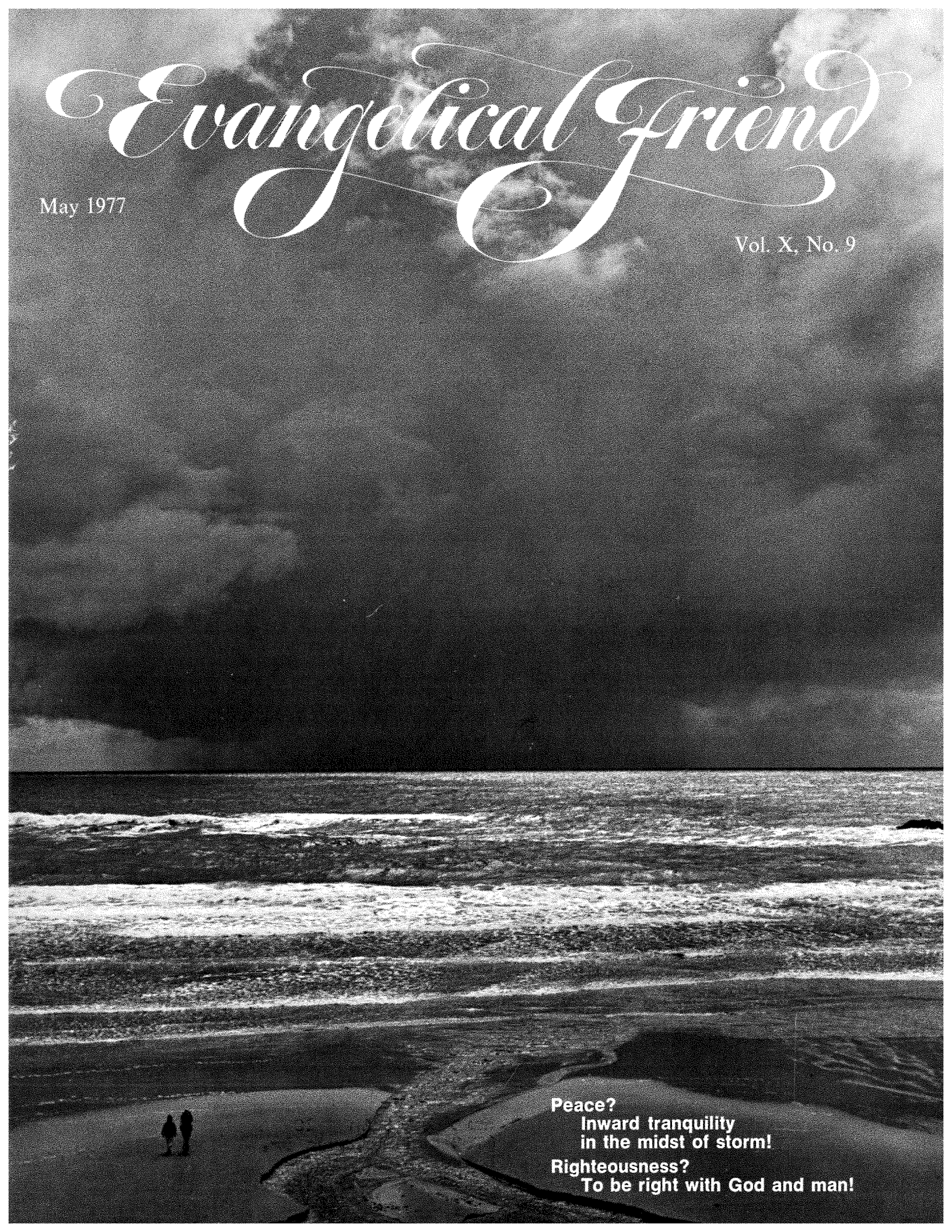
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Evangelical Friend

May 1977

Vol. X, No. 9

A black and white photograph of a stormy sea with two small figures on a beach in the foreground. The sky is dark and cloudy, and the waves are breaking on the shore. Two small figures are standing on the beach in the lower left corner.

Peace?
Inward tranquility
in the midst of storm!
Righteousness?
To be right with God and man!

Our Quaker Heritage: Peace and Righteousness

BY KEITH SARVER

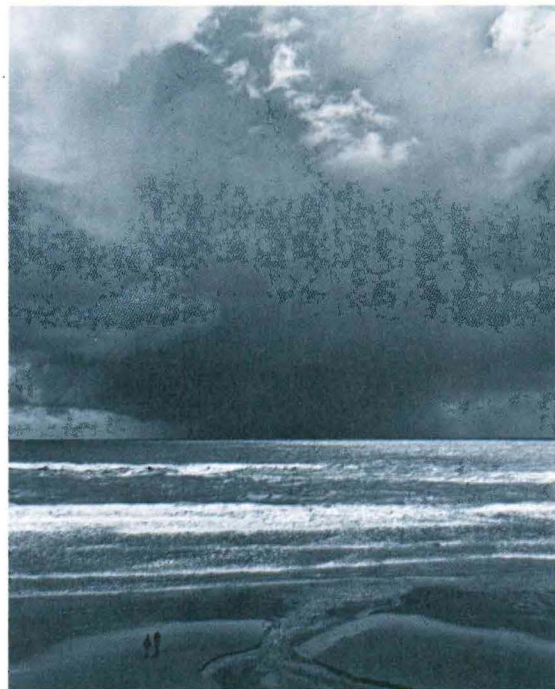
The central thrust of the Christian Gospel is the kind of redemption in Jesus Christ that enables a person to live a life of wholehearted love for God, a pure love for oneself, and an uncalculated love for one's neighbor.

The essential ingredients of the Quaker faith, as I understand it, are the essential ingredients of the Christian faith. As there was no departure from the Christian faith by the earliest Friends, there cannot be any departure from the Christian faith by us today. Joseph John Gurney put it very well when he defined Quakerism as "The religion of our Lord and Saviour Jesus Christ without diminution, without addition, and without compromise" Our Quaker heritage then is a Quaker interpretation of the Christian faith. If there is any part of our heritage that does not square with Truth, I want nothing to do with it. I have no interest in maintaining a tradition that is only a tradition.

Two facets of the Christian message that are bound together in this interpretation of the Gospel of Jesus Christ are righteousness and peace. These cannot be separated, nor can we really understand one without the other. Let me begin this thought as a personal witness to what Jesus Christ means to me and what He does in my life. One wonders how it could happen in mid-America, but I grew up there a pagan, an "agnostic" (although I scarcely knew what the term meant). Then I was converted.

The change in my life was so complete that even my wife knew it! And about three months after, I heard the first teaching I had had on Christian holiness. The speaker referred to it, I think, as "sanctification." It really didn't bother me much at the time that this speaker was a Methodist . . . and a woman! What I did know was that God was speaking to my heart; I had discovered Truth, or Truth had discovered me.

I began reading the New Testament, and what I read agreed with what I experienced, that when God comes into



a life, that life is to be holy and completely transformed, "the former things are passed away . . . I make all things new." So I discovered this truth first by experience rather than through study. With George Fox, "the whole world took on a new smell," and with John Wesley, I felt "my heart strangely warmed," and the presence of God was real.

Shortly after that I attended my first quarterly meeting. I was so new to all of this that I didn't know quarterly meetings had to be dull and boring! There were two speakers—one a farmer, the other a teacher. Neither was an exceptional speaker, and I haven't the slightest notion now what they actually said except that it was on the subject of peace. This was my first time, too, to hear this subject discussed. But as they presented the teachings of Jesus from the New Testament and the Spirit spoke to my own heart, I clearly saw the relationship between holiness (or righteousness) and peace.

But I had a problem. The only two conscientious objectors I knew I didn't admire at all and I had no desire to be like them! You see up to this moment I settled my differences in anything but a nonviolent way. And to add to the problem this was during World War II. I had registered for the draft, but when God spoke to me that day I knew I had to do something different. Going back to the Draft Board, I changed my registration to C.O. It seemed clear to me that to be right with God meant to be right with others too.

In the past thirty-six years since, I admit to great struggles in attempting to understand the full implications of this faith, and my answers may not satisfy every Christian. I am still struggling with the perplexities of the Christian Quaker faith, but that faith is mine!

Keith Sarver is general superintendent of California Yearly Meeting of Friends Church with offices in Whittier. This article is adapted from a speech given in chapel at George Fox College, Newberg, Oregon, during that school's "Quaker Heritage Week" in February.

At the risk of attempting too much too briefly, I am calling attention to Hebrews 12:14, "Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord." (NIV) One has to ask what is "holiness" as well as what is "peace." One Bible dictionary defines righteousness as purity of heart and rectitude of life, being and doing right.

To be righteous then is to be right with God and to do right with man. It is to live life under the direction of the Holy Spirit; it is possible to live a life of holiness in the power of the Holy Spirit and it is absolutely impossible without the power of the Holy Spirit.

Isaiah tells us that "all our righteous deeds are like a polluted garment." So righteousness is not natural goodness; righteousness comes from God only. Jesus uses the term when exhorting the scribes and Pharisees, "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

Our problem, among not only Friends but the Church at large, is the clinging to the edges of Christianity without experiencing the purifying power of God by His Spirit. Righteousness is by faith and is an inward change.

What is peace? It is a "fruit of the Spirit," a gift from God. It is inward tranquility in the midst of storm; it is the end of hostility toward others. One of the great passages of Scripture describes how this relates to what really happened at the cross. "For he himself is our peace, who has . . . destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations."

"Peace that reigned among Jewish and Gentile Christians was not based upon a newborn spirit of appreciation which was willing to let bygones be bygones; it was not a newly formed alliance to promote certain common ends. It was rather a peace, a reconciliation brought by the fact that the old issues were dead issues. They were one in Christ." (Dr. John McKay, *God's Order*) Peace means a restoration of right relationships, the right relationships between man and God and man and man. Both righteousness and peace, then, are gifts from God; they are not acquired qualities.

It is so easy for us to emphasize one part of this truth to the neglect of the other and thus become lopsided in our interpretation. Luther, for instance, discovered a great truth in the fact that "the just shall live by faith," but he apparently did not discover the entire result of this fact. Hebrews keynotes this in chapter 12, "Make every effort to live in peace with all, and to be holy." Another translation has it, "Ever strive for peace," and yet another, "Seek eagerly for peace." The emphasis comes even stronger in another translation, "Continue to live at peace with everybody." It is an ongoing action, and while the power comes from God, our part is as essential to be open to this truth. We are to be ever pursuing it.

What then is required of us? Surrender, faith, and obedience. If I have learned anything at all about the success of the Christian life, it is this: that when I discover what the will of God is, that's the only way! There is no other. This is not the result of my great intelligence but of simple obedience to the known will of God.

Righteousness and peace are linked together throughout Christ's teachings in the Scriptures. We are to love the Lord our God with all our heart, yes, with all our being, and we are to love our neighbor as ourselves. The Lord continues to explain carefully that this matter of being a neighbor doesn't have any boundaries or limits. It has no color line, no creedal barriers; nothing is to prevent this expression of Christian love. Whoever is in need is my neighbor.

Purity and peace are inseparable. "Blessed are the pure in heart, for they will see God." (Matthew 5:8) Immediately following is the word, "Blessed are the peacemakers, for they will be called sons of God." It is not by accident that these two emphases are placed together in the beatitudes, for they are related so closely.

The same theme, connection, and emphasis is developed also by Paul in writing the letter to the Roman Christians. Romans 12 opens with an urgent call to be holy, to seek God with all our hearts. The latter part of the same chapter discusses our relationship with others. As far as it depends on us, we are to live in peace with all men. How fine it would be if this had been and would be understood and practiced even in the church.

But what about the church? How well has the church done in the matching of righteousness and peace? We have to admit the church has failed much of the time. There have always been exceptions, but the church by and large has not squared with the Truth as it should have done. The problem arose early. James the Apostle had to ask, "What is the source of quarrels and conflicts among you? Is not the source of your pleasures to wage wars among your members? . . . Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you doubleminded."

But it can also be honestly reported that while the early church experienced quarreling, bickering, fighting, disputes, the church as a whole for the first 300 years never in any way endorsed war. This came later when Constantine attempted to use Christianity in order to preserve the state. This required the development of a doctrine for "just wars."

Some of the proponents of a "just war" theology have attempted definitions such as, "To be just, a war must intend to restore peace, vindicate justice, be waged only under the authority of the chief of state, allow no looting, massacre, revenge, treachery or profaning of sacred places."

In a just war citizens were to have no right of self-defense except as the magistrate commanded them to de-

fend the state. Then, a strange separation was drawn, "No priest or monk shall participate. A just war must be waged in love"! Christian crusades, we are told, had a two-fold purpose: rescuing holy places and the death of infidels. Even if either were justifiable, what do they have to do with the Great Commission? The proclamation of righteousness and peace?


Ours is one of what have become known as the three historic peace churches—Mennonites, Brethren, and Quakers, but I contend there are four. The first was the Christian church for the first 300 years. It is important to base our peace convictions firmly on the Scriptures, for apart from a biblical position there is no genuine lasting peace; there is no peace without righteousness. This means that peace is not the answer to our troubled world, but Jesus Christ, who gives peace. And this happens first of all within our own lives. The Scriptures remain unchanged.

For the Christian it is a matter of following the Bible teaching, a call to holiness and to live at peace, for without holiness, no man shall see the Lord. So the question to be asked is "what is the will of God for me?" We do not ask, "Will it work?" The Christian faith is never a pragmatic kind of faith; it is Truth. And there must be found a consistent application of Truth in Christlikeness. This counters the argument of those who will have peace even if they have to fight for it! This means having a loving attitude, even toward those in the Pentagon, who are but people dedicated to a cause.

One of the most beautiful examples of my acquaintance of this principle is John Perkins, the black minister of Mississippi who has endured police brutality and injustices of many cruel types, but through it all demonstrates a sweet, loving, Christlike spirit. His life is a clear, contemporary example of peace and righteousness.

What does the Gospel do for us? Nothing unless it changes and cleanses the inside of our lives, replacing sin with the love of God so that then we reach out to all persons as persons for whom Christ died. God is calling us to be peacemakers, and that involves our entire society. It means the marriage of evangelism and social action, without which there is no true gospel. As we minister we know that apart from God, man will never know real peace, so we must share with him the message of salvation. The Gospel is not mere words; love goes into action in meeting the felt human and physical needs.

And while we cannot wait until everyone is a Christian before working for world peace, we must at all times recognize that the true foundation of that peace is righteousness. And the Church of Jesus Christ is the one solid basis for combining righteousness and peace. A Quaker Christian heritage, from my point of view, is the greatest heritage we can have. In saying this I am not minimizing other denominations, but speaking of a heritage of genuine Christian faith. This is not to turn back to mere early Quaker traditions, and certainly not the Quakerism of the

second period of its history. But the foundation of Truth, the balance of righteousness and peace, is as strong as ever. Let us in our time be careful how we build on that foundation. 

Our Quaker Heritage

Early Quakerism was in the main a youth movement. George Fox was twenty-three when he launched the movement and twenty-eight when he found the Seekers and organized the society. James Parnell was nineteen when he died a martyr to the cause. Edward Burrough, the Son of Thunder, was nineteen when he began his remarkable career of leadership. John Audland was twenty-two. James Nayler was eight years older than Fox but still a young man. Richard Farnsworth, one of the chief leaders of the movement in the North, and William Dewsbury, the sweetest and wisest of leaders, were about the same age as George Fox.

Richard Smith, the first Quaker on the American Continent, was apparently young and certainly a leader. Of the eleven Argonauts who came over in the ship *Woodhouse* and planted Quakerism in New England and on Long Island, all but one—William Brend, the chaperone of the party—were young, as was Mary Fisher, who preceded them. One of them, Christopher Holder, had an ear cropped off, and one of them, William Robinson, a youth of college age, was hung for his faith on Boston Common. These men and women, very early in life, had found their way to the heart of the new movement.

Robert Barclay was eighteen when he became a Friend and twenty-eight when he published the first edition of his famous Apology. He was only forty-two when he died.

—from Friends Journal
January 15, 1977

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**"Do Quakers have any black pastors?"****COVER**

God's peace—more soul satisfying than a beach stroll along the eternal pounding surf. (Photo by Al Monner)

ANTECEDENTS

In the catalog of George Fox College from 1942-1967 was this statement made by an early student of its forerunner, Friends Pacific Academy: "As a young student there for three years, I received whatever set I may have toward good purposes in life." The former student was Herbert Hoover, 31st president of the United States. Though the oftquoted statement was eventually removed, the truth is no less pertinent. In broad terms, Hoover was accrediting the value of Christian education in a Quaker school.

In this issue Dr. Norman V. Bridges, president of Friends Bible College, asks parents and young people to "Consider a Christian College" (page 6). Pointing out that dollars often dictate the choice between private and public institutions, he suggests this is not an accurate gauge of value. Teaching quality, moral and spiritual development, the call to Christian service cannot carry price tags.

I've never been sorry for my four years and degree from a Friends Christian college. As a joyous bonus, God led my wife and me to His altar of marriage and commitment while there. I'm thankful two of our sons graduated from this same school, another son will be a 1978 graduate, and a daughter will enter this fall. Hopefully our youngest will make a similar choice.

Consider a Christian college, especially one of our EFA schools all of which are growing, progressive, "alive and well!" —H.T.A.

**EVANGELICAL
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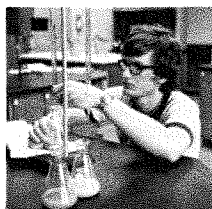
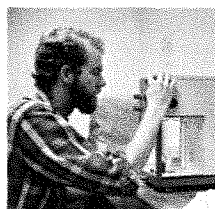
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CONSIDER A CHRISTIAN COLLEGE

BY NORMAN V. BRIDGES

"I'll go where You want me to go, dear Lord . . . I'll be what You want me to be." Do the words sound familiar? I'm sure they do. Most of us have heard them since childhood, and for most of us these words reflect a deep and sincere commitment.

Yet too often when we are faced with decisions that involve our "going," our



"doing," and our "being," we make up our minds on the basis of our financial rather than our spiritual welfare.

Nowhere, it seems to me, is this more true than when we make decisions regarding our children's education. While we give lip service to spiritual and moral values, we frequently make our final decisions on the basis of "What is it going to cost me?"

The Friends meetings of the Evangelical Friends Alliance have established Christian higher education as one of their highest priorities. These same Friends have always had a profound commitment to Christian higher education. This commitment is reflected in the establishment of Malone College, Friends University, George Fox College, and Friends Bible College. [Listed in order of date of founding.] These colleges have been established at a tremendous

cost in dedication, giving, and service, and are currently educating hundreds of our young people. Yet many Friends youth are attending public universities and colleges simply on the basis that it costs less to go to the state university or to attend "my local community college."

Does it? Does it really cost less to attend the public university? It depends on what kind of figures one is willing to include in his calculations. In terms of sheer dollars and cents, most state universities are considerably cheaper than our Friends colleges for tuition but are more expensive for fees, lessons, and room and board. However, for a student who lives at home and commutes to a community college, the charges for tuition and fees can be as little as \$400 to \$600 per year. This is usually a substantial savings over the cost of attending a Christian college unless, of course, one is realistic enough to include the cost of room and board at home as well as the \$1,500 a year it takes for most teenagers to operate an automobile.

But after we have added up all these "facts," we are still left with a comparison of values that measures only one aspect of a college education—the dollars-and-cents expense. And of the major factors that make up the "cost" of higher education for a Christian family, the financial aspect should have the least, not the greatest significance.

The Christian family should be concerned about the quality of education that an institution provides as well as what it charges per credit. For many people educational size and educational quality have come to be synonymous. But in undergraduate education this is rarely true.

The faculty of most large public institutions know that their road to advancement within the university and

within their discipline lies not in teaching but in their abilities at research and publication. Consequently, while many of them are concerned about teaching, it is not their first priority. Particularly this is true in faculty attitudes toward teaching freshmen and sophomores. Thus while underclassmen make up the largest portions of the student bodies of our public institutions, they are most frequently not taught by full members of the faculty but by graduate assistants who are themselves students for advanced degrees.

The Christian college, however, is a teaching college. Promotion and retention at the colleges within the EFA depend on a man's character and on his ability to teach rather than on his skill as a researcher or a writer. This is an important distinction, for it means that from the start students in our colleges have the opportunity to study with the best faculty and facilities that the college affords.

Secondly, I would suggest that the Christian college offers an almost incalculable value for the Christian family in terms of moral and spiritual development. For nearly every young person the college years are the time when he begins to disassociate himself from the beliefs and practices of his family and begins to formulate them anew for himself. This is often a very painful process,



Norman V. Bridges, new president of Friends Bible College, Haviland, Kansas, encourages evangelical Friends to commit themselves to their own colleges. Dr. Bridges is a contributing editor of EVANGELICAL FRIEND.

for faith and reason involve the very depths of our personalities.

For a Christian young person to go through this period of personal reevaluation with the help and support of a Christian faculty and a community of believers provides a stabilizing effect that is not possible on the secular campus. Rather than having a scoffer or an infidel as a professor and counselor, the student on the Christian campus has the possibility of sharing his times of crisis with

godly men and women who are sensitive both to his needs and to the direction of the Holy Spirit.

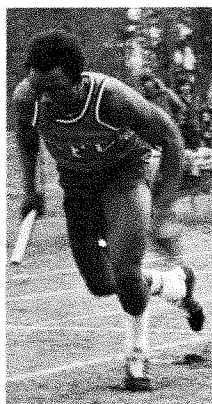
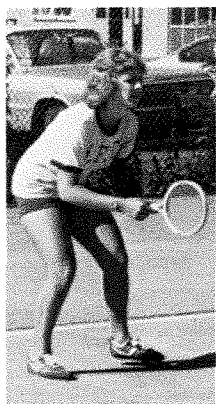
The college years are also the time when most young people are seeking their life's partner. What a blessing it is to the Christian family when the new son- or daughter-to-be is also a Christian, and what a sorrow if he or she is not! Yet many parents who have spent all of their lives taking their children to church think nothing at all of sending them to public universities, where they date and often marry non-Christians. When this happens the public institution has not been cheap even if the tuition has been free.

Finally, I would suggest that one of the chief advantages of the Christian college is the challenge it offers its students to a life of commitment and Christian service. The large public universities do not produce many ministers or missionaries for evangelical Christianity. Students who enter the public institutions are generally confirmed in their choices of secular goals. For those who attend a Christian college, however, there are



frequent opportunities to hear God's call to His work. The atmosphere and purpose of the Christian college contribute to the student's awareness of God's claims on his life and make him seek more carefully after God's will. This unique purpose alone is sufficient reason for considering the Christian college as a vital part of the training of our Friends youth.

To be successful in their purposes our colleges need the continued support and concern of our church constituencies, and although financial support is important, of far greater importance is the prayerful and enthusiastic direction of our own Friends youth to our own Friends colleges and universities. CP



Burundi Friends Youth Camp



Lots of guitars made lots of music according to missionary Willard Ferguson. The guitars were given by youth of Kansas Yearly Meeting of Friends.

BY WILLARD FERGUSON

If the Burundi Friends Youth as seen at the Kibimba Youth Camp were used as a thermometer, one could say that the Burundi Friends church is "alive and well."

As the 180 registered campers arrived from all directions, many by foot, some by bicycle, and others by car, they could


be seen carrying their rolls of clothes and blankets with a guitar or two in each group. A group from Kwisumo walked approximately 40 miles and were hauled in cars the last 15 miles during the two-day trip one way. Besides the registered campers, about 30 more attended quite regularly. In addition to

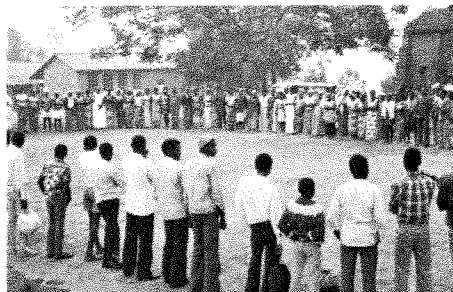
these, 400 to 600 people from the Kibimba area were attracted to the evening services, which consisted of films, special music, and messages.

The thirteen guitars provided by the young people of Kansas Yearly Meeting have been put to good use and have created more interest for the music

groups of the Burundi Friends churches. There were fourteen music groups present in camp, each having received a guitar except the Bujumbura group, which has been formed more recently. Each group came with a number of gospel songs prepared to sing, some of which were original compositions by their respective groups. All these songs had rich messages and inspiring tunes.

Radio Cordac's preacher and legal representative, Paul Rutwe, had a great ministry with the young people. His messages centered on moving from a self-centered to a Spirit-filled life. The final Sunday night service was beautifully led by the Holy Spirit. Approximately fifty seekers went to a back room for prayer and counseling while others in the sanctuary gave testimony of what God had done for them. This continued until 2:00 a.m.

The campers assembled Monday morning for a brief farewell service, many having had only a few hours of sleep Sunday night. As they formed a farewell circle and then took up their bedrolls to start back home, there was a unanimous feeling that God had done great things and that He was going to do greater things in and through the Burundi Friends Youth. 



The 180 registered campers at Kibimba Youth Camp join in a farewell circle (above). The Gitega Friends Church singing group is pictured below.



PACLA



Friends delegates at PACLA: Mr. Mark Nshinyabashira, Mrs. Eleanor Kanziza, and Rev. Mr. Salomon Bahenda.

BY JAMES E. MORRIS

The Pan African Christian Leadership Assembly met in Nairobi, Kenya, at the spacious Kenyatta Conference Centre, from December 9 to 20. This meeting of over 700 responsible Christian delegates from 46 African countries was one of the most significant meetings of this decade. It was an outgrowth of the concern of many of the African participants in the 1974 Lausanne Congress on World Evangelization and especially those of the Kenya delegation. The Assembly was well-planned and carried out under the able leadership of its chairman, Rev. Gottfried Osei-Mensah and Rev. John Wilson, coordinator.

Of the nearly twenty official delegates in attendance at the Assembly from Burundi, three were outstanding leaders from the Evangelical Friends Church.

James Morris, missionary to Burundi under Kansas Yearly Meeting of Friends, believes this recent conference in Kenya was one of the most significant Christian meetings held on the African continent in this decade.

They were Rev. Salomon Bahenda, pastor of the Kibimba Church, Mr. Mark Nshinyabashira, director of the Mutaho Primary Schools, and Mrs. Eleanor Kanziza, teacher in the Kibimba Primary School. Their lives were enriched, broadened, and challenged as were those of all of Africa's present and potential Christian leaders who attended.

The building and deepening of fellowship was one of the main emphases. This was stressed throughout the whole Assembly in order that Africa may be crisscrossed with a new network of growing relationships between peoples of all tribes and races who will be committed to each other in Jesus Christ across every divide. Ample time was given for the developing of this vital fellowship in informal prayer and discussion groups, at meals, during tea breaks, as well as during the free time and in the dormitories.

Another emphasis was on helping Africa's key leadership to face many of the major theological, intellectual, social, and political issues. This was done in the plenary sessions and work groups.

Here well-prepared papers were read and responses given, and discussion followed on the main issues. There was a full range of topics. A few of these will show the variety of the issues faced: "Developing Leadership Skills in Church and Nation," "A Theology for the African Context," "Christianity and Culture in Africa," "Political Systems and the Church," "Marxism and the Church," "Syncretism: Its Causes and Cure," and "The Christian and Conflict."

A third emphasis was on renewal and inspiration. Each day there were Bible studies, Spirit-filled messages, and live testimonies of what God is doing in Africa today. These were given by such men as Dr. Billy Graham, Rev. John Stott, Bishop Festo Kivengere, Dr. Sam Kameleson, Mr. Michael Cassidy, and several outstanding African pastors and evangelists. Two public rallies were held in Uhuru Park, with some 55,000 attending at the one where Billy Graham spoke, resulting in over 2,000 decisions made for Christ.

The final and most far-reaching emphasis was on evangelization. The vision of the task was put before the delegates time after time, and the urgency of sharing the whole Gospel in this generation with the whole continent was stressed. Plans were developed as new ideas and the Holy Spirit's direction were sought in the work groups and national strategy sessions.

It was encouraging to hear how God is already sending missionaries out from the African churches. It will not be surprising to hear that Africa may soon take the lead in missionary evangelization.

The theme of PACLA was "Growing in All Ways into Christ," based on Ephesians 4:15. This theme and the spirit of the whole Assembly were well-stated in the concluding paragraph of the pledge, which says, "In summary, we at PACLA rededicate ourselves to God, to His Word, to His people and His world, and we call all the Church on this continent to join us in this commitment. May He strengthen all of us by His blessed Holy Spirit to fulfill this pledge, and in so doing to grow up in all ways into Him who is our Head, even Jesus Christ our Lord; and what we have pledged to one another on earth, may it be ratified in heaven, in the name of the Father, and of the Son, and of the Holy Spirit. Amen!"

CEI



It was recorded of Moses that he was 120 years old when he died. "His eye was not dim, nor his natural force abated." (Deuteronomy 34:7)

In observing Senior Citizen's Day we call attention to age not to belittle it but to honor those who are of mature years. Age, after all, is not judged by gray hair, or no hair; it is not judged by wrinkles or false teeth, nor by the number of years one has lived. These things do not always tell the story.

I find that many people are afraid of growing old; others are sensitive about their age. There is the story of an elderly lady who lived next to a preacher, and she became ill. He sent his small son over to inquire about her, "Go over and

see how old Mrs. Jamison is." In a little bit the son came back and said, "Mrs. Jamison said to tell you it is none of your business how old she is."

I am grateful for the various ages in the church; all are a vital part of the church. The youth give to the church vitality, enthusiasm, and vision; the older group gives maturity, stability, and wisdom.

It is good to have a wholesome balance of the two. I enjoy being with the young people, like the man who said that being with young people made him feel young. It was trying to keep up with them that made him feel old. But I am glad, too, that we have those who are of riper and more mature years. These give maturity, stability, and wisdom to the church.

If I were a young person today, one of the things I would do is find a small number of older individuals and develop a very close relationship with those senior citizens, visit with them, share my

Ralph E. Smallwood is pastor of the Damascus, Ohio, Friends Church and former editor of The Evangelical Friend, Ohio Yearly Meeting's predecessor to this publication. This is a condensation of a message given to a senior citizens group at his church.

dreams with them, and listen to their counsel. I would be a better person because I had sought the companionship, the fellowship, the wisdom of an older person.

If I were a senior citizen (and I am not so sure where this age begins), I would find a way somehow to spend at least some of my time with young people. I have found people whose years said they were old but whose spirits said they were young, and they were welcomed by young people. I would listen to their dreams and seek through prayer, counsel, and any way that would open itself to guide those young people to the realization of their dreams. In doing this, I believe, I could feel I was still having a ministry and still performing a service.

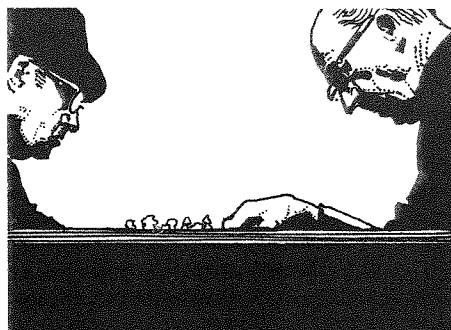
I hear it said sometimes that the young people are the church of tomorrow. I don't believe this. Young people are not the church of tomorrow; neither are the senior citizens the church of yesterday. They both are a very vital, a very real, a very meaningful part of the church today.

We are inclined to measure life by its length. It is not how long we live that really counts, but how well we live. Some have lived a short span of years yet left a mark indelibly upon the pages of time.

When I think of age I cannot help but think about the man who set a world record that has never been broken. Methuselah lived 969 years. An amazing record! What else did he do? That's all! Not another thing worth recording! In contrast Jesus lived here on this earth 33½ years. Libraries are full of books that extol His virtues. Across the land and around the world there are men and women who are proclaiming the name of Jesus and declaring, "Here is the answer to the problems of the world." It is true that Jesus was the Son of God, but He took upon himself the likeness of human form and lived among us. He faced the very same pressures and problems that you and I face.

Having the spirit of youth with its courage and enthusiasm, then whatever the number of one's years, one is still young in spirit and one's life can bring blessing to others. I find many people who have reached retirement age who say, "I have seen my best years." Perhaps physically this is true, but not spiritually.

Moses began his most important work at the age of eighty, and he stayed on the



job another forty years. It is true that he felt like giving up at times, but he did not. Even though the trials were great, he stayed on the job and came to the threshold of seeing his task completed. He came to stand on the shores of Caanan land and had the promise that the children of Israel would cross the Jordan and go into the land. He began that work at age eighty.

Colonel Sanders, of Kentucky Fried Chicken fame, did not start the Kentucky Fried Chicken business until after he retired. Then he used his social security check to get it started. And he set up a business across the nation from which he collected a royalty on every chicken served, then finally sold the business for several million dollars and included as a part of the sale contract a continued income as long as he lives. He did not start that all as a young man, strong enough to work and do all the demanding things required. It was a business started by a man who had already reached retirement age, the time when most people are ready to quit.

There are many people who are old at age forty. Some are old before that. Their favorite song is, "Backward, turn backward, O time, in thy flight." They see all good things as in the past. They have just shriveled up on the sidelines and let life pass them by. They find nothing more to challenge and enrich them. What a pity! They are dead and don't know it.

Someone said, "Moses grew old but not aged." Another has commented that "he most lives who thinks most, feels the noblest, acts the best." The real test of age is not the number of years we have lived, but the quality of spirit that animates the body.

John Quincy Adams was 80. A friend met him on a street in Boston and inquired of him, "How are you today?" Mr. Adams replied, "John Adams is quite

all right, thank you. The house in which he lives is becoming dilapidated. Its walls are tottering on its foundation. Its roof is greatly in need of repair. I think he soon is going to have to move out of the old house into another not made with hands. But Mr. Adams is quite all right, thank you." What an attitude!

We need to learn how to measure life. We need to know how to keep life alive. Someone has said, "You are as young as your hope; you are as old as your despair." It is a tragedy indeed when an individual lets life lose its optimistic quality. There ought to be some bright thing before us, whatever may be behind us. It is common in greeting a person to say, "How are you today?" I do that often, but I have discovered that there are a few people whom you just never dare ask the question, "How are you today?" If you do they are surely going to tell you, and it will not do a thing to lift your spirits.

What a tragedy to have such a pessimistic, dark view of life! Sure, there may be troubled days behind us and difficult days in the future, but God still lives! Let us catch the optimism of the fact that He is alive, and let us glow with that optimism.

You can keep life alive if you will keep interested in life around you. This is the tragedy of many people. They come to a point in life when they feel they have had enough and they crawl off to the sidelines of life somewhere and sit down to do nothing more. I realize that changing age and circumstances sometimes necessitate a change in the pattern of life. When such a change becomes necessary, let us build a new pattern of life that has something worthwhile and something that will keep life alive.

There are several suggestions on how to keep life alive. For one thing, don't focus all your attention on yourself. Find a way to do something for someone else. It may be completely worthless as far as dollars and cents value is concerned, but if you are doing something for someone else, it brings blessings to you and will enrich that person also.

I remember a dear lady that I visited in one pastorate. She was well into her eighties. Health had imposed its limits on her. There wasn't a great deal of physical activity that she could involve herself in. But I think there were very few times that I can remember ever calling in her

(Continued on page 27)



By JACK L. WILLCUTS

Anyone for Business Meeting?

This seems to be the one meeting of our many meetings among Friends with the "truly ugly label." Business meeting. We try to sugarcoat the announcement and the experience as Friends by insisting it is also a "meeting for worship for the conduct of business," and it is, but it is also work. Those who do find enjoyment and blessing in monthly meetings for business insist they are terribly important. Those who don't find many sensible and religious reasons for missing the meetings for business. Whether these reasons are plain apathy, disinterest, discouragement, conflicts, or sinful depends on the nonparticipant. Talk about a "silent majority," the most silent Quakers of all are monthly meetings for business absentees.

Well, not really! And that is sometimes a problem. The business meeting nonattenders and nonparticipants occasionally have a great deal to say over telephones, after worship, and in other situations about what "they" did or did not do at business meeting. So a discerning presiding clerk has to have spiritual antennae active throughout the month in order to balance all the factors involved in finding the "sense of the meeting."

Our procedure in making decisions is curious and confusing to new Friends. Frequently they will say, "That is beautiful," and still not understand it for quite a while. Most of us don't vote, and those who do, do it in a very spiritual way—not the rough and tough powerblock political machine way. To get the sense of the meeting is an exercise of the discerning gift.

Majority opinion works in most organizations as a basis for decision, but in our church we are trying to discern together the Lord's will in any given situation—and at times that can be expressed as accurately by minority voices as by a majority vote. For this method to be workable means each comes as well-prepared as possible in heart and mind to participate in the discussions, prayer, and considerations. It does little good to have loving hearts if we are empty-headed; the only thing worse is clever heads and hard hearts.

Those who come to business meeting not so much to find the Lord's will as to win acceptance of their own opinions may find their views carry little weight. And that is terribly hard to comprehend for those used to manipulating decisions.

Almost every meeting has a few Caleb and Joshua types whose good judgment and courage count for more than all the rest of us put together, and we would get into more

promised lands if we listened to their discerning counsel rather than voting them down. Yet we come to business meeting not to be told what to do by some ecclesiastical leader but to use our own heads and hearts. That takes dedication, determination . . . and practice.

One of the most tiresome criticisms that persists from one generation to the next is that the Meeting is "run by a few," i.e., the Hadleys, the Mendenhalls, the Millses, the Kenworthys, the Coffins, etc. Of course it is! They may be the only ones willing to take consistent, serious responsibility. I haven't seen a research paper on this next observation, but it just could be that the only reason these influential Friends hang in there so long is because they care enough.

It isn't as hard to break into Quaker leadership in the local meeting as some suppose. It just takes prayer, concern, consistent evidence of following through on responsibilities, and a few other qualifications given in 1 Timothy, chapter two. Following that formula is the best way to elbow out the old guard; in fact, there just may not be any other workable tactic.

The small attendance at business meetings, either on the local or yearly meeting level, is a nuisance but not a disaster. The Lord will provide His people with faithful and discerning-hearted clerks. We all know the "world" has its problems running a slate of officers for the PTA, school boards, and some not-altogether-exciting organizations. It would be fine, however, if when people become Christian Quakers they would somehow see that such a commitment includes more than the world's view of business meetings. It really is true that we believe there is a "meeting for worship for the conduct of business." ☐

Take Time for Hummingbirds

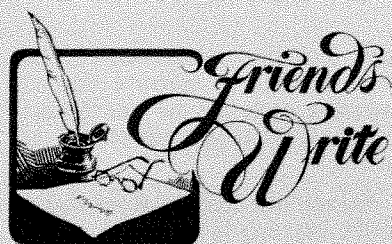
This is to report to Friends in Colorado, Kansas, Ohio, and other faraway places that the beach is beautiful too in the spring.

"The winter is over, the rains have stopped; in the countryside the flowers are in bloom. This is the time for singing; the song of doves is heard in the fields." (Song of Solomon 2:11, 12, *Good News Bible*).

As these lighthearted lines are jotted down, my view from a friend's beach home windows is both soothing and staggering. To one side is a hummingbird fountain in almost constant use by these fluttering, fascinating, tiny creatures. Just beyond another window a bird feeder fills with trusting wrens and other birdlife bouncing about to peck their fill. When a scrap of food is left on the feeder, a sea gull or two swoop down to test these unusual hors d'oeuvres, pausing to visit a moment before returning to more serious business. Once gone, a couple of squirrels appear from nowhere to clean up the leftovers and swish their tails in appreciation, and the empty feeder is ready for another course.

Above and beyond this busy spring scene are the eternal waves rushing in to cover the dry edges of sand or splash against the algae green rocks.

God does good work. ☐



'Inerrancy' in a 'Fair Sky'

■ "It keeps gettin' better and better"—the EVANGELICAL FRIEND, I mean! You outdid yourselves in the April issue. In spite of piles of term papers staring me down, I had to read it from cover to cover when it came. I do so much appreciate the consecrated stewardship of your abilities and *charismata*.

I am especially gratified to see you publish Eldon Helm's "Another Look at Stewardship." It presents a view (in my opinion, the biblical one) long overdue for Friends. If it is true that "the righteous shall live [present tense] by faith" (Galatians 3:11), that "without faith it is impossible to please him" (Hebrews 11:6a), and that "whatever is not from faith is sin" (Romans 14:23b), why have we taught our people all these years that in matters of material substance we are governed by law? It would be well to consider whether some measure of God's pleasure may be withheld from us because of our neglect. Unless giving by faith begins with the first percent, it is not giving by faith at all!

As usual, Jack's editorials are astute, pertinent, perceptive, and well put! Elisha syndrome or not, Jack, we still appreciate you (I'm taking no chance with the bears!).

The only cloud in the fair sky of this issue is Howard Macy's review of Lindsell's *The Battle for the Bible*. One fears lest some take it as representative of evangelical Friends' thinking. Rather than qualifying as a review, it seems to be an opportunistic attack on the doctrine of inerrancy. From the paragraph in which he expresses his own views . . . he writes of "God's revelation to men of our times," erroneously of ". . . Friends, who have always insisted that God's Spirit has *priority over* Scripture (which *it* gave forth), and that the Spirit is still . . . revealing God to men *directly* as well as through the Bible" (italics mine).

Evangelical Friends recognize, with other evangelical Christians, that God's revelation through "things that are made"

(Romans 1:20), through the written Word (the Bible), and the living Word (Jesus Christ), is closed with the completion of the latter. "God's revelation to men in our time" is not only unnecessary but is a doctrine that does violence to both our belief in the authenticity and authority of Scripture and the doctrine of the Holy Spirit. The Holy Spirit (a person, not an "it") opens and illuminates the Scripture and leads in conformity (not in superiority or "priority") to it. The supposed leadings of the Holy Spirit are never to be considered as direct revelation but are to be tested by the Bible, lest every man become a law to himself, doing that which is right in his own eyes . . .

Let me also heartily commend Norval's column, "Inerrancy?" which so admirably, lovingly, and positively offsets the other. I too want to exhibit a positive spiritual stance. Yet we must recognize, in order to do so, that the negative must first be encountered and overcome in love and tenderness. It cannot be ignored, lest we leave the impression it doesn't matter and with head-in-sand obliquity we fail to defend the Faith.

ROSCOE B. TOWNSEND
Friends Bible College
Haviland, Kansas

Encouraged by New Life

■ Thank you for [continuing] to send the EVANGELICAL FRIEND to me. I value receiving it. I am much encouraged by the new life within the Society of Friends, due a good deal to the Faith and Life movement . . .

FERNER NUHN
Claremont (California)
Monthly Meeting of the
Society of Friends

On 'When Love Is Lost'

■ Jack, thanks for your brave comments [on divorce and remarriage] . . . I beg you to continue to fight against a probably too-narrow interpretation of sacred Scripture.

In Christ,
TED LINDBECK
Seattle, Washington

■ Just wanted to add my "two cents" to your call for a fresh study of the matter of divorce and remarriage, as issued in your "When Love Is Lost" editorial [April]. While I believe marriage is intended to be a lifelong contract, that does

not keep divorce from happening, and happening more frequently all the time, within my church family. Then comes the problem—accepting one or both parties of the divorce, possible remarriage of the parties to other persons, and using these folk ("who couldn't keep their own marriage together") in the ministry of the church.

I confess that I need help; I would hope such a study could be carried out soon—and shared with EFA pastors in particular.

J. DANIEL FROST
Pastor

Trinity Friends Church
Lisbon, Ohio

From 'A Very Lonely Friend'

■ We receive and appreciate the EVANGELICAL FRIEND.

It is difficult to write this letter. In fact I have struggled with it for a long time. Perhaps I cannot relate what we wish, but after much prayer will attempt to do so. I am confused and concerned about a problem I feel exists in our Friends churches—at least in ours. Over and over I have asked, Is the problem with us? In reading the November issue of EVANGELICAL FRIEND, the article on Thanksgiving [the candidness of the article] gave me the courage to express, or rather try to, our feelings.

I have been a Christian and part of Christ's family for thirteen years. My husband has been a Christian for approximately seven years. The Lord has been so good to us and our family, and we have everything to praise Him for. Therefore I was reluctant to "complain" in any fashion; however I now feel that not expressing myself could be a disservice to our church. My husband had only been a Christian for a little over a year when we moved to this community a little over five years ago. Since there was not a church of the denomination we attended before moving here, we began attending the Friends church, and later joined it. We became active—both teaching Sunday school as well as assuming other duties. We love the pastors and all the people in our church.

However even after five years, we do not feel a part of this portion of the body of Christ. If we had never experienced this closeness and unity with a group of believers prior to coming to

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

FRIENDS DISASTER SERVICE of the Evangelical Friends Church--Eastern Region joined with the Red Cross in helping with flood relief work in early April in the Appalachian Mountains. Joining with Mennonites and others, they went armed with shovels, buckets, brooms, cleanup rags, wheelbarrows--all under Dean Johnson's leadership. (For story on Dean Johnson and the Friends Disaster Service, turn to page 20 for our special "Salt and Light" feature.)

JOHN C. BROUGHER, a Friends physician of Vancouver (Washington) Friends Church, has been appointed the curator of the George Fox College museum. Dr. Brougher will have been in medical practice fifty years this year and has been a prominent leader in Northwest Yearly Meeting. He has been working part time on the museum for several years, concentrating on items from Friends mission fields.

SHELDON LOUTHAN and GRANT MARTIN, who coauthored a book titled Toward Better Families, are now working together in leading "Comprehensive Church Family Life Programs." They will conduct a two-day workshop on the campus of Western Evangelical Seminary, June 1-2, 1977. Grant Martin, Ph.D., formerly a clinical professor at Western Washington State College, now has a private practice in Seattle; Sheldon Louthan, Ph.D., is currently director of the Friends Center on Family Living at Friends University.

LEONARD WINES, a well-known Friends pastor and missionary, died April 17, 1977. Leonard and Edith Wines have been active in the Westgate (Ohio) Friends Church in recent years.

ELFRIDA VIPONT FOULDS, English Quaker writer and speaker, is now touring Kansas Yearly Meeting. She has authored more than forty books for children and was given the Carnegie Medal for her work, The Lark on the Wing. Her most recent book is George Fox and the Valiant Sixty. She spoke in the Friends meetings of Wichita the first week of May.

NORMA FREER returned from her missionary station in Taiwan to Ohio for two months (May and June). She is ministering among the churches while in the U.S.

George Fox College (Oregon) President DAVID LE SHANA and his wife BECKY visited Friends in Central America during April. He was the speaker for a national missionary retreat conference in Guatemala.

FRIENDS FOCUS

UNDERGROUND QUAKERS

At least a thousand Quakers in Uganda are now a very real silent meeting . . . having gone underground for their worship services. These are African nationals whose Christian faith came to them through the Friends United Meeting's ministry in Kenya, the neighboring African nation. --Taken from the Indiana Friend, April 1977

WATCH AND PRAY

The Medford Friends Meeting (Oregon) carries this regular announcement for meetings: "Tuesday, 7:00 p.m., ELDERS meet for prayer; 7:30 p.m., ELDERS meet for business."

RADIO CORDAC STOPPED

After months of confusion and government indecision, Radio Cordac (CABCO) on Kansas Yearly Meeting's field in Burundi, Africa, was ordered to dismantle their transmitting and broadcasting facilities and store all equipment until further notice. This order was given April 25.

"It is believed that, because of pressure from numerous groups, some of which are political in nature, for radio licenses, the Burundi government passed a ruling forbidding all radio transmission except over government radio facilities." Prayer is requested for the CABCO board, field staff, and for the decisions to be made for the future.

B-1 BOMBER

If you feel the B-1 bomber is not a good idea, now is the time to write the President. The money for one B-1, \$94 million, could finance twenty-five health care centers each treating 40,000 people annually. The total B-1 program will cost \$92 billion. That would provide 22,000 jobs per billion dollars, but that money spent in education would provide 52,000 jobs per billion.

--Taken from "Norval's Notes," a publication from Northwest Yearly Meeting office

"NAPHTALI" GROUP ON TOUR

Five students of Malone College (Ohio) have formed a musical group that includes both instrumental and vocal talent. They plan to tour the U.S. this summer, starting at Camp Caesar, Quaker Youth Camp. The name? It is pronounced Naf-ta-lee and is taken from Genesis 49:21, "Naphtali is a doe let loose; he gives beautiful words."

QUAKER PHYSICIST VISITS U.S.

James Hough, British Quaker physicist, visited Malone College in April as a part of his tour of Friends meetings in Ohio, Boston, and Philadelphia. He is a prominent member of London Yearly Meeting as an elder and a member of the Meeting for Sufferings. This was his first visit to the United States.

BLACK CHURCHES LACK SPIRITUAL CONTENT

"Too many of our black churches become a social institution instead of following the pattern set in Acts five," writes George Primes in a mailing from the Inner-City ministry in Canton, Ohio. "If they would follow this model our communities would have a deeper appreciation for the church and her ministry in our society." He adds, "If our black churches are to be relevant, then the special training and talents of lay people must be utilized."

A similar observation is made by Rev. John Perkins, in his new book, Let Justice Roll Down. He sees this as a direct result of racial discrimination . . . the only safe place for blacks to gather socially was at their church. So it became a social, political, and musical event more than a worship or spiritual training center.

ON MEETING LATIN QUAKERS

"It is probable that most of our Latin American Friends will arrive [in Wichita] with a better understanding of North American culture than we have of theirs. However, their contacts may have been limited to categories such as missionaries, businessmen, or tourists." Lewis Hoskins expressed this view in a preconference

meeting making plans for the Conference of Friends in the Americas to be held in Wichita, Kansas, June 25-July 1.

Perhaps more than fifty Spanish-speaking Quakers will be in attendance, including four from Bolivia and Peru. They will remain in the U.S., if possible, until Northwest Yearly Meeting sessions, July 25-August 1.

CUBA YEARLY MEETING TO CELEBRATE FIFTIETH ANNIVERSARY

A delegation of Friends hopes to visit Cuba Yearly Meeting in August for its fiftieth anniversary. The group will be made up from members of the Friends World Committee and Friends United Meeting.

FRIENDS AND FAMILY FINANCES

A handbook designed for use in workshops and group discussion on the subjects, "New Testament Insights for Family Financial Planning," "Values and the Christian," "Life Insurance," "Bank Credit," "Wills," and related matters, is available at the Quaker Hill Book Store, 101 Quaker Hill Drive, Richmond, Indiana 47374.

BOISE FRIENDS HOLD A NO-DINNER EVENT

Here's the announcement: "Take part in this year's 'no-dinner dinner' . . . a unique and novel concept that means no shower, no shaving, no dressing up . . . no long speeches. Just mail your \$5 per plate donation to" (their fund for purchasing a new van for the church). A hundred percent of the funds was therefore used to pay off the van.

CHURCH TITHING

Friends Memorial Church (Seattle) will start to tithe their general budget for missions. "We have contributed regularly through our Yearly Meeting pledge...but this is special," says their February 1977 mailing.

WHY PEOPLE COME TO CHURCH

Darius Salter, pastor of First Friends, Canton, Ohio, in a midweek paper, quoted these statistics taken from a survey made in Houston, Texas. Residents of a suburban neighborhood were asked why they attended their respective churches. Answers: 3 percent because of the minister; 4 percent for miscellaneous reasons; 8 percent because of the building; 11 percent because of prior church affiliation; 18 percent because of convenience to residence; 22 percent because they liked the people; 34 percent because neighbors or friends invited them.

"HIGH CALLING" CONFERENCE

A conference held for youth considering Christian callings or full-time service was held near Mt. Hood, Oregon, the weekend of March 25-27, sponsored jointly by Northwest Yearly Meeting and George Fox College. Less than fifty were expected, but seventy came. Ralph Fry, a Quaker, with Seattle Youth for Christ, was speaker.

WHAT TO NAME A QUAKER BABY

Katharine is the favorite Quaker girl's name, and Thomas the one most often chosen for boys, according to The Friend printed by English Quakers. In 1976 The Friend announced the birth of sixty-two girls and fifty-nine boys and twice as many boys

were given scriptural names as the girls. (Some "unbusy" Friend might do a similar research in the Friends Record section of this magazine!)

POTPOURRI

WORLD PEACE TAX FUND

Senator Mark Hatfield writes in a recent mailing from Washington: "For a number of years I have wrestled with the issue of the federal government's requirement of taxes for current military expenditures from people conscientiously opposed to war. I introduced on March 3 the World Peace Tax Fund Bill, S-880. The Act would not lower total tax revenues or diminish tax obligations, as many exemptions now do.

"It does recognize deep moral convictions and removes the dilemma facing COs to either disregard moral beliefs or disobey the laws of the country. Under this measure, conscientious objection would be determined by criteria used in the Selective Service Act. Those who qualify could then choose to have a percentage of their tax dollars put into a trust fund to be established by this legislation for programs of a peace-related nature."

UPI's Religion Writer David E. Anderson gave the proposal only a slim chance of enactment, but said its proponents are not discouraged. They believe, he said, that an important debate on the nature of religious freedom in American society has at least been joined.

JUNE 23--FIRST DAY YOUR FEDERAL INCOME TAXES GO FOR NONMILITARY PURPOSES

With this headline and accompanying illustrations the March 1977 FCNL Washington Newsletter graphically portrays that almost 50 percent of your federal income tax (figured on the basis of requested federal fund outlays in President Carter's FY78 budget) is used to pay for current military expenses and the cost of past wars. The federal tax withheld from your pay check up to June 23 of this year (173 days), or 47.4 percent, is the amount of your tax going for military related expenditures.

The amount withheld the next 101 days, or 27.7 percent, will go for human resources, such as education, health, public assistance; 10.9 percent goes for general government, 6.7 percent for natural resource development, 4.9 percent for commerce-science, and the balance of 2.4 percent is for other international uses, such as international organizations, AID, export promotion.

Note these time equivalents for a few selected programs: Peace Corps--2 hours; Indian Action Training--21 minutes; Elderly Nutrition Program--48 minutes; Arms Control and Disarmament Agency--22 minutes.

INDIA MISSIONS ASSOCIATION CALLS FOR CONSULTATION

The India Missions Association came into being on March 16, 1977, at Bangalore as heads of indigenous Christian missions gathered to study the prospects of cooperation. Charter members of the association are Friends Missionary Prayer Band, Fellowship of Evangelical Friends, Quiet Corner--India, Full Gospel Young Men's Association--India, and Indian Evangelical Mission. Church Growth Missionary Movement was accepted as an associate member.

According to the Missionary News Service, eight goals of the association were outlined, some of which are summarized as follows: To get to know, evaluate, and establish contact with all missions in India that are indigenous in origin and government; to present a united evangelical stand for the cause of missions before the Christian public and the government; to exchange information of missionary importance through a newsletter or bulletin; to establish and administer missionary training institutes for the purpose of turning out missionaries who could serve in cross-cultural situations both within and beyond India.

(Continued from page 12)

this area, perhaps we would have thought Jesus was not praying for us when He asked the Father that we would be one even as He and the Father were one. Since I am not a journalist, it is difficult, if not impossible, to reduce to writing how we feel, but I will try.

We are LONELY—we feel the church is interested only in our support and faithfulness to its program. It (the Church) is not interested in our problems, in knowing that we hurt. It is embarrassed by our problems and uncomfortable if we are not "fine." It is only comfortable with us when we are totally victorious. We have never been so lonely. We have tried—perhaps too hard—to develop close relationships with families and individuals within the church. Before he came to know the Lord Jesus, my husband never cared about being involved with people. The Lord changed that and he became a truly caring individual. It has hurt to see this caring attitude become almost dormant. We cannot help but feel there is more warmth and interest with our "non" Christian friends that our vocations have brought us into contact with than with our Christian friends. We are in our "middle" years and our children are all grown. We praise the Lord more than we can say that each of them and their mates love and serve Him. Perhaps this is a lonely time for all parents—however we feel the need for true fellowship more keenly now than ever, and we have not found this fellowship in our church. Sometimes we feel perhaps we don't belong because we are not "birth-right Quakers." I really don't know what to do; I'm somewhat frightened that we will become indifferent and cold.

We do not wish to be negative or cause any uncomfortableness. We have thought of seeking fellowship elsewhere and are praying the Lord will give us clear direction. However, whatever we do, I am concerned that our church does not truly care about its members' needs and hurts. It's a strange paradox—no one has offended us, or been unkind; they are sweet, loving people—but they do not want to get close to us. It seems to us the greatest hypocrisy of all that we cannot be honest with our brothers and sisters in the Lord.

I would appreciate your not trying to ascertain who or what church this letter is from. If after prayerfully reading it,

the Holy Spirit leads you to comment on this problem in the EVANGELICAL FRIEND, then praise the Lord. If not, we will assume that the problem is most likely with us. At any rate, the intent is not to cause friction or dissension.

In reading this over, I will just have to pray that the Spirit will help you to understand what I have tried to say.

May the Lord truly bless all of you as you continue to serve Him.

A VERY LONELY FRIEND

While we seldom use unsigned letters, it is obvious why this concerned Friend is reluctant to be identified. It might be observed, too, that the problem of loneliness is not unique to a Friends meeting.

—The editor



A LETTER TO MY GRANDCHILD

BY CHARLES H. POTTER

My Dear Grandchild:

Do you have some favorite "seem-alikes" that are very real to you? I do, and they go away back to my childhood, which must seem like an especially long time to you. But once I was "growing up," anxiously awaiting the day when I would be a grown-up just as you are doing now.

One of my favorite Scriptures is Psalm 121, which starts out, "I will lift up mine eyes unto the hills, from whence cometh my help." When I was a boy living in Colorado, the only thing that stood between the house of my parents and the beautiful foothills was a challenging valley that I often crossed to go into the foothills.

Once across, I climbed the foothills in search of beauty and adventure. The foothills rolled right up to the grand Rocky Mountains, crowned by Pike's Peak a scant twenty-five miles from where we lived. Adventure came in the

form of horned toads, cottontail rabbits, writhing garter snakes, and sometimes a prairie dog.

Beauty was there, especially in the spring, with wild flowers. First came the anemones (true lilies of the field mentioned in the Bible—Luke 12:27—according to certain research) and Indian paintbrushes and various dainty little blossoms that I could only see plainly while down on my knees.

Somehow I feel that God makes things plainer to us all around when we are down on our knees in prayer, just as I saw those tiny blossoms as a questing boy. I wanted to know what God had hidden from me that I could not see when standing stiffly erect. My bended knees and bowed head exposed beauty I would otherwise have passed by.

Isn't the same thing true when we pray to God? He hears our pleas, and searching needs, tempers them with His wisdom, and then provides us with beautiful moments spent with Him, the Lord Jesus, and the Holy Spirit.

In early summer the same foothills were splashed with majestic yucca plants lifting up their spikes of creamy-white flowers. Looking back on it, I am reminded of the burning bush that commanded Moses' attention (Exodus 3:2, 3). I saw hundreds of reminders of God's majesty and awesome beauty.

Each time I went to the foothills, I gathered wild flowers to bring home to my mother. In those days, wild flowers were plentiful and besides I had been taught how to pick flowers without destroying the plants.

There is one other "seem-alike" that I want to tell you about. He was old Dr. Lee (must have been all of 65, which seemed real ancient to me then, just as I must seem to you now), a retired missionary minister who was the pastor of our little church. He was the "Moses" of my early Christian life. From him I and many other children got our first glimpses of Jesus and our holy Father. From him came the first real meaning of what it means to love as a Christian, a beautiful memory I have retained all these years.

I hope you are getting some precious memories started now from your Sunday school and church. Do pay close attention and learn everything you can! You will never regret it. Do write and tell me what you are learning. God bless you,

Your Grandfather

Charles H. Potter is a member of the Clackamas Park Friends Church in Portland, Oregon. He is the garden consultant for Northwest Magazine.



REJECTION

BY CATHERINE CATTELL

Rejection, you know, isn't just the kind of word that calls up a tea party! And yet, it is a very familiar word these days. It is amazing how many nice ways there are of saying "No," but in the end it is just plain *no* and hopes are dashed.

I have run into so much of it lately that I thought maybe it might help if we could have a lovely tea for the wounded. It hurts so very much to be rejected or have a rejection slip for what was thought to be a sure thing.

We'll have lots of flowers. (Let's hope the winter didn't blight their hopes!) And we will get out our very best china, and favorite brand of tea, and some dainty cookies—homemade, that took hours of loving care to produce.

There are all kinds of rejections: failure to find jobs of needed employment is most common and exceedingly frustrating. I suffer for people who suddenly are without work, and do not know where to turn. So much is involved!

There are those who love and dream and hope, but in the end see someone else stand beside the loved one. What agony!

There are those who write for publication, but whose works draw a series of rejection slips beautifully worded. I've had a few; I know the feeling!

There are some who have talents and would love to serve but are never chosen.

There are those who need friends and companionship, but are left out.

Now, if you classify in any of the above, don't be sorry for yourself. It is a very common feeling.

In my devotions the other day, I read, "When you speak, speak to the broken-hearted." Nearly everyone is, and every audience is in need of comfort in some way or other.

I think of the rejections I have seen in India due to caste pressure, rejections because someone has decided to follow Christ. I am thinking of the cruelest of rejections, when in the midst of a marri-

age, one mate rejects the other. What agony!

I think the Lord would like to gather all of the hurt and bleeding to hear Him say,

"I was despised and rejected of men,
A man of sorrows and acquainted
with grief."

He really was.

He, and especially He, can heal, restore hope, give courage and trust. He is the lifter of our spirits, our hearts, and our heads. Besides, He has *plans!* For *you*—perfect ones! Wait and see!

Do enjoy your cup of tea and reach out to others, many others, with a prayer of love and understanding. Maybe you could be the balm for someone's hurt.

What if kindness is rejected? Well, try again. Love has a way of getting through. Just burn up the "rejection slip," *but*, if a reason is given, pay attention. We could have less rejections if we discovered why, and worked on the shortcomings.



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

Faith Must Include Compassion for World's Hungry, Says Seminary President

WHEATON, ILLINOIS—"In all my years on our troubled planet, I have been spared one painful experience common to millions of my fellow mortals—I have never been acutely hungry with no prospect of relief from that gnawing emptiness," says Vernon Grounds, president of Conservative Baptist Theological Seminary (Denver) in the spring issue of *Action*.

"As a middle-class American," Grounds continues, "I have habitually eaten too much. Blessed with an abundance, we in the United States face three pressing problems: Who's going to win the game? Where do I park my car? How do I lose a few pounds?"

"Furthermore, I ought to realize that the one true and living God condemns His own people for indifference to the needs of their fellow mortals who are fighting against hunger. In both Old and New Testaments God commands His people to be actively concerned about the evil of hunger.

"I am driven to conclude that saving faith reveals itself by a compassionate concern for hungry human beings."

—N.A.E. News

Alternatives to Prison

WASHINGTON, D.C.—The Friends Committee on National Legislation has urged a House of Representatives subcommittee to declare a "moratorium" on all federal jail and prison construction.

The subcommittee is considering a Ford/Carter request for \$67,588,000 to build five new prisons and to expand other federal prison facilities. An FCNL spokesman said a recent Congressional Budget Office study points out that Congress has at least four other options to consider besides that presented by the Ford/Carter budget.

—E.P.

Challenge of Missions Cited by Anglican Evangelical

LONDON—World mission today requires a "common market of charisma," according to John Stott, Anglican vicar emeritus of All Souls' Church and one of Britain's most prominent evangelicals. He addressed the 125th anniversary of the Bible and Medical Missionary Fellowship.

Mr. Stott condemned some missionaries for failing to move with the times. "Too many are still empire building on their own," he said. "They must repent of their evangelical individualism and work together as a team." He placed this failure in the same category as nationalism, racism, and tribalism—all sins of pride and totally unbiblical. He stressed the need for a global responsibility and a holistic mission.

—E.P.

Genetic Engineering Hot Subject at Scientific Forum in Washington

WASHINGTON, D.C.—Biologist George Wald of Harvard calls it "the biggest issue in the history of science." He is talking about genetic engineering, *the ability to dissect the genetic bases of organic life and manipulate them to improve future society.*

The National Academy of Sciences held a historic forum on the subject in

Washington recently, and the *big issue is what kind of government regulation is necessary*. Scientists don't want non-scientists telling them what they can do. At least five bills will be introduced in Congress on the matter. It may sound too technical but the implications are enormous. —*Evangelical Newsletter*

Depletion of Fuels Seen Requiring 'Reassessment' of Values, Ethics

CHEVY CHASE, MARYLAND—An expert in political science has called for a "re-assessment" of norms, values, and ethics that have evolved during the past 300 years in America, based on what has been "an abundance of fossil fuels."

Prof. Dennis C. Pirages of the University of Maryland, addressing the annual meeting of the Friends Committee on National Legislation here, said three centuries of "rapid economic growth" are coming to an end for a number of reasons, most important of which is the depletion of fossil fuel (chiefly oil).

"This necessitates a reassessment of the ethics and values by which we live," the associate professor of government and politics said. —*E.P.*

'Jesus of Nazareth' Receives High Ratings, Audience Approval

NEW YORK—The final half of Franco Zeffirelli's television film, *Jesus of Nazareth*, was received favorably by the national TV audience, according to NBC officials. The A. C. Nielsen rating for the final portion was lower than for the first half but appeared to evoke more enthusiastic audience approval.

The second half of the six-hour film, shown on the network Easter Sunday, drew 43 percent of the audience share in both New York and Los Angeles, according to the overnight Nielsen rating. The first half drew 53 percent of the Los Angeles audience and 47 percent of the New York. —*E.P.*

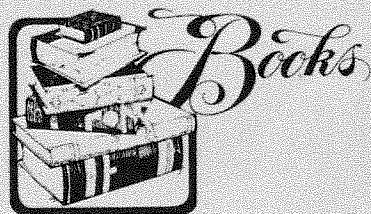
Menonites: High Cost of Coffee Improves Lot of Haiti's Peasants

AKRON, PENNSYLVANIA—Mennonite volunteers in Haiti say Americans might be more tolerant of rising coffee prices if they knew higher prices are bringing some relief to Haitian peasants.

High coffee prices are cause for praising God in many church services in Haiti, according to Gordon Hunsberger and Steven Mason, Mennonite Central Committee volunteers there. They re-

ported the price paid to peasants per pound of coffee they market has increased from 20 cents to \$1.

"For the first time in years the peasants in the Mombin Crochu area have an economic incentive to increase their coffee production," Mr. Mason said. "This increase in price is a great development assistance to the Haiti peasant to improve his own living situation, much more valuable than any direct assistance I can give him." —*E.P.*



Tim and Beverly LaHaye, *The Act of Marriage: the Beauty of Sexual Love*, Zondervan Publishing House, Grand Rapids, Michigan, 1976.

A very informative book has been given to us here by the author of such Christian notables as *How to Win over Depression*, *Spirit-Controlled Temperament*, and *How to Be Happy Though Married*. The most striking aspect of this book is the openness with which Mr. and Mrs. LaHaye approach their topic. Indeed, in the introduction they state that "it is deliberately frank. We have long felt a need for a clear and detailed presentation of the intimate relationship that exists between a husband and a wife. Most Christian books on this subject skirt the real issues and leave too much to the imagination." This book does not have this last fault. It is detailed, and needs to be. The church has failed in the presentation of sex as a beautiful and healthy expression of love between two people in the sanctity of marriage.

LaHaye recommends this book only to those people who are considering marriage in the very near future, are already married and wish to understand the processes of the other member of their union, and those who are counselors and ministers to married couples.

A few chapter titles give an example of the contents of this book: "What Lovemaking Means to a Man," "What Lovemaking Means to a Woman," "The Art of Lovemaking," "The Unfulfilled Woman," among ten others. The book deals in the first half with the basics—

both biological and psychological—of the marriage affair and ends with a sex survey report (the most unnecessary part of the book), some answers to practical and common questions, and an examination of the role of the Christian relationship that must be upheld for the success of marriage.

This book has been recommended by people more knowledgeable than myself in matters of counseling married couples as one of the best books on the topic. I can only agree that this is probably so.

—*Robin T. Ankeny*

Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders*, Word Books, Publisher; Waco, Texas, 1976.

"Why do we fail?" Perhaps you have heard yourself saying these same words. When we begin a project for our Lord we have virtuous intentions. But, sometimes, somewhere, somehow in the process our dreams turn into nightmares!

This book is written for the Christian leader who is ready for some answers. Presented are thirty-three brief chapters on individual areas of Christian leadership. Some of the areas are "Christian Leadership—What Is It?" "Decision Making," "Job Descriptions," and "What's on Your Calendar?" The chapters are short, clearly written, and effectively communicate the information.

Nowhere can you find this amount of administrative counsel in one volume oriented to the local church. There are ten illustrated figures, a complete topical index in the back of the volume, and a current selective bibliography. If you need to brush up on your leadership skills, here is the book for you.

—*Jack Rea*

Dietrich Bonhoeffer, *Life Together*, Harper & Row, 1976, 122 pages, \$3.95.

Most books are not important enough to read once; some should be read carefully; a few should be devoured and digested. *Life Together* by Dietrich Bonhoeffer belongs to the third category.

God spoke to me through this book on the most existential level one day when I was feeling the pressure of many duties. A friend called and asked for help in doing some trifling errands. Grumbling under my breath, I grabbed *Life Together* as I ran to the car. (At least I could perhaps redeem the time by reading a bit along the way.) At one stop

I stayed in the car while my friend went into the store. I picked up the book and these were the first words I read:

The second service that one should perform for another in a Christian community is that of active helpfulness. This means, initially, simple assistance in trifling, external matters . . . Nobody is too good for the meanest service. One who worries about the loss of time that such petty, outward acts of helpfulness entail is usually taking the importance of his own career too solemnly.

In *Life Together*, Bonhoeffer makes crystal clear the fundamental difference between the community of natural desire and radical Christian fellowship. With sadness I had to recognize that the very way we arrange our lives in middle America effectively excludes us from life together. To take Bonhoeffer seriously would mean such a total rethinking of the life of faith that the entire socioeconomic structures of our lives would be revolutionized.

Life Together is a salty book to dig into if you are tired of "sweetness and light for God's little flock" and are prepared for "costly grace."

—Richard Foster



Focusing attention on Friends whose Christian witness is a model for all

BY LUCY ANDERSON

Among Eastern Region Friends Dean Johnson is known as one who truly models the Christian concept of "putting feet to one's prayers" and turning words into deeds.

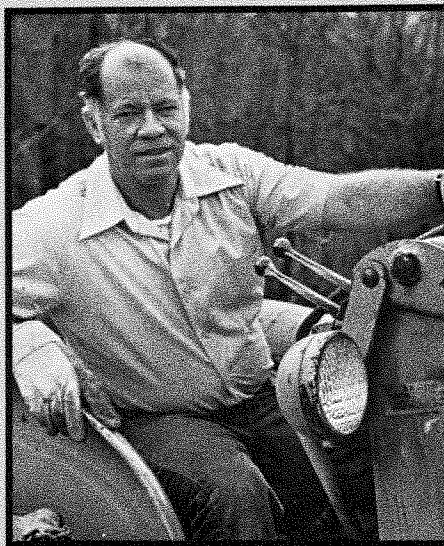
He is a hardworking man, short of stature, friendly, soft-spoken, and yet has a wry sense of humor that tends to catch the listener by surprise.

I recall the Sunday evening vesper service some two years ago when he was introduced at our church as our guest speaker who would explain what Friends Disaster Service was all about. Instead of launching into a dry explanation of how the new organization functioned, he

first introduced his wife Freeda and their four children—Becky, Rodney, Ruth, and Steve.

Next he showed some slides of homes wrecked by tornadoes, floods, and fire. He closed his presentations by simply saying: "If Jesus were here, I think He would try to help these victims. That's what Friends Disaster is all about. We're doing it for *Him*." His audience was captivated.

Members of Boston Heights Friends Church, the Johnsons live in Peninsula, Ohio, and take a very active part in com-



munity and church affairs. Dean, as head of the family, has two jobs—his own landscaping business called Oak Grove Nursery, and an employee of East Ohio Gas Company, where he has worked for twenty years.

"When I go to work tonight," he modestly admitted, "my hand will control all the pressure of the entire natural gas flow into Cleveland." In a winter long-to-be-remembered as the coldest since records have been kept, Dean Johnson's work could be assessed as crucial to the welfare of thousands of people. Yet he approaches it with a relaxed calmness, for here is a man who possesses deep inner strength—beyond himself.

"For years I sat in the pew at church, just soaking up the wonderful sermons our pastor preached and enjoying the testimonies of the people. And then one day God showed me that He expected something more of me than just listening!

"I struggled for quite a while. Finally, I came to the place where I could admit that there had to be a balance between

faith and works. I somehow got the courage to ask God to show me what He wanted me to *do*. Well, He's done that all right. Now my big problem is to get out there and do it!"

Thus Friends Disaster Service had its start. When the Xenia, Ohio, tornado struck in 1974, Dean was so impressed with the extent of the tragedy that he asked some men at church if they would go with him in his truck to help. Nine volunteered, and FDS was on its way.

"I'm a 'softie' at heart," Dean admits. "When I looked at those pages in the newspaper showing how disastrous that tornado was, I couldn't stand it. I told God I had to do something. And when those nine fellows said they would help out, I knew we were on the right track."

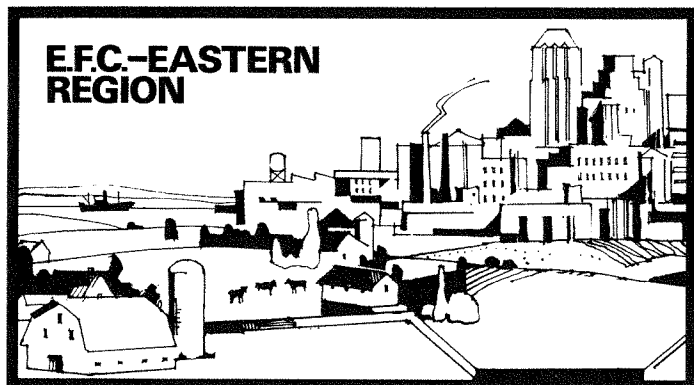
Since those days, Friends Disaster volunteers have pumped out basements in a flooded area of Pennsylvania, rebuilt a house that had burned in western Ohio, given assistance after the 1975 Labor Day floods in southeastern Ohio, lent a "helping hand" after Hurricane Eloise struck, helped clean up after a freak tornado that hit near Lupton, Michigan, rebuilt a burned-out barn in northeastern Ohio, and sponsored six men for three weeks in Guatemalan earthquake relief.

Why do they do it? They feel it is their Christian duty.

"When I picture Jesus here on earth," says Dean Johnson, "I don't see Him as most artists paint Him. They portray Him with a halo, a long flowing robe, and with lily-white hands. But I see Him wearing hip boots, with a shovel in His hands, and sweating as He helps someone who is the victim of a disaster . . . Then when He's all through with the grimy, dirty task of clearing away the mess, He sits down with the people, comforting them and telling them of His love. That's my kind of Jesus!"

Dean Johnson smiled and added with a twinkle in his eye: "You know my son Steve heard me tell that, and the next day he presented me with an original drawing. He had sketched Jesus with heavy boots on, and then right in the middle of the picture he put a sign that read 'Friends Disaster Service.'"

How appropriate! Moved by the concept of putting Christian love into action, Dean Johnson lives by the principle modeled by Jesus Christ himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*."



Executive Board Recommendations To Come to Yearly Meeting

With a concern to provide time for the membership of the Evangelical Friends Church—Eastern Region to prayerfully reflect on items coming up for action by the Yearly Meeting delegates this August, Executive Board president, Paul Williams, has sent to each local church a communication concerning action of the board taken in their February meeting. In that meeting the board approved the following seven recommendations and will bring these proposals to the Yearly Meeting. The recommendations are

1. To proceed with implementing the decision to move the headquarters to Canton and ask the Trustees to submit estimated costs for two options: (a) the purchase of land, construction of building, and estimated operating costs; (b) rental costs of adequate facilities in Canton complete with operating estimates.

2. To authorize the Trustees and the administrative staff to take steps toward the expansion of the headquarters office in Canton as soon as feasible and proceed with renting out the upstairs offices in the Memorial Building at Damascus.

3. To recommend the retaining of the Friends Book Store in its present location. Also to recommend the continuation of renting out of the two apartments in Damascus.

4. With the approval of the implementation of the moving of the headquarters to Canton, selling the Yearly Meeting parsonage in Damascus and providing a housing allowance for the general superintendent are recommended.

5. To recommend the renting of interim retreat facilities as necessary for the programs of ministry to pastors, small groups, and leadership training.

6. Although recognizing the valuable contribution of Friends Center in a unique ministry in past years, sale of Friends Center and use of the capital for relocation of the headquarters in Canton and providing suitable offices with conference and board meeting rooms are recommended.

7. To authorize the Trustees to seek to negotiate the purchase of

the 5+ acres from Malone College, contingent upon the results of their study and the action of the Yearly Meeting delegates, with the proceeds from the sale of the Yearly Meeting parsonage property in Damascus to be applied toward this purchase.

Discipline Revision Continues

Dr. Everett Cattell, chairman of the Discipline Revision Committee, reports that in recent weeks a good number of suggestions for changes in the proposed discipline have been coming in from local churches and districts. In an attempt to hear the concerns of the "grass roots" as well as to aid in understanding the proposed organizational structure, members of the committee have met with several local congregations and districts. Already the committee has incorporated several constructive suggestions into the document that will be brought to Yearly Meeting this year.

Focus on Malone

Irving Kristol, noted economist and coeditor of *The Public Interest* magazine, spoke at Malone on April 18 on the free enterprise system. Kristol's lecture series concluded the Forum Lecture Series for this year, which included Erma Bombeck, George Plimpton, and Lawrence E. Spivak.

The Cherry Orchard by Anton Chekhov was the spring drama presented by the Malone Players under the direction of Dr. Morris Pike.

Missions Conference at Malone featured Sam Kamaleson, vice-president of World Vision, and Frank Gorsline, director of youth ministries for OMS, speaking in chapel. Nine other missionaries made presentations in classes and dialogued with students at special sessions. These included Dale Holloway (WGM), Joel Kettenring (Baptist Mid-Missions), Roscoe and Tina Knight (EFA—Mexico), Howard and Mary Evelyn Moore (Taiwan Friends Mission), Sherry Stanley (WGM), Ruth Stewart

Friends concerns

(North Africa Mission), and Paul Van Buren (United Methodist Mission). The theme of the conference was "The World's Hope Is Our Vision."

The oratorio *Elijah* by Mendelssohn will be performed by the Malone Chorale and Community Choirs under the direction of Donald R. Murray on May 15 at 3:00 p.m. The place is the sanctuary of First Christian Church in its new location on North Cleveland Avenue.

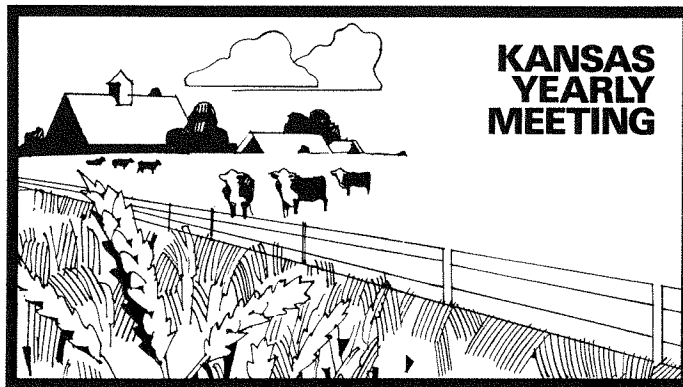
The Institute for Pastors and Laity held April 19-21 featured Dr. David Augsburg of Northern Baptist Seminary, Dr. Juanita Lewis of Anderson College, Dr. Timothy Smith of Johns Hopkins University, and Dr.

Roger Barrett of Malone. Dr. Dale Young of the Malone faculty was coordinator for the event.

Did You Know?

That the weekend of May 13-15 was one of the busiest for the Yearly Meeting? A Retreat for Single Friends was held at Camp Neosa, near Carrollton, with Larry Beltz from Chapel on University Park in Akron, as the main speaker. Also that weekend the Friends Men Spring Retreat was held at Harrisonburg, Virginia, at Massanetta Springs Camp.

... That both the North Olmsted and Port St. Lucie Extension churches are hoping to begin building soon?



The View from the Pew

A layman's musings at pastoral change time!

"O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling." (Matthew 23:37 NASB)

There are many ways to kill the prophets and stone those who are sent to us. One of the surest ways to stop the work of a pastor is to send him on to some other church after he has been here for just a short time. But remember this: The destruction of the prophets did not stop the command of almighty God in the days of the Old Testament. Neither will it stop God's dealings with us now.

When the time comes for renewing the contract with the pastor or letting him go, how do we go about deciding?

1. If we base our decision upon our personal interaction with the pastor, we are then deciding out of selfish motives, and that is not a valid foundation for a decision. If we allow our personal feelings to be the basis for our decision then we are invariably prejudiced either for or against the pastor.

2. Just as we cannot base our decision on our personal feelings neither can we allow a voice to be given to the unsaved community. The Bible contains numerous passages declaring that the man of God will be rejected and hated by those outside Christ. Hence, the unsoundness of this—the voice of the non-

Christian world—as criteria for our decision.

3. We cannot make our decision upon the basis of the pastor's abilities or seeming lack of them. His talents are God given and formed. To criticize the pastor on this basis is to criticize God, who gave him those abilities.

Well, if none of the above are applicable, then how do we decide? Truly man looks on the outward but God looks on the heart. Instead of paying attention to the outward things and trying to find fault, we need to endeavor to see things as God sees them. I suggest a few:

1. Is there gain and growth being realized—personal and corporate development being attained—through the ministry of the pastor?

2. Does the pastor give evidence of personal development through his ministry to us?

3. Does the pastor demonstrate the signs of fulfilling his calling from God? Is it apparent he is faithful and obedient to the work of the ministry?

4. And, of course, the most important of all: does the Shepherd of us all, Jesus Christ, want the pastor to remain here? Is the pastor, our shepherd, here under the appointment of the Great Shepherd? What were the prior marks of his "divine appointment" to this flock? We dare not veto that thoughtlessly or hastily or on flimsy grounds. If we wish a pastor to come under divine appointment, we dare not be a part of his

removal without that same divine appointment.

This list is by no means complete but the heart of the matter is here. We must pray that God will give us understanding of our place and role in His kingdom as we exercise the awesome responsibility as the partner of our Shepherd.

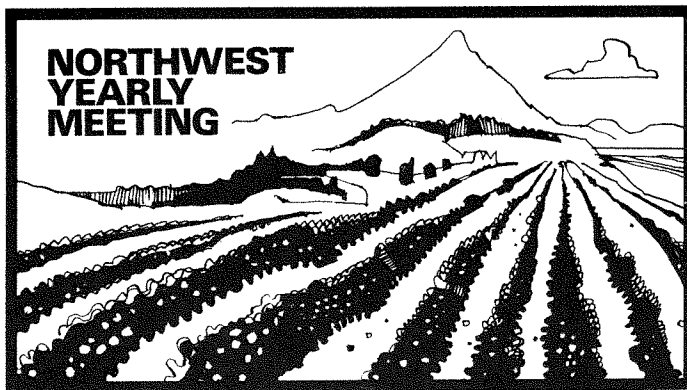
He has given some as prophets, some as pastors, some as teachers, but we all have the same purpose and that is the edification of the body.

If the hands and the feet are in conflict—not in accord—where is the walking in the light or the reaching out to those who need to see Jesus?

This criteria for evaluation of pastoral performance has been adapted from a paper submitted by Ellis Hein (age 25) of Gate, Oklahoma.

Camp Quaker Haven 1977

June 4-9—Senior High Camp and Youth Workers Week
June 13-17—Junior High Camp
June 27-July 1—Junior Camp and C-I-T Camp
July 11-15—All New Canoe Trip for boys and girls grades 9-12
September 3-5—Family and Keenager's Camp



Superintendent's Corner

For two months I have been using this column to call the Yearly Meeting to a special emphasis on prayer. I have also tried to issue a call to prayer at nearly every opportunity as I visit the churches. Recently Ron Woodward, Newberg, used this poem by Richard Trench in a Sunday message:

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!

It will strengthen your faith and open channels of blessing if you will send to the Greenleaf Friends Church and ask for a copy of their little booklets, "Do You Believe in Miracles?" Booklet number two records an incident in the life of Dick and Helen Cadd when they were preparing for missionary service.

They were low on money and their tires were so thin the air was showing through.

Helen writes, "In one meeting someone mentioned our tires, and afterward a man came up to Dick and said he owned a tire shop and would give us tires at his cost. That was great! But if they had been \$1 each, we couldn't have bought them at that time . . . The day arrived for Dick to go to the shop, and he started to call and cancel the appointment (we still had no money), but it just seemed like the Lord said, 'Keep the appointment!'

"So Dick left the house feeling rather foolish. He stopped at the post office to see if there was mail, partly to put off the agony of facing the tire man. There was just one personal letter, but he opened it and read, 'Dear Dick and Helen: Our men's group took up an offering for you the other day. We felt like you might have some use for it right now, so this check is for anything you need at this moment.'" The check came to within a few cents of the exact bill.

The book carries another story of the time when May Hodson was sick with 105° temperature. When the church prayed, she was raised up overnight to the amazement of the doctors.

How can we neglect to pray when it is such a powerful resource?

I promised to report what was happening in our prayer emphasis. The Hayden Lake Church has numbers of small groups who meet to study the Bible together and to pray for one another—especially for each other's ministry out in the community through the week. God is so blessing that church they have seen a 60 percent growth in the last year.

The Entiat Church has a 24-hour prayer chain at least once a quarter. They don't have enough people in the church to take a full hour and fill the 24, so the pastor writes to former members and nonresident members and easily fills up the 24 hours.

Clackamas Park is now forming prayer chains to unite prayers for the church family concerns and needs. The Star Friends Church has a men's prayer meeting Monday morning at 6:00 a.m. and has almost 10 percent of their people involved in that one meeting alone.

Paul Cammack wrote that the Mexico City Church had a *velada*—the Spanish word for watch. This is a three- or four-hour worship service with prayer and praise. I'm intrigued with that idea. Think what God could do for us and through us if we would give Him more time to work in our hearts and minds. I am waiting for a report that one of our North American churches has joined hands with our Latin brothers and sisters by also observing a *velada*.

Because you are praying, God has sent His laborers into His harvest. Everett and Alda Clarkson have accepted the call to go to Caldwell as pastors. The Greenleaf Friends Church has called "Shorty" Wright from Friendswood, Texas, as youth and Christian education pastor; his wife is Cindy. The Newberg church

has called Steve Wood from Damascus, Ohio, as minister of Christian education; his wife is Donna. The Eugene church has called Bob Mardock with his wife Carol as associate pastor. Bob is the son of Marvin Mardock from Azusa, California. The Clackamas Park Church has called Steve LePell with his wife Liz to be associate there with a strong emphasis on Christian education.

There are still nine pastorates to be settled. Keep praying the Lord of the harvest.

We have been praying also for the miracle of the \$30,000 (the amount of money needed beyond anything we can see based on past history to reach the Great Commission budget this year). After a service recently where there was a precious prayer service at the close, a man came to me with a gift of \$1,000, so really now we're praying for the gift of the \$29,000. Keep praying. And keep writing me to tell what God is doing.

—Norval Hadley

Report on Holly Park Church

For some time we have been searching for the best way to release Pastor Ralph Greenidge for the fullest and most effective ministry possible in the Holly Park area of Seattle. Last Yearly Meeting time members from the Holly Park church met with the Spiritual Life Board and requested liberty to use the elements with sacraments and to give the pastor more authority than the Friends policy does. They felt this would make their ministry more acceptable to the black community. That was granted. Since that time there has continued a search for the complete liberty they felt was needed.

In March Ralph Greenidge resigned as Friends pastor of the Holly Park church as he felt he should become a Christian and Missionary Alliance pastor, with some wishing to join the Christian and Missionary Alliance church, some undecided, and some wishing to remain Friends.

At the present time the group continues to meet in the Holly Park Friends Church building, with some attending Friends Memorial Church and Kent Friends Church. At Yearly Meeting time there will be a decision made regarding the proposal of the Christian and Missionary Alliance church to buy the church building from Northwest Yearly Meeting.

Ralph Greenidge expresses his deep appreciation for the Friends Church and the continued attitude of warm friendship with Friends. He feels that in the situation, perhaps the best solution is to join the Christian and Missionary Alliance. Please continue to pray for our friends at Holly Park

—Norval Hadley

Gift Begins Archivist's Microfilm Camera Fund

Charles Beals, Northwest Yearly Meeting archivist, reports a cash gift from a concerned Friend toward the purchase of a microfilm camera for recording historical documents of the Yearly Meeting and local churches. He states that this amazing camera can microfilm as many as 2,600 legal-size documents on a

100-foot roll of 16mm film weighing only six ounces. Fortunately, the George Fox College library already owns equipment, called "readers," that can magnify these microfilm records for easy reading and transcription.

"If Friends of the Northwest are to be a people of the future, we cannot live in ignorance of the past. Our past stretches over nearly a century filled with events in which our forefathers, zealous for the truth and to proclaim Jesus Christ, spoke to human needs. By scanning the pages of journals, minute books, letters, and diaries which have been preserved, we realize the extent that these people significantly influenced their generations and shaped the flow of Friends history. Thus, knowing the past gives perspective to minister to the needs of today and tomorrow," says Charles Beals.

A growing concern among Friends people to preserve their historical records and to make them accessible to those interested in retelling the story of the past in ways meaningful to our lives today is responsible for steps being taken to collect documents, photographs, and other materials to add to the Newberg collection. The Newberg location is ideal in the saving of time and money to history writers, due to the great quantity of church records already in the archives, the wealth of photographs and printed material at The Barclay Press, and the outstanding collection of Quaker books in the college library. Added to this are the well-lighted and spacious workrooms in the library conducive to concentration and writing.

Charles Beals's goal is to collect copies of all extant minutes, diaries, journals, correspondence, etc., from all areas of the Northwest. He is aware that there are many records and materials that cannot be released to the Newberg archives, a fact that points up the necessity of acquiring the camera to microfilm these records for deposit there. Since the camera is quite expensive, there is need for additional gifts to make the purchase. Anyone wishing to contribute should make checks payable to Northwest Yearly Meeting. Those desiring to offer comments or suggestions or to receive additional information should contact Charles Beals at Friendsview Manor, Newberg, Oregon.

There's a Bright Future

More than 60 young people gathered at the Son Village Lodge near Wemme, Oregon, on the slope of Mt. Hood in March for the High Calling Conference sponsored by the Spiritual Life Board. The conference was planned under the leadership of Ron Crecelius and Roy Clark with considerable help from Steve Fine. Ralph Fry, pulpit minister at Friends Memorial in Seattle and director of Seattle Youth for Christ, was guest speaker and gave several inspirational messages from Colossians.

Ron Woodward, Newberg, spoke to the group on the "Gospel and the Communications Revolution," Jack Willcuts, Reedwood, on "Christian Commitment and the Success Syndrome," and Ron Allen, Tigard, on "Changing Patterns in the Church." Milo Ross spoke Saturday night on "Holiness in a Polluted Society." Everett Clarkson dealt with the "Changing Face of World Missions," and Norval Hadley spoke on the "Holy Spirit at Work in the Church."

Opportunity was given for young people to express their sense of God's calling. Six, some with spouses, felt called to pastoral ministry or some kind of work in the church, two to a music ministry, one to chaplaincy, two to helping start new works, one to teaching, three to a camping ministry, seven to missions, and six asked for prayer as they continue to seek God's leading regarding a sense of direction in their lives.

The Yearly Meeting should pray for all our young people and especially support these who sense a call to Christian service.

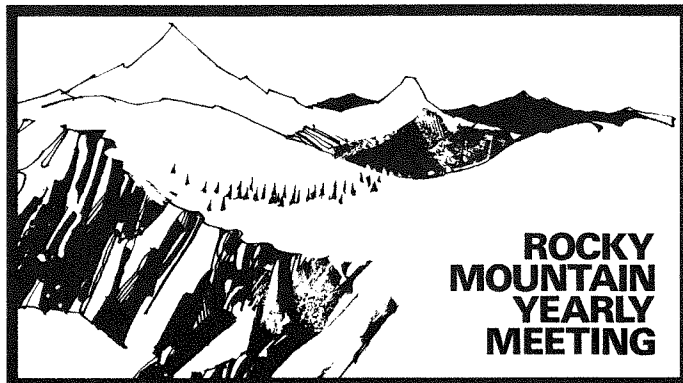
George Fox College

A new GFC program "Outreach for Older Adults" guided by Director of Continuing Education Julia Hobbs and her committee is encouraging older citizens of the community to enroll in college in such classes as gerontology (study of aging), nutrition, and metrics. Senior citizens over 62 may take any class on campus for an initial fee of \$10. Other adults may enroll for \$23.50 per credit hour, half the normal tuition rate.

Jay Kesler, national president of Youth for Christ, was speaker at the college's annual Deeper Life Conference in April, speaking in morning chapels and each evening.



Attendees at NWYM "High Calling Conference"



1977 Summer Camps

Summer camp seems remote, but spring is here and summer isn't far off. Soon young people will again be challenged with the claims of Christ at camp. The Lord always brings changes in lives.

Here are some comments from our 1976 camps:

"I was renewed and learned about my walk with Christ."

"I finally let the Holy Spirit come in to help me in my walk with God."

"I learned why and how you should follow Jesus, how to read the Bible, and that love is so much more than just a word."

These are at least three reasons why I am convinced that a week of camp is important in the lives of young people. Camp can change persons and send them on their way with the Lord.

The month of July is a special month in Rocky Mountain Yearly Meeting. Here are some of the exciting events:

JULY 1-5—Counselor Training

A core group of college-age students that are led by God come to train for the upcoming three weeks of camp. The group is small but enthusiastic. They counsel in all of the camps. If you are interested in counseling for only one week, there are openings for this kind of ministry.

JULY 5-9—Junior Camp (grades 4-6)

"Did You Ever Talk to God?" is the theme. The camper will be encouraged to talk to his heavenly Father and establish prayer as a part of his everyday life.

Junior camp would not be complete without swimming and dramas and Scripture memory rallies and games and a night hike!

JULY 9-15—Junior High Camp

A study of the book of Ephesians supplies the theme of "The Christian Runner." This study should help the camper to understand his faith and become fully committed to Christ and His way of life, as revealed through the Holy Spirit and the Scriptures.

We are praising the Lord because Paul Bock is the speaker—a junior at Friends Bible College (FBC) from Denver Friends Church. Paul has a

love for people and a desire to trust the Lord. Look forward to getting involved.

JULY 15-22—Senior High Camp

"Believing Is Seeing." Look again. The goal is that the camper will begin to walk solidly by faith and not by feelings alone. You will have to come and SEE what the Lord has in store so that you will believe the exciting truths that Arden Kinser will be sharing with us. Arden is a junior at FBC and is excitedly preparing for this summer.

Each church of RMYM can have a part this summer and do something for camp. Start praying for the Lord to open your eyes to the possibilities. Perhaps it is just making sure that each young person that wants to go to camp can. Maybe there are those in the church who feel the Lord wants them to work as a counselor or teacher for a week. The church may want to clear the pastor's schedule so that he can come and serve in some way.

The Lord has always been faithful to visit us at camp. Pray about how you can be used by Him, or learn from Him this summer at Quaker Ridge.

—Paul Moser, RMYM Youth Director

Kenneth R. Brown

Kenneth R. Brown was born July 5, 1908, in Cleo Springs, Oklahoma, to Alfred C. and Elda M. Brown, and passed away January 22, 1977, at

Important Upcoming RMYM Dates

June 15-19, 1977—Rocky Mountain Yearly Meeting sessions at Quaker Ridge Camp, Woodland Park, Colorado.

July 1-5, 1977—Counselor Training Camp, Quaker Ridge.

July 5-9, 1977—Junior Camp, Quaker Ridge.

July 9-15, 1977—Junior High Camp, Quaker Ridge.

July 15-22, 1977—Senior High Camp, Quaker Ridge.

age 68. Kenneth received his schooling at Viewpoint School near Booker, Texas, to which his parents moved. After attending Northwestern State Teachers College in Alva, Oklahoma, he and a brother began farming at Booker.

In November 1933 he married Margaret Page at the Viewpoint Friends parsonage, Liscombe County, Texas. To this union seven sons were born.

The Browns were instrumental in starting the Chivington Friends Church after moving there from Turpin, Oklahoma, in 1945. They donated the land on which the church was built in 1950. Kenneth ranched and farmed in the Chivington area.

An auto accident in December 1976 led to his death. Survivors include his wife Margaret, 7 sons and daughters-in-law; 18 grandchildren; 1 sister, Mrs. Marie Thornburg, Oklahoma City; several nieces and nephews and a host of friends.

—Mrs. Oren White

What If Walls of a Dwelling Could Speak

Along the edge of Black Mountain lies a home nestled among the hills. Recollections began coming to me as Helen and I recently visited this home. I could not keep from viewing the beauty of the location. How evident was the marvelous creation of God as He had formed the surrounding hills! Yet a feeling of sadness came over me as I reflected. Man, by his willful disobedience, has marred the spiritual beauty of God's image in which he was created.

We traveled a distance of 15 miles to reach this place. Even by pickup, it had taken some time to travel the miles. Yet, I remember, the father of this home used to travel by foot over these same roads to hear a gospel message at the mission. I reflected how the situation might have been different had the father willingly given his life to an obedient walk with Christ. He is not living now.

Another has taken his place as husband and head of this home; changing companions, however, cannot assure a happy home. Inward problems have overshadowed, and the beauty of Christ within is not a reality in this man's life.

My thoughts drift to another location on top of Black Mountain where an inspiring camp meeting is in progress at the church near the home of our pastor. God's people here in Navajoland are reveling in the truths of God's Word, spoken through a Navajo minister. What has made the change in this home? Can the father in this home be the same man whose besetting sin was liquor and whose wife used peyote in former years? We are thankful that the desires of the flesh have been replaced by hunger for the Word of God and spiritual things.

A gathering such as mentioned entails much working in the planning and execution stages. Those attending the services not only find spiritual nourishment for their souls but food for their body as well. These parents have become "new crea-

tures in Christ"—old things have passed away, all things have become new. This is the route by which God brings man back to his own image as was intended at the time of creation, through the power of Jesus' blood, which changes lives.

If only the walls of a house could speak, what stories they would tell. The conversations heard and the

conduct viewed would reveal the hearts' condition. Oh, what change is wrought when Christ is invited to become the head of that house, the silent listener to every conversation! How we long to see this become a reality in the homes of many more of our Navajo people; we need your prayer support as we continue our work here at the mission.

—Mary Gafford



ALLIANCE, Ohio

"Discovering your spiritual gifts" is a popular topic these days. A workshop on this theme recently attracted 27 persons to study with Joe Roher, assistant to the general superintendent, as leader. The main biblical passages that deal with spiritual gifts were discussed, and lists were made of the various gifts.

Pat Fehlman of Canton Friends Church came to share with the ladies of our church on inward and outward beauty. We were privileged, as she told for the first time to a large group the story of her life and the simultaneous conversion of herself and her husband, and some miraculous events that followed.

ALUM CREEK, Marengo, Ohio

James Brantingham's farewell sermon was delivered to an eager, responsive, and overflowing audience on Sunday morning, February 27. Three babies, Jeffrey and Jeremy Garrabrant, and Rebecca Morton, daughter of Walter and Sue Morton, were presented for dedication.

Following the service a basket dinner was served in the basement. The hostess for the dinner was Nola Gale. Russell Nolting gave a farewell speech and Kenneth Black presented the Brantinghams with a surprise gift of money. Pastor Jim and Betty are going to Newport, Rhode Island, and Pastor Walt and Sue will continue to minister here at Alum Creek.

ARKANSAS CITY, Kansas

Lewis Helsel is our Member of the Month for March. Lewis has just retired from 28 years service with

Apco Oil Company. He has successfully pastored several churches over the years, including Hicks Chapel at this time.

We had our annual Youth Emphasis weekend in April. Some of the highlights were a weiner roast and vesper service at the pond on the Norris Grade farm, an informal talk time with the FBC Singers on Saturday afternoon, a youth banquet sponsored by our WMU ladies Saturday evening before the concert given by the Singers. The Singers brought our special music for both the Sunday services.

BOISE, Idaho

Sunday, March 13, was designated Senior Citizens' Day at our church. It was a special time honoring those who have given many years of service. At noon the church furnished a meal for this group.

We have a special project of having everyone in the church prayed for daily. Slips were drawn, with each member of a family written thereon. We are expecting many blessings and great results from this prayer chain, as we fulfill the exhortation of James to "pray one for another." (5:16)

Our church was represented at the Sunday school clinic held at Greenleaf Friends Academy Saturday, April 2. Fifteen workshops were offered, with each one choosing five to attend. Our youth minister was one of the leaders.

COTTONWOOD Emporia, Kansas

We will have a new director of Christian education when FBC

graduates Mike Haley May 8. He and his wife Jan (Lawrence) will be spending at least 20 hours per week in this work for the Lord.

EAST GOSHEN, Beloit, Ohio

Our two youth groups enjoyed a combined meeting recently with Sharon Gologram showing slides and telling of her one-year experience in Brazil as an exchange student, and how the Lord used her.

Sunday night, March 20, the Fellowship Class hosted a fellowship night in which we could get acquainted with Wayne Ickes of East Richland Evangelical Friends Church. Wayne Ickes conducted some very rewarding revival services that week, and we thank the Lord for the commitments made.

EAST WENATCHEE Washington

Committees have been busy at East Wenatchee over the past months. The Education Committee has sponsored a progressive dinner, several films, an all-church Fun Night, and are presently working on the Foundations of Growth program for the Sunday school. Appropriate programs were prepared for Christmas and Easter.

The Stewardship Committee raised the necessary money and completed the project of carpeting six classrooms and the hallway in the church basement. New tables were presented anonymously.

The Outreach Committee presents a "Missionary Moment" in the worship service twice a month. They arranged a delightful Sweetheart Banquet in February. They also sponsored a Missions Emphasis weekend in March with Oscar and Ruth Brown as guest speakers.

Leroy and Elva Neifert come from Everett to be with us Saturday through Monday, serving as our interim pastors since the resignation of our former pastor, Paul Williams, in November.

EMPORIA, Kansas

Some of our members portrayed part of our early Quaker history in our Lyon County parade.

Successful revival services were held in November by Herschel and Esther Thornburg.

Our Christmas program, arranged by Beth Hinshaw and given by members of the various Sunday school classes, was appreciated.

FOWLER, Kansas

Dale Zortman, chairman of the Outreach Committee, planned an unusual conference extending over a two-month period. Speakers included Gerald Teague, Yearly Meeting associate superintendent, representing home missions; Ralph and Esther Choate, and Roscoe and Tina Knight, representing foreign missions; State Senator Charlie Angell, speaking on the Christian in community life and politics; and Ruth Gorman from Wichita, speaking on Faith Promise Giving. Pastor Fred Littlefield brought messages emphasizing our Outreach Ministry.

All churches in Fowler joined together for a World Day of Prayer

service in St. Anthony's Catholic Church. Laymen read Scripture, a community choir sang, and our pastor brought the message on prayer.

Our choir presented a cantata, *Glory of the Cross*, during the Easter season.

FRIENDSWOOD, Texas

Friendswood church members had a father-son campout the weekend of April 29-May 1. It was held at Camp Tam-na-mor, Woodville, Texas. Good camping, men!

Sheldon and Lillian Louthan and Floyd and Nelda Coleman from Wichita, Kansas, were part of a host team for the Marriage Encounter Weekend under Coordinators David and Marcile Leach held April 22-24 at the Houston Quality Inn.

FULTON CREEK, Radnor, Ohio

The Teachers Appreciation Banquet was well attended; Dr. Charles Munson was the speaker.

Revival services with Rev. Eddie Lockwood brought forth many rededicated souls and a week of spirit-filled joy!

Len Mink from Hamilton, Ohio, shared his personal testimony in song and praise in a service last month. He is such a fine young man on fire for the Lord, and the lively spirit truly filled our lives.

GREENLEAF, Idaho

The evening of May 1 was Music Night for the Boise and Greenleaf Areas at Boise. At 6:30 the area business meeting was held, and at 7:00 p.m. Dennis Hagen of George Fox College directed the combined choirs. There was one special from each church. Marilyn Antrim was in charge.

Norval Hadley, our general superintendent, spoke at Greenleaf on Palm Sunday—a good opening meeting for our revival planned for May 8 to 15, with John Retherford bringing the messages.

Our meeting has extended an indefinite call to our pastor, Paul Goins.

Faith promises from the missions conference totaled over \$6,309 without pressure.

GRINNELL, NORTHSIDE Grinnell, Iowa

The Larry Lites Gospel Team from Vennard College were in charge of our evening service on a Sunday in March. They brought a good message in song and testimonies. Everyone present enjoyed their service.

A Ladies Coffee was held on a Saturday morning last month. Our guest speaker was Marilyn Schlinker, a former missionary, a widow, and the mother of four children.

HAVILAND, Kansas

Our second Missions Conference is now history. We had a precious time with Roscoe and Tina Knight, our principal speakers for the conference. Also here were Ron and Janice Wood from Kickapoo Friends Center and Bob and Connie Shaffer, who are preparing for future missionary work. Although the Faith Promise Goal of \$25,000 for this year is not reached yet, we are getting

close. Last year's Faith Promise Giving was \$23,018.66—above what had been budgeted for missions through the church budget.

Dr. and Mrs. Norman Bridges conducted a Sunday School Teacher Training series in April.

Our first "Special Talent Night" was in March. We had 14 different individuals or groups who performed.

We were refreshed by the unique evangelistic ministry of Herschel and Esther Thornburg in April. A number of children and adults accepted Jesus Christ as their Savior.

HOMESTEAD Cedar Point, Kansas

We are taking on a new look and are praising the Lord for the need of the expansion. New basement walls are already in place. The rest of the work will be completed soon.

HUTCHINSON, Kansas

Pastors Lowell and Josephine attended the conference in San Antonio at the Friends Chapel Church. They report the Lord is doing wonderful things in the metropolis as well as in Mexico.

Congratulations were extended to Clarence and Violet Emery on the event of their golden wedding anniversary on Sunday, March 27.

We are thankful for a new public address system and for two new picture screens that have been donated to the church.

LAWRENCE, Kansas

We will be missing Gary Townsend, our minister of Christian education as he is leaving us to further his education at George Fox College. Our Executive Council voted to call Tom Decker to fill this position for the 1977-78 church year. We have extended a multiyear call to our present pastors, Ed and Dot Bruerd, and are pleased they have accepted.

We are in the midst of our "Resurrection 77" program with the launching of a church growth study entitled, "The Biblical Basis for Church Growth."

McKEES CREEK West Liberty, Ohio

Praise the Lord Jesus for His care of us through another winter here in Ohio. It was a very bad one.

Our Christian Education Committee had a unique idea for the background scenery for Easter—an open empty tomb! Great! Dr. C. V. Hunter of Asbury College was our guest speaker for these special services on Easter.

Mission concerns are on the prayer lists of our people so much more lately.

MT. CARMEL, Ohio

The Sunday School Round-Up has come to an end for the month of March with a resulting increase in attendance. The spirit of bringing souls to the Lord is still alive.

On a recent weekend the "Boanerges" from Malone College presented their inspirational music accompanied by their glowing witness. It was rewarding to see Watson Cosand, sound director for the

group, and formerly a part of our young people, now using his talents for the Lord.

MT. GILEAD, Ohio

Mt. Gilead church just finished its third season of maple syrup. A total of 201 gallons was boiled down from 9,400 gallons of sap this year. Many hours of work by many people went into getting the camp ready and then gathering and boiling the sap. Their combined efforts produced a gross of \$2,500 from the sale of the much-loved sweet stuff.

MT. PLEASANT, Ohio

The Christian education workshop with Joyce Lamb was really worthwhile, and several new ideas are being planned for our young folks.

The Community Chorus rendered "The Thorn-Crowned King," which ministered to many. Our Good Friday services were held in our own local church.

Special plans are now being made for retreats during the first part of the summer.

NEWBERG, Oregon

Senior adults were guests of the Church Fellowship at a reception at Friendsview Manor Auditorium on Sunday afternoon, March 20.

The showing of the Francis Schaeffer films, *How Should We Then Live?* has been an elective class in our Sunday school.

The George Fox College Band home concert was in our church on Sunday evening, March 20.

Ruth (Schlinger) Smith presented her original Easter cantata at the Sunday evening service on March 27. It shows five lives touched by Christ.

OMAHA, Nebraska

An exciting new study has begun on Wednesday nights in our church. The study is about the church as the body of Christ, and is titled "Body Life." We are excited about the study because it is a great opportunity to learn more about how the church functions as a part of Christ's ministry on earth.

The addition of 100 new Christian books to our church library will also prove to be a challenge to our members.

PLAINS, Kansas

Our youth hosted the February Fellowship supper, after which Carl Mease, husband of our pastors' daughter Lynette, showed slides and told of his work as chaplain of the Sedgwick County Detention Center.

We became much better acquainted with the Mexico City work when Roscoe and Tina Knight gave their enthusiastic presentation in March.

Pastor McKinney led the challenging study of *The Biblical Basis for Church Growth* on Sunday and Wednesday evenings.

REEDWOOD Portland, Oregon

The Reedwood Fellowship enjoyed closed circuit TV recently in their morning worship. The special broadcast, "The Care and Preservation of Happier Reedwood Families," pre-

sented many alternative activities to watching TV in protest to the violence shown on TV. A ban of TV for a week was suggested.

Several from Reedwood joined others from other Friends churches for an inspiring weekend recently with Everett and Catherine Cattell when they led a series of classes on holiness at a "Hearth to Heart" Conference at Twin Rocks.

Stuart Willcuts is again on a tour of South America under the auspices of World Vision International.

Newlyweds day will be held at Reedwood on June 5; all couples who have been married at Reedwood will be invited to a special worship service, where they will be honored.

SALEM FIRST, Salem, Ohio

In our church we could feel God's nearness as the Steve Adams Singers presented a sacred concert. They sang and played songs Steve has written, such as "All in the Name of Jesus," "Ever-Gentle . . . Ever-Sweet," and many others.

We are having a Sunday school contest like no other. Since we are fortunate enough to have two wonderful associate pastors, giving each pastor an equal number of members, we have them competing against one another. Each member received a red button for Dick Sartwell or a blue button for Ben Staley. Each member can gain points for his team by coming each Sunday and by bringing friends. So far we are "wheeling 'em in for the Peddlin' Parson" (Dick) and "scoring for the Pigskin Padre" (Ben). Wonder who will win the trophy?

SMITHFIELD, Ohio

Our church was privileged to have Joyce Lamb, Christian education field director of the Evangelical Friends Church—Eastern Region, conduct a two-day teaching seminar. Miss Lamb filled the pulpit for the Sunday services and directed an earlier program to the younger members of the congregation.

Our Friends Youth staged a Rock-A-Thon to earn funds for summer Bible camp. Five girls who had obtained sponsors rocked for 24 hours unceasingly.

Ladies of our church participated in the World Day of Prayer. It was hosted for the very first time by the Catholic church in the area, proving that all faiths can worship together.

SOUTHEAST, Salem, Ohio

On Palm Sunday our adult choir presented "The Prince of Life" by Haidor Lillenas, an Easter cantata emphasizing the glory of the resurrection.

Maundy Thursday we held a foot washing service followed by the Passover supper of lamb, broth, unleavened bread and other Jewish delicacies. The reenactment of the Passover meal before Jesus was crucified brought to light the biblical account more clearly in our own minds.

SPRINGFIELD, Colorado

Our pastors attended the Church Growth Seminar in Wichita, Kansas,

led by John Wimber of California, during the first week in February.

A representative of the Gideons spoke in a morning worship service presenting the tremendous work this group of dedicated laypeople are doing.

We are looking forward to having "The ABDA," a group (trio) of Friends from Colorado Springs, to minister to us in music in June. The concert will be in the city park, weather permitting.

TOPEKA, Kansas

Good Friday services were held in our church. The "Joy in the Lord" trio from Olathe brought special music. We had a sunrise service as part of the Easter observance.

Kevin Roberts (son of Maurice and Peggy Roberts) went to Niagara Falls, New York, to compete in a basketball tournament. He also went to Del Rio, Texas, where he obtained papers of Dr. Brinkley for the Kansas Historical Society.

Thankful recipients of some of our Faith Promise funds have been Topeka Youth for Christ and the Child Evangelism organization.

UNIVERSITY, Wichita, Kansas

Authors in our midst are Marian Davis and Myrliss Hersey, who wrote *Living with My Feelings*, which was used by Third and Fourth Grade Sunday school classes in Friends congregations all across the country during December of 1976 and January 1977. A unit called *Tough Choices*, by Dave Kingrey, has just come off the press for senior high Young Friends in the present quarter. Jack Kirk's book, *The First Quaker*, for junior high Sunday school classes and youth membership classes was also published last month.

URBANA, Ohio

We had as our guests for a Sunday evening service a male quartet from Bellefontaine. As they sang and gave their testimonies of the transformation the Lord had made in their lives, we were greatly blessed and keenly aware of the presence of the Holy Spirit in our midst.

Gary Phelps from the Bellefontaine church, who had served with Teen-Missions in Costa Rica, was also a guest for an evening service.

WOODLAND, Kamiah, Idaho

Our little church at Woodland was blessed with a musical and spiritual feast during the Easter season. On the evening of March 31 the Valley Singers, a 32-voice choir, several of whom are residents of our own community, presented to us their Easter cantata.

At 6:00 p.m. April 3 two gospel groups were with us. They were the Gospelairens of Lewiston and the Carter Gospel Team, who had just completed a tour of the Northwest Territories of Canada.

This same weekend our pastors, Naomi and Lawrence Wright, celebrated their 40th wedding anniversary. We all enjoyed honoring them and praying for many more happy years together serving the Lord.

Friends record

BIRTHS

ALTEMUS—A daughter, Amy Michelle, February 21, 1977, to Jerry and Patti Altemus, Friendswood, Texas.

BEUTLER—A son, James Lewis, December 20, 1976, to Ralph and Marian Beutler, Hay Springs, Nebraska.

CAMPBELL—A daughter, Deidre Elizabeth, February 21, 1977, to Bill and Ilona Campbell, Salem, Ohio.

CHAMBERLAIN—A daughter, Kay Lee, March 10, 1977, to Bill and Leslie Chamberlain, Alliance, Ohio.

DAVIS—A son, Charles Adam, January 17, 1977, to Jupiter and Barbara Davis, Salem, Ohio.

EnYART—A daughter, Jill, February 19, 1977, to Dave and Sharon EnYart, Columbus, Ohio.

GAYLIN—To Dayle and Sherry Gaylin of Boise, Idaho, a daughter, Mashel Le, March 10, 1977.

HEATER—A son, Jeremy Lee, December 31, 1976, to Herb and Virginia Heater, West Liberty, Ohio.

JENSEN—To Lloyd and Brenda Jensen, a son, Lloyd Jensen III, March 20, 1977, Hutchinson, Kansas.

JOHNSON—A son, Douglas Manfred II, to Douglas and Kathy Johnson, West Liberty, Ohio.

JONES—Russell and Nancy Jones adopted five-month-old Kenneth Aaron March 3, 1977, Baldwin, Kansas.

KAUFER—To Tom and Melody Kauffer of Eugene Friends, Oregon, a daughter, Dawn Michell, February 24, 1977.

KUTZ—A daughter, Angela Christine, March 12, 1977, to Joseph and Christine Kutz, Salem, Ohio.

LEONARD—A son, James Donald, February 15, 1977, to Donald and Peggy Leonard, West Park, Cleveland, Ohio.

LUTES—To Loren and Vera Lutes, Larned, Kansas, a son, Phillip David, February 16, 1977.

MARTIN—A daughter, Jessica Nicole, February 16, 1977, to Jeff and Jolene Martin, Wichita, Kansas.

MOSER—A daughter, Michaela Shea, July 22, 1976, to Paul and Sharon Moser, Hay Springs, Nebraska.

NIXON—A son, Michael Abraham, March 5, 1977, to Mike and Mary Nixon, Newberg, Oregon.

OLSON—To Steve and Charlene Olson of Boise, Idaho, a son, Tyler Grant, March 14, 1977.

PETERSON—A daughter, Joanna Rae, March 16, 1977, to John and Mary Mills Peterson, Rossford, Ohio.

PIATT—A daughter, January 1977, to Sherry and David Piatt, West Liberty, Ohio.

POND—To Jim and Artie Pond of University Friends, Wichita, Kansas, a son, Jason James, March 15, 1977.

RAFFERTY—A daughter, Bonnie Ann, November 20, 1976, to Bud and Beverly Rafferty, West Park, Cleveland, Ohio.

RAINWATER—A daughter, Amanda Lynn, March 12, 1977, to Vernon and Connie Rainwater, Wilmore Kentucky, formerly from Grinnell, Iowa.

RENKENBERGER—A daughter, Marcia Lynn, March 18, 1977, to Paul and Joan Renkenberger, Ukarumpa, Papua, New Guinea.

RITCHIE—A son, Justin Daniel, January 27, 1977, to Ron and Brenda Ritchie, Beloit, Ohio.

SHELTON—A daughter, Stephanie Lee, January 27, 1977, to William and Sherry Shelton, Delaware, Ohio.

SOWLE—A daughter, Shannon, February 17, 1977, to Mike and Paula (Logan) Sowle, Newberg, Oregon.

TREGELLAS—To Rusty and Joan Tregellas, a girl, Sharalyn Ann, March 30, 1977, Booker, Texas.

WILSON—A daughter, Danielle Denise, March 29, 1977, to Frank and Loreen (Mills) Wilson, Newberg, Oregon.

MARRIAGES

BOBB-WALDIE. Sharon Bobb and Wilfred (Bill) Waldie, March 20, 1977, Alum Creek Friends, Marengo, Ohio.

BOND-MARLEY. Sylvia Bond and Loren Marley, March 25, 1977, Belleville, Kansas.

BRIGGS-MIKAN. Susan Frances Briggs and George Patrick Mikan, Jr., February 26, 1977, Barborton Friends, Ohio.

COPPOCK-APPLEGATE. Pamela Coppock and Bruce Applegate of Cherokee Friends, April 2, 1977.

CUSTER-NEWLAND. Judi Carol Custer and Dennis Newland, March 12, 1977, Booker, Texas.

DARATT-COON. Margaret Daratt and Marvin Coon, March 20, 1977, Mt. Hope, Kansas.

DEXTER-SOUTHARD. Dorothy Dexter and Charles Southard of Haviland Friends, April 3, 1977, at Nickerson, Kansas.

EVANS - FRAZEE. Pamela Marie Evans and John Martin Frazee, March 12, 1977, Wichita, Kansas.

LAUDER-GUNSAULUS. Jill Lauder and David Gunsaulus, April 30, 1977, Mt. Carmel Friends, Cable, Ohio.

LEWIS-HUTSON. Dalene Lewis and Edward Hutson, February 26, 1977, Wichita, Kansas.

MICHAEL-LANTZ. Susan Michael and Nick Lantz, February 19, 1977, McKees Creek Friends, West Liberty, Ohio.

MOORMAN-BAKER. Betty Moorman and Jon Baker of Wichita, Kansas, March 19, 1977.

PERRY-LOFTON. Donna Perry and Roger Lofton, April 16, 1977, Friendswood, Texas.

YANDA-COURTRIGHT. Jenny Yanda and Gary Courtright, March 12, 1977, Smithfield Friends, Ohio.

DEATHS

ARNDT—Thomas E. Arndt, 52, Marengo, Ohio, February 27, 1977.

BALL—Helen Deane Ball of University Friends, Wichita, Kansas, April 12, 1977.

BENBOW—Lillie Benbow of Northridge Friends, Wichita, Kansas, April 12, 1977.

BROWN—Fred Brown, 86, Northbranch, Kansas, February 29, 1977.

COLBURN—Nellie Colburn of University Friends, April 2, 1977, Wichita, Kansas.

HARVEY—Ester Harvey, 53, Mt. Carmel, Ohio, March 15, 1977.

JOHNSON—Dorothy Johnson, 41, of Spring Grove Friends, February 27, 1977, Osawatimie, Kansas.

JONES—Mildred M. Jones, 92, Mt. Pleasant, Ohio, March 27, 1977.

KARR—Myrtle Karr, 87, Urbana, Ohio, February 1, 1977.

LAPP—Bessie Lapp, 77, West Park, Cleveland, Ohio, January 27, 1977.

MARTIN—Lysle E. Martin, 78, Kinsley, Kansas, February 24, 1977.

PENNINGTON—Clyde F. Pennington of University Friends, March 24, 1977, Wichita, Kansas.

PORTIS—Mary Portis, 90, March 24, 1977, Newberg, Oregon.

PRICE—Clark Price, a minister, October 13, 1976, Van Wert, Ohio.

SHIPMAN—Delbert Charles Shipman, 59, March 22, 1977, Everett, Washington.

STANKO—Daniel Stanko, Jr., 51, West Park, Cleveland, Ohio, January 19, 1977.

TIDWELL—Stella McDowell (Mrs. Ellis) Tidwell, February 24, 1977, Cherokee, Oklahoma.

VANDEBORNE—Thelma Vandeborne, Bantam Ridge, Wintersville, Ohio, March 3, 1977.

WOOD—Thelma Wood, Smithfield, Ohio, March 5, 1977.

keep life alive

(Continued from page 10)

home but that when I started to leave, she would say, "Now let me see, what can I share with you today?" She would start digging in her closet or deep freeze and out would come a little jar of jelly or a small package of frozen food.

I have thought about this many times. It wasn't the value of the items that she shared with us, but what a tremendous thing this did for her spirits. She was unable to do the things she had been accustomed to doing all her life, but she still had strength to do a little something, and she found a way of doing something for someone else. My, how I appreciated it!

If you want to keep life alive, keep growing. Life has dimensions that need to be kept growing as long as life lasts.

Longfellow was past eighty when a friend asked how he kept his vigor and continued to write so beautifully. Pointing to an apple tree in full bloom he said, "That tree is very old, yet I never saw prettier blossoms upon it than it now bears. The tree, you see, grows a little new wood each year, and it is from the new wood that its blossoms spring." Then he added, "Like the tree, I try to grow a little new wood each year."

I recall a lady in one of our pastorates. She was well past ninety. I was visiting

at her home one day, and she began to drag out a stack of books to show me. She said she wanted me to know what she was doing. She had enrolled in a Bible correspondence course. She wanted to know more about her Bible. She was ninety, already well ahead of the average person in her knowledge of the Bible. She knew many Bible verses from memory and quoted them often in the church services. I learned that she didn't begin to memorize Scripture until she was seventy-five. She never thought it was important before. What a refreshing person she was! You see, she was growing a little new wood each year, and out of that new wood, out of that new area in her life came new blossoms and new fragrance that added new blessings to life around her. We need to keep growing.

If you would keep life alive then keep a positive, hopeful attitude. Expect things to be bright. Don't dwell on the dark side of life. Talk about things that are good and meaningful.

Finally, begin life anew every day. Yesterday is past and there is nothing we can do about it except thank God for the benefits and ask forgiveness for the failures. Beyond that we can do nothing about yesterday. We are alive today. Put some sunshine in it. Make it bright and joyful. Fill it with new determination, new hope, and new aspirations.

Let us cultivate a pleasing, pleasant, and helpful personality. Many remember Dr. Walter R. Williams and what a prince of a man he was. I have thought of his life so many times. As I watched him, I prayed for my own life, "Dear God, help me to grow old as gracefully as he did." What an example he left us!

Let us cultivate a pleasing personality and make God a part of the experience of every day. If we do this, life will stay alive. It doesn't need to be a dead, meaningless existence. It can be vibrant, radiant, with meaning day after day, no matter how many our years.

May God add his blessing to all of you who are senior citizens and to all of us who will one day take your place, or be numbered among you, for we are all headed that way.

Thank God for your place in the church, for your contribution over the past years, and your contribution in the present. God help us all to be radiant Christians that we may go on exalting our wonderful Christ.

Uncle Charlie Never Wrote A Will . . .



and it only took two
years to settle his estate.

Uncle Charlie was not a man to shirk his responsibilities; he just did not realize how much difference a will could make. Since he had no children, he assumed everything would go to his wife. But according to the laws of his particular state, two thirds of his real estate went to his brothers.

If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

-----clip and mail-----

Don Worden, Director of Development
Evangelical Friends Church—
Eastern Region
P.O. Box 102
Damascus, Ohio 44619

☐ Please send "37 Things People
'Know' About Wills That Aren't
Really So" without cost or obligation.

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A CONCERN ABOUT WILLS

BY DON WORDEN

A will is like life insurance: when you really need it, it's too late to do anything about it. That's why most people don't think much about wills until there is a serious illness or death in the family.

As a result, every week hundreds of thousands of dollars pass through probate courts of our country into the unsuspecting hands of distant heirs, though the deceased in many cases intended to help his/her church, mission, college, or a special friend. In some cases, when no heirs are ever found, the money eventually reverts back to the state of residence.

By writing your own will now, while you have plenty of time to think about it and make your plans carefully, you can be more sure about . . .

. . . Your property being distributed exactly the way you decided it should be. Without a will, it is distributed according to the laws of descent and distribu-

tion, which may not agree with your wishes at all. Even if your family and close friends know what your plans were, they cannot influence the court's decisions. The laws are necessarily general and overly protective because they have to apply to all kinds of people. They cannot be tailored to each specific situation.

. . . You can name your own executor(trix) and an alternate in case the first cannot serve. Without a will the probate judge will name an administrator and according to law will require that the person be bonded, an expense that comes out of your estate. If you name your own executor, you can authorize that his bond be waived.

. . . You can protect your family from tedious legal proceedings, delays, and inconvenience, which are a great burden at a time when they are least able to cope. You also give them the satisfaction of knowing that the decisions affecting their future were made by you instead of court officials who didn't know you or your family.

. . . You can save on federal estate taxes, for example, by taking full advantage of the marital deduction.

. . . You will have peace of mind in knowing that your affairs are in order and your family has been protected from a loss by your neglect. It's a good feeling.

. . . You can further your Christian commitments and make a final testimonial to your faith by including a gift to the church through your will. And your example might inspire others to consider this kind of gift.

There are several excellent booklets available for guidance in these matters. Eastern Region Friends may write Don Worden, Director of Development, EFC—Eastern Region, P.O. Box 102, Damascus, Ohio 44619, for the booklet, "37 Things People 'Know' about Wills That Aren't Really So." Northwest Friends should contact Walter Wilhite, director of Friends Fund, Inc., P.O. Box 190, Newberg, Oregon 97132; Kansas Friends may write their Yearly Meeting Office at 2018 Maple, Wichita, Kansas. This is a concern of significant stewardship.

Don Worden, formerly associated with Friends Bible College in Kansas, is the new director of development for the Evangelical Friends Church—Eastern Region.

Twenty-five Ways You Use Your Hymnal!

Gary Macy of First Friends (Alliance, Ohio) offers these tongue-in-cheek possibilities:

1. As a door stop
2. To elevate the pianist on a piano bench
3. To angle a slide projector or a piano light higher (as a prop)
4. To steal for personal collection
5. A good storage place for combs, pencils, and underpants (really!)
6. As a pillow—for taking naps
7. To elevate a cast, to use as a step stool or footrest
8. A piano lid lifter
9. A flower pot support
10. As a toy—slide up and down the pews and watch them crash
11. To scribble in
12. To look up information
13. To put in the small of one's back while sitting in a pew
14. To elevate a kid to see the preacher
15. To use as a hard thing to write on and play tic-tac-toe
16. To use as a weapon—to "throw the book" at someone
17. To press leaves, flowers, and stamps
18. To hold piano books open
19. To use as a window prop to ventilate the sanctuary
20. To use as a paperweight
21. To use as a bookend
22. To misplace, so it can't be used
23. To be used as a first base for the church ball team
24. To enrich your spiritual life
25. To worship and sing praises to God.

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