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Evangelical Friend

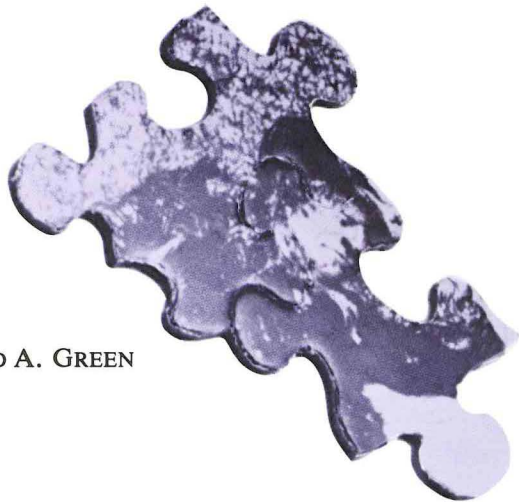
April 1978

Vol. XI, No. 3



Reconstructing Quakerism:

Putting Together the Pieces of George Fox



BY DONALD A. GREEN

ALTHOUGH SCATTERED, there is a trembling among the pieces of George Fox that has grown more and more noticeable. It cuts across generations of seekers, both young and older. I feel a little like the avid birdwatcher who after patient waiting and stalking finally catches sight of a rare bird as it flits through a woody undergrowth. However convinced this amateur ornithologist may be in his own heart that what he glimpsed was indeed identifiable, there nevertheless lingers some doubts about a full

"I am convinced that whatever it may look like when and if Friends get it all together, the human catalysts of change will be those whose roots are deep in both the biblical and Quaker experience of God."

So believes a young Friends pastor and budding scholar, Donald Green, of Westgate Friends Church, Columbus, Ohio, a member of the Evangelical Friends Church—Eastern Region. A graduate of Malone College and Princeton Theological Seminary, Don Green studied in England for three months doing research on the life and ministry of Joseph John Gurney, an influential Quaker minister of an earlier generation. He and his wife Ellie are the parents of three small children.

This concern is adapted from a paper given in February 1978 at a "Conference on Holistic Quakerism," held in Richmond, Indiana. As the Third General Conference of the Evangelical Friends Alliance prepares to meet in Denver July 12-16 and the Friends United Meeting gathers for its Triennial Conference June 30 to July 5, Don Green's thoughts are particularly relevant.

confirmation. True—it never stopped to permit an unobstructed view. True—there was no distinctive call. But he had seen what he had seen and knew intuitively it was the real thing. This was my experience at St. Louis, Wichita, and at the recent Quaker Hill Conference.

WHAT IS UNITY?

Is it wise to push ahead in our search for unity? Should unity be a goal or the blessing we receive after working toward other objectives? How necessary is organizational oneness? In fact, what relation does organization have with oneness of Spirit?

These questions cause some uneasiness in me. You see, I believe it is important that we heed Yahweh's rebuke of Israel: "They have forsaken Me, the fountain of living waters, to hew for themselves cisterns, broken cisterns, that can hold no water." I personally would rather rest beside flowing waters than to attempt to arrest the current in clay cisterns. It is, in fact, the Fountain and not what generators may be in the cisterns that is stirring and jostling the pieces of George Fox.

Keep this in mind, Friends, even as I allow my imagination to wander, my objective is to isolate and define an unfolding process and not a final structure. There are several basic assumptions I make, both about my immediate task, this article, and the possible restructurings of George Fox.

One, our size and organizational prowess as Friends have been largely unrelated to our impact on the world around us! I am supported in this by outside sources, church historians such as Martin Marty, who indicates that Friends have had a tremendous influence on Western values and development. We have been a godly gadfly far in excess of our size. Our great zeniths of social and moral impact (the 17th and 19th centuries) were the occasions of deep movings of God's Spirit. Renewal brought by the Spirit heralded our witness to the world's system, not worries about our size or organization. Proclamation, not polity, was our concern.

Two, we must continue to probe and examine the developments whereby the pieces of George Fox became scattered in the first place. We cannot with integrity listen

for the leadings of God in a historical vacuum. Both history and science face the temptation of accepting as *fait accompli* formulas of long-standing duration. It troubles me that some accept as closed chapters eras in our past that were explored at the turn of the century.

I am amazed, with John Omeriod, that there has been so little contemporary historical inquiry into the time that saw American Quakerism come apart at the seams—the 19th century. In his 1975 address to the Friends Historical Society, he called it the “forgotten era.” How many of us have taken time to delve as seriously into our period of separation as we have that of our apostolic fathers? Is it possible that visions of holistic Quakerism today stand in continuity with the shattered dreams of a century ago? I believe so.

Three, we must be willing to place the stirrings of renewal among Friends in the broader context of the Christian church. Somewhere in our navel gazing we need to lift our heads to see the presence of others in the room. The form of ministry the Spirit took through early Friends was molded, sometimes gently, sometimes dramatically, by the church around it. The Fountain sends its waters through more than just the conduit claimed by Friends. What is God doing around us? Can we realistically sever the Quaker experience from this work and call it holistic?

I am convinced that whatever it may look like when and if Friends get it all together, the human catalysts of change will be those whose roots are deep in both the biblical and Quaker experience of God. Ecstatic utterances may challenge thinking; they do not build community. Our teachers, elders, and pastoral leaders are the foundation of the future, not necessarily our prophets. With these thoughts in mind, let's look at what may unfold among Friends.

First, I see the acceleration of a growing shift away from entrusting the pieces of George Fox to the management of a largely undefineable but real “Quaker intelligentsia.” The broadening base of consultation among Friends that began even before Guilford and has evolved now through regional conferences and, at Wichita, beyond the narrow confines of the North American continent, is indicative of a future pattern. The New Call to Peacemaking is an interesting development in this regard in relation to Christ's work in a wider context. It has lifted up our heads and enabled us to see over Quaker borders. We Friends are so busy working with Brethren and Mennonites to lift a biblical and human standard for a life-style of peace that we've perhaps missed the importance of what's happening among Friends.

THE “LITTLE PEOPLE”

Recently Chris and Jenny (our son 3, and daughter 6) were sitting with me on the floor eating lunch courtesy of “Mr. McDonald.” I reached up to switch on a light and Chris politely informed me, “Daddy, you waste electricity.”

Utilities, take notice! Your message has made it all the way down to Chris. I wonder . . . Is the current of events carrying our vision of renewed Quakerism down toward the individuals who are our “little people”? The little people are the “stuff” of which our living faith is built. They are the backbone of our local meetings.

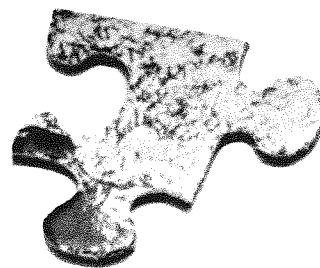
They may not fully understand the significance of a Quaker hermeneutics or even care to discuss the varieties of programs available to us for studying our relational dynamics. The “little people” of my meeting, for example, simply wait for and trust the leadings of the Holy Spirit and send a note or give a pat on my back when I become discouraged. The little people of any group are a reliable index to the integrity of its leaders.

Perhaps this is why the structural approach of the ecumenical movement is for me a poor model for Friends! Have we learned anything from the shambles of COCU? Can we understand that organizational integrity is maintained only as those being organized are as convinced of its need as those doing the organizing? How far down has this need been felt?

“Little people” are the arms, hands, and feet of our Society. In them lies the power of our ministry historically. Even a cursory reading of our history demonstrates that it was little people upon whom the divine unction rested so frequently. They are nameless faces, often mentioned in our diaries or journals by initials only, through whose obedience to the Spirit of Christ the world was turned upside down.

Might we discover with a closer study of the past century that beneath the surface of divergence and behind the

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“front offices” of opposing factions lay a community of Friends, little people, who held in common with each other more than what their leaders dared to admit? Is that perhaps true in some respects today? A revitalized George Fox depends upon our drawing these people into our search. Their presence is essential to a holistic experience of the Quaker faith.

What are the implications? On our fringes are men and women who have been profoundly influenced by the charismatic or relational or meditative awakenings evident all around us. What contribution might they make to us? Is our timidity in involving them on “higher levels” of our discussions or in our local meetings a commentary on them

or does it reflect a desire on our part to neatly tuck in all the edges of our journey?

We must hope that the future will bring to us more time spent in worship together, in retreats together, in touring or vacationing together, in moving away from the conference table. One has said that great human developments often begin with a person, become a movement, create a machine, and end up as a monument. We must tap into the reservoir of energy of our "little people."

ARE WE TOO INGROWN?

I envision a second factor (both old and new) encouraging the return of holism in our Friendly structures. Local meetings with courage will look outside the camp of their own persuasion for pastoral leaders and ministering staff. Our brokenness in part can be attributed to the inbred character of our local leadership. We have seen exciting steps in this direction being taken in corners of the Society. We need to open more opportunities for exchange of faculties and administrations between our Quaker schools and the administrative staffs of our yearly meetings. Inter-yearly meeting elders' seminars, pastors' conferences, youth weekends, couples' retreats, men's and women's retreats are important bridges to Friends renewal.

Let me suggest another way for intervisitation and fellowship to be encouraged. Recognizing logistical inconveniences, think how challenging and rewarding it would be for two of our yearly meetings that share geographical proximity to convene in joint session. General deliberation of one could be in the morning; business of the other in the afternoon, with boards meeting as they normally do through the week. Throughout the days together, our adventuresome Friends could provide opportunities for family fellowship, workshops, and craft classes. The evenings could be spent in a joint worship service.

Improbable? It depends on how anxious we are to love and understand one another. Many of these ideas are not new but we must push beyond the embryonic stage. Like the newly hired preacher who was confronted by his deacons for preaching the same sermon four times, we can move on to another step when the first one is fully practiced.

DUAL MEMBERSHIP

Let us assume these developments on a "people level" occur. I see in the future the holding of dual or triple memberships by local or yearly meetings across our convenient lines of division becoming increasingly significant. Some of our meetings have a tradition already established of outstanding leadership here. I am aware of the tension this brings in adjusting budgets, priorities, and commitments.

I understand the suspicion under which the pioneers here have and will have to live. Pushing out the edges of

our organizational horizon in this manner will in the end demand a reworking of our concept of the church and authority. Is not this the initiative behind a call for holistic Quakerism?

Where may this lead? Where may all this be heading? Presently in the Americas, there exist five branches of Friends: the EFA, the FUM, the FGC, conservative, and independent yearly meetings. The unique contribution of the FUM has been to hold together evangelical and Christ-centered Friends with those who do not share this persuasion. The other organizations are more or less homogeneous in faith and practice, with some startling and promising exceptions.

A humanly devised, politically inspired realignment will destroy the Spirit's work in our midst and must be

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resisted however attractive it may seem. Yet, were the Potter to place the pieces of clay back on the wheel again, I see the emergence of an association or federation of Christ-centered Friends drawn from the four current groups and independent meetings. As Elton Trueblood wrote in a letter to me recently, our chief emphasis "should be placed on encouraging a new shoot in our old stump. This is far more significant than patching together current fragments."

Errol Elliot has written that "the Five Years Meeting was all but impossible and at the same time a necessity. So much had happened that the possibility of a working unity might have seemed, to a practical observer, quite remote; but the way of the Spirit runs deep and dares the impossible. If the roots call for something the branches must respond." Is this where we are now?

CAN WE LEARN FROM THE PAST?

I think it is misguided and naive to believe we can simply reverse the process of 50 or 100 years and thereby return to our unified expression. Unraveling a ball of strings turns up many loose ends and perhaps no true beginning. There is no practical way that we can turn the clock back to 1827 or 1887 or 1930. Yet, is it possible that some of the issues that caused breakaways from the Five Years Meeting have disappeared? When, for instance, in the past the modernist-fundamentalist controversy outside Friends split

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*"Isn't it strange . . . nobody else's church
has a presiding clerk like our mommy?"*

COVER

Putting together a picture puzzle of George Fox on top of Pendle Hill may be far less formidable a task than "Reconstructing Quakerism." Donald A. Green elaborates in our lead article. (Photo by Stan Putman.)

ANTECEDENTS

Regular reading of the *Evangelical Friend* could be akin to our cover this month: putting together a puzzle! But that's the nature of a general magazine—a variety of subjects for a variety of people.

Sometimes with little overt planning, threads of thought help the puzzle develop. That's the case this month. On our "Perspective" page, Russell Myers and Olen Ellis talk about Church Growth—its implication to church-pastor relations; its relevance to Friends. Adding to this theme is T. Eugene Coffin's "It Is All Right to Grow!"

In addition to Don Green's article, Jack Willcuts editorializes on a similar theme in "How Quakers Respond to Quakers."

Putting the magazine *itself* together is often a puzzle! Unexpected material of vital interest comes and because of its timeliness we "fit it in." This is the case of "Hauling Hay and Helping Out"—our picture story on pages 6 and 7—a combined reporting and writing effort of Rough Rock missionaries Vern and Lois Ellis, Dennis Headrick of the Barclay Press staff (who is the Ellises' son-in-law), and the editor.

Like fitting together the final pieces of a puzzle, it takes many people to complete the picture. Special thanks go to art directors Stan and Shirley Putman who weave the final threads of cohesiveness. —H.T.A.

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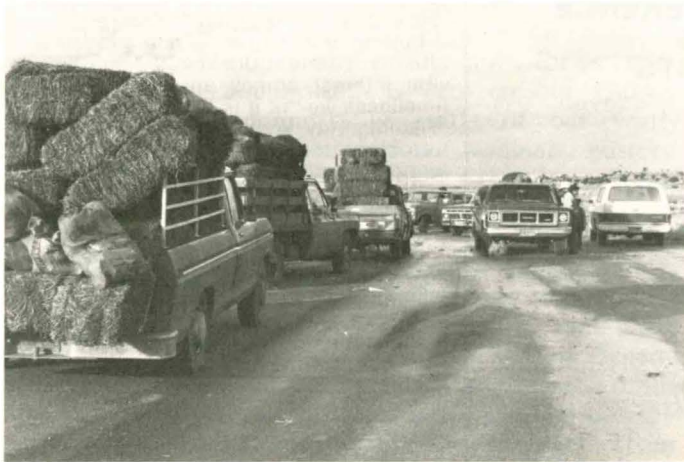
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'Hauling Hay and Helping Out' . . . Heavy snows and rain created a state of emergency for an area on Black Mesa near the Rough Rock Friends Mission in Arizona. There are two Friends churches on the mesa. Vern Ellis was on the emergency committee that coordinated the airlift. The committee and medical personnel (1) used handdrawn maps of the area to locate the camps needing assistance. A call went out for family members to secure the necessary food, water, coal, and personal supplies for airlift to their families on Black Mesa. Hay was trucked in and reloaded onto pickups (7) for ease and speed in the loading when the helicopters landed. Emergency USDA food was bagged and then transported by the mission truck that usually hauls the mission bulldozer. Vern Ellis (on truck) assisted in loading bagged food (3) onto the helicopters. Every effort was made to have supplies ready (2) so that no time would be lost when the weather cleared. The copters were quickly loaded (4) to assure as many trips to the top of Black Mesa (9) as possible. The high school near the airstrip recessed and students (8) were assigned work related to the airlift. A number of those needing help traveled during the early morning hours when the mud was frozen on the winding mountainside road. Some of these were stranded when the thaw came and were transported back to their families. The Rough Rock News (6), a publication of Rough Rock School, carried a four-page photo story of the community involvement in the six-day effort.

PHOTOS BY VERN AND LOIS ELLIS



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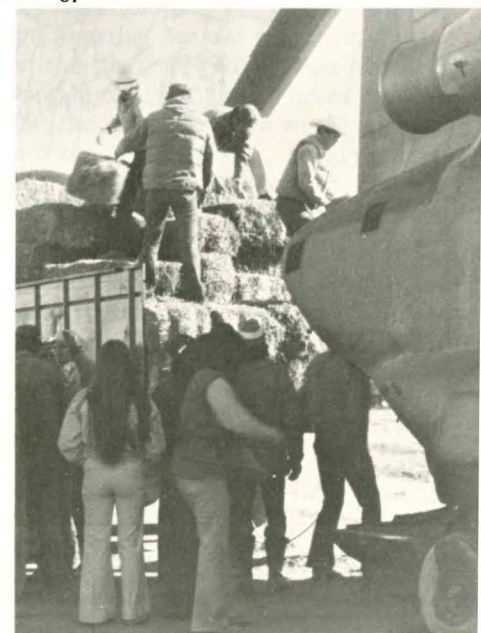
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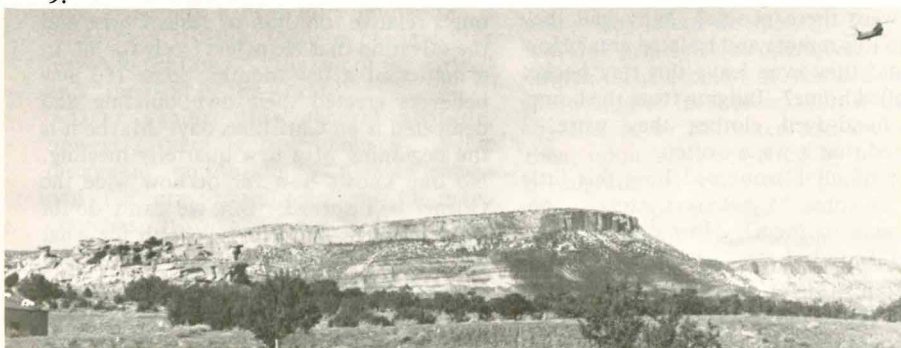
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9.




VERN AND LOIS ELLIS, veteran Friends missionaries to the Navajos in Arizona under Rocky Mountain Yearly Meeting, found the Friends Mission in Rough Rock an emergency storage area for groceries, fuel, and feed for livestock during the snows last February. It had drifted in places "chest high to a horse," and when the thaws came the dirt roads up and across Black Mesa turned into virtual rivers of mud. It continued to rain as the Kitsilee Councilman, a public health nurse, and tribal police visited the stricken area. The team's 17-mile trip down the mountain after the inspection took five hours by "weasel"—a combination tractor and truck.

Schools closed, neighbors were unable to get back and forth to help each other, fresh water supplies became contaminated, livestock died or were stranded for days without feed or water. A state of emergency was declared in the Kitsilee-Forest Lake area, as well as in the mountainous areas of Pinon, Tsaille, and Lukachukai. Mud was 14 inches deep in some areas.

This was seen as an opportunity to minister by Vern and Lois Ellis who were totally involved in directly helping, encouraging, and providing their skills and knowledge of the people and places in the relief efforts. The accompanying pictures show how the work was advanced as the huge helicopters landed to be loaded with bales of hay and other supplies. Many leaders of the community stayed up all night for three nights working on unloading supplies brought by truck for the next day's airlift. One report mentioned that "Lois and Vern Ellis were out there the whole time, hauling hay and helping out."

Lois describes part of her work in a letter: "I baked enough coffee cake before Sunday school time for coffee break for 70 people. Our living room was full of people, waiting [for the weather to clear]. Vern had to go help with more hay and have the food on the airstrip so I took the bus out after the dorm kids. We had 45, the most we've had all year on Sunday morning!"

Sometimes our greatest opportunity to minister comes in times of human disaster. Pray that this hard experience may be a means of building confidence and relationships in effective Christian witness. 

This picture story was adapted by the editor and the staff from the Rough Rock News and information furnished by missionaries Vern and Lois Ellis.



BY LOUISE GEORGE

There was no organ and the carpet was nature's own. The singing wasn't the sort that inspires worship; the songleader started in one key followed by periodic bursts from the congregation. Accordion accompaniment joined in on yet another key.

Lining one wall were Aymara women whose brilliant skirts and shawls seemed to shout defiance at the fierce bleakness of their treeless land. One woman got up, picked up a twig lying on the dirt floor, poked it into a crack in the adobe wall, and hung up her hat. Grins spread across faces, and one by one, other brown, gray, and black derbies appeared on the wall.

Men, as drab as the women were bright, crouched on a low pole against the opposite wall. Visible beneath ill-fitting trousers were pair after pair of barnacled feet in old rubber sandals. The only color was the inevitable knitted cap that framed their dark, leathery faces.

Laughter of children was plainly audible as they scrambled over rocks and played games outside the church. Sometimes a big sister carried a crying sibling to its mother. Everywhere there were runny noses and red, chapped cheeks. Some wore shoes. Others did not. All of them stared curiously at us.

As our boys and I sat on a blanket spread on that rough dirt floor and my eyes took in the drama around us, I wondered why this particular congregation had captured my interest. It was Sunday morning and this was just an ordinary church service. It could have been almost any church, anywhere on the windy altiplano in Bolivia. And yet as the singing lurched along, as children ran in and out, as the speaker

Who Really Are These People?

droned on and on in Aymara, I felt myself being drawn by the irresistible fascination of the place.

I thought about the trip from La Paz earlier that morning. For about three hours we had driven over amazingly good dirt roads, had seen Lake Titicaca's incomparable beauty from new perspectives, had crept for 45 minutes after turning off the main road over a rocky, hand-hewn path men had built that finally permitted the access of motor vehicles. As we wound our way slowly over that six-mile stretch and rose higher and higher off the floor of the great altiplano, thick columns of fog engulfed us and shrouded the moor-like setting. Here and there an ethereal shadow was planting potatoes. Finally we reached the very edge of that enormous high plain where suddenly it spills over into the great valleys and mountains that make up the Yungas. Clinging to the rocky hillside was a tiny adobe church with its brand-new aluminum roof glistening in the sun. Farther down that narrow valley little houses crouched against the mountain. The pick-up creaked and groaned as it inched its way over the series of short switchbacks to the church. This was Yocarawayá.

As I sat there that Sunday and looked around me a growing curiosity arose. Who really were these people? Why had they come to this remote and isolated area? How often did they even leave this tiny pocket they called home? Judging from the homespun, hand-dyed clothes they wore, I suspected that it wasn't often.

Most of all I wondered how this little group of some 75 believers came to be. Who came to them? How did they first hear of Jesus? Later, as we stood in the church yard eating soup and boiled potatoes, Arturo Tito told me the story. What I heard wasn't unique. Many of our church-

es began the same way. It was a story, nonetheless, that stands out as a living memorial to the unceasing work of the Holy Spirit.

It began almost three years ago when a man from the Yungas valleys came to visit a relative in that isolated community and brought with him the good news of his own encounter with Jesus Christ. The seed was sown and took root, and the multiplication process was begun. But that tiny little village, tucked away from the rest of the world, was far removed from any other evangelical church; teaching and training were not readily available. Word reached our national church leaders in La Paz of this new group of believers, raised up by the Holy Spirit through the testimony of one man. It was out of reach of any of the existing quarterly meetings, and it was too far for a pastor to go each weekend. So at that point Arturo, head of the national church's new Missionary Society, stepped in, and that little congregation was given a missionary—a national missionary—to live among them and nurture them and teach them. And from that tiny beginning grew a thriving vital congregation, now in its own building. A national missionary is no longer there, but God is raising up leadership from within. From this group has come a request to the Mesa Directiva in La Paz to help them set up a Christian grade school for educating the valley's children.

This isn't the end to the story. Hopefully an end won't be written. But as an addition, it is obvious that God has seen beyond the isolation of that little group of believers. Just this last summer a similar story repeated itself in another community near the large part of Lake Titicaca, and only an hour away from Yocarawayá. There, in the community of Camata Sur, another shiny, new aluminum roof covers another new adobe church that houses our newest Friends congregation.

The Holy Spirit touched off a real revival in that little settlement as once again someone's relative told him of Jesus Christ and the salvation that He offers freely for all. In a matter of a few months, some 150 new believers erected their own building and dedicated it on Christmas day. Maybe it is the beginning of a new quarterly meeting. No one knows how far or how wide the Gospel will spread. But we can't doubt what we have seen nor lack faith for what lies ahead. The Holy Spirit is still moving among His people and touching off fires of revival in hearts that have never before been warmed by His presence.

Louise George and her husband Gil are first term missionaries in Bolivia under Northwest Yearly Meeting of Friends.

It Is All Right To Grow

"... establish the principle that growth is not a numbers game, but a condition in attitude that in turn produces the growth spirit."

By T. EUGENE COFFIN

There is a subtle attitude pervading many Christians that in essence says, "The church, to be effective and true to her calling, must remain small and concentrate on 'taking care of our own.'" The attitude is reflected in national statistics, which indicate that around 95 percent of the churches in the United States have less than 350 members on the rolls, yet there is still 50 percent of the population uncommitted to any sort of religious affiliation.

A gnawing sense of failure also is apparent in the attempt to justify the statistics by declaring that a local church should not grow to more than 200; otherwise it will lose its effectiveness. To test that assumption is to ask, "Is that body of Christian believers settling for becoming a mere maintenance operation instead of a dynamic, life-changing, Good News proclaiming, growing movement?"

The wrong question to ask in these times is "How big should a church be?" The right question is "How many unchurched people are there within a 15-minute driving range of the church building and in the immediate neighborhood of the homes of church members?" The next question is "Is anyone reaching them?" The third question should be, "What has happened to the Christian's compassionate concern to reach the unreached?"

The answer to questions like those above, if honestly given, would seem to indicate that when the spiritual and material cost of growth is faced many groups are not willing to pay the price. It is much more comfortable to remain a neat little fellowship, a "holy club," rather than to become "the leaven in the lump," "the salt of the earth," and "the light of the world."

Over against this general attitude, however, there is developing a "divine discontent" on the part of Christian leaders and the grass-roots members of many churches. It is really a peaceful revolution

in the making. Perhaps it will take on such proportions as to cause future historians to call it "The Third Great Awakening" of the Christian church.

Symptoms of this phenomenon include heavy losses of membership by main-line denominations and the scramble for recovery through emphasis upon the liturgical and "contemporary" forms of worship; deemphasis of denominationalism by the migration of many Christians to churches other than those to which traditional family allegiance dictated attendance; large numbers of people for whom *church* was just a word describing some nice bit of history, but who are now becoming seekers after truth because their life-style has produced confusion and consternation rather than a sense of well-being.

These symptoms and many more that space will not permit to list reflect the fact that we are now in the "post-Reformation" era and moving into what could become the "age of church growth."

The hallmark of the Reformation was the text, "The just shall live by faith." The text that could become the key to the era of church growth is the word of Jesus when He said, "I will build my church." In the light of that statement our smallness and justification for nongrowth is an affront to the Lord. It is all right to grow!

It is the Lord who is building His Church and He is using the principle of "Come and Go" to accomplish it in every generation. He called the Twelve to "Come, follow Me" and then, after a period of training, said "Go, make disciples." The "Come and Go" principle was operative in the early church. The account in Acts is a dramatic illustration of its success. Christians came together to be instructed and trained and then, upon being scattered by persecution or migration, became the "planted seeds" that took root and bore fruit.

What about today's congregations of Christians and the "Come and Go" principle? I made a study of the Sunday bulletins of 100 churches over a three-month period, October through December.

The question applied to each one was, "How many announcements referred to 'Come to the church' and how many indicated a concern to 'Go' (to the unreached)?"

The statistical data from bulletin announcements seemed to indicate that more than 90 percent of the congregations were preoccupied with *Come* and less than 10 percent had any concern to *Go* to reach the unreached. I am sure there must have been some ministries carried on by each congregation which, though unannounced, would have shown some concern for the unchurched.

However, a corollary to that study could be drawn that says, "As long as attendance is about the same each week and finances are adequate to meet the budget, we are doing the job." Or another conclusion might emerge. A congregation might be saying, "Our meetings together are so satisfying we do not need to reach out to strangers, for one of them might spoil our fellowship." There are many church groups who do not really want to grow. Growth involves work, and work may interrupt the fellowship of a happy exclusive group, or compromise convictions, or cost too much. So, like a football team that never breaks from the huddle, such a church cannot hope to score. To continue to remain small when the "fields are white unto harvest" means there is not a multiplying of disciples. That is failure.

How do we change from a congregation with the attitude that it is wrong to want to see growth to *It is all right to grow*?

First of all, establish the principle that growth is not a numbers game, but a condition in attitude that in turn produces the growth spirit. If we adopt the attitude that *we are building the Church, or doing the work of the Lord*, the temptation is to take seriously the emphasis upon our abilities, our strength, and our time. It is no wonder Christians often resort to manipulation, status-seeking, image-building, and self-seeking in order to justify the reason for the existence of a local congregation or even a denomination.

Jesus said, "I will build my church," and He is at work in the world doing just that! He has prepared building material that is at hand in every community in the form of the needs that He can meet in the lives of individuals, families, communities, and nations. A recognition of this glorious fact puts an entirely new light on the subject of church growth. It is not a numbers game, it is people business! It is the Lord at work in

T. Eugene Coffin, a Friends minister, is now chaplain of the Garden Grove Community Church in California—one of America's models of church growth.

and through the lives of those who follow Him to meet the needs, both spiritual and physical, of those who are yet unreached by God's Good News.

The attitude that produces the growth spirit has its source in the presence of the Lord who, in turn, verifies himself in three ways in a congregation. There is a spirit of enthusiasm that is contagious because it is an exciting experience to learn to live by faith. There is a spirit of optimism that is based on a lively hope produced by the presence of the Lord. There is a spirit of acceptance based on the unconditional love the Lord has for the world that is also the spirit the Christians have for the stranger and for each other.

Out of the needs and motivated by a renewed spirit, goals can be set that are pace setting and growth inspiring. It is only at this point in a congregation's spiritual life that a break can be made with the old habits of setting goals based upon tradition (which have served their purpose), or out of corporate policy (which is only a guarantee for continuing the status quo), or from the ego needs of the power center, whether it be the Ministry and Counsel, the Trustees, the Finance Committee, or the Pastor.

Goals can be developed out of the commitment to meet the needs of both the reached and the unreached people. Goals must be future oriented if the church is to grow.

The leadership of the Holy Spirit, when followed, gives the wisdom and the power not to surrender to negative attitudes nor to make decisions based on negative premises, but to be released from the bondage of locked-in thinking, which for so long has kept our churches from growing.

During the reign of Oliver Cromwell, the British government began to run low on silver for coins. Lord Cromwell sent his men on an investigation of the local cathedral to see if they could find any precious metal there. They reported: "The only silver we can find is in the statues of the saints standing in the corners." To which Cromwell replied: "Good, we'll melt down the saints and put them in circulation."

Not bad theology! God does not intend to have silver saints, highly polished, standing in the corners of cathedrals, but *real people*, melted saints circulating through the mainstream of humanity, becoming the beautiful, skillful, attractive, optimistic, enthusiastic, loving instruments by whom the Lord builds His Church.

It is all right to grow!



Reconstructing Quakerism

(Continued from page 4)

our own ranks, is it now possible that the reverse might be true? The heat of the issue has subsided; are Friends ready to reconsider our positions?

I believe it is unwise to attempt a return to the mechanics that built a Richmond Conference and subsequently the Five Years Meeting; but I believe that further exploring of the motivation, thinking, and declaration of that era may reveal some keys for the opening of our own experience of the future. I am encouraged in this by a keen interest surfacing within various yearly meetings in reevaluating the Richmond Declaration and proceedings.

The Richmond Conference and its statements are not perfect answers by any means. But, we must not reject the work of these Friends too hastily. For some modern Quakers, confronting the faith of the 1887 conference demands a response from them to the historic, biblical Christ. On the other hand, there are other Friends who would find in their study of this period of time that their nebulous, quasi-evangelical experience is penetrated by an incisive Quaker testimony to the New Testament life of God's people. Both groups would face the middle ground. Can we learn from the mistakes or omissions of the past while grasping and building upon the vision?

A word of caution. What I have termed current structures must be seen for what they are—not tyrannical or anachronistic "monuments," but the embodiment of a century's worth of searching for community and wholeness.

The EFA, for instance, represents the prayers, commitment, courage, and foresight of some Friends who in a time of isolationism extended the hand of Christian fellowship between some scattered pieces of Fox. It was and is a labor of love. Our other structures are alive; they are people's experience of Christ and His Church. They are not something to dismantle or pull apart. They reside on holy ground in that they served a purpose under God's direction. This recognition saves us from an idolatrous worship of the "new." They are in fact the grains of wheat from which the new springs. Our past—even the scattered pieces we see today—and our future are under the sovereignty of God. Jesus Christ

is Lord of His Church. To hope for the future recovery of the pieces on any other grounds than these basic recognitions is vain and futile.

Likewise, we cannot avoid the fact that a current in the world of human behavior as with the natural world often generates a countercurrent. I anticipate this as a very real possibility in our future. Forces of theological convergence create divergence in their very makeup. This was certainly true at the turn of the century when yearnings for unity were met by the disintegrating impact among us that critical scholarship brought. Are we prepared for this?

Some of our fold scattered through the pieces of Fox will see the holistic Quaker initiative as divisive in much the same manner as a child with an infection views a penicillin shot as undesirable.

Bruce Metzger, at Princeton Seminary, was once asked about the process of New Testament canonization in which some epistles and gospels were included while others were set aside. His response was simple and to the point. No single person or ecclesiastical council arbitrarily removed any particular book from consideration. Instead, Metzger maintained, because of inherent disparity at the heart of their message, some works excluded themselves. The test of time weighed in favor of those we now regard as canonical.

Perhaps Christ-centered Friends will discover something like this occurring among our pieces. Excluding themselves from a federated Quakerism will be those who seek an unbounded pluralism as well as those who push us toward a faddish, culturally determined amalgamation of steeple houses.

It is said that a mole once climbed to the surface of the ground after several days of tunneling. His eyes were filled with the brilliance of a floodlight switched on for his convenience. "Thank you," he said politely, "but a candle would have done just fine." Perhaps it was a floodlight that blinded the prophets of Israel. I hope we don't run after floodlights. Friends who are searching and praying for a holistic expression of our faith must determinedly follow the candles we receive.





BY JACK L. WILL CUTS

Was Nicodemus a Baptist?

Senator Mark Hatfield remarked to a group of pastors the other day that he was a little sorry Billy Graham had selected as a title for his latest book, *How to Be Born Again*. The "how to" approach makes it sound a little like a do-it-yourself kit. Getting born again is more than a religious technique; this was the gist of Hatfield's misgivings.

Nicodemus discovered the same thing. (Who could have imagined this late night conversation so long ago would help catapult a Baptist into the White House?) Nicodemus, successful, thoughtful, proper, must have come for this interview with Jesus because of an inner emptiness. He was attracted to Jesus not just because he was a great thinker, leader, or teacher, although these credentials made Nicodemus more comfortable at the outset. It was those miracles! Blindness, palsy, leprosy, hunger . . . even death: the differentness of Jesus was worth arranging a moonlighting appointment to check out.

Jesus, as always, comes directly to the real issues of life. Are you born again? Birth, of course, is not a matter of thought or logic; it is a fact of life. Birth is our first experience, so it follows that before a person can advance toward God he must be born again.

"How can these things be?" If you are not interested in being a child of God, really, you will never know. The whole concept is hilarious to skeptics, then and now; it is puzzling religious jargon to the casual observer; it is baffling, too, to news commentators, and profound to theological commentators. In it Nicodemus must learn a new lesson: discipleship is not a matter of learning lessons or solemn discussion. The mysteries of heavenly things, divine love, the grace and forgiveness of God—these are grasped only when we give ourselves to Him. A person cannot be conceived and born alone. And then a human baby is the most helpless of all creatures, so Jesus is taking from Nicodemus (and us) all hope of helping himself. His training and status are useless in getting himself lined up for eternal life. This calls for a miracle, the miracle of being born again.

But through the plan of God, it is within reach of all, even the erudite Nicodemus. It is not within our power to paint upon the heavens the rainbow of forgiveness that arches over our lives, but we look up and enjoy it. Or, if you prefer, it is like the wind that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It must have been very quiet as Nicodemus pondered this thought while the night breeze rustled the curtains. This is pregnant truth. ☐

How Quakers Respond to Quakers

What is the most effective way to make a positive, clear, loving witness of our deepest convictions as evangelical Quakers—to other Quakers? The first thing is to be sure of our own discernment about them and our relationship with the Spirit in any judgments made. A funny thing happens when all kinds of Quakers get together: it's awfully hard to tell them apart.

But, given a situation where we are "clear" that a deep difference has been discovered, what then? One school of thought that has prevailed for several decades is to withdraw, cut off all communication, avoid meetings, conferences, relationships, mailings, conversations of any kind, if possible, even to the disregard of shared epistles. Is this the most positive, clear, loving way to handle the problem?

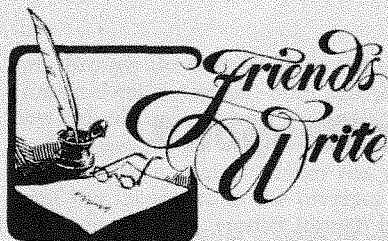
Unless fear or insecurity is very strong, it seems opportunity should be found rather than avoided for getting together to express our concerns, talk about our faith and our understanding and experience of Truth. Rather than withdrawing, cutting ourselves off, perhaps the courageous and Christian thing might be to use every opportunity to express our love for the Lord and others in "holy obedience." It is quite certain that refusing to be friendly as Friends, or to speak or discuss, is probably not seen as a desirable Christian trait, but rather as a childish, bigoted, unsure-of-ourselves attitude. This is worse than amusing—it hurts.

Even writing about this problem touches a nerve center that quickly explodes into an emotional backlash. The whole issue so often degenerates into a personality problem of "well, if so-and-so thinks this or has taken this stand, then I will too" rather than approaching the matter from zero planning and concern. It was former U.S. Congressman (and missionary to China) Walter Judd who once sighed: "When I try to make friends of my enemies I find I have made enemies of my friends."

Does it always have to be an either/or situation among Friends? Don Green has dared to analyze our denominational dilemma (and disgrace) in the lead article of this issue—and of course he comes from a deeply committed evangelical Quaker background. He is a young man and this is significant, for caution must be exercised that our divisions are not hand-me-down, irrelevant positions rather than current solutions to real problems.

But the thrust of my concern is not to compromise our belief, our evangelical distinctives in any way, or our positive witness springing from deep convictions. But these must surely be expressed in a compassionate, communicative, courageous spirit of love and concern, never in angry, poorly researched pieces of information.

Sweeping generalizations of condemnation was not the Lord's way of dealing with people or issues. He even wept over Jerusalem, knowing He would be crucified there; He worshiped and witnessed in the synagogues while also discerning the depth of deception of certain Pharisees but reaching out in love to those who repented and followed Him. ☐



Words of Thanks

■ Let me take this opportunity to commend you for the fine job you are doing with the EVANGELICAL FRIEND. It is beautifully done and a joy to read. I especially enjoy the art work, which makes the articles more appealing. Keep up the good work!

ELIZABETH NEWBY

Yokefellow Academy
Cincinnati, Ohio

Wanted: Teachers in the Arctic

■ There may be an opening for you to teach in a village in Northwest Alaska. This is not a promise of a guaranteed job nor a solicitation by the school district, but we at Friends Alaska Mission have a concern that Christian teachers and particularly Friends teachers could fill teaching positions in Northwest Alaska villages. All but one of the villages here in Northwest Alaska have a Friends church in them. The relationships between church and school are particularly close in a small village situation. Therefore, Friends teachers could best work with the Friends churches and the community.

I spoke to a Northwest Arctic School District official recently who stated that responses to openings for teaching jobs had been lower this year than normal. The chances of securing a teaching position in the Northwest Arctic School District is increased.

Teaching in an Eskimo village is a fascinating cross-cultural experience. Ninety-five percent of the village residents are Eskimo, and hunting and fishing still supply much of the food. Old ways are changing as schools, TV, and radio bring value systems and cultural patterns from the white culture. About the only way the people, youth in particular, are going to cope with these social changes is with God's help through a personal relationship with Jesus Christ and the control of the Holy Spirit. Subject matter in the classroom is legally, and rightfully, limited in the spiritual realm. But much of a village school teacher's influence is outside of the classroom.

If you want more information about these teaching positions, housing, salaries, and requirements, you can write to Northwest Arctic School District, P.O. Box 51, Kotzebue, Alaska 99752. The school district sends recruiters down to the lower 48 in the springtime to interview possible teachers, and you could have an interview if you are interested.

We of Friends Alaska Mission are limited by time. If more Friends teachers could be in the area, the Gospel would be spread faster and more effectively.

DICK MARTIN

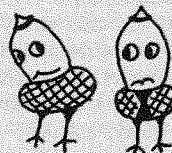
Kotzebue, Alaska



MEDIOAKERS

(Another Oaker story)

BY DAN MCCrackEN



The kingdom of the oak tree and his colony of Oakers is a fascinating world. As many of you know, the tree made the little creatures called Oakers because he was lonely. The Oakers live and play inside the tree's hollow trunk and under its leaf-covered branches. The tree provides everything the Oakers need and only asks that they love and obey him and that they live in love and harmony with each other.

If you know anything at all about Oakers, you know they have not always followed the tree's rules. This may seem strange to you, but Oakers tend to forget about the tree. Even though they live in the tree, they take him for granted. They forget to talk to him and they disobey his instructions. They become more interested in each other than in the tree. They forget that the tree has feelings. They hurt him by ignoring him. (In case you didn't know it, trees do have feelings. This tree is one of the few that talks, but all have feelings.)

It has been so bad at times that the tree has said to himself, "I wish I had never grown these Oakers. I'm almost as lonely now as I was before I made them. They are just a bunch of troublemaking nuts."

Annie Oaker is one of the Oakers who had the problem of living her own life without including the tree. Annie thought the only time she needed to talk to the tree

was when she was having some sort of problem. The rest of the time she was polite to the tree, but didn't pay much attention to him. One day when Annie was in trouble she asked the tree for help.

"Annie," the tree said, "the only time you come to see me is when you are in trouble. I would like to know what you are like the rest of the time."

"I know you are awfully busy, so I didn't want to bother you unless I really needed help," responded Annie.

"Even trees need to hear happy, encouraging things. It makes me so sad to hear only about problems."

Annie Oaker felt sorry for the tree. "I'm sorry I've made you sad. I'll try to remember you even when I'm having a good time."

Then the tree gave Annie some important advice. "Annie Oaker, if you will do that, you will be happier. You will not have as many problems, either."

In general the Oakers don't seem to get along too well when they ignore the tree. They begin to realize they are weak and unhappy. Then an Oaker will suggest that their sad condition is caused by neglecting the tree. The tree is always happy to see Oakers who hadn't been talking to him. His patience with the Oakers is amazing.

Sometimes the Oakers get together and talk about the tree. "Do you think the tree gives us trouble so we will pay more attention to him?" one asked.

"I think so," another responded. "He gives us problems so we will run to him for help."

"I doubt it," countered another Oaker. "I think we create our own trouble."

"I don't like the tree to expect so much from us. I get tired of trying to be nice."

Other Oakers agreed. "It's too much trouble to worry about attitudes all the time." "Do we Oakers really need a tree?" "I just want to be myself. Why try to be good if it isn't natural?" "If I acted really nice to the rest of you all the time, you would think I was trying to trick you into doing something for me. Or you would think I was arrogant." (You know that nobody likes an arrogant Oaker.) "It's easy enough for the tree to tell us how to live—he isn't an Oaker, so how can he know what it's like?"

"Have you ever wondered where the tree came from?" asked a thoughtful Oaker.

The tree knows all about this talk that goes on about him. He wishes all Oakers would understand him and follow his rules.

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

ANNA NIXON, veteran Friends missionary to India, arrived March 27 at the Canton/Akron (Ohio) airport to begin a furlough. She will not be available for deputation for at least a few weeks, as she is being encouraged to rest.

RICHARD FOSTER, a member of the Newberg Friends Church pastoral team, was honored as "Writer of the Year" at a Christian Writers' Conference held in March on the campus of Warner Pacific College, Portland, Oregon. His book, Celebration of Discipline, scheduled for release this summer, is published by Harper & Row.

EDWARD DEALY, printer at the Grace Memorial Press operated jointly by Friends and Free Methodists in Burundi, and his wife SANDRA have resigned. Ed returned to Oregon in January, and Sandra and the children will be coming at the end of the school year. Ed is now employed in Eugene, Oregon. He was a former printer at Barclay Press, Newberg, Oregon, before going to Africa in 1969.

FRED GREGORY, a member of the Reedwood Friends pastoral team, Portland, Oregon, spent the month of February in Bangladesh on a special assignment with the Missionary Assistance Program. He reports 15 percent of the children with whom they are working have opportunity for only two to four years of schooling. He visited one refugee camp where 35,000 people were crowded into 12½ acres all in bamboo houses on the ground, no second stories. These are the Biaris, victims of border disputes between Pakistan and Bangladesh.

The Omaha Friends Church surprised their pastors, WAYNE AND RUTH CONANT, with a gift of two Eastern Airline Unlimited Mileage Plan tickets allowing them to visit every city where Eastern lands. They spent 21 days on the tour, seeing 12 cities across the U.S. and traveling more than 6,000 miles. They elected to visit relatives and various married children of their family rather than tour Mexico, the Bahamas, or some other exotic spots.

DORIS FERGUSON, on furlough from Burundi, the Friends field in Africa supported by Kansas Yearly Meeting, attended the 19th International Seminar on Leprosy, held in Carville, Louisiana, to gain an up-to-date review of clinical leprology and leprosy control. WILLARD FERGUSON, her husband, attended a Missionary Intern Workshop in Farmington, Michigan, on Theological Education by Extension (TEE). Their children attend school in Haviland, Kansas, this furlough year.

FRIENDS FOCUS

JAMAICA FRIENDS FACE HARDSHIPS

The 679 members of Jamaica Yearly Meeting find the standard of living curtailing many of their meetings for worship and other activities. Prices were raised in the latest effect of severe inflation on 15 essential commodities, including gas, which now costs \$2.25 per gallon.

KANSAS YEARLY MEETING BUDGETS

Two budgets are being offered by the Stewards Board of Kansas Yearly Meeting to the members when they gather for Yearly Meeting. One is an "Austere Budget" of \$306,984,

which "reflects the minimum needed for present operations." A "Faith Budget" of \$364,844 reflects a budget allowing another pastoral intern program, preparation of radio tapes, increased giving to Friends University, and the distribution of the Evangelical Friend to every Friends home of KYM (the same system used by Northwest and Rocky Mountain yearly meetings and EFC-Eastern Region).

QUAKER THEOLOGICAL DISCUSSION TO CONSIDER EVANGELISM

"A Theology of Evangelism and Outreach for Friends" is the theme of this summer's conference of the Quaker Theological Discussion Group to be held June 26-29 in Barnesville, Ohio. Viola Purvis has been chosen the new clerk of this group, replacing T. Canby Jones after 10 years of leadership. Ronald Allen, pastor at Friendswood meeting in Texas, and Alan Kolp, a graduate of Guilford College and Harvard University and now a professor at Earlham School of Religion, will present major papers at the conference.

SEMINARS ON FAMILY FINANCES

Many Friends churches report special classes or workshops on family budgeting and management. If the Lord gets 10 percent, we need to learn how to live on the 90 percent. To better prepare local church leaders and pastors in leading these, the National Institute of Christian Financial Planning holds Saturday seminars throughout the U.S. A 66-page financial planning workbook is provided. All members of the seminars' faculty are Christians. Those interested in learning of schedules and locations may write their own yearly meeting headquarters office or contact Don Green, 569 Wiltshire, Columbus, Ohio 43204.

NEWBERG FRIENDS DIVIDE FAITH PROMISE GIVING

With their recent Faith Promise effort still growing (more than \$40,000), Newberg, Oregon, Friends have decided to use 72 percent for the support of Northwest Yearly Meeting missions, 13 percent for Yearly Meeting home evangelism and church extension efforts, and 15 percent to support members of the Newberg meeting serving under other boards in various fields.

EFA GENERAL CONFERENCE (JULY 12-16) POSTER CONTEST FOR YOUTH

The planning committee for the 1978 EFA General Conference announces a Poster contest for Youth. Rules are simple: Posters must be 12"x16" and portray the theme "A New Vision for Mission." First prize will be \$20 toward the winner's expenses at a Youth Camp or Youth Yearly Meeting of their 1979 sessions.

PIEDMONT FRIENDS, AN UNUSUAL STORY

Piedmont Friends, one of the first Portland, Oregon, Friends churches, which adjoined the former Cascade College, has changed greatly since the college closed and the neighborhood residents began to leave for the suburbs. Piedmont Friends found themselves in an inner-city, multiracial location. Those who remained in the church reevaluated their situation and sought the leading of the Lord in new directions. In September 1969, under Sheldon Newkirk's ministry, a "Friends for Kids" program was started, and it has reached hundreds of children off the streets. The church provides food and clothing on an emergency basis, ministries of encouragement to many families. Assistance has been given by Northwest Yearly Meeting, the Friends Action Board, and other churches to aid the heavily committed and involved few of the old Piedmont church who elected to stay and minister in this way. Piedmont Friends is one of the few opportunities Friends have in ministry to multi-

racial, inner-city communities. They welcome volunteer helpers and especially the prayers and support of Friends everywhere.

FRIENDS DISASTER SERVICE AUCTION PLANNED

The Friends Disaster Service of Eastern Region is already at work planning an auction for next September 16! Craft items, knitted or crocheted items, objects from wood or leather, or any other saleable objects are being collected among the churches. Funds raised will be used to purchase equipment and materials that can be used to help in disasters. The auction will be held on the Talmadge, Ohio, Fairgrounds.

NO HOT DOGS OR FRENCH FRIES

Traditional hot dogs are not so traditional at George Fox College, Newberg, Oregon. Neither are French fries. It's the same for baked desserts. These, along with gelatins and bologna have been dropped from the college's food program, not because they are unpopular but because they've been deemed "unhealthy."

Students are learning to develop a taste for fresh fruit, yogurt, and even spinach noodles. White bread is gone, now it's homemade whole wheat and dark breads. The "nutrition program . . . will helpfully eliminate four problem areas in the student diet"--too much sugar, an excess of saturated fat, too little roughage, and too many chemicals. The modification in the menus has phased out almost all processed foods. However, ice cream is served and carbonated soft drink machines are still in use.

--From GFC LIFE!

MORNING WORSHIP EMERGENCY SPURS BETTER PLANNING

First Friends, Alliance, Ohio, is now posting in large printed numbers the local ambulance service, Police and Fire departments, and hospital numbers so that no time will be lost by ushers or others in calling any emergency number. A list is also printed of qualified persons who can be called upon to help in case of a heart attack or other physical illnesses that might occur during services. This is a helpful idea for all churches rather than wait for a tragedy to motivate this practical preparation for emergencies.

NEWBERG FRIENDS TO OBSERVE CENTENNIAL YEAR

Getting geared up to celebrate its first 100 years, Newberg Friends (Oregon) is planning a special centennial service June 4, 1978. A brief history of the founding of the meeting is being written and printed for distribution; there will be a time of reminiscing by various older members; former pastors will be invited back for the event; a potluck on the lawn and other emphases will be appropriately arranged by a Centennial Year Committee. Friends everywhere are invited to join in the celebration.

'TALK WITH EACH OTHER MUCH ABOUT THE LORD . . . '

This is becoming both a missionary tool and practice for Mary Ann Martens of the EFA mission in Mexico City. "I am teaching a Spanish Bible study for women every Wednesday afternoon, which is located several blocks from the house in which we meet for church. Each week we meet in a different home. We 'talk with each other much about the Lord, quote psalms, sing hymns, thank God for his blessing, and pray together for his guidance concerning our problems.'" (Ephesians 5:19,20 LB) Since several of these women are forbidden by their husbands to attend the Sunday worship services, this becomes their only church and source of strength.

EVENINGS FOR THE ENGAGED

This is the name of a new program at First Friends, Canton, Ohio, designed especially for couples anticipating marriage. The program provides an opportunity for each to realize the significance, beauty, and dignity of marriage. The sessions are limited to six couples in any series of six consecutive evenings or Sundays. Two married couples of the church lead the program.

YOUNG FRIENDS ADULTS MAY MEET

During the Wichita Conference of Friends of the Americas a concern was expressed to attempt an ad hoc gathering of young adult Friends in 1978 with representatives invited from diverse groups of Quakers. It has been decided to piggyback on the Friends United Meeting triennial session in Oskaloosa, Iowa, June 30-July 5. The Friends World Committee will assist in coordinating the meetings, according to David Wolfe of Richmond, Indiana. "Young Adults from all the branches of the Society of Friends are encouraged to come."

FRIENDS IN GOVERNMENT

According to a U.S. News and World Report article, one of every 10 men in the Kenyan parliament is a product of Friends schools of East Africa Yearly Meeting.

BRIDGE BUILDING AT YORBA LINDA FRIENDS

Building a bridge between a first-time visitor and an active, involved member of the church is a primary goal of the Yorba Linda Friends Church (Yorba Linda, California). The task is approached in three stages:

Step One: Each new visitor to the church receives a friendly visit to his home the following week. The visitation teams do not endeavor to present the Gospel if the opportunity does not arise. Friendship is shown, questions answered, rapport established, and interest cultivated in the "Friendship Dinners" sponsored by the church.

Step Two: Everyone indicating interest receives an invitation to a "Friendship Dinner." These dinners are hosted by families in the church with the purpose of showing simple Christian hospitality, friendship, and love. Christ and personal witness flow from the Christian atmosphere of the home. The only subject the hosts are asked to mention is the "Pastor's Class."

Step Three: Those who have attended worship three times or more and who have enjoyed a "Friendship Dinner" receive a letter from the pastor inviting them to the six-week "Pastor's Class." A telephone call, soon after the letter, reinforces the importance of the class and answers questions about location, etc. From the pulpit, in church mailings, and in personal conversations, everyone in the church is encouraged to take the Pastor's Class. The class is a prerequisite to church membership and thus covers the traditional subjects of what the church believes, the philosophy of ministry, and ways in which new members may become actively involved in the church. But it does more. The pastor presents the Gospel with an opportunity for those in the class to receive Jesus Christ as Lord and Savior. Many non-Christians make the commitment to become Christians in the course of those six weeks. The pastor follows through with personal visits. (Taken from Church Growth: America)

CHURCH GIVES CHRISTIAN MAGAZINE SUBSCRIPTIONS TO YOUTH

Campus Life Magazine is given by the Friendswood Friends Church (KYM) to the high school sophomores of the community. The cost of nearly \$1,200 per year for these subscriptions is a project of the local meeting.


(Continued from page 12)

He knows, though, that some do and some don't. Some just do enough to get by. These Oakers that are in between settle for a dull existence. They try to convince themselves that it's the best they should expect. The tree doesn't like this attitude, even though it seems he tries to tolerate it.

In my brief observation of Oakers, it seems that there are three types of reactions to the tree!

Some Oakers have left the kingdom of their maker and are looking for new kingdoms of their own. These Oakers keep searching for bigger or more unusual trees to live under. They constantly look for different guidelines for life.

A few Oakers live in close harmony with the tree. They spend lots of time talking with the tree. They have discovered that the simple guidelines the tree asks them to follow bring freedom and joy.

And last is the group in the middle that lives on the fringes of the kingdom of the tree. They try to grab the best of two worlds. Unfortunately, they miss both. These are the *Medioakers*. 



SNOWBOUND

BY CATHERINE CATTELL

As winter slips into spring, and the snow melts into floods, let's just gather around the little coal oil stove we bought "just in case." It is flat on top so we will put a tea kettle on it and hear it sing while we sip a cup of—what shall it be? Well, how about spiced tea with a few red hots in it. I learned that in Oregon!

If you were not in the snow area, you may have had floods this past winter. The weather was unusual to say the least. Those living out West may not admit to anything but azaleas in bud, camellias and daffodils in full bloom, BUT—the weather man says you have had *weather* too.

In any case, it is an experience to be snowbound—not to be able to open the door front or back because of drifts up to the doorknob. It must have been an experience to be caught in a car and unable to

move for hours, or days! Some tell of roofs falling in and having to be rescued.

Take a situation like a flood, or a blizzard, that stops everything, and suddenly something wonderful happens. Heroes are born, and rescue teams work day and night plowing people out, bringing food, opening church doors for those who have to be evacuated.

Our church was involved in all of this and more. Neighbors pool resources and people care about one another. Those whom we might usually take for granted were now worth shoveling out. Our own comforts now limited were precious and shared. Those we have hardly noticed in the fellowship or neighborhood are heroes as they come to our help.


Whole families were shut in together for days, people who are usually only "ships passing in the night," coming home to sleep. There was now time to talk, to share, to reach out to each other. They were too busy—always too busy. In some homes this was a great bonus, a never-to-be-forgotten time.

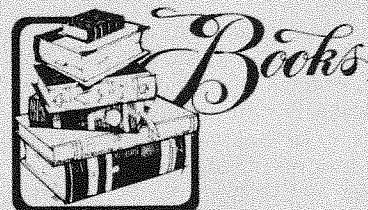
Cabin fever, however, was a devastating experience where there was no love and no way to escape. Rescue squads were called as often to settle quarrels as to save life! What a difference love makes! Closeness without any escape can do strange things to people. Disaster shows us up to be what we really are—whether it be blizzard, flood, fire, war, or tornado.

The British tell of sitting with each other around a teapot, sipping tea, while the bombs were falling—cheering and comforting each other—each moment so precious not knowing what the next moment would bring.

Life seems lately to give us a bit of experience in coping with emergencies. I hope that we will use each opportunity to spread comfort and courage. It is contagious, you know. And, if worse comes to worst in the energy crisis, we will have a wide scope for exercising fortitude and ingenuity and patience, and also for seeing some very wonderful miracles! Miracles are never far away when disaster strikes, if our hearts keep right.

We love to remember stories of early Americans or missionary pioneer days when courage went hand in hand with impossible situations. We need some up-to-date stories—and being snowbound provided the occasion and the setting for some beautiful examples.

How did you like spiced tea and the coal oil stove? Different, isn't it? 



Norman Anderson, *Issues of Life and Death*, Inter-Varsity Press, 1977, \$2.95, 130 pages.

Norman Anderson is retired professor of oriental laws and director of the Institute of Advanced Legal Studies at the University of London. In his book, *Issues of Life and Death*, he considers five subjects: the sanctity of human life, genetic engineering, birth control, the prolongation of life, and the termination of life through euthanasia, suicide, capital punishment, and war.

Anderson's central thesis is that "life comes to us as a gift from God; that it is to God and for God that we both live and die." (p. 99) Life is sacred because God created us. Anderson's criterion for defining humanness is not the size of the brain nor the ability to talk, but the capacity to have a relationship with God.

Throughout the book he uses the Bible as the source of authority to determine morality in problematic situations. For example, he claims that nontherapeutic sterilization is wrong and should be condemned because "our bodies are 'temples of the Holy Spirit.'" (p. 75) He suggests regular and intelligent study of the Bible as a form of

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training "which enables us to distinguish what is right from what is wrong." (p. 123)

Anderson admits that many contemporary problems were unknown to the biblical writers. In such cases he thinks, "It is essential that our minds should always remain open and receptive to the new light God gives through his revelation of his own nature and will in the Bible and through our growing knowledge of the nature of man made in his image and likeness." (p. 124) Anderson believes that God reveals himself in a particular way through medical science. He thinks that scientific and medical knowledge is God-given and should be used responsibly to further the divine purpose.

Anderson raises many subjects in only 126 pages. Therefore he is unable to give extensive consideration to each. His treatment of the meaning of death, for example, is quite limited. The section on artificial insemination is more thorough.

The book contains questions that can be used in small group discussion and Sunday school classes. A typical example is, How do we deal with the problem of a distressing shortage of available kidneys for donation? Anderson suggests alternative answers to questions and unapologetically states his own positions. The book captivated my attention to the final page, and I would recommend it to persons with open minds who are interested in the ethics of medical problems.

—David Kingrey

Elizabeth O'Connor, *The New Community, A Portrait of Life Together in Words and Pictures*, Harper and Row, New York, 1976, \$3.95, 124 pages.

Maybe you've never heard of Elizabeth O'Connor or the Church of the Savior in Washington, D.C. If not, it's time for an introduction. If you are like me and have

been a "Betty O" fan for years, you'll be pleased with this, her latest book.

The New Community is not a book that marches through from beginning to end with a simple plot or theme. There is a theme—the achievement of Christian community—but O'Connor draws on a variety of incidents and experiences from which she shows how difficult and, at the same time, how desirable that kind of community really is.

She is a sensitive, talented writer. She quotes a variety of thinkers, mystics, and social scientists, as well as the Bible and unknown but respected "ordinary" Christians. Several of the experiences she describes center on Jubilee Housing, the Church of the Savior's nearly three-year-old project to deal redemptively with slum housing, its dwellers, and its owners. Many of the pictures, taken by the author and unusually illustrative of the book's content, were taken during Jubilee Housing work sessions.

The New Community is not a book about a commune. But it is a book that Christians can read to gain a clearer understanding of ways to find "spiritual communion with each other." In her last chapter, O'Connor looks at the distinguishing marks of the liberated community and shows how that community is really God's work in the world. It's a message to all of us who call ourselves Christians.

"The church that educates for a new society will live out in its structures what it proclaims. The very structures themselves educate. When our acts mirror our words, they give to our words a transforming power."

The New Community—a book for those who want to be challenged, and to respond.

—Kara Cole



CRAFTSMAN, CHURCHMAN, GENTLEMAN

BY KARA COLE

He's a man whose work must speak for itself because he seldom speaks, and when he does it is so quietly that one strains to hear. But his work is worth listening to. Lawrence Lovegren has spent his professional career as an industrial arts teacher. He started out teaching high school students, but after a few years took a position at Beaumont grade school in Portland, where he taught algebra and shop to seventh and eighth graders for twenty-five years.

He chose to teach younger students because he felt they were so much more responsive—a feeling that is characteristic of this sensitive man. His feelings are reflected in his "other" works—the church and wood craftsmanship. Lawrence Lovegren is retired now, but you'd be hard pressed to prove it if you followed him around for a week.

He and his wife Mary have moved into a house at Pacific City on the Oregon Coast—the fourteenth house he has built over the years in his "spare" time. Nearly as soon as they landed at the coast, they were involved. They began attending a local church and were plunged into the heart of the church activities from the outset—Mary as a kind of "social director," starting a weekly coffee hour, and Lawrence as church treasurer and sometimes handyman/remodeler.

The Lovegrens have had long years of experience in church work at their church "home"—Portland's Reedwood Friends Church. They have both taught Sunday school and worked with neighborhood children around Reedwood's predecessor, First

Rocky Mountain Tour

For EFA General Conference participants, a tour of the Rocky Mountain area will be available, on demand, on Wednesday, July 12, before the Conference begins, or on Monday, July 17, after it is over.

Tour includes:

Idaho Springs, Echo Lake, Evergreen, Red Rocks Theater

Price:

\$7 (no meal included) for six hours

Send reservations by June 1 to:

First Denver Friends Church, 4595 Eliot Street, Denver, CO 80211

This month's "Salt and Light" feature, written by Kara Cole, was adapted from a more extensive article by Nan Phillips, well-known Northwest free-lance writer/photographer from Neskowin, Oregon. Nan Phillips' article and photos originally appeared in Ruralite magazine. Used with permission.

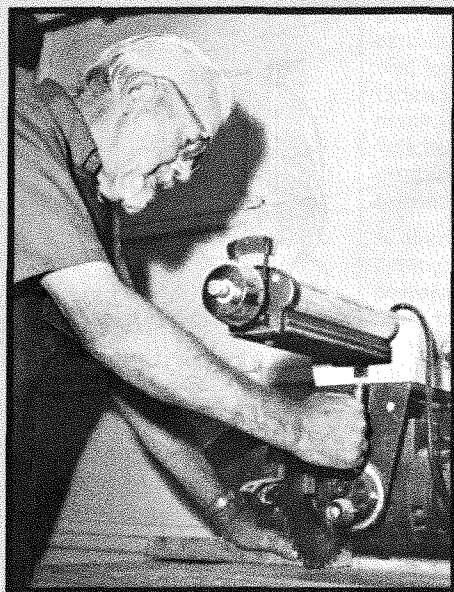


PHOTO BY NAN PHILLIPS

Friends Church. Lawrence was chairman of the Trustees for many years, becoming church treasurer at the new Reedwood Friends Church. In his church work, as in his craftsmanship, Lawrence lets his activities speak for themselves.

That's not to say he won't speak. When the situation demands, he can stand before the congregation and give a concise, articulate report and answer questions with clarity and aplomb. But those who know him know that public speaking is not his favorite pastime!

It's difficult to write about Lawrence Lovegren without including Mary. And it's difficult to talk about the Lovegrens without quickly discovering that they find much satisfaction in their family. The handcarved sign on the Pacific City house where they live reads, "The Lovegrens' Marica-Ranicky House," named for Mari Kay and Erica, daughters of Pat and Richard Evans, and Ricky and Randy, sons of Sharrie (Mrs. Eugene) Cole. Family loyalties are reflected in everyday contact and caring, not just in signs or symbols.

Their move to the coast did not eliminate the Lovegrens from Portland church and professional activities. Mary is a licensed pharmaceutical chemist who still works two days a week in a Portland pharmacy. Lawrence drives her to the city and spends his time playing golf with friends, designing furniture and games for his grandchildren, and helping with numerous projects for Reedwood.

Then there are Thursdays. For the past two years, Lawrence has worked with

another man to build a playground at the Friends Twin Rocks Youth Camp. They sawed off logs for a huge sandbox, made a tire tree, fashioned horses from driftwood; they made a jumping board, balance beam, teeter-totters, crafts table, swings, slides, steps, and a rope ladder.

That's retirement?

Lawrence has always been known for his steady faith and hard work. He early committed his life to the Lord and has consistently made choices that reflect this commitment. When he could have been spending his time and energy building or wood crafting to earn extra money, he chose to serve his church. His example, and the satisfaction he has found in his life, is one that many of us would do well to follow. ☐



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

11.1 Million Well-to-do Families Do 40% of National Spending

WASHINGTON, D.C.—More than 40 percent of all consumer spending in the U.S. is done by 11.1 million American families who are in the top fifth of the annual income bracket.

These families earn at least \$22,000 a year and have an average income of \$33,000, according to "Financial Facts," a monthly newsletter provided as a public service by the Consumer Credit Education Foundation here.

About 77 percent of these families have at least two persons in the labor force; 22 percent have a single earner. Usually, the additional wage earner is the wife.

The number of families in the "high earning" group has been increasing steadily in the last 20 years, the newsletter said. In 1965, there were less than 10 million families in the top 20 percent bracket; in 1955 there were about 8.5 million.

As might be expected, upper families had a higher educational level than the average. Of the heads of households of upper in-

come families, 53 percent had "some college" and 35.6 percent were college graduates. In the national average, 13 percent had "some college" and 16.3 percent were college graduates.

—E.P.

Cost to Keep Prisoner in Jail Reported to Be \$26,000 a Year

NEW YORK—The National Council on Crime and Delinquency reports that it cost New York City \$71.87 per day, or approximately \$26,000 a year, to keep a prisoner in jail in fiscal 1976.

Total costs for the year, based on a jail population of 6,000 inmates, were \$173 million. When opportunity costs—the value of money if spent otherwise than on correction—were added, the total cost reached \$183 million in 1976, or \$76.19 per person.

—E.P.

When Movies Weren't So Bad, We Didn't Go; Now That They're Terrible, It's All Right!

Today's Christians have thrown off many of the cultural taboos held by evangelicals a generation ago. J. D. Eppinga cautions against the trend, particularly in regard to movies, in a recent issue of *The Banner*, magazine of the Christian Reformed Church.

"There was something wrong about making an eleventh commandment regarding movies. At the same time, there was also something good about a prohibitive mentality as opposed to our present permissive one.

"It has often been observed that when the movies weren't so bad, we couldn't attend; where now, when they are terrible, it is all right. When our theory was bad, our practice was better; whereas now, when our theory is better, the practice of some of us is worse.

"I decry the fact that so many of us are now viewing films with no discrimination whatsoever. Incredibly, there are some churchgoers who, as moviegoers, sit still for a mix of profanity, sex, and violence, and call it entertainment.

—*Evangelical Newsletter*

California Will Vote on Ban of Smoking in Public Places

LOS ANGELES—Californians will vote in November on a proposal to ban smoking in enclosed public places, educational facilities, places of employment, and health facilities.

The antismoking initiative is sponsored by the Group Against Smoking Pollution

(GASP) in northern California and Californians for Clean Indoor Air (CCIA). Both are headed by lawyers.

The campaigners recently filed with the Secretary of State petitions bearing more than 600,000 signatures, about twice the number required to place the proposal on the November ballot.

National surveys show that about 60 percent of the population does not smoke.

The proposed statute would ban smoking "in any enclosed public place, enclosed place of employment, enclosed educational facility and in any enclosed health facility." Offenders would be subject to a \$50 fine for each violation.

Partial exemption would be given to lobbies of public places and lounges where the management gives a partitioned smoking area covering no more than 50 percent of the space. Restaurants would have smoking areas.

—E.P.

Church-Growth Seminar Discerns Factors Related to Growing-Reproducing Churches

Peter Wagner of Fuller Seminary is said to have noted that the growing-reproducing church has 40 percent of its members as leaders focused inward, 20 percent outward, and 40 percent as consumers. "The active-surviving church—the typical church—will have about 33 percent of its members as leaders, focused inward, 2 percent outward, and 60 percent of the congregation as consumers. The inactive-nominal congregation has 20 percent of its members as leaders focused inward, 1 percent outward, and 75 percent as consumers."

—*Evangelical Newsletter*

Researcher Says Founding Fathers Were on 'Veritable Alcoholic Binge'

SEATTLE—Alcohol abuse is a major concern today, but a researcher here said the problem was even worse in early America, when the rate of consumption was about three times the present rate.

"Between 1790 and 1830 Americans seem to have indulged in a veritable alcoholic binge," said William J. Rorabaugh, a University of Washington history professor, who spent four years researching alcoholic consumption in the U.S. in the early 19th century.

His research showed that the typical American male during 1790-1830 drank 17 gallons of booze a year—three times the present rate.

In terms of average per capita consumption for Americans aged 15 years and over, 7.1 gallons of "absolute alcohol" were consumed per person in 1810 and 1830—the highest rates recorded. The lowest rates were 0.9 during 1920-1930. The per capita rate in 1970 was 2.5 absolute gallons.

—E.P.

Evangelicals Stress Social Justice

PHILADELPHIA—The executive committee of Evangelicals for Social Action has set a three-year budget of \$225,000 and launched a search for two full-time staff members.

ESA, an interracial group of social justice advocates, draws its support from evangelicals in many quarters. President Ronald J. Sider points to change among evangelicals during the past 10 years. "Evangelical Christians now agree that working for social justice is a biblical mandate," he said.

ESA grew out of the November 1973 Chicago meeting, which produced the widely publicized "Declaration of Evangelicals Social Concern."

—E.P.

Archaeologist Explains Why the New Testament Fails to Mention Essenes

Israeli archaeologist Yigael Yadin says Herodians mentioned by Matthew and Mark may be a nickname for Qumran Essenes. His hypothesis was disclosed recently at a Jerusalem seminar devoted to discussion of Yadin's three-volume study on Temple scroll, latest of Dead Sea scrolls. According to Yadin, Herod gave favored treatment to Essenes, making the nickname possible. Identification of Herodians with Essenes could explain why New Testament fails to mention the Qumran group.

—*Evangelical Newsletter*

Mrs. O'Hair's Organization Wracked by Internal Dissension

DENVER, COLORADO—There has been a "massive withdrawal" from American Atheists of Austin, Texas, an organization headed for years by Madalyn Murray O'Hair, probably the country's most famous atheist.

The withdrawal of chapters from at least five states came on the heels of Mrs. O'Hair's expulsion of several members.

A dissident member said that she had always believed the O'Hair organization had 60,000 to 70,000 on its mailing list. However, she said, she has found out that the mailing list actually numbers 2,517 and the membership is actually 1,207.

—E.P.



Why does a woman need a Will?

For all the same reasons a man does: to be sure her property is distributed the way she wants it to be; to save her heirs needless time and expense; and to include a gift for the Lord's work if that is her wish. If she has children, she needs a will to name the most suitable guardian for them in case they should lose both parents.

The amusing little booklet offered below explains why every adult who owns anything at all and cares what becomes of his/her property at death needs a valid will prepared by an attorney. Just use the coupon below to request your free copy.

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

Don Worden, Director of Development
Evangelical Friends Church—
Eastern Region
1201 30th Street N.W.
Canton, Ohio 44709

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

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PERSPECTIVE



'The Other Side'

BY RUSSELL MYERS
SUPERINTENDENT
EFC—EASTERN REGION

There are two sides of a coin in pastor-church relations. Church growth leaders today agree that the No. 1 priority in growing churches is an effective, faithful, growing pastor. He does determine to a great extent the condition of a local church.

Perceptive church members know that their pastor is a vital cog, a key factor in molding a vibrant, growing, winning church.

But let's look at the other side of the coin. Have we considered the profound effect the church exerts on the pastor? Since we evaluate the pastors on their ability to help a church to grow, why don't we assess churches on their record of strengthening and nurturing the persons chosen to pastor them?

Congregations shape and mold pastors. Churches leave their mark and imprint upon the life of every minister serving them. It is more than coincidental that pastors grow and mature more in certain

churches than in others. Some church-pastor marriages work well because "they click." Often it appears there are many more "clinkers" than "clickers." Patterns develop producing results from mediocrity to disaster.

A church needs to demonstrate its loyalty to the pastor. This is one of the more important factors in the pastoral growth process. Lucille Lavender, in *They Cry Too*, suggests that church members should give the pastor loyalty. In her opinion no act is more respectful and kind. To say the least, it is proper Christian etiquette. It is one of the genuine tests of Christian character.

Lucille Lavender went so far as to suggest that if we cannot give our pastor loyalty we go to a church where we can practice the virtue. Reflect on the tragic damage one disloyal person can bring to the Body of Christ. However, "Is it I?" continues to be the hypocritical question of the Judas in 1978.

The local church is an indispensable factor in the growth of a pastor. It is in their power to "make or break him." That is the other side of the coin. ☐



Church Growth: Why Does It Work or Not Work?

BY OLEN R. ELLIS
SUPERINTENDENT, ROCKY
MOUNTAIN YEARLY MEETING

Since the four yearly meetings of the EFA have been involved in one way or another with "Church Growth," the impact this movement has had on our churches has been interesting, encouraging, perplexing, discouraging, and also frustrating. There have been about as varied results from involvement in this movement as in anything that I have observed in my time. A few churches are using principles and concepts developed by the American Institute of Church Growth and are growing. Some others have just rejected it as not applicable or nonspiritual and have had nothing to do with it. Then there are those in between who are just interestedly watching, neither taking advantage of nor rejecting the possible benefits they might gain by the research that has gone into church growth.

After observing churches in my own Yearly Meeting as well as some others, I have come to some conclusions that I am not really happy about. First, churches either

are already applying most of these principles, or are really desperate before they will accept anything that seems to be as radically different as some of the principles and concepts of church growth. Secondly, we Friends are not conditioned to accepting and instituting principles or programs that we do not come up with ourselves. My third conclusion is that Dr. Win Arn is correct when he says that "for a church to grow it has to want to grow and be willing to pay the price." The price comes too high for some of us. Last, but not least, in growing churches the membership has a strong loyalty and commitment to their church, denominationally as well as to their local fellowship.

I would earnestly urge that we take an honest look at ourselves, be willing to change where indicated, accept insights to church growth even when developed by others; then we can expect the growth among evangelical Friends that we have been praying for. ☐



Westgate Friends Encourage Library Development

Looking for a way to challenge the brethren to more spiritual growth? One answer is a church library.

Westgate library began in 1968. It was located in a small room—the former office of the pastor. Later it expanded to an adjoining storeroom. Today, books and pamphlets number over 1,800 and 17 periodicals are received regularly. In May 1977 the library was dedicated as a memorial to Judy Howard, a past elder of Westgate.

A unique feature of our library is the "Friends Collection." This includes some original and reprinted works of founding Friends and a wide variety of materials dating from that period of time to the present. The collection is for contemporary use by both academic and nonacademic persons and contains information of interest to all ages. Its purpose is to present the Christ-centered message of early Friends and its progression up to our present day. Pastors or any other individuals interested in these materials or any other book in our library may contact our librarian Fred Boots at Westgate Friends Meeting, 3750 Sullivant Ave., Columbus, OH 43228. An attempt to recommend or loan materials will be made.

In our contemporary collection we strive to meet the spiritual growth needs of our people. There are children's books, missionary, Christian fiction, biographies, teaching books on the practical applications of our faith, and a good selection of teacher helps such as concordances, handbooks, and different versions of the Bible.

We encourage those who have no library to consider starting one. You do not have to be a professional to do so; neither do you need a great deal of money. You can begin with three books if your budget only allows that many, and add to the collection as money and space are available. Your library will provide a rich spiritual resource for your people.

—Dianne Boyce

Focus on Malone

Dr. Jean-Michel Cousteau, renowned oceanographer and son of Jacques-

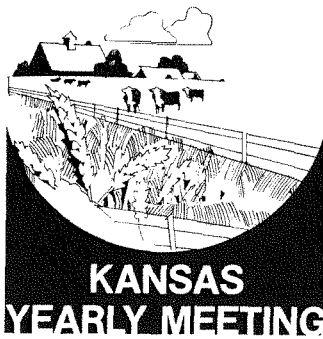
Yves Cousteau, spoke recently on campus in the third of the Malone College Forum Lecture Series. Art Linkletter, radio and television star for more than 30 years, appeared on campus April 4 as the last speaker in the 1978 lecture series program.

William D. Griffing was recently appointed Vice-president for Finance at Malone. Griffing came to Malone in March of 1977 as director of business affairs.

A six-month sabbatical leave has been granted to Herbert E. Hallman, Vice-president for Development. Mr. Hallman will research development programs from selected institutions. Dr. Charles E. Guscott, professor of elementary education, and Dr. Robert W. Hess, professor of philosophy and history, have been granted leaves of absence for 1978-79. Dr. Guscott will work as the reading consultant for Ohio Counseling Services, Inc., toward the development of a model for diagnostic prescriptive services for Christian schools in northeastern Ohio. Dr. Hess will serve Evangelical Friends Missions as executive director.

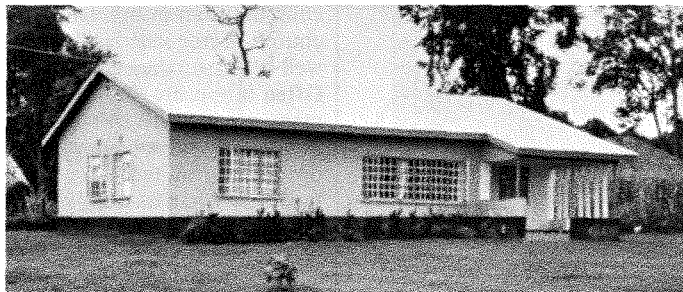
The Malone College Chorale traveled to New York, Ontario, and Michigan during their spring tour March 11-19. Their concerts feature music from various periods based on Scripture and sacred writings and conclude with John F. Wilson's folk cantata, *He's Alive*. Donald R. Murray is chorale director.

The People Versus Christ is a 50-minute drama performed by the Malone Chancel Players in area churches. The play depicts events surrounding the birth and death of our Lord. The cast includes Teri Wells of Broadview Heights, Mark Woods of Youngstown, and Michael Lair of Canton.



Hoyt House

In September, 1975, David Hunter, director and developer of the Friends College in Kenya, visited University Friends Meeting and had contact with groups of Friends in Wichita. His report deeply stirred the interest



Hoyt House

of Friends, who asked, "What might we do to help?"

After a day of wrestling with the idea the answer seemed obvious when David Hunter said perhaps the most urgent need was for a staff house for use of faculty and staff. The cost would be about \$10,000 and the Lilly Foundation would match other gifts given up to \$5,000. After consultation with Alta Hoyt, the plans for raising \$5,000 were soon under way for "Hoyt House"! The incentive was our love for Fred and Alta Hoyt, who had given 34 years of their lives on the African field. The Kansas Yearly Meeting office was the receiver for the contributions as they assisted in promotion of the project.

The Friendly Builders Sunday School class of University Meeting, of which Alta was a faithful and valued member, was most generous in their support of the project, and contributions over the Yearly Meeting showed love and concern for the Hoyts. The final amount raised was \$5,249.62.

Hoyt House is now complete and in use, enjoyed by the staff, faculty, and community of Friends College in Kenya. A plaque on the beautiful and useful building will indicate the donors and let our African Friends know that we love and care for them.

—Errol and Evelyn Elliott

ADDENDUM:

Shortly after it was learned that the Hoyt House was completed and ready for occupancy, Alta Hoyt passed away.

Alta Howard Hoyt died August 22, 1977, Wichita, Kansas, at the age of 95. She was a recorded minister and a faithful member of University Friends Church. She accompanied her husband Fred to Kenya, East Africa, where God called him to work in building, construction, and mechanics. They worked together at Kaimosi Station from 1912 until 1946, when they returned to the States. Fred's death occurred in 1970 at age 90.

Alta was the last of her class of 1904 of Friends University. In 1951 *Bantu Folklore—Tales of Long Ago* was printed, illustrated by her daughter, Martha Hoyt McCallum. In 1971, assisted by her son Howard, she prepared *We Were Pioneers* for publication to honor the life and

work of Fred Hoyt. She had kept a journal since she was 16 years old and had a collection of notebooks for a record. She felt that dates and many specific events were accurate and would be helpful, as she wrote in the preface, "Especially for all our children, grandchildren, great-grandchildren, close relatives and friends."

Leroy Thornburg

Kansas Yearly Meeting lost one of its long-time senior warriors with the passing of Leroy Thornburg, February 8, 1978, at age 94. His 68 years of continuous pastoral ministry were spent in Kansas, Oklahoma, Texas, Indiana, and California.

After his retirement, he and his wife Marie lived in Oklahoma City, near the youngest daughter and her husband, Elda Ann and Sheldon Cox. While there his service continued in the Oklahoma City Friends Church, assisting in whatever spiritual ministry he could fulfill until his passing.

He leaves in loving memory his wife Marie, four sons, and two daughters—Lowell, Hutchinson, Kansas; Audry Gordon, Gardner, Kansas; Hubert and Herschel, Newberg, Oregon; Paul, Burundi, Africa; and Elda Ann Cox of Oklahoma City—and 22 grandchildren and 25 great-grandchildren.

Those who knew him loved him as a man of deep spiritual discernment, always happy to make any sacrifice for others, with never a complaint. His first desire was to please God.

The One Hundred Seventh Annual Session of KANSAS YEARLY MEETING

is to be held
August 7-11, 1978
Friends University Campus
Wichita, Kansas

Dr. T. Eugene Coffin, Speaker

Featuring
Special Music Groups
WMU / Men's Fellowship
BANQUET—Monday Night
Century II - Convention Hall
Special FRIENDS YOUTH
Activities

WMU Treasurer's Report

The women are busy as usual raising money for our projects. The items in our \$3,200 project are:

- \$1,000—salary assistance for African Nurse at Kibimba Hospital
- 1,000—salary assistance for African Quarterly Meeting Superintendent
- 600 for Science Laboratory equipment for Kibimba Normal School
- 200 for sports equipment for Kibimba Normal School
- 400 for darkroom Safe Lights for Grace memorial Press.

WMU Spring Regional Conferences are being planned and the project for the offerings will be a second bathroom for the Mission Home in Wichita. We will need \$1,500.

The 1977 WMU Yearly Meeting Banquet offering of \$607.70 has been designated for typewriters for Mweya Bible Seminary. Some have already been purchased.

The Youth and Junior Project is to raise \$400 for French (Language) Library Books for Kibimba Normal School.

Besides these projects, there are several funds to which each society is asked to contribute. They are library, missionary postage, San Antonio Friends School in Texas, maintenance for our mission homes in Haviland and Wichita, Mexico Missions, and the Thank Offering for use on the mission field in Africa.

—Myrtle Kinser, WMU Treasurer

WMU Secretary of Literature

Cora Sanders

The yearbooks are to be available soon and will be mailed in time for you to plan for the July Missionary Meeting. The price remains the same, 40 cents each. Order from Cora Sanders, Rt. 1, Box 62, Atlanta, Kansas 67008. Make checks payable to Friends Secretary of Literature.

Order the *Evangelical Friends Alliance Program Books* from the Better Book Room, 258 North Main, Wichita, Kansas 67202.

It has been necessary to reassign many on the list of Adopted Missionary Families. These are to be remembered at Christmas, birthdays, and other times during the year. The change becomes effective July 1, the beginning of the WMU year. Remember to mail packages early.

Here is the revised list:

Area — Missionary

Central Oklahoma—James and Doris Morris

Haviland—Alfred and Ruth Miller
North Central—Bob and Connie Shaffer

Tri-State—Willard and Doris Ferguson, Dean, Dawnita, Susan, Scott, and Sammy

Northeast—Geraldine Custer and Carolyn Hinshaw
Wichita—Gary and Connie Young, Susan, Vicki, and Robin

In the States after July 1978

Friendswood—Paul and Leona Thornburg, Kenny and Tim
Western—David and Mae Kellum, Debra, Leroy, and Kelly

Friends University

Quaker student enrollment at Friends University is holding steady. For the fall 1977 term, 97 of the 907 students enrolled (10.7%) were from a Friends background. While the total enrollment for spring 1978 declined to 837, enrollment for Quaker students remained 97, resulting in a figure of 11.6 percent. Besides Kansas Yearly Meeting, five other U.S. yearly meetings and two foreign yearly meetings are represented.

Announcement has been made of the appointment of Dr. Howard R. Macy as Associate Professor of Religion and Philosophy beginning in the fall of 1978. Dr. Macy is currently director of the Center for Christian Studies at Reedwood Friends Church in Portland, Oregon. In addition to teaching Bible, Christian Heritage, and History and Beliefs of Friends, he will serve as a faculty liaison to help pastors learn more about the church-related programs Friends University offers.

Scheduling is now being done for HARVEST, the Christian musical ensemble, which will tour again this summer. The enviable precedent set by the 1977 HARVEST group will serve as a challenge for the eight students in the group this year. Concerts are being planned for California, Oregon, Washington, Colorado, Kansas, Oklahoma, and Texas. HARVEST members for 1978 are Stan Leach of Seattle, Washington; Earnest Alexander of Hartford, Connecticut; Danette Littlefield of Fowler, Kansas; Gene Fox of St. John, Kansas; Cheryl Taylor of Benton, Kansas; and Patti Whitt, Michelle Riney, and Marty Johnson of Wichita, Kansas.

Friends Bible College

Alumni weekend and homecoming ceremonies started the month of February with a great deal of activity. The Homecoming theme was "You Light Up My Life," and candidates and their escorts were Senior Class—Kathy Wall, Wichita, Kansas, and Mike Boettcher, Bothell, Washington; Junior Class—Jennifer Joslyn, Crawford, Colorado, and Larry Conant, Norman, Oklahoma; Sophomore Class—Colleen Ross, Haviland, Kansas, and Kent Binford, Haviland, Kansas; Freshman Class—Becky Whitcomb, Cedar Point, Kansas, and Doug War-

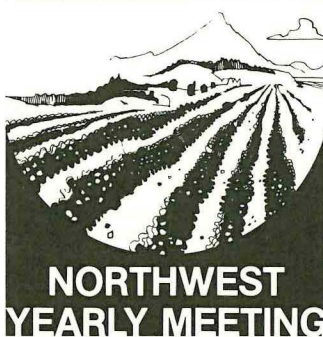
ren, Caldwell, Idaho; Basketball—Doris Kinser, Hutchinson, Kansas, and Mark Wilkins, Greenleaf, Idaho.

The FBC Alumni Association offers a full tuition scholarship to an outstanding high school senior who is the son or daughter of an FBC Alumnus. Seniors should apply before May 1, 1978. Additional information is available from the Admissions Office.

The IMPERIALS were the guest artists for the 22nd Annual Gospel Music Festival in April. The IMPERIALS are a contemporary gospel vocal group who are now at the top of their careers. This concert was the final presentation in the Family Entertainment Series.

April 6, 7, and 8 is a special time for high school students as they attend Open Look activities on the campus. Open Look is a time of fellowship, inspiration, and a chance for prospective students to have a good look at FBC.

FBC Graduation ceremonies will be May 7. The Alumni banquet will be Saturday evening, May 6.



Richeys Begin Short-Term Service

Violet and Stuart Richey left April 4 for Peru and Bolivia to help in maintenance, repair and construction of needed facilities for NWYM



Stuart and Violet Richey

missionaries. The Richeys, recently retired, will spend three months in La Paz and Santa Cruz, Bolivia, and Juli and Tacna, Peru.

Clackamas Park Friends to Host Choir Festival

Friends Church choirs from Portland, Newberg, and Southwest Washington areas will participate in a choir festival at Clackamas Park Friends Church on Sunday, May 7. Gordon Borrer, professor at Western Evangelical Seminary, will be guest director of a mass choir composed of all choir members participating in the festival. Individual church choirs and the mass choir will present the evening program, which is open to the public, at Clackamas Park Friends Church.

Superintendent's Corner

This is the continuation of a presentation of a planning paper I started last month, when I wrote about the purposes of Northwest Yearly Meeting. You will recall that the paper is the result of the work of a smaller planning committee drawing together the ideas expressed in an Executive Council planning retreat of last September. It is now being presented to the Yearly Meeting for approval. The following are the major policies that affect us all in the Yearly Meeting. This is the first time, I believe, they have all been drawn together in one place:

1. We will be guided by the *Constitution and Discipline* as approved by the membership of the Yearly Meeting.
2. We will balance income and expenditures. We will discern priorities so that the work of each board and department be kept in proper balance.
3. We will continue yearly to plan programs and goals three years into the future after careful assessment of progress in the current year and results of five previous years.
4. We will encourage continuing emphasis on developing lay people for positions of leadership and responsibility in our churches.
5. We will encourage interchurch visitation by groups and individuals for sharing and encouragement.
6. We encourage participation of members in community activities and interchurch cooperative events.
7. We will set Yearly Meeting goals on the basis of goals of the boards and departments.
8. Board members and board-sponsored consultants will be reimbursed for travel expenses to board and department meetings or to visit local churches at 10 cents a mile for use of private car, or the air fare, whichever is less. A member flying and driving alone to a meeting for personal convenience when he could have traveled in a car pool will receive 8 cents a mile, or air fare, whichever is less. Meals en route are at personal expense. (Executive Council 56-74)
9. All departments, except the Departments of Evangelism and Missions, receive one-twelfth of their budget (including designated funds,

if any) each month. Additional undesignated funds will be divided proportionately between Evangelism and Missions. Designated funds for Evangelism and Missions will be given directly to these departments even though they exceed one twelfth of their budgets. Funds designated for "outreach" will be divided proportionately between Evangelism and Missions. (Executive Council 55-75)

10. Salaries will be increased annually by a percentage at least equal to the rate of inflation of the previous calendar year. This would include Yearly Meeting headquarters staff, monthly meeting pastors or staff, and retired pastors.

11. Yearly Meeting appointees to the George Fox College Board of Trustees will be limited to members of Northwest Yearly Meeting. (Executive Council 53-77)

12. The Yearly Meeting mailing list is not available to anyone for any purpose besides the business of the Yearly Meeting and *Evangelical Friend*. (Executive Council 18-74)

13. No department or board is to have a decrease from one year to the next as long as the budget grows and as long as they can justify the need.

14. All offerings taken at Yearly Meeting time should be for projects in the Great Commission Budget unless special permission is granted by the Executive Council for extra budget fund raising.

15. Any organization mounting any significant drive to raise funds from the Yearly Meeting constituency, whether by mail or in public meetings, should have permission from the Executive Council.

16. There will not be more than two share calls issued in any one year.

Next month we will talk about assumptions and goals for the next three years.
—Norval Hadley

George Fox College

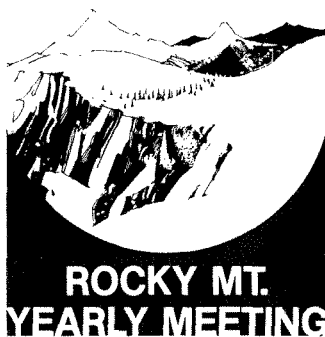
George Fox College and Greenleaf Friends Academy will share equally in a \$100,000 gift being made to the two Quaker education institutions by an Idaho couple, Lee S. and Beulah Robinson of Rathdrum. The unitrust arrangement was made through the Friends Fund, a transfer agency for Northwest Yearly Meeting of Friends Church, which promotes and operates the planned giving program of the church in the Northwest. Executive Director of Friends Fund Walter Wilhite says the Robinsons are farmers who moved to Rathdrum in 1926. Mrs. Robinson taught school, and 18 years the couple were in the dairy business. The couple said they established the gift for the college and academy because they wished to give young people a good start in life.

The elderly in three Newberg care centers and some 46 George Fox

College students are spanning an age gap of almost half a century. Students read to patients, participate in games, walk together, or just visit for awhile in a mostly unplanned, voluntary relationship. Weekly the friendships are developing, with reading aloud the more common service; the Bible is the most popular book for the majority of older adults in Friendsview Manor, where many of the residents are former ministers, ministers' wives, or missionaries.

A 35-year collection of more than 700 museum quality crystals valued at more than \$20,000 is being donated to George Fox College for public display. The collection will be called the Bess Bulgin Crystal and Mineral Collection and is being given through her family. It contains items ranging from a few flakes in glass vials to one specimen weighing more than 100 pounds. Specimens come from throughout the world, some with historical significance, some irreplaceable because they were found earlier in the century before modern mining methods that destroy some formations. One specimen is believed one of only two existing in the world. The collection will be put on display in a new museum area now in preparation at the college.

Author/speaker Ethel Barrett, along with 30 speakers, led sessions in a three-day Christian Education Conference held at George Fox sponsored by the college and Northwest Yearly Meeting. More than 300, plus on-campus students and faculty, attended the workshops, general sessions, and exhibits.



Growing Christians Are Happy Christians

"For though by this time you ought to be teachers, you have need again for some one to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food But solid food is for the mature, who because of practice have their

senses trained to discern good and evil." (Hebrews 5:12, 14)

Spring is now here and summer soon upon us. Each season represents the time of earth's physical renewal. The following article by Mary Gafford offers some thoughts on the life to which Jesus Christ calls us.

—Regional Editor

OBEDIENCE AND SPIRITUAL GROWTH

John 15:8—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Spring and summer are known for times of camping and recreation. Children may be released from their schedule of planned studies. Some also might consider vacation as a release from their spiritual obligations, but not so.

Let's consider the plants during spring and summer. A gardener would be sad if his plants took a vacation during their "growing season." Of course, it is important that there really be life, and how absurd to expect growth without the life produced from a seed.

Summer in Navajoland is a season of spiritual seed planting. Ministers and teachers proclaim God's Word during various Bible schools and camp meetings, so the seed must first be sown before growth can occur.

After the seed sprouts, care must be taken of the new plant as it appears above the ground. We often think of this situation applying to new Christians; but how about older Christians?

Many times we are exposed to the teachings of God's Word, including devotions, Sunday school, church, and Bible study. There may even be special meetings in concentrated study of the Bible. What happens to all the seeds of truth planted in our hearts?

As I ponder on the recent Bible schools, meetings, and camp meetings, I pray that our Christians will take special care of those seeds of truth. These Christians, and all other Christians as well, need to assimilate and apply them to their personal lives. Water and food from the soil helps seeds sprout and grow, and prayer is what helps Christians do the same.

Pray that our Rough Rock Christians will abide and continue in Jesus Christ, who is the Vine—the source of all spiritual needs.

Those elements that contribute to growth are invisible, but the fruit is certainly visible, so the fruit of a Christian should be visible. No fruit indicates faulty assimilation of the hidden parts of the soul—unseen to men's eyes.

Lord, help each of us to be a fruit inspector, but not with the purpose of criticizing. The object of such inspection should be to intercede in behalf of their inner spiritual condition. Such inspection should also include the inspector. —Mary Gafford

Midyear Sessions Held

Midyear sessions of Rocky Mountain Yearly Meeting were held February 3-4, 1978, at First Friends Church in Colorado Springs, Colorado. The boards were well represented, and an attitude prevailed of working positively and efficiently toward the future.

—Compiled by Naomi Weinacht

'Kitchen Magic' Proves Memorable for Children

A Quaker minister uses a little "kitchen magic" to teach abstract principles during his junior church services.

Green is for envy and red is for anger, Larry Glassco, children's minister at the First Friends (Quaker) Church, Pikes Peak and Circle Avenues, tells his young congregation. And, if you do not control these destructive emotions, they will fester and grow inside you, he says.

The children do not doubt his words when they see it for themselves. He mixes vinegar and soda, pours in some food coloring and presto—there's red anger foaming and growing in front of their very eyes.

Glassco specializes in teaching with visual effects which range from unbreakable balloons to disappearing candles.

"Anything I can use to illustrate the point, I'll use. This just happens to be the way I can do it best," he says.

When he makes candles disappear, he tells the children if they don't use their religion and pass it on to someone else, they are in danger of losing it.

The unorthodox clergyman keeps the children actively involved in the lesson they are studying.

"They brought rocks to church with them one Sunday and built their own altar like the ones in the Old Testament," Glassco says. Also the organist and pianist are children and if they occasionally strike a sour note, no one seems to mind.

Beside the visual effects and the children's participation, Glassco gives them an incentive to learn. For instance, when a child memorizes the names of the books in the Old Testament, he gets a Bible.

"I got my Bible today," boasted Kirk Harrison, 10, of 1709 Shenandoah.

Glassco says *Become* is his favorite word. "I tell the children they are always learning and developing and they should become better than they were yesterday."

The children say they enjoy Glassco's tricks and visual effects, but more important, they remember the lesson he is illustrating.

This article appeared in the *Colorado Springs Gazette Telegraph* on December 31, 1977.

—Regional Editor

ALLIANCE, Ohio

Despite the blizzard of the century in Ohio and the constant cold that has sent the utility bills skyward, a warm spirit continues to pervade the services at Alliance Friends.

One particular day this loving spirit broke forth resulting in the formation of a "Caring Committee." A young father of four sons had been off work several weeks following shoulder surgery, and during this time of enforced rest he became concerned about others who are in circumstances where they are hurting, whether physically, financially, or otherwise. Pastor Jim Kilpatrick also had a growing concern in these areas, and his message of the day took him up and down the aisles with microphone in hand, talking and interviewing persons he thought might be hurting in some area. One of our elderly couples had lost some siding in the storm and had paid for it from a Social Security income. A father is being forced to retire due to a bad heart. And so the list grows.

At the conclusion of the meeting the young father of four stood to one side at the front to sign up those who are interested in meeting the needs of our congregation in a caring way. He witnessed later that he expected maybe four or five. He was overwhelmed when 37 came to him, and over \$500 was pledged in cash help. Since then over 60 have signed up and the financial aid has grown. We are praying this is only the beginning of a demonstration of our theme for the year, "Together there's so much we can do."

Howard and Ron Blasiman have recently returned from Panama, where they aided Christian work for two weeks with Project Partner. This is Howard's fourth trip abroad to assist in missions projects and marks the second trip for his son Ron, a high school student.

CANTON, Ohio

In February Pastor and Mrs. Darius Salter were hosts to a group who toured the Holy Land.

Recent speakers in Sunday services include Dr. Clifton Robinson of Bibles for the World. It was encouraging to hear that 500,000 Bibles have been sent into the communist countries. Dr. Robert Hess, director of EFA Missions, presented interesting color slides of this work.

The Friends Youth recently enjoyed a trip to Pennsylvania for skiing and a time of sharing with the youth at St. Johns' Villa in Carrollton.

During Lent Dr. John Oswalt, professor from Asbury Seminary, was a guest speaker, with special music provided by Bob Harmeling and Bernie Torrence.

COLORADO SPRINGS, Colorado

Colorado Springs Friends were greatly blessed with the ministry of Larry and Mileta Kinser during weekend meetings in January. We

were also privileged to have the FBC Singers with us on New Year's day.

Our church is building a blood bank. So far we have donated 15 units of blood. An appreciation dinner was given for the donors in February for their willingness and time involved for this worthy cause.

On Valentine's Day we mixed the young and old, as church families either took a church Senior Citizen home or out to dinner. The blessings we each received from the fellowship were great.

Last year when we began Faith Promise giving there was a total amount of \$3,146 promised. The amount the Lord blessed us with was \$4,385.95. Then we repromised for six-months to put us in the proper time slot with Rocky Mountain Yearly Meeting. For the six month period \$3,187 has been promised. As of February we have received \$1,440.97. Each of us is being challenged in our faith promise giving and we encourage you to become involved. You'll be blessed as never before.

ENID, Oklahoma

Activities on recent Sundays have included a film on Noah's Ark and participation in the KYM Special Week of Prayer. Our Outreach Committee has been aiding a family following a death in their midst.

The children of Mr. and Mrs. Guy Hays request the presence of relatives and friends at a reception in honor of their parents' Fiftieth Wedding Anniversary May 20 from 7:00-9:00 p.m. in the First Nazarene Church, Cleveland and Elm, Enid, Oklahoma. Vows will be reaffirmed at 8:00 o'clock. The couple requests no gifts.

FORT COLLINS, Colorado

January was Christian Education Month at Fort Collins Friends, and we used the time for opportunities to stress the value and importance of better learning our faith. Each Sunday we examined different qualities of Christian education in the home, family, and church.

Proverbs 22:6 stresses the importance of training. "Train up a child in the way he should go, even when he is old he will not depart from it." (NASB)

Summer camp is one important time of education, so to help encourage youth attendance we are collecting newspapers to help with expenses. The money from the papers is being added to a memorial fund to help sponsor youth.

Prayer is another area God is laying on our hearts, and the church women are reading the book, *What Happens When Women Pray*. Each Monday the group meets and prays, so we look forward to the answers God will give us.

Thanks for your prayers.

GREENLEAF, Idaho

Carl Harris, 88, visited the Holy Land recently. He met a grandson in Zurich, Switzerland, and visited his

missionary daughter Leona Thornburg and her family in Burundi, Africa. A daughter and husband were also in his tour group.

Laura Tuning Holton was welcomed into active membership March 5.

Robert and Emily Hodson celebrated their 25th wedding anniversary February 26.

Forty-one of our people are studying the Bible systematically, and 20 are enrolled in the Bible Memorization Association's weekly program.

Ladies of the church were guests March 18 at a missionary breakfast served by the men of the church. Robert Hess was the speaker.

HAVILAND, Kansas

Haviland Friends Library Committee, with the cooperation of Better Book Room of Wichita, conducted a Book Fair in December. Attendance was good and the response enthusiastic. Donors selected 35 books and four cassettes and contributed more than \$160. In addition Miriam Mitchem, a former science teacher at Friends Bible College, contributed a number of science filmstrips that she has designed and produced. The committee hopes to make the Book Fair an annual event.

Haviland Friends Sunday school teachers and assistants were honored in January at a teachers' appreciation dinner emceed by Herbert Frazier. Following a meal of Italian spaghetti, Larry and Shirley Mendenhall sang a duet, accompanied by Larry on his electronic piano. Joyce Barnes of Greensburg brought an inspiring address entitled "Stones of Fire."

KLAMATH FALLS, Oregon

Several work days completed the last available room in the building for the junior high class. The kitchen is nearly finished.

The study Commission for Future Expansion is gathering information and investigating land sites for possible church location.

On January 21 fifteen youth and adults enjoyed a snowshoe hike at Crater Lake National Park. Dan Arnold put it together.

In February we began Sunday evening Growth Groups—small groups meeting in five different homes and the church, plus a Kids' Bible Club. Total attendance is about 30 percent higher than evening service alone.

Merrill Reid emceed a Valentine Banquet at the Chuck Wagon. Thirty people enjoyed music, humor, and Bible verses on love.

Carolyn Hescocock and Alice Maurer attended the Christian Education Conference with Ethel Barrett at George Fox College February 16-18.

We were privileged to have Dick Hillis, founder and vice-president of Overseas Crusades, with us Wednesday evening, March 1. He spoke on "How to Pray for Missionaries." A good group from Sprague River Friends Church joined us for the evening.

LISBON, Ohio

Our annual sweetheart banquet was very enriching as special guest Roxanna Beck led us in our program in which special praise was given to God for His love.

The Senior FY group has started a Wednesday evening Bible study with good response. They also have presented plays about family devotions and the personal need for a good church.

A musical request night brought unusual blessing to our folk on a recent Sunday.

MT. AYR, Alton, Kansas

Pastors Joe and Florence Cox are in their fourth year with us, and their ministry is greatly appreciated.

Special services during this year have been with Ed Bruerd from Lawrence and Bruce Carpenter, a representative of Friends University. Two young lady students brought information about the school and provided lovely musical numbers for the program of the day.

Burton Gregory (Alton, KS 67623) has a number of his 100th year history of the Mt. Ayr Friends Church books for sale at \$2.65 each—postage paid. These books contain 56 pictures and illustrations and reflect extensive research and effort on the part of the author. Mr. Gregory is presently recuperating from surgery and seems to be making satisfactory recovery.

NEW HOPE

Hay Springs, Nebraska

The mighty presence of God is felt in our church, and our members are becoming more aware of the need for fellowship with each other, and most importantly with God. "And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near." (Hebrews 10:24, 25 NASB)

Our church and Sunday school attendance is encouraging because it is increasing. Gains are in both youth and adults, and our desire is to be God's instrument in enriching and challenging the body of Christ.

Studying God's Word is important, and the New Hope Friends women are leading a Bible study weekly in the Hay Springs Nursing Home. We desire to share God's Word, because it is the key to the Christian life.

Recent improvements to our church include new carpeting on the front steps and in the nursery department, plus new railings and a sound system.

Our faith is being encouraged, and we pray yours is also. Grace and God's peace to you all.

NEWPORT NEWS, Virginia

Rev. Owen Glassburn has just completed his 12th missionary tour in the countries of India and Sri Lanka. While on his tour he held missionary crusades in schools and

churches, mainly working with Youth for Christ. Many souls were won for Christ.

We are very excited in the purchase of our new land and are looking forward to building a new church as the Lord directs in the future.

The "Overcomers," our young peoples' choir, have the evening service each fifth Sunday of the month.

ONTARIO, Oregon

On March 3-5 our church held a missionary conference. Friday night, March 3, Norval Hadley was with us and brought an inspirational message on "Coming Out of Our Comfort Zone." Sunday morning, March 5, Mark Roberts brought us up to date with fresh news from the field. In the evening service the film *Aymaraland* was presented. It was challenging and made us feel closer to our South American brethren.

On March 19 young people from Harper, who call themselves the "Cole Diggers," brought us special music, followed by a message from our pastor.

The men's breakfast, held every Saturday morning, is proving a great blessing and several have witnessed to its contribution to their Christian growth.

Spring is coming and with it we are looking forward to a Billy Graham crusade presenting Ralph Bell as evangelist. We join with churches in the area both in prayer and full cooperation as plans proceed. The date is May 28 to June 4. We would appreciate your prayers for a great outpouring of the Spirit.

REEDWOOD, Portland, Oregon

Vaughn and Lorraine Palmore returned from a recent trip to Peru and Bolivia, where they visited their daughter Mary Morse and family, who serve in Juli, Peru.

Jan Loewen has been serving as youth leader. She has been keeping the youngsters active with Bible studies as well as recreation. A cross-country ski trip was their most recent outing.

Milo and Alice Ross visited Alice's son in Arizona in March. It is good to have Milo up and out after his heart attack in January.

The Lambert House Community continues to grow. The present total registration is 34. May Wallace, Bob Smith, Helen Forseth, and others are to be commended for their work. Doyle Pierson and Les Hefflin keep the building in repair.

We were privileged to host *Pilgrim's Progress*, a presentation by the drama department of George Fox College.

Duane and Sherrill Comfort, NWYM missionaries to Peru, spoke recently.

Godspell, a Christian musical drama, was given under the direction of Dan and Wendy Martin two consecutive nights and later performed in other Portland churches.

Fred Gregory has returned from his mission to Bangladesh, where he

did an evaluation of two projects in which the Medical Assistance Program is involved. LaVonne joined Fred in England to visit some friends on his return trip.

A book soon to be published titled *Wholistic Quaker Faith*, edited by John Bond of New Castle, Indiana, will have chapters written by different Friends across the U.S. One chapter, written by Jack Willcuts, will include a story about the witness and faith of our own Iola Steen.

ST. CLAIRSVILLE, Ohio

During January and February the church rented the gym at the local school on Friday evenings for a Physical Fitness Program. Activities directed by Sandy and Bill Stark included exercises, children's games, swimming, volleyball, and basketball. The response was great and we plan to repeat it next year.

Don Worden, director of development for the Eastern Region, presented the multi-image "Together There's So Much We Can Do" program in the Sunday morning worship hour.

Seventy attended our annual Sweetheart Banquet on February 14. The program planned by David Jones included talent from the congregation.

SALEM, Ohio

Children's Day was observed February 12 at our church. The Malone College Child Evangelism Team had songs, skits, parables, and clowns for the children. The following Sunday we had an interview by tape with Jack Rea, who with his family went to Taichung, Taiwan, this past summer as a missionary. He discussed the food, church growth, and language school in Taiwan.

SOUTHEAST, Salem, Ohio

Easter Sunday at Southeast began with a sunrise service. The children of the Sunday school presented a special Easter program with emphasis on the story of the resurrection, which was in charge of Mrs. Lynn Akers.

In the morning service the Junior Choir presented the children's cantata "Tell Me the Story of Jesus" by Doris Graf. Original and traditional music tells Christ's story from birth through His triumphant death, with flute obbligato and two trumpets.

The glorious day ended with the Adult Choir's cantata *Alleluia* by Floyd Hawkins. The songs traced our Lord's passion, death, and resurrection.

WEST PARK, Cleveland, Ohio

Rev. Charles Robinson of Gilead Friends Church brought the message in a recent service while the Gilead singing group supplied special music. This was followed by a potluck dinner for all.

A Friends Disaster Workshop has been set up at West Park. The people meet once a month to work on

items to be sold at the auction in September to raise funds for equipment for the Friends Disaster Service.

A new concept in evangelism called "Project Philip" is being put into action at West Park. This includes a Bible correspondence course offered without charge or obligation to the student.

Lois and Bill Miller, members of our meeting serving as missionaries to Spain under OMS International, spoke and had special music at our Easter sunrise service and the morning worship hour. It proved to be very beneficial for everyone.

WILLIAMSPORT, Pennsylvania

In spite of colds, flu, and much snow, 75 members and friends attended the annual Winter Picnic. Dinner, films, swimming, games, and good fellowship made it a very enjoyable event.

Pastor and Mrs. Johnson and daughter toured the Holy Land in March viewing the many sights mentioned in the Bible.

SMITHFIELD, Ohio

Robert Shaffer, northeast district coordinator for Friends Disaster, and his wife spoke at a morning worship service of the Smithfield Evangelical Friends Church. They showed slides on the work of Friends in times of floods, tornados, and other disasters.

Our church sponsored a table selling home-baked goods and crafts at a nearby Mall Charity Bazaar. The proceeds will go into a disaster fund in the church. Dean Johnson, Yearly Meeting disaster chairman, brought crafts from his Canton area and assisted us with the booth. Many members of our church assisted after the Dilltown, Pennsylvania, flood and donated household appliances.

The East-Ohio District Rally was held at our church and the film *He Restored My Soul* was viewed.

Community Lenten services were held this month, with our pastor participating in area churches.

Arlene Kelbaugh directed our choir in the cantata for our Easter program.

FRIENDS RECORD

BIRTHS

ALVARADO—To Paul and Mary Alvarado, Willow Creek Friends, Kansas, a daughter, Kimberly Renee, December 23, 1977.

BARA—A daughter, Heather Dawn, January 31, 1978, to Larry and Tara Bara, Alliance, Ohio.

BARTON—To Jack and Joyce Barton of Medford (Oregon) Friends, a son, Jeffrey Josef, March 13, 1978, Mediapolis, Iowa.

BROWN—To Mr. and Mrs. Lance Brown of Tyler, Texas, twin sons, John Clinton and Blake Jesson, February 21, 1978.

BYERLEY—To Alan and Linda Byerly of Hutchinson, Kansas, a daughter, Judea Gayle, December 29, 1977.

CLEMENTS—To Keith and Paula Clements of Hutchinson, Kansas, a son, Bradley William, January 13, 1978.

CRAWFORD—To Gary and Sheryl Crawford, Eudora, Kansas, a son, Jason Christopher, January 3, 1978.

CRESS—To Glen and Sharon Cress, a girl, Erin Elizabeth, January 20, 1978, Friendswood, Texas.

DINSIO—A daughter, Kyl Jane, to Bill, Jr., and Kathy Dinsio, Lisbon, Ohio, February 11, 1978.

EMRY—To Doug and Linda Emry, a son, Matthew James, February 8, 1978, Meridian, Idaho.

FINUF—To Mr. and Mrs. David Finuf, a girl, Leslie Dawn, December 22, 1977, Emporia, Kansas.

JANTZ—A girl, Erin Nicole, to Everett and Karen Jantz, Friendswood, Texas, January 9, 1978.

KESINGER—To Mr. and Mrs. Ed Kesinger, a daughter, Christina Ann, January 29, 1978, Tonganoxie, Kansas.

KURTZ—A son, Wayne Michael, to Wayne and Arnetta Kurtz, Piney Fork, Ohio, February 2, 1978.

KYLE—To Richard and Diane (Vaughn) Kyle, a daughter, Julia Kathleen, January 3, 1978, Friendswood, Texas.

LITTLEFIELD—To Randy and Charlene Littlefield, a daughter, Carrie Dawn, March 3, 1978, Wichita, Kansas.

MILLS—To Kim and Michelle Mills, Kickapoo Indian Center, McLoud, Oklahoma, a girl, Kimberly Dawn, December 21, 1977.

MOATS—To Don and Lilian Moats, a daughter, Mary Elizabeth, February 18, 1978, Lisbon, Ohio.

MULLEN—To Stan and Marsha Mullen, Oklahoma City, Oklahoma, a daughter, Jill Marie, December 29, 1977.

NEAD—To Don and Beryl Nead, a daughter Jamie, February 18, 1978, Williamsport, Pennsylvania.

PARRY—To Alan and Jannie Parry of North Valley Friends, Newberg, Oregon, a girl, Danelle Christine, February 25, 1978.

ROUTON—To Gary and Debbie Routon, pastors, Lone Star Friends, Hugoton, Kansas, twin sons, Aaron Christopher and Micah Andrew, February 18, 1978.

SMITH—A son, Daniel Duane, to Walter and Sally Smith, March 4, 1978, Deerfield, Ohio.

SPARKS—To Mike and Thelma Sparks, a girl, Stephanie Michelle, December 16, 1977, Oklahoma City, Oklahoma.

TEUBNER—To Doug and Joyce Teubner, a son, Jason Douglas, February 27, Wichita, Kansas.

TOMLINSON—To Linda Tomlinson, a daughter, Lindsey Meredith, February 28, 1978, Friendswood, Texas.

TURNER—To Terry and Delores Turner, a son, Robert William, Emporia, Kansas, February 9, 1978.

VAIUSO—To Joseph and Carol Vaiuso, a son, Christopher Jason, January 31, 1978, Wichita, Kansas.

MARRIAGES

APPLEGATE-WILLIAMSON. Alisa Ann Applegate and John Paul Williamson, March 10, 1978, Hutchinson, Kansas.

BAKER—SAULS. Dayla Baker and Lloyd Sauls of Friendswood, Texas, February 25, 1978.

BOYLES-JOHNSON. Lorie Faye Boyles and Derry Wynn Johnson, February 24, 1978, First Friends, Williamsport, Pennsylvania.

BLOUCH-FOLTZ. Lisa Ann Blouch and David Wayne Foltz, January 7, 1978, First Friends, Newport News, Virginia.

GUY-HULL. Janice Guy and Wade Hull, January 21, 1978, Trinity Friends, Lisbon, Ohio.

HENDRICKSON-COLLE. Susan Hendrickson and Lance Colle of Hutchinson, Kansas, January 28, 1978.

JOHNSON-ROWE. Laura Ellen Johnson and William A. Rowe, Wichita, Kansas, March 4, 1978.

WALKER-TIDWELL. Hazel Walker and Ellis Tidwell, March 7, 1978, Cherokee, Oklahoma.

YATES-BURG. Brenda Jo Yates and Scott William Burg, January 27, 1978, Reedwood Friends, Portland, Oregon.

DEATHS

BAKER—Thelma Yolande Baker, January 11, 1978, Enid, Oklahoma.

CROWDER—Ethel Crowder, 79, Deerfield, Ohio, February 17, 1978.

HAHN—Carl Hahn, October 29, 1977, New Hope Friends, Hay Springs, Nebraska.

HARMON—Bessie (Mrs. Walter) Harmon, February 27, 1978, Springfield, Colorado.

HICKOX—Margaret Hickox, 86, Nampa, Idaho, mid-February, 1978.

HILL—Margaret Hill of Hesper Friends, Kansas, January 29, 1978.

JONES—Alice (Mrs. Gerald), March 13, 1978, Emporia, Kansas.

KUTSCHARA—Albert Kutschara, July 14, 1977, Hay Springs, Nebraska.

LAPP—Charles Lapp, 81, of West Park Friends, Cleveland, Ohio, February 15, 1978.

MARTIN—Walter Martin of Cottonwood Friends, Kansas, January 28, 1978.

MYERS—Blanche May (Mrs. Oscar) Myers, February 27, 1978, Cherokee, Oklahoma.

SCOTT—Charles Scott, February 22, 1978, Wichita, Kansas.

SPAKE—J. D. Spake, Newport News, Virginia, November 11, 1977.

STOCKTON—Gerald Stockton, Emporia, Kansas, February 11, 1978.

TOWERY—Wilma Towery, Independence, Kansas, January 20, 1978.

REGISTER NOW FOR THE THIRD GENERAL CONFERENCE OF THE EVANGELICAL FRIENDS ALLIANCE IN COOL, COLORFUL COLORADO AT REGIS COLLEGE IN DENVER JULY 12-16, 1978

CONFERENCE COSTS:

Registration:

Individual—\$10
Family—\$15

Meals: (package price)

Adult (12 up)—\$29
Children (6-11)—\$23
(under 6)—\$19

Rooms: (double, per day) \$10, linens included. Floor space for children in rooms at \$2 per child, with maximum charge of \$14, no limit on number in room. Extra linen packets are \$1.

Trailer/camper Space (on campus)—\$2. Also KOA Campgrounds are in the vicinity.

Camp Quaker Ridge: (for youth)—\$25 for Thursday through Sunday. Speaker—Jim Settle; Music—Larry Mendenhall. Register with Paul Moser by May 15. Physical exam required. Campers transported to camp Thursday and returned to Denver on Sunday afternoon.

PRE-REGISTRATION

If possible, please facilitate planning—
pre-register by May 1, 1978

Name _____

Address _____ City _____

State _____ Zip _____ Church _____

☐ Registration fee enclosed Yearly Meeting _____

☐ I would like meals and lodging at Regis College.

☐ I would like meals, but not lodging, at Regis College.

☐ I plan to stay with friends or relatives.

☐ I would like camper/trailer space at Regis College.

☐ I would like information on available motels.

☐ We tentatively plan to arrive by public transportation (☐ bus, ☐ train,
☐ plane—Flight No. _____) at _____ a.m. p.m. on _____ (date).

☐ We would like more information on tours in the Denver area.

This registration is for (number of):

_____ adults, _____ children 6-11, _____ children under 6.

Youth must register by May 15 with:

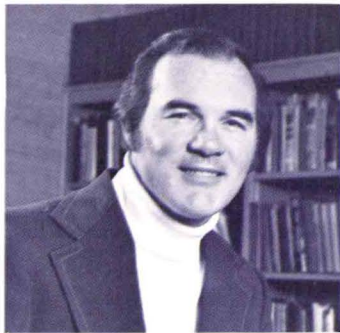
Paul Moser, Peters Rt., Box 189, Hay Springs, NB 69347.

MAIL THIS FORM TO: First Denver Friends Church, 4595 Eliot St., Denver, CO 80211

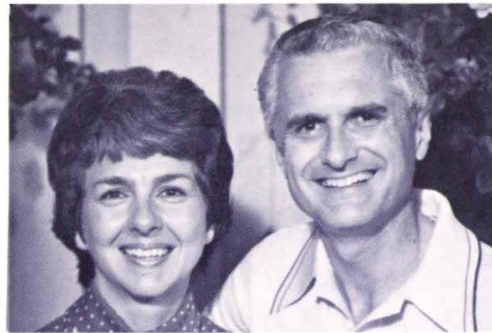
Checks must be made payable to the Evangelical Friends Alliance

E.F.A. CONFERENCE FEATURES 'SPECIALISTS'

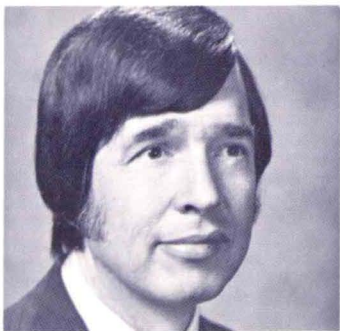
BY RETA STUART



C. W. Perry



George and Marjean Fooshee



Sheldon Louthan



David and Marcile Leach

The third General EFA Conference to be held in Denver July 12-16 could well be the springboard to new and larger accomplishments than ever before realized among Friends in our country.

Under the banner, "A New Vision for Mission," a fine roster of dedicated leaders has been chosen to help direct in a new vision for outreach—through the family, in the community, and in the world at large. Among these we would like to introduce a few "experts" in their field who represent widely varying backgrounds of experience and who come from locations across the country.

First there is C. W. Perry, senior pastor of Rose Drive Friends Church, California Yearly Meeting. Since he founded this church 15 years ago, it has doubled in growth every five years. Perry formerly had experience as youth superintendent of California Yearly Meeting, as assistant pastor of Arcadia Friends Church, and associate pastor at East Whittier. He will be conducting a workshop on "Mission Outreach in the Local Community," using as his subjects for the three days, "Creating a Climate for Outreach," "Ways to Say 'We Care,'" and "Planting a New Church." From his years of successful ex-

perience comes a distinct philosophy of mission, plus maximum flexibility of methodology, which should prove highly challenging.

From the East will come Dwight L. Wilson, executive director of the Friends General Conference, Philadelphia, whose stirring message, "A New Place to Stand," is still being remembered and quoted by those who heard him in June, 1977, at the Conference of Friends in the Americas in Wichita. At that time he urged Friends to "demand faithfulness to Christ"; he will be addressing evangelical Friends on "A New Call to Christ" during the first Sunday morning service of the conference. Wilson was pastor of the Friends Meeting in Durham, Maine, 1969-73, and has a Master of Divinity degree from Bangor Theological Seminary.

George and Marjean Fooshee of Wichita will present workshops on "Financial Budgeting for a Christian Lifestyle," given twice daily Friday and Saturday only. They will also be available for personal counseling. George is president of the Credit Adjustment Co., Wichita, and owns a collection agency with a full-time staff of 30. A graduate of Harvard Business School with a Masters in Business Administration,

Fooshee is author of the book, *You Can Be Financially Free*. He and his wife Marjean travel throughout the nation holding seminars on biblical financial principles, and Marjean, who has led home Bible studies for women several years, also conducts women's money management seminars.

The Center on Family Living of Friends University will sponsor a daily workshop on Creative Family Relationships, with Dr. Sheldon Louthan, director of the Center, and David and Marcile Leach, Seattle, executive couple for Friends expression of Marriage Encounter, leading the sessions. Subtopics will be: "Marriage and Family Needs Today," "Enriching Marriages in Your Meeting," and "Family Ministry Resources." Louthan, formerly on the faculty of George Fox College, 1963-76, has had experience in private practice as a counselor and consultant. The Leaches, formerly Friends pastors in Denver and Seattle, are parents of three college age children and can share practical insights for making marriage and family work.

These are only a few of those you will want to hear at the conference. Plan now to attend and make it a family vacation, as well as a time for inspiration and fellowship with Friends.

CH

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