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Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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# *Evangelical Friend*

February 1979

Vol. XII, No. 6

**Where  
are  
the  
Young  
Ministers?**



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# Where are the Young Ministers?



BY BRUCE R. BRAY

*Bruce Bray, a graduate of Friends University, Wichita, Kansas, and his wife Linda are now pastoring the Marion, Oregon, Friends Church while he completes his work at Western Evangelical Seminary. He expresses a concern many have today. Seeing the need for more young pastors through the eyes of one who is facing the challenge of beginning his ministry gives an insight helpful to all of us.*

**B**EING a young minister myself, I feel a special concern for the lack of ministers 30 years of age and younger among Friends churches. They are the future leaders in our denomination. This problem, though, is not just among the Friends. I recently spoke with a leader of another group in the holiness movement who indicated his denomination has the same problem.

There may be no simple answers as to why there are so few young ministers. To say that these young people grew up in the sixties and early seventies, which is sometimes characterized as an age of rebellion, is an incorrect stereotyping of a whole generation. We also see other young people training for the ministry who decided not to make it their lifelong profession. If they really were rebellious, it seems to me they would not even consider the ministry. Perhaps it would be more reassuring to believe this rebellion is springing from an idealistic philosophy that became shattered when the young minister realized the church was not what it should be. Following are five reasons I see why a young person might be tempted to leave the ministry. This is not a comprehensive list; it lists only the five most prominent reasons I have observed, thus providing a place to start.

## 1. *An Age of Specialization*

While the majority of students in training for church vocations are still pastor oriented, there has been a widening of the latitude where the seminary student finds employment. Just as the general practitioner of medicine has been replaced by medical specialists, so the ministerial student may choose to accentuate his gifts in areas of specialization.

These areas might include camping ministries, youth ministries, music ministries, counseling, Christian education, inner-city evangelism, church growth, and others. While most of these will begin employment within the church, many will end up in secular employment simply because the local church does not offer the possibility of advancement that is offered in a secular setting or other Christian agency or enterprise. Such a person still considers his work as a ministry but simply does not see it as being within the structure of the church.

## 2. *Professional Pay Scale*

In 1974 a survey was taken among pastors in the area around Wichita, Kansas, to determine the pay scale of pastors. It was discovered that the average church paid the pastors less than half the salary of secular professionals of equal education and experience.

**"Perhaps . . . this rebellion is springing from an idealistic philosophy that became shattered when the young minister realized the church was not what it should be."**

Unfortunately, pastors are human and can suffer from financial problems and discouragement, as well as plain envy. They ask themselves why they should go without when other Christians in their congregation live a more affluent life. "Why should so few who have so little give so much when so many who have so much give so little?" sometimes seems appropriate. Is the mentality of servanthood to include a different standard of living for pastors? Discouragement can set in that may eventually lead to resignation from the pastorate.

### 3. *Placement of Young Pastors*

Some young pastors find themselves in less than ideal situations in their first pastorate. Many are placed either in more difficult churches or smaller churches. In the former case the young pastor spends much of his time healing wounds while trying to foresee and avoid possible confrontations. In the latter he usually must work outside the church to supplement his income. Many times the church will consider the pastor as working part time, while in reality he spends 40 hours plus a week on church work simply because he sees so much that needs to be done. As a result, his family may suffer neglect or he may suffer ill health because of long hours and little rest.

**"Lack of communication, of mutual trust, and of clear definitions of the pastoral role often bring basic conflicts that need to be faced."**

Some young people find themselves in a position as an associate or assistant to a veteran pastor. Such a position can provide a real opportunity for learning, but too often there is poor communication; the older pastor sees the younger person as someone to do the jobs the pastor dislikes. The younger pastor is not encouraged to use his talents and develop the ones that he will need when his ministry is called to another church.

### 4. *Church/Pastor Relationships*

It is a beautiful thing to see a church and a pastor work in a harmonious relationship. But oftentimes a young pastor will be idealistic and see himself as a coach who calls the plays that the team is there to carry out. Sometimes the church sees the pastor as an employee who has a duty to carry out the wishes of the church. Lack of a clear understanding of the expectations each is to have of the other often leads to confrontations. Lack of communication, of mutual trust, and of clear definitions of the pastoral role often bring basic conflicts that need to be faced.

### 5. *Priesthood of Believers vs. Pastoral Shepherdship*

The Friends Church has always believed that each person has direct access to Christ without an intermediary. This concept is carried further in that each believer has equal

**"It might mean that a particular congregation would have to bypass a more experienced person in order to perform its duty in training a young pastor."**

enlightenment and guidance from the Holy Spirit. One view of pastoral shepherding sees the pastor with special gifts to direct and guide the church, through active leadership, in the proper course. Another view may see a much more indirect role by the pastor in the shepherding process.

As can be seen, these two concepts can cause conflicts. A young pastor will usually have studied some concepts of pastoral leadership, but rarely will there be a consideration of how these can be integrated into the priesthood of believers. This problem is compounded by the fact that several church growth researchers tell us that one of the attributes of a growing church is strong leadership by the pastor. But does strong pastoral leadership mean an authoritative role that stifles or neglects the enlightenment and guidance of the Holy Spirit upon all believers?

Obviously these problems are not exclusive to young pastors, but are shared as well by pastors in general. Nevertheless, these are among the most frustrating problems a young pastor faces. What follows are possible solutions to these problems.

**1.** While we are in an age of specialization today, there must be an awareness that there will always be a need for the general practitioner and that he will usually be the first person to confront the problem. In a similar vein, the pastor must not become second class because he lacks in-depth specialization. The pastor has a primary responsibility in the life of any local church.

Some seminary or graduate students preparing for the ministry specialize their training to have better job security and assure themselves of a full-time position in a larger church rather than starting out in a smaller, part-time pastorate. Others anticipate becoming church planters, starting new churches. And some envision a tentmaking type of ministry, serving part time or full time in self-supporting efforts upon answering God's calling, wherever that might be.

**2.** To those envious of professional pay scales, perhaps we should ask if anyone has a right to that much salary, especially considering that there are millions who barely exist. Isn't it about time Christians reaffirm that the value of a person is not according to the size of his pay check? This, however, is certainly not a license to allow churches to take advantage of pastors or actually to promote double standards of living between pastors and others of the congregation.

**3.** Churches and denominational leaders must work together in placing young ministerial students in the most



favorable positions so that the rough edges might be worn off in a controlled and guided situation. This might mean that a particular congregation would have to bypass a more experienced person in order to perform its duty in training a young pastor. In later years the entire denomination would benefit. This is submission for the common welfare. A suitable full-time, post-graduate, paid internship as an associate pastor would be best.

**4.** Church leaders and the pastor should see themselves as co-workers. The extreme of a mere employee or a dictatorial coach must be avoided. Christ's model of servitude should be followed rather than prideful assertion.

**5.** This is by far the most difficult problem, and it surfaced early in my pastorate. For me to propose some sudden or definitive solution to the apparent conflict between the concept of the priesthood of believers and pastoral shepherding would be presumptuous. Both are valid and biblical principles. The stressing of one to the negation of the other brings disaster. How does one find a satisfactory balance?

Certainly an attitude of mutual submission as collaborators is a beginning. Perhaps we need to examine this problem on a much wider and more scholarly basis throughout Quakerdom. As a pastor, my human impulse is to neglect the importance of the priesthood of believers; but my Quaker upbringing and strong biblical basis will not allow such a convenient solution.

Certainly a pastor's training and experience does make him more of an authority in some areas of church work. While he also has the same privilege of guidance under the Holy Spirit as any other Christian in the priesthood of believers, his gifts and expertise should place him in a leadership position with a church receptive to his ministry and direction. Any human institution needs a centrality of purpose and direction in order to move ahead. A compe-

tent, Spirit-led pastor can provide this type of focus if allowed to do so. In my opinion, this is what the church growth movement has demonstrated, the value of strong pastoral leadership for centrality of purpose and direction.

How can we encourage the young "Timothys" in our midst? A step would be to implement the previous suggestions as they apply to our lives, both laymen and young pastors. Both groups have made mistakes. All are called to Christ's model of servitude and submission: pastors to churches and churches to pastors.

#### *A Note Regarding the Survey*

The six questions were sent to each yearly meeting and answered between November 16, 1978, and January 2, 1979. This certainly is not intended to be a formal survey, but nevertheless certain trends or conclusions can be proposed. The exact wording of each question follows:

1. How many people are presently involved in a part-time or full-time paid position in the churches of your yearly meeting (pastor, associate or assistant pastor, minister of music, minister of Christian education, or youth pastor)?

2. How many of these people are 30 years of age or younger?

3. How many of these young ministers under 30 are considered part time?

4. How many young people (under 30) in your yearly meeting do you know of who have received formal training for the ministry and are not now in a paid church position?

5. How many young people (under 30) are you aware of in your yearly meeting who are presently preparing for the ministry?

6. How many church positions in your yearly meeting are presently unfilled, or filled with people whose normal occupation is other than the pastorate?

The young ministers do comprise a percentage that is about average; for instance, those under the age of 30 comprise 25 percent of the yearly meetings' pastors. Yet this age span of approximately 10 years comprises 22 percent of the age span between 20 and 65. Of course, each yearly meeting varies from this average.

The basis for the article is that there is a lack of young pastors. The yearly meetings of the Evangelical Friends Alliance do show a lack of trained pastors, and these vacancies would more likely be filled by young men or women just out of college or seminary than by those entering a second career. Is more encouragement needed for young people to answer God's calling? These empty pulpits are not uncommon among evangelicals of all denominations. As a rule, the yearly meetings have more young people in training than they have pastors. This can be explained in part by the fact that many young people go into the service of the Lord outside the church, such as missionary service, youth ministries, and the like. Other conclusions can be drawn from these statistics that are left to the reader to note. The cooperation of each yearly meeting office in supplying this information is appreciated.

	EFC-ER	MAYM	NWYM	RYM
Number of Pastors	90	86	85	22
Number Pastors under age 30	28 (31%)	23 (27%)	13 (15%)	7 (32%)
Number of Part-time Young Pastors	unknown	6	3	0
Young Ministers not in Pastorate	4	8 known	3	1
Number Preparing for Ministry	16	19	3	4
(No pastor), or Untrained Pastors	0	8	11	4

BRUCE R. BRAY

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YOUNG MINISTERS?**

BETTY M. HOCKETT

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"Son, have you ever considered being a Friends minister?"

**COVER**

"Where Are the Young Ministers?" design and art by Art Directors Stan and Shirley Putman.

**ANTECEDENTS**

These are the months our local meetings and yearly meeting superintendents face that annual problem: pastoral leadership for the coming year. But if it is a problem to these people, it is even more a problem to the pastor facing the same decision.

It is heartening then that one of our young pastors (also a seminary student) has felt led through deep concern to bring us this month's timely feature "Where Are the Young Ministers?" Bruce Bray has carefully prayed about, researched, and expressed concern as an insight for all of us.

He points out five reasons why he believes a young person may be tempted to leave the ministry—or not enter it at all—and then proceeds to offer solutions. His problems and solutions could be guidelines as local spiritual life committees consider next year's pastoral leadership—whether that pastor is planning to leave or not.

One of the most interesting parts of his article is an informal survey taken among the four yearly meetings of the EFA, results of which can be found in the chart and supplementary notes on page 4. We are left to draw our own conclusions.

In these days when many of our nation's leading business, political, educational, and professional people are in their 30s or below, it would be well for Friends to carefully ponder Bruce Bray's question, "Where Are the Young Ministers?" —H.T.A.

**EVANGELICAL  
FRIEND**

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# A funny thing happened on the way to Oklahoma City

BY BETTY M. HOCKETT

Snow—that was the funny thing that happened on the way to Oklahoma City, where the annual Evangelical Friends Alliance Coordinating Council sessions were held early in the week of January 15. However, Eastern Region representatives did not laugh all the way to the airport, as they were forced to travel the long way round via Atlanta, Georgia. Wintry weather caused delays and uncertainties in the travel schedules of most of the other delegates also. Several people remarked about having had private doubts that anyone would be able to get there at all. But finally, everyone did arrive, and one could not help but wonder what would have been the topic of conversation if travel had been warm and on schedule all the way!

The Robinson-Cox (Sheldon Cox, local Friends pastor) Taxi Service was again on call for the multiple trips to and from the airport. At first several Friends and certain

*The annual sessions of the Coordinating Council of the Evangelical Friends Alliance met again in January at Oklahoma City. Betty Hockett, one of the editors and writers for the Aldersgate Sunday school materials and the children's page editor for the EVANGELICAL FRIEND, shares her report of this event.*

airlines played a game called Looking for Luggage. The Friends eventually won! Meeting again at the Center for Christian Renewal, there was camaraderie during break times, meal times, and in the halls. EFA sessions are fun, along with serious, helpful discussions. Worship sessions, highlighted with personal witness and spontaneous songs, were strengthening. New EFA president Stan Perisho admonished, "As we sense unity in worship, may we sense unity in service."

Several were heard to remark how their appreciation for EFA had grown as they had this opportunity to meet and fellowship with Friends from other parts of the country.

And then there was the work! The Christian Education Commission met early—the Missions Commission met late. Commissions on Publications, Social Concerns, Evangelism and Church Extension, and Youth were represented also. Dreaming, planning, budgeting, and seriously considering what God would have us do together consumed the time of each commission. Final plans emerged, carefully kept within the guideline that the budget was not to be raised more than 10 percent.

A definite optimism, beginning with the keynote message on through commission

reports and outgoing president Norval Hadley's final message, characterized the sessions. A concern stressed often was the need for continuity of personnel on the commissions.

Stan Perisho, pastor at First Denver Friends, brought the keynote message. He began by saying that he is encouraged about what is happening among Friends today. (This statement was echoed by others in later sessions.) Referring to Ephesians 2:1-10, he reminded us that changed lives are still evident today, describing people who very recently have experienced God's "great mercy." God works in organizational matters as well as in individual lives, Stan insisted. He has the power to bring about solutions. "Thinking creatively, under the power of the Holy Spirit, we need not be stopped by either lack of staff or funds. Creative thinking will bring EFA to full strength. Difficult and even seemingly impossible things are before us, but God in His mercy is with us."

Norval Hadley, for whom appreciation was expressed as he leaves a three-year term as president of EFA, concluded the Coordinating Council with reports of the clear, current influence of God's sovereignty in evidence in many areas of the world. He challenged us to realize and praise God for evangelism that is happening among Friends. "The influence of evangelical Friends is broader than you can imagine."

Stan Perisho (Rocky Mountain) was chosen to be the president of EFA for the coming year. Other executives will be Galen Weingart (EFC-Eastern Region), vice-president; Jack Willcuts (Northwest), secretary; John Robinson (Mid-America), treasurer.

**I**S EFA WORTH IT?" a question almost continually being asked, had at least a partial answer when Paul Mosher, pastor of the Hay Springs, Nebraska, Friends Church, stood and quietly expressed appreciation to the Coordinating Council. "It is because of this group that I am in the ministry." Paul and his wife Sharon became a part of the EFA-sponsored Omaha church during the early years of their Christian experience. It was there that they were nurtured, eventually hearing God's call to pastoral ministry.

New life and vision came from the Youth, Evangelism and Church Extension, and Social Concerns Commissions. The Youth Commission, chaired by Paul Mosher (Rocky Mountain), announced their three-year goals, which include a "great"

**"THINKING CREATIVELY, under the power of the Holy Spirit, we need not be stopped by either lack of staff or funds. Creative thinking will bring EFA to full strength. Difficult and even seemingly impossible things are before us, but God in His mercy is with us."**

youth gathering conference that will be a part of the EFA General Conference in the summer of 1981. They will sponsor biblical studies using such things as Bible quiz programs for youth on local, district (area), and yearly meeting levels. Each yearly meeting will be requested to have a championship team ready for a runoff quiz contest at the EFA Conference.

Evangelism and Church Extension Commission chairman, Don Crist (Mid-America), announced plans for a Mission of Prayer throughout EFA, beginning in January 1980. They will publish a prayer bulletin of guidelines for helping the entire EFA pray daily for specific requests relating to our work. There will be a week of intercession, along with a challenge for one day in which 10,000 Friends will be encouraged to share Christ with one other person. A well-prepared "leadership letter" designed to help pastors and church leaders in church planting is also being scheduled. Planning the EFA General Conference will be the responsibility of this commission.

The Social Concerns Commission is encouraged with increasing social concern activities in each yearly meeting. They plan an EFA newsletter reporting disaster services in which Friends are involved. A poster dealing with the international hunger crises and other human needs is also planned. Bill Rourke (Northwest) chaired the commission.

Gerald Teague of Mid-America Yearly Meeting reported on the work of the Publications Commission. He announced the appointment of Jack Willcuts for another three-year term as editor of the *EVANGELICAL FRIEND*; Harlow Ankeny will continue as managing editor. Current circulation for the magazine is 11,900.

Marjorie Landwert (EFC-Eastern Region), chairman of the Christian Education Commission, reported that Dorothy Barratt will continue as Christian education consultant. Developing and promoting Sunday school and VBS materials as well as the Christian Education Program of the Year continues to be an important function of this commission. An EFA Christian


Education Camp (specializing in Sunday morning ministries) is to be held in September, 1982, at Twin Rocks, Oregon. It is hoped that each local church of the entire EFA can sponsor one representative to this camp.

The Missions Commission, chaired by Fred Littlefield (Mid-America), announced plans for the coming year that include having EFM missionaries on furlough into various areas of the country for missionary conferences; a prayer book featuring important missionary information; and EFA missions maps for each church. Robert Hess, director of EFM, was reappointed on a part-time basis. Reta Stuart, administrative assistant, will continue to help local churches with missionary education.

**T**HE Missions Commission administers the EFA Friends work in Mexico City. Rodney and Barbara Routen were placed under appointment for missionary service there. They are pastoring in Iowa Yearly Meeting and will continue to be supported by Iowa Friends. Richard and Mary Ann Martens and boys, missionaries in Mexico, will be returning home in July.

Everett and Alda Clarkson, presently pastoring at Caldwell, Idaho, are under consideration for service in Mexico City also. Although at the time of the meeting the final decision had not yet been made as to their definite appointment, there was a prayer of dedication for them after the Clarksons had shared their personal testimonies.

Robert Hess added to the feeling of optimism surrounding the Council meetings as he shared information from some of the EFA fields: 28 recent converts in Central India, revival in Burundi, 30 converts in the new work in Manila.

With renewed optimism and hope for what God is doing through the united efforts of the Evangelical Friends Alliance, the Coordinating Council members began their long journey home amid the continued uncertainties of wintertime travel. All look forward to returning to Oklahoma City in January of 1980 for another time of shared work, fellowship, and blessing. 



## REVIVAL CONTINUES IN BURUNDI

BY RETA STUART

### **P**astors/Catechists' Conference, October 1978

The Lord has been doing some special things, including great victories for many pastors/catechists (lay preachers) during their conference at Kwibuka. Some got relationships and hard feelings straightened out, some confessed and repented of other habits, and others had apologies or restitution to make. Thank the Lord they are carrying through on these things; things are going differently in their churches now. As a result blessing has come; wherever they obey the Lord and witness to it, He blesses and helps others through it, and that spreads the fire. Example: one catechist who got deliverance from smoking burned his tobacco in a Sunday service as a witness to the people, and they were deeply moved by it.

### **B**ujumbura

God has been working in the capital city, too. One night the pastor was called out to pray for an older, demon-possessed woman, and she was delivered! And for a harlot, too, and she was saved and came to church to give her testimony. Then a man, who has a very good job and has had much zeal to help in the Friends church there and, though not really saved, faithfully supported it with tithes and offerings, was

*This story was developed by Reta Stuart, administrative assistant for the Evangelical Friends Mission, from various letters of the past few months from Burundi, Africa.*



miraculously delivered from drinking through the Spirit-led counsel and concerned prayer of the pastor. Continue to pray for him that God will give him overcoming power and he will not stop short of the baptism of the Holy Spirit.

## **W** MU Presidents' Meeting, November 7-8

In one service a pastor spoke to the women. He had been quite involved with the Young Camp at Kwibuka in September, where the Lord did something special for him, as well as for many of the young people. He told them of various experiences of the young people, their testimonies, and also answers to prayer that he himself had been experiencing. Then he challenged the women to get in on the blessings, too, to let the Holy Spirit fill their hearts, and to receive something special from God.

The Lord moved in on the scene, and several women came forward for a time of prayer. It proved to be a really good service, as they confessed personal needs and made things right—some with others there and others promising to straighten things out when they got back home. It was a very unusual time. They didn't have time at the close of the service for testimonies, but were promised a time later for that.

Before that service ended, a female primary school teacher came saying that some of the school children would like an opportunity to come and give their testimonies to the women. (Earlier some of the children had asked who those women were and why they were on the station, and when told said, "They aren't going to go home without us having a chance to give them our testimonies, are they?") So such a time was arranged, with the children offering to give up their lunch hour to do it. The school director agreed to let them have half an hour, but as it was they took an hour or more.

There were three long rows of children lined up sardine-style, and what testimonies they gave—you should have heard them! They stood boldly to witness to what the Lord had done and how bad they had been—disobedient, quarrelsome, stealing. They gave specific instances of sin and how the Lord had forgiven and they had made restitution. One told how he had been stealing from his parents, who thought their houseboy had been doing it; he had to confess it and make things right. The Lord is doing a deep work in the lives of these children. Some spoke with tears streaming down their cheeks. Some spoke of being

filled with the Holy Spirit and having the assurance of going to heaven, expressing concern that their parents also go with them. This really touched some of the women, and later their testimonies revealed the impact those children's testimonies had had.

These children are going from church to church, sometimes walking long distances across the hills, giving their testimonies, and so the revival spreads wherever they go! Some of the children meet sometimes during recess and pray for their teachers. Often they remind their parents to pray at night before going to bed. The parents tell what a difference they see in their children's lives—how obedient and helpful they are at home. So it is for real! The children are an influence on the older ones, and some are being touched and moved to action. Praise the Lord!

## **G**eraldine Custer, November 29

Last evening Zack and Cohen came in to visit awhile and were telling about revival in their churches. I wish I could do a tape to tell you about these things. It is so interesting. Some of the older pastors remember when we had good blessing back in 1948 and 1949, but you know how bleak much of it has been since then. Zack said they have prayer meeting at his church on Thursday beginning at noon and ending at 6:00 p.m. Sunday services begin at 10:00 and end at the same time. Bibles are being bought by both Catholics and Protestants alike as if they were going out of print. Zack hasn't preached in his church for three months. He says the kids won't let him. They testify and pray, and he is forgetting how to preach. I enjoyed their visit.

## **J**ames Morris, November 28

There continues a real move of revival in many of the churches. Altars are filled often during Sunday services, which last sometimes until evening or on into the night. The testimonies are tremendous as they tell what the Lord is doing. Many times there is no preaching. There is a lot of singing and prayer. We praise the Lord for what He is doing and ask that you join us in prayer for the older people where many of our leaders are found and that those who have stepped out for the Lord will be kept in victory.



# Stewa

*Jesus made it clear that  
the way to fulfillment  
is by losing ourselves  
and that the  
converse effort is  
self-defeating.*

BY EVERETT L. CATTELL

The word *stewardship* is used only a few times in Scripture. Perhaps this is the reason why we think so exclusively of stewardship as having to do with fund raising in the church. In the Scriptures there are a few pictures of stewards, such as Eliezer who looked after the household of Abraham, and Joseph who managed the affairs of Potiphar. Jesus told parables that involved both good and bad stewards. In some of the epistles there are references to being good stewards of the revealed truths of the Gospel.

The Christian doctrine of stewardship grows out of the doctrine of creation. Instead of speaking of stewardship, the creation story uses the word *dominion*. Remember that the concept of stewardship

*This is the third in a series dealing with the fundamentals of our Quaker faith from a scriptural perspective touching on various aspects of our "faith and practice" as Friends. Everett L. Cattell, former missionary, church executive, and President Emeritus of Malone College, has long been a respected spokesman for Friends. He and his wife Catherine now live in Columbus, Ohio.*

# rdship

certain things legal, has thereby made them right. This is a lie, and we must beware.

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**PRINCIPLE 1.** *God owns everything—we own nothing—we simply manage as stewards certain portions of that which belongs to God.*

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Our capitalistic system emphasizes the right of private ownership and gives it legal sanction as if it were an absolute ownership. Now this legal ownership does have a certain usefulness in helping to demarcate the area of stewardship assigned to any one steward and thus to keep selfish stewards out of each other's hair. But the Christian knows that this is a human expedient not to be equated with the kingdom of God, and he constantly affirms his own position, not as an owner, but as a steward of a portion of what God owns.

We desperately need a revival in the Friends Church of total commitment to the lordship of Christ in every area of life, including the right stewardship of the resources belonging to God and entrusted to us for conscientious care.

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**PRINCIPLE 2.** *Man's dominion over nature implies a rising standard of living.*

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In the literary form of the creation story we are given a primitive picture of the cultivation of a garden. Today with advanced technology and knowledge of a great variety of resources, we have arrived at a greatly sophisticated standard of living. This in itself is what God intended and in itself is not evil.

But God never intended that this stewardship should go to the point of pollution of the earth, nor the ignoring of the ecological balance of nature, nor that some should have far more than they need while others are in want. Furthermore, the Bible is consistent in its denunciation of hoarding and in its directive to share with the needy if, indeed, the love of God dwells in us.

We desperately need to recover among Friends the practice of simplicity in life-style, and in our affluent society there is no way that this can be achieved unless we *set ceilings voluntarily on our spending.*

It is counterproductive to try to find solutions by comparing ourselves with primitive peoples or by trying to return to primitivism. What is productive, however, is to compare ourselves with the range of income

characteristic of our own society. And it is important that our studies of income ceiling should start from the national average (or median) income that has meaning as the customary cost of participation in our particular society.

For those who are at, or below, the average income level, the ancient practice of tithing is extremely relevant. Even here, however, there must be a ceiling set for spending, for easy credit buying leads to overcommitment of income until many of our people claim they cannot *afford* to tithe.

For those with incomes rising above the national average a device that is being found helpful by some is to raise the tithe by another percentage point for each thousand dollars of increase in income. For instance, if the average income is \$15,000, then give the Lord 10 percent. If one rises to \$16,000, then give 11 percent, and so on. Obviously this can be varied in many ways, but it does result in putting a ceiling on spending in a systematic way. Of course, we must keep clearly in mind the fact that we are just as responsible for the stewardship of the nine tenths as for the tithe.

There is always a peril in these matters that we shall return to legalism. That is why it is so essential that each person, or couple, spend time quietly with God setting a voluntary ceiling on spending that will be pleasing to God and satisfying to the conscience. This, for those with really large incomes, could result in a ceiling that would provide for a comfortable but modest living, and the income beyond that could be turned into the Lord's work.

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**PRINCIPLE 3.** *Creation, being hierarchical in structure, provides that the lower finds its fulfillment and glory in serving the higher.*

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This is the opposite of the egocentrism of our day with its utter preoccupation with self-realization, self-fulfillment, and self-indulgence. Jesus made it clear that the way to fulfillment is by losing ourselves and that the converse effort is self-defeating. One of the greatest objects of self-realization is the accumulation of wealth. Jesus calls us Friends to "find ourselves" by giving. We desperately need Quakers who find their fulfillment in being the kind of stewards of God's resources that He is calling us to be and finding our glory in glorifying God.

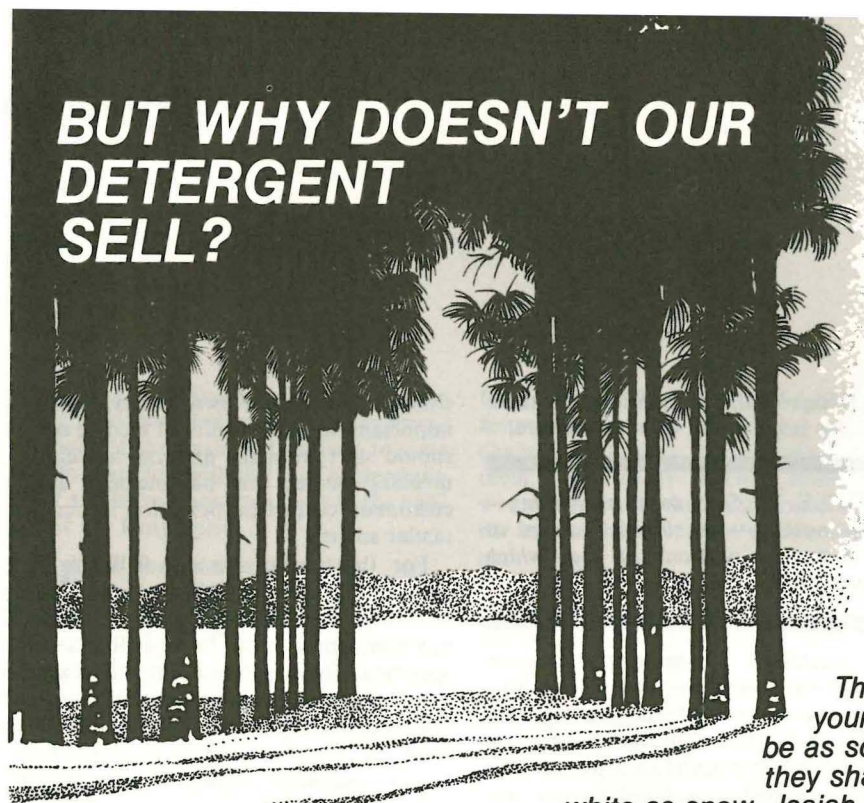
does not arise until the creation of man in the image of God. Nature, being without self-consciousness, simply does "what comes naturally" and thus glorifies God without trying. Only man is made with the equipment to exercise dominion or stewardship over nature.

Out of this doctrine of creation come by implication three basic principles that, taken together and used by unselfish stewards as God originally intended, would give us the framework of an economic system suitable to the kingdom of God. But since man disobeyed, he became self-centered and his whole nature became distorted. God has allowed man to devise his own systems for the regulation of selfishness, such as capitalism, socialism, communism, and the like.

Since man is ambivalent—capable of both good and evil impulses—these systems contain good features but in no wise represent God's best thought for man. As Christian stewards it is essential to differentiate between the purity God intended and the mixture man has produced. Too often we act as if the system of this world, by making



# BUT WHY DOESN'T OUR DETERGENT SELL?



*Though  
your sins  
be as scarlet  
they shall be  
white as snow. Isaiah 1:18b*

BY LAUREN A. KING

The TV ad man's voice is a whisper: "Mrs. Johnson has used Brand X for ten years. Can we change her mind? Will she buy our brand?" And we know the answer: of course she will. She will try our detergent, and it will do such a superior job that she will be convinced. It always comes out that way in the TV ad.

So why doesn't everybody buy our brand? Maybe they didn't see our ad. Maybe they're skeptical of TV ads: "Things always come out good in the ads." So they won't try our brand for themselves. Or just maybe they have seen the results of our brand somewhere—a friend, a neighbor, a person at the next desk—and aren't impressed, don't like what they saw. Anyway, they aren't buying our detergent even if we're spending millions of dollars on ads.

Come to think of it, the same thing is happening in our churches, isn't it? Our brand of religion isn't selling too well. But it's not for lack of advertising. Look at the millions of buildings worth billions of dollars, some of them really eye-taking. You would think they would stir up some curiosity and interest. Look at the millions of dollars spent on all sorts of programs. Look at the man-and-woman hours spent in meetings for worship, for evangelism, for prayer, for testimony, for whatever seems likely to advance the "kingdom," not to speak of committee meetings. But people go on acting as if they hadn't noticed or didn't believe our ads.

*Lauren A. King, formerly of Malone College's English faculty, is living with his wife Helen at Norwich, Ohio, in "active" retirement. After teaching in Christian colleges more than 40 years (eight of which were at Malone) he was awarded the Faculty Forum prize in 1977. He is a contributing editor of the EVANGELICAL FRIEND.*

"Well, of course that's true of the cold, formal churches, which aren't much more than social clubs." But not of us? Probably true, but a recently reported study indicates that the evangelical churches are mostly just trading members about among themselves or capturing them from the not-so-evangelical churches, not winning them from outside church circles. Just recycling them. We know that almost all the main-line denominations are losing members every year; the rest of us are growing only slowly. No, let's admit it: Millions just aren't buying our brand. The ratio of sales to effort is killing us.

So hadn't we better have a sales conference and try to think what to do? There is in Matthew a passage that might help: "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Matthew 5:14-16 NIV)

We all know that passage. We've read it dozens of times, and applauded it. It's a nice feeling to be called light for the world. But have we really looked at it, really grasped what it is saying? And if we have, haven't we instantly begun to water down its demand?

One way we do that is the don't-do-as-I-do; do-as-I-say approach. "Only Jesus can be the example because only He is perfect. Don't look at me; I'm only human and a poor weak vessel of clay; I'm full of troubles and stumbling. Let me tell you about the wonders of my Savior."

Which is to say: "Don't look at my ring-around-the-collar life; look at the ad for my

detergent. The ad says it will get out every spot. I know my collar doesn't look very good, but my detergent is really the only one." To such a sales pitch any sensible person will turn a deaf ear, and rightly so. If our Christ can't do it in our lives just as we have to live them day by day, then what is He good for?

Look at that passage again. It is not a question of *whether* we will be examples. We cannot escape being examples. We are cities on hills, lights. The question is not about that. The question is *what kind* of example we are. Are we lovely cities, lights that do really give light? We cannot escape that test: What are our lives saying to Mrs. Johnson about our Christ?

Well, now, if we must be examples, what then? The passage puts to us an even harder demand. Notice what is said about our good deeds: They must be of such quality that men will praise God, not us, for them. "Did you see that Mr. Jones? What he did? How he looked? It's not human . . . What does he have?" That has to be the effect of our lives. They have to be inhuman—superhuman—if men are to praise God. And buy our detergent. That's what Jesus said.

We often blunt the passage by supposing that it teaches that we are to be nice, kindly, law-abiding people and good citizens. Then people will come flocking to hear about our Christ. Well, we've done that for the most part, haven't we? And by droves people have not bought our detergent, no matter how much or how loudly we have advertised. So being nice isn't enough. For Jesus it's about equal to a pale tattle-tale gray. He is demanding in this passage a pearly, glistening white. Nothing less will impress Mrs. Johnson.

You see, what it adds up to is that our Savior must make us better than ordinary, natural men or He doesn't amount to much. For us it's be supernatural or fail.

For example, are we honest, like a good bank teller? It won't do, it's not enough. That won't sell detergent. Our detergent has got to be better, so much better that men will know that it is the Jesus brand. Nothing less will meet the demand Jesus makes in that passage.

Are we patient, good-natured, not more touchy than other naturally good-dispositioned people? That won't do, it's not enough. If our patience isn't more than natural, more than a naturally good-natured person can muster, then Jesus hasn't done much for us, has He?

*(Continued on page 24)*





BY JACK L. WILL CUTS

## What Can We Learn From Jim Jones?

Now that the shock and emotional trauma of the Guyana and Jim Jones tragedy has somewhat subsided, a disturbing concern lingers, which the whole episode exposes about spiritual leadership in the church. What killed Jim Jones and his church members may not be so rare. Many of us are in danger of being caught up in the same basic dynamics. What happened at the People's Temple in Guyana on a drastic scale is happening within the evangelical church on a more subtle but similarly destructive scale.

People in Jonestown had faith in, believed, followed, and trusted a human religious celebrity. Many of us also tend to look for greater security and truth in prominent evangelical leaders, a bigger-than-life pastor or religious superstar model. We have a tendency to put people above us or ahead of us, on pedestals, as objects of admiration if not adoration, as celebrities. And is it possible there are many of us who love to be on those pedestals, too? Many of us may yearn to have the attention, applause, the "curious exchange of energy" that comes from being in the center of the limelight, being the final authority, the last word in leadership, in committees, in decision-making roles.


The human race has an ingrained tendency to create idols. It is an old problem. King Saul couldn't handle it either. It is an ingrained tendency to play God. Both of these tendencies combined to create the crimes of Guyana: one man willing to play God, many people willing to be sheep, the inferiority/superiority syndrome.

We all lament Jonestown, but surely it can help us to look at our own motives. Am I wanting to be centrally or inordinately important to others as their counselor? Pastor? Special friend? Parent? Marriage Partner? Do I go around with a hunger inside looking for some charismatic and powerful human to fill it up? Do I create idols? Play God? Feel inferior? Superior?

Friends have a concept of leadership and of the ministry that should prevent this sort of danger. Yet, in a Committee on Ministry recently there was a serious discussion regarding whether or not a minister is "above" his people. Of course not! True Christian leadership is not a status or charismatic ability; it is simply a giftedness of God for certain ministries, such as preaching, counseling, pastoral caring, church administration, or functioning in a servant role. Once a person or a people attempt to make something *special* or superior about a human religious leader, both are in great danger. And the Gospel is weakened.

Paul insisted that he had become as "nothing that he might win some." This is one reason Friends have resisted referring to themselves or others as "reverend." There is none "reverend" save Christ. None. To insist upon pushing a minister or religious personality into the status of a human idol is not a sign of respect, but of weakness or pride. To accept or offer this kind of adulation, even when done innocently or when it is urged upon one, is a terrible danger, a Guyana-like tendency. Those who apparently allow the practice to flourish and even encourage it for "the building of the church" have cheapened the Gospel in the eyes of the world and of heaven. This is a difficult problem for television Christian broadcasts; they are often built around a minister-celebrity.

This may be why young David had to be brought in from the field rather than one of his brothers being chosen king. And it may be why he eventually sinned greatly, too; even he couldn't handle the popularity and power. This may be why the Lord chose unlearned, ordinary men among the Twelve.

It is a truth and a principle we do well to consider carefully. 


## On Acting Right at Church

Everybody is interested nowadays in his "image." Certain businesses spend a lot trying to form a proper image in the community. Towns are interested in making a favorable image. Schools too. What about churches?

For one thing, the image of a Friends church has been identified with quietness and conservative tastes. Even the architecture is to be without ostentation, simple and worshipful. But of course the way the people act at worship contributes more to our "image" as Christians than any part of the building.

Reverence, dignity, quietness, and friendliness are virtues to be carefully cultivated. An adult who is religiously jumpy will likely have religiously nervous youngsters. The parent who recognizes the church as first of all a place primarily for prayer, worship, hymns, and spiritual fellowship, will by his very attitude influence the youth.

This image problem is a real one. What kind of impression do visitors receive if a cacaphony of confusion reigns at worship intermissions or Sunday school students race from assemblies to classes and through the halls?

The desirable image of a friendly "family church" can be beautiful and inviting, where children as well as parents feel comfortable and God is honored. Care must be arranged for children in nurseries and special services. The disciplines of quiet meditation open to us all the gateways to God in worship. The joy of meeting and visiting together as neighbors and friends at church is a goal to be realized week by week. But just as a school, a home, or any other public building has its special atmosphere, so does our church. It is a Quaker meetinghouse. Let us come into God's presence with respect and reverence. 





## FRUSTRATION IN CLUSTERS

BY CATHERINE CATTELL

Last week my usual ride to a Bible study in a suburb was not forthcoming; my friend was detained. My husband came to the rescue and volunteered to take me. Confidently we went out to the garage, and he did the usual things to start the car. It did nothing—not even sputter. The brand-new battery that was to last a lifetime was dead—completely dead.

I rushed into the house and called one kind friend after another, hoping someone would be home and *delighted* to come to the rescue. No one was at home. Finally, I found a way to go, so I went, hoping there would be a way home. I would think about that later.

Arriving at the home, I found I wasn't too late. In fact, I was the first one there. One by one the others dragged in, each with a tale to tell. One lady had her car in the garage, with mounting costs; another left her car in a garage hoping to get a ride to Bible study. None was available so she walked for an hour and a half on a cold winter day over city streets. She is one of those efficient women with everything under control.

That day, *she* was under control, but the circumstances had gone haywire. In speaking of it in a very poised and matter-of-fact way, she said she was so glad the wind was not blowing and it was not snowing. She thought as she walked that if it were summer and if she were walking in the woods, she would love it and not feel frustrated or imposed upon. Also she would look for flowers along the way. She imagined these over three miles and more, so when she arrived, she was still grateful for an enjoyable walk!

Another woman came in quietly. She wasn't going to say anything, but when she heard our tales, she decided to tell hers. She backed out of her garage and took part of the garage door with her, but she did arrive with a car, and so it went around the circle.

Guess what the subject of the Bible study was—"The Glory of God"! I was doubtful


about going ahead with a subject that was so out of line with the experiences of most of those present, but instead it was perfect.

Isaiah wasn't feeling so adequate or on top of the situation either when he saw the Lord high and lifted up. The vision of the glory was for him personally, revealing his own unworthiness, and also the power and glorious resources behind him, above him, but available to him no matter what the circumstances.

It happened to Ezekiel, and to John on Patmos. Each was given such a vision of glory and each was given a task to perform.

Sometimes heavy clouds hang over us. They come in many ways. However dark and lowering they may be, it is good to know they may temporarily hide the sun, but they do not keep it from shining. A trip up through the clouds to the clear cloudless sky assures us of this. The *glory and enablement of God*, the power to cope, is within reach. It does not have to be imagined. It is there!

Well, there was a good deal of taxiing to be done for the one car that did arrive to get everyone where they had to go next, and I did finally get home, too. But somehow there was a glow in our hearts, and I am sure we will remember the lesson longer than if we had all arrived as usual.

Don't forget the glory. Oh yes, and that it is to be seen upon us, especially when frustrations come in clusters! 



## ASSURANCE

*At times in meditation  
there comes a rise of heart,  
a compulsion to intercede  
with an awareness of rightness,  
a flow of the Spirit,  
that Thy Will is known.*

*Then I need not pray  
half-doubting,  
'if it be Thy Will'  
for Thou hast made it plain.  
Therefore I thank Thee  
for answered prayer!*

—Bess Bulgin



## WHAT ONE CHURCH IS DOING WITHOUT A PASTOR

*Most of the Life Crises series have featured individuals or families and how they met a crisis experience as Christians. This time it is an entire congregation. Camas Friends Church, Camas, Washington, membership 148, has been without a pastor since last spring. They consider it a "crisis," but they determined to "carry on" until pastoral leadership is found. It just could turn out to be one of the best years in the life of the meeting! Mostly because everyone is rallying to the cause of "carrying on," and the spirit of serving, of giving and sharing is a beautiful story.*

*They have invited a refugee family from Southeast Asia to live in the parsonage. They invited Dr. Lowell Roberts of Asbury College to conduct a week of revival meetings in October. They take turns preparing bulletins, cleaning the church, visiting those in the hospital, arranging for special music. One young man who has grown up in the church has led Sunday evening services. Various Friends ministers from surrounding churches have taken turns preaching on Sunday mornings, with the Camas presiding clerk, Charles Hanson, presiding and leading the worship.*

*The following newsletter was sent out to their mailing list recently . . . without a signature as to who prepared it. —Editor*

Greetings to all our friends:

"What's been happening at the church the last few Sundays? When we went by on Sunday afternoons, we noticed so many cars there." This was the question from a neighbor the other day. Do you know what's been happening? If not, you have been missing out on some real treats.

One Sunday the church had a Missions Fair. All the Sunday school classes worked hard gathering information on Friends mission fields and making displays. Their hard work paid off, because along with a great potluck of good American food, plus food from six mission fields, the displays and presentations were a success. A puppet show was presented by Angela and Noel Bacon, Doren Crombie, and Shellee Lemmons. Good job, kids . . . and teachers!

(Continued on page 15)



# First Day News

## QUICK QUAKER COMMENTARY

BARBARA BAKER, a member of West Chehalem Friends Church near Newberg, Oregon, has worked as a Campus Crusade missionary in Iran the past three years. She returned home in late November for a brief furlough. She plans to return to Iran, if possible, but if not to some other assignment in the Middle East.

At the Coordinating Council meetings in Oklahoma City in January, STANLEY PERISHO, pastor of First Denver Friends Church, was named Evangelical Friends Alliance president to succeed Norval Hadley.

## FRIENDS FOCUS

### A WINTER VBS

Lynwood Friends Church (Portland, Oregon) held a vacation Bible school during Christmas vacation. Called "Neighborhood VBS Jamboree," it had an enrollment of 33 in spite of flu and bad weather. Seven decisions for Christ were reported. "Why hasn't anybody done this before?" someone asked. They plan to do it again.

### VOICE OF CALVARY INSPIRES FRIENDS 'URBAN MINISTRIES'

George and Ashley Primes, directors of the Urban Ministries programs centered in Canton, Ohio, report planning several new ministries after meeting with John Perkins in the Voice of Calvary work, Jackson, Mississippi. "I envision, as John has already evidenced, a sharing ministry with potential young ministers and lay people . . . in the black church. This vision can become a reality through the training center that will be housed in the proposed [new] church." Dr. Richard Allison, professor at Ashland Theological Seminary, and Aaron Hamlin, NBEA field director, are asked to participate in this program.

Mrs. Primes believes there is a "felt need" also to start a thrift shop similar to those proving so successful in Mendenhall, Mississippi. "We envision a thrift store that will be a component of the church we propose to start in the Akron/Canton area. Proceeds will be used toward the support of Urban Ministries."

### WHAT WOULD YOU SAY . . .

. . . if you happened on a bad accident and a dying person asked you to help him find God? This question is posed in the Friendswood (Texas) Friends Church agenda for a seminar to help train members to be prepared for witnessing. It is a planned project of the Outreach Committee.

### A CRITICAL TIME FOR MEXICO FRIENDS

Iowa Yearly Meeting General Superintendent Mahlon Macy and wife Hazel recently visited the Friends work in Mexico City, staying with Dick and Mary Ann Martens. Mahlon writes, "The Friends Church in Mexico City petitioned the government for a piece of property on which they will be able to build a church. Some land has been set aside by the government for church buildings, and, even though much of this has gone to the Catholic Church, some property has been allocated to Protestant groups. Since land is so expensive, receiving a gift of land would be very helpful. The application was filed January 15. Prayer is requested that a favorable reply may be given."



#### AFTER ONE'S FIRST YEAR AT CHURCH

Three most likely descriptions of an average adult one year after joining a church were printed in the Alliance (Ohio) Friends Church mailing: 1. They'll belong to a meaningful group. 2. They'll have a significant job/role. 3. Or they'll be inactive. (Adapted from the American Institute for Church Growth)

#### WHAT FRIENDS MEN DID IN DENVER

Going back to Thanksgiving . . . the men of the First Denver Friends Church Friendship Class served a marvelous Thanksgiving Day breakfast to 115 people. "It was a perfect way to begin our holiday." It's not too early to start planning that for next year, for the dedicated and the brave.

#### JANUARY WAS FAMILY MONTH

Four messages in January given by the pastors and a lay member on Christian marriage, discipline in the home, family finances, and when the kids leave home were part of a month of emphasis on "ideas that work" in church families at Newberg Friends Church (Oregon). The closing Sunday night everyone was asked to be prepared to submit in writing (250 words or less) effective family traditions, habits, practices, or ways of doing things they have appreciated most in their own homes.

#### A WAY TO FIND YOUR PLACE IN THE CHURCH

Sunday evening, January 28, First Friends of Salem, Ohio, presented slides and narration giving the dozens of opportunities for service "right here in our own church." This was in preparation for the annual responsibility in filling committees for the coming year and opening new ministries in the community.

#### NEW CALL TO PEACEMAKING REPRESENTATIVES VISIT WHITE HOUSE

Norval Hadley, chairman of the "New Call to Peacemaking," was one of six received by White House Administration and National Security Council spokespersons in lieu of a hoped-for visit with President Carter. The President was unable to meet with the delegates as called for by the Green Lake Conference "because of unusually heavy commitments, especially the budget preparation process."

They were given a serious interview with an exchange of ideas permitted in an atmosphere of cordiality. The following letter was sent to the President:

"Because of your busy schedule it was not possible to arrange a time when representatives of the historic peace churches could meet with you before Christmas about our 'New Call to Peacemaking.' But we have talked with your representatives today.

"We do hope that you will have an opportunity, through this letter, to sense personally the prayerful support and care which we and our people feel for you as you seek to carry out your public responsibilities consistently with your deep Christian faith.

"We hope that, in one of those times you reserve for prayer in your life, you will find time to read the enclosed statement. It represents the culmination of two years of deep and prayerful searching by members of the historic peace churches --Brethren, Friends, and Mennonites--as to the direction our nation and our people should take at this crucial turning point in world history.

"Be assured that we seek to uphold your efforts for peace and justice in our daily prayers and in our citizen activities in our various communities across the land." (Signed on behalf of the "New Call" by Norval Hadley.)



(Continued from page 12)

Sunday, December 10, was a special day of honoring our Senior Citizens. Many took part in the worship service. The Social Committee planned and served a scrumptious dinner of chicken pie, salad, relishes, and angel food cake to 75 people! Following dinner was a time of fellowship, fun, entertainment. Sunday School Superintendent Clyde Hartman brought before us the idea of our Senior Citizens being the "yeast" of the church, which was a very good illustration.

December 24 during the Sunday school hour, in keeping missions before us, the theme of the program this year was "Christmas Around the World." Members of the Sunday school classes were asked to take part in this. Our annual Gift for Christ Christmas offering at this time went to Twin Rocks and to Errol Templer in gratitude for his help on Sunday evenings. There was a candlelight service, planned by the Music Committee, at 4:30 p.m.

An all-church progressive dinner was enjoyed on December 31. Starting at 6:00 p.m., appetizers were served at the Stockners, then on the the Hartmans for soup, salad at the Hansons, main course at the Barneses, and dessert at Sundbys.

Each month we have had a special theme to emphasize missions. The theme for December was "Compassion Radiates from Calvary." Show Christ's love by finding ways to help fill the needs of those around us.

#### WINDOWS ON MISSIONS

Each month we will look in on one missionary family serving in an EFA mission field.

Roscoe and Tina Knight are presently serving the Lord in Santa Cruz, Bolivia in South America. The Knights have been Friends missionaries for many years. They served terms in Bolivia, then started a work in Mexico City under the EFA, and are now in the new work in the jungles of Santa Cruz. Much fruit has been produced through their faithfulness in serving the Lord. In the last *Aymaragram*, Roscoe requested prayer for more qualified workers to finish the construction of the mission home before the rainy season starts.

#### SIDELINES

Robert Lemmons installed new lights in the women's restroom, in the junior classroom, and in the hall. Had you noticed the difference?

At Thanksgiving time, the Outreach Committee helped several of our families

with food. The Vietnamese family, recently arrived from Malaysia and now living in the parsonage, was supplied with household goods, food, etc. Gifts of flowers will be taken to our shut-ins for Christmas.

The Hartmans recently made a trip to Seattle to take part in the New Call to Peacemaking. Have a talk with them about it so you will be enlightened on this subject.

They Myerses, Ray Barneses, and others have given many hours of service in helping our Vietnamese families in Camas.

The church has recently purchased the house next door, and a work party is in the process of cleaning and refurbishing it. (Ask Ray Barnes about his little trip to the Aluminum Salvage Company.)

Forty ladies met at the home of Sharon Lemmons for their annual WMU Christmas program. Judy Carson and a friend came from Aberdeen to see old friends and join in on the fun. Clarice Sundby presented a good program, as usual, and a great time was had by all.

The Young Mothers Fellowship met recently at the home of Jean Hanson.

#### LIBRARY LINES

There have been several additions to our church library the last few months. Be sure to take a peek the next time you are by the library. It is good to see people making use of the books. However, if you have checked out a book in the last year or so and have not returned it, please do so, and let others have a chance to enjoy it also. Thank you.

—Your Friends at Camas Friends



#### CARL'S EXPERIENCE

By BETTY M. HOCKETT

Things didn't turn out like I had planned, but it's kind of weird. It doesn't matter nearly as much as I thought it would. Strange how it works that way sometimes, isn't it. My mother says that's 'cause God helps us and that He is there in all of the things that come our way. And you know, I've decided she's right.

It all started about a month ago. I'm in the fifth grade at Dickinson Elementary School, and basketball is the thing that I love most. (Oh yes, my name is Carl Mackey.) I practice shooting baskets a lot on Saturdays and every chance I get at recess and noon hours. So, when our P.E. teacher, Mr. Wells, announced that he was going to choose a fifth-grade team to represent our school at a district playday, boy, did I get excited! I worked harder than ever so I'd be sure to make the team.

There are three fifth-grade classes in our school, so I knew that Mr. Wells would have a big job choosing just 10 players from so many guys. It didn't really worry me, though, because I knew that I could play pretty well. Besides, none of the guys wanted to be on the team any worse than I did.

Then came the week that Mr. Wells was going to choose the team. By Wednesday afternoon at two o'clock (the time my class went to the gym for P.E.) he had already picked nine guys. But my name wasn't on the list! One more chance! For the last five minutes of the period, we were given free time to shoot baskets, or do whatever we wanted. Of course, I wanted to shoot baskets. Mr. Wells was standing around watching. Trouble was, there weren't enough basketballs to go around, and I had a hard time getting a turn. Especially as long as Tom Hasty kept hogging the ball. He didn't let anyone else have a turn, 'cause he knew Mr. Wells was watchin' him. Several times I said, "Come on, Tom, let somebody else have a turn," but he just went on dribbling and saying, "After while, crocodile!" Finally I got the ball, but only just in time to dribble and throw it once

### Friends Book Store

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before the bell rang, meaning it was time to leave the gym.

Next day, Mr. Wells had the tenth name on the list for the playday team! Guess whose name it was—Tom Hasty. I couldn't believe it! It should have been my name that was neatly typed there. I stood in front of the gym bulletin board and read those 10 names over and over, just to be sure my name wasn't listed.

Then I got to thinking about Tom and how he had hogged the ball yesterday when Mr. Wells was watching. If I'd had more chances, he probably would have chosen me. I'm every bit as good a shot as Tom. Probably even better. The more I thought about it, the madder I got. That's it for that old Tom, I thought. I'm not going to like him again—ever!

As I left school that afternoon, Tom went out the door just ahead of me. Here was the perfect chance to let him know what I thought. I'd really tell him off—maybe even punch him in the nose or something, just to let him know what a dirty cheat he was.

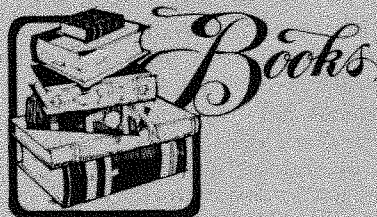
All of a sudden I heard something that sounded like "Be ye kind . . ." I stopped and looked around, but there wasn't anybody yelling at me. So, I started again to run to catch up with Tom. Then I heard it the second time, only louder. "BE YE KIND . . . LOVE YOUR ENEMIES . . ."

I stopped doubly fast this time, and looked around me again. Nobody was hollering, anymore than before. But where were those words coming from, anyway? Then I remembered. They were from the Bible. And we had talked about them in Sunday school not long before.

By the time all of this went through my mind, Tom had turned the corner and I didn't know where he'd gone. I took a deep breath and sighed out loud. Now I'd missed my chance. Funny thing, though, I decided right then that I didn't really care. I didn't feel like hittin' him anymore. Something had made me change my mind about trying to get even. I just walked on home like usual. And you know something? Down inside, I had kind of a good feeling. That seemed queer, too, because I did still feel disappointed about not getting chosen to play on the team. Mother says I felt good because I obeyed God, right then, and didn't go ahead and stay real mad like the devil was trying to get me to do. The more I thought about it, the gladder I was that God helped me. It must have been God that yelled those verses at me. Nobody else was there. It's a good thing He

did, too, because I was really ready to lay into Tom.

So, you see, it's like I said—things didn't turn out like I'd planned, but at least God is helping me. Then, too, if I practice extra hard, who knows, I may have a good chance at the sixth-grade team next season.



Richard Quebedeaux, *The Worldly Evangelicals*, Harper & Row, 1978, 190 pages, \$6.95

*The Worldly Evangelicals* appeals to both the best and the worst instincts of the human spirit. Many will read it in order to understand the forces that are shaping contemporary evangelical Christianity and how they can redemptively respond to those forces. Others will read it hoping to find the latest gossip from the evangelical dirty laundry bag. No doubt most of us will read it with both motives in our hearts and will do our best to give our hearts to God.

Quebedeaux defines evangelical Christianity as "that group of believers who accept the absolute authority of the Bible, have been converted to Christ (are born again), and who share their faith with others." (p. 7) He categorizes Evangelicalism into *Right, Center, and Left*. The Evangelical Right (represented by such groups as the National Association of Evangelicals, the Billy Graham Evangelistic Association, and the Evangelical Theological Society), which for years has defined the establishment evangelical subculture, he feels is on the wane as a dominant force within Evangelicalism. The Evangelical Left (represented by *Sojourners*, *Radix*, *Evangelicals Concerned*, and a host of other groups) is making major inroads, although Quebedeaux worries about their future direction.

I marvel that Quebedeaux was able to weave his way through an absolute maze of people, institutions, and issues with such fairness. He obviously had the power to seriously affect the reputations of numerous people and institutions for good or ill through what he chose to say about them. It is to his credit that this power was tempered with maturity and grace.

The greatest strength of this book is also its greatest weakness. It is excellent sociology—it tells us where evangelicals have been, where they are, and where they are headed. But to the extent that it is good sociology, it is (perhaps of necessity) poor prophecy. Quebedeaux does not attempt to tell us where we *ought* to be headed. The last chapter, "Today's Evangelicals, Tomorrow's Liberals?" is the closest he comes to a prophetic call and it remains tentative and in question form throughout. The trumpet has an uncertain sound. The clearest statement comes on the last page: "Despite their tendencies toward self-righteousness and sectarianism . . . the radical evangelicals may be pointing the church as a whole in the right direction, because Christianity, as its biblical core, is neither a conservative nor a biblical option." (p. 169) But even this statement is not fleshed out in any significant way.

The reason for Quebedeaux's caution is both understandable and unfortunate. He rightly sees that both the Evangelical Right/Center and the Evangelical Left are severely tempted to idolatry. He already knows that the Right is heavily entrenched in worship to the little tin gods of Nationalism and Materialism. He fears that the Left is beginning to kneel at the altar of cultural liberalism. What he fails to see is that we do not need to be hung on the horns of the dilemma of choosing the Evangelical Right or Left. Both options are doomed to failure. Our century has yet to see the breaking forth of the apostolic church of the Spirit. God has yet to call forth a disciplined, freely gathered, martyr people who know in this life the life and power of the kingdom of God.

We still wait for the springing up of a people of God who know Christ in *all His offices* and obey Him alone; a people who know brotherly love and radical sharing, courageous militant action, and suffering love that redeems; a people who are committed in revolutionary faithfulness to a radical Christian peace witness. We ought to be concerned about what is happening across the evangelical spectrum, but we hold such things lightly for we are looking for, praying for, and working for God to do a new thing in our midst.

Quebedeaux has done us a fine service by showing the forces that are molding contemporary Evangelicalism. What is now urgently needed is a clear delineation of what the people of God *should* be like and where they *should* be headed, and a prophetic call to evangelicals and liberals and



all peoples upon the face of the earth to come into this way of Life and Light.

—Richard J. Foster

L. Duane Thurman, **How to Think about Evolution and Other Bible-Science Controversies**, InterVarsity Press, 1978, 144 pages, paperback \$3.50.

One of the most emotional issues in Christian circles in the last decade has been the evolution-creation controversy. Since 1969 when the California Board of Education passed a petition to give equal status to both creation and evolution in biology textbooks, there have been repeated emotional outcries on both sides. The evolution-creation issue is still with us, and this book does little to resolve the problem. But then, that is not the purpose of this volume.

Thurman, in fact, states in his preface that "this book is intended to furnish high school and college students with a balanced approach to the origin of life which is missing from most introductory biology, anthropology, evolution and geology texts." He further states that his book "is a primer for your investigation of the creation-evolution controversy." He achieves these purposes quite well.

Thurman does not answer all our questions; he rather states the problems on both sides, giving us information and bases for forming our own judgments. Although Thurman is presumably a Christian (he is professor of biology at Oral Roberts University), he is also a scientist, and it is as a scientist that he encourages us to re-examine the available evidence. By using the methods of scientific inquiry—analytic thinking, defining problems, and so forth—Thurman believes anyone can come to a certain belief.

Most interesting are the author's insightful mind and objectivity. These two aspects of his personality are most easily seen in chapters two and three—"Acquiring Tools to Sharpen Your Thinking" and "Science and Its Methods." In these chapters he recognizes the biases of the Christian community as well as those of the scientific community for what they are, finally bringing us to the conclusion that creationists and evolutionists have much in common—more than they at first realize.

He realizes the fact that dogmatism on either side only fosters misunderstanding. Thurman also encourages each side to define its terms, which he claims will bring the issue out of the emotional sphere and into a rational and more objective one.

Although the book is written as a primer for high school and college students, as stated above, it is important for each of us to reexamine his/her thinking on such matters. But, we must remember that while the evolution-creation issue is hot now, it is not the only test of our Christianity. As Thurman concludes, "It is important to know how to discuss the creation-evolution issue intelligently, but it is not the most important issue in a Christian's life."

—Robin T. Ankeny



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends.* —The Editors

### Missionary Calls for Teaching on Persecution

FORT WASHINGTON, PENNSYLVANIA—"Persecution of believers has spread to nearly every continent and increasingly affects Third World countries where missionaries and missionary societies are involved," writes missionary Patrick Johnstone in *Worldwide Thrust* (November 1978).

Johnstone, who is affiliated with Worldwide Evangelization Crusade, says, "I believe we must seriously develop and propagate martyrology—the doctrine of persecution. My experiences in Mozambique and Rhodesia have burned into my thinking the need and urgency of preparing believers for persecution."

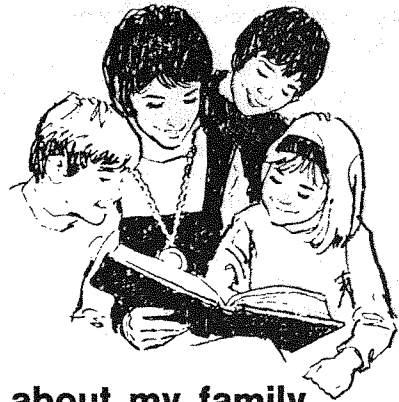
Johnstone writes about spiritual and ideological preparation and then lists some practical matters of preparation. He urges Bible memorization, holy living, developing disciples based on a total commitment to Christ. He calls for teaching on operating "family churches" and "cell groups." Ways must be planned to cope with intimidation, compromise, imprisonment, and how to deal with traitors, he said.

—M.N.S.

### Eleventh Annual CHA Convention

INDIANAPOLIS, INDIANA—An outstanding Christian Holiness Association convention is being planned for April 17-19, 1979, at

## A Will says "I cared,



## about my family, about my church, about the future."

Without a will your family will be caught up in the confusion, delay, and expense of extra legal work; your church will receive none of your property (unless you have a trust or some other contractual agreement), and the future will be left to the discretion of a probate judge who does not know you or your family.

Find out more about why you need a will, and how to get started. Order your free copy of our booklet, "37 Things People 'Know' About Wills That Aren't Really So."

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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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Kankakee, Illinois, on the campus of Olivet Nazarene College. The Keynote Address will be delivered by Dr. Samuel Kamaleson of World Vision on the theme of "Holy Living—A Universal Language." CHA President Dr. Dennis Kinlaw will deliver the Presidential Address at a luncheon meeting on April 18. Dr. W. E. McCumber will be the speaker for the Convention Address on the evening of April 18. The Bible Hour speaker will be Dr. Wayne McCown.

A musical drama entitled *Spirit* will be presented by The Salvation Army.

Some of the other outstanding convention speakers and seminar leaders will be Dr. and Mrs. Leslie Parrot, Dr. Chester Galloway, Dr. Don Wellman, Professor Paul Mullen, Mrs. JoAnne Lyon, Mrs. Mildred Rice, and Dr. David Frenchak.

—M.N.S.

### Relief and Development Agencies Organize

CHICAGO—Representatives of 10 evangelical relief and development agencies have announced formation of the Association of Relief and Development Organizations (AERDO).

The organization grew out of a series of informal meetings over the past two years and has brought together evangelical relief and development agencies for the purpose of addressing common concerns and needs, according to AERDO's first president, Arthur Beals of World Concern.

Speaking of the goals of AERDO, Beals said, "We are seeking better integration with the programs of evangelical mission organizations and local churches so that our services to communities in the developing world might be more coordinated. We are also anxious to maintain professional standards in our programs, staffs, and finances."

Organizations involved in forming AERDO were Compassion International, Compassion/Canada, Development Assistance Services, Food for the Hungry, Food for the Hungry/Canada, Institute for International Development, Inc., MAP International, World Concern, World Relief of NAE, and World Vision International. [Fred Gregory of Northwest Yearly Meeting was a delegate to AERDO's first organizational meeting in Orlando, Florida, in January.]

Some of the organizations in AERDO formed the Consortium of Evangelical Relief and Development Organizations, which will work together directly in securing funding for some projects. —M.N.S.

### Coalition Mounts Effort to Halt International Arms Exhibition

CHICAGO—A coalition of some 50 groups joined a Church of the Brethren-led effort to block an international arms exhibition planned for mid-February near O'Hare Airport. The exhibition, called Defense Technology '79, was scheduled February 18-21 at the O'Hare Exposition Center in suburban Rosemont.

The coalition, according to Ron Freund, Clergy and Laity Concerned Midwest coordinator, has asked the mayor of Rosemont and residents of the village to oppose the show, petitioned the U.S. Department of State to block the show, and has visited and written to the companies sponsoring the show.

Mr. Freund said some of the visits were successful and that seven defense contractors have agreed not to participate: General Motors-Detroit Diesel, General Electric, Sylvania, Motorola, Northrup, Beech Aircraft, and Honeywell.

The arms bazaar has been billed as one of the world's most outstanding defense-marketing strategems. The sponsors say they have invited 40,000 leading defense "decision makers" throughout the Western and Third worlds.

—E.P.

### Jonestown Most Widely Known Event in 1978, Survey Shows

PRINCETON, NEW JERSEY—The Jonestown, Guyana, tragedy was the most widely known event of 1978, according to a Gallup poll. The poll showed that a remarkable 98 percent of Americans were aware of the mass suicides and murders among members of the People's Temple cult.

According to pollster George Gallup, few events in the entire 43-year history of the poll have been known by such a high percentage of the American public. Among these few were the attack on Pearl Harbor in 1941 and the dropping of the atomic bomb in Japan in 1945.

—E.P.

### Oregon Is ROK's Second Largest Trade Partner

SEATTLE, WASHINGTON—Oregon exported nearly \$250 million worth of products, mostly agricultural, to South Korea last year, and the same level of trade is continuing through 1978, it was reported recently.

Yoon Kul Chang, consul general for the Republic of Korea, Seattle, on his first official visit to Oregon, said the high level of trade makes Oregon Korea's second most important trading partner in the world.

"Only Japan is ahead of Oregon," Consul Chang said.

Chang said about 80 percent of Oregon's wheat exports are going to Korea. Other important Oregon-grown or Oregon-made products, he said, include soybeans, hides, tallow, lumber, high-technology instruments, and scrap metals.

He predicted the flow of trade between Korea and Oregon will increase even more. "The Korean government recently liberalized importation of 133 items from the United States, excluding them from the requirement of an import license, and that means more opportunity for U.S. traders," he continued. "In 1981, another 188 items will be included in the liberalization."

### 'Reader's Digest' Challenge: Condensation of Bible

NEW YORK—*Reader's Digest* is planning to try its famed talents for condensing books on another major work—the Bible.

One *Digest* editor said the project will involve "just a reduction in length, like any of our condensations. You simply take out what you can, without distorting what the author meant. Only in this case, the author has more stature than most."

The magazine has chosen the Revised Standard Version (RSV) for its condensation work. Attorneys for the periodical and for the Division of Education and Ministry of the National Council of Churches, which holds the copyright for the RSV, are working out details of a contract.

—E.P.

### Holiday Inn Executive Resigns

WHEATON, ILLINOIS—L. M. Clymer, president and chief executive officer of Holiday Inns, the world's largest motel chain, has resigned because of the chain's decision to go into casino gambling. Clymer, an elder in the Second Presbyterian Church in Memphis, Tennessee, said that he did not judge those who felt differently but that "it is my overriding regard and respect for my Lord Jesus Christ which has led me to this decision."

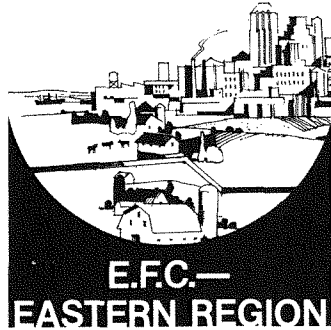
### \$12 Million for World Hunger

WHEATON, ILLINOIS—The country's largest Lutheran denomination, The Lutheran Church in America (3 million members), has collected \$12 million for world hunger in the past four years, "far more than those who adopted the appeal ever dreamed." Of this, \$7.7 million is being used in 41 countries in development projects to improve local agriculture.

—The Church Around the World



# FRIENDS CONCERNS



## Pastor and Layman Visit India

January 2, Pastor James Kilpatrick and layman Don Murphy of the Alliance church left Akron-Canton Airport on the first lap of their flight to India. This was to be the fulfillment of a dream that had only recently surfaced in the pastor's mind.

Neither man was prepared for what greeted them at their destination. As Jim described it, "The poverty and paganism, lush vegetation and barren wasteland, the slums of Bombay, the high rises of New Delhi—a nation of contrast!"

Pastor Jim and Don spent a week in southern India in the area where P. K. Sam is working in evangelism. They were involved in several services with more than 500 in attendance, with many finding Christ as Savior. They preached in four hospitals, several schools, colleges, at street meetings and revival services, with the Lord's blessing.

Another highlight of their trip was being able to visit Anna Nixon at Union Biblical Seminary, Yavatmal. They were impressed with the seminary and also became keenly aware that our missionaries work under difficult circumstances, without many of the conveniences we would consider essential. A new appreciation was born for the dedication of our missionaries.

The trip came about after Sandy Weaver, who recently received a missionary call, revealed to our congregation one Sunday morning that Pastor Jim would like to go to India. His heart had been strangely stirred when Theodore Williams spoke some months before during his tour of our churches. After the service Don Murphy came to the pastor stating, "If you go to India, I will go along with you." Soon after this, Glenn Aufrance, missionary chairman, received permission to raise money to send our pastor, and he challenged the people to give. Two weeks later he had to tell the people to stop giving—there was enough!

So the dream became reality, and for 15 days Pastor Jim and Don traveled and experienced another culture. Both agreed, "We're glad to be back home, but we'll never be the same again."

## 170 Teens Converge on Neosa Retreat Center



December 27-30 was the date of the 1978 Youth Midwinter Conference for teens of the Eastern Region. Jackson Crum and a puppet team from Spectrum Ministries, Wheaton, Illinois, provided inspirational messages and skits, while Ron Moore, musician and vocalist extraordinary ministered in a unique contemporary style that touched teens.

The youth chose two classes each day out of a list of crucial topics teens deal with. Afternoons were full of all sorts of winter sports—

hockey, football, volleyball, the last two being especially interesting and fun in the snow.

Many summer ministry opportunities were presented. Summer 1979 teen missionaries received briefings and information, and the Youth Board made some important decisions before the 1978 business year closed.

All these super events and activities could not overshadow the thrill and wonder of seeing young people make commitments to Jesus Christ that will last a lifetime.

## Losing Is Gaining

A new thing is happening at West Park, Cleveland. Women are losing pounds, becoming more disciplined, and learning how to become better disciples—thanks to 3-D, Inc. Twenty-two women from the church and community have had their lives influenced by this well-organized



program, with weight loss, Bible memorization, more Scripture reading, extracurricular reading, and disciplines that make for a more efficient home life. Being weighed in picture is Gail Panico by Pat Mahon, R.N. Program can be adjusted for men too!

## Focus on Malone

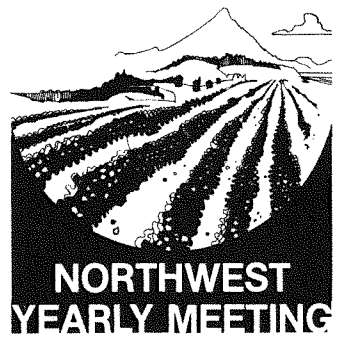
Twenty-two seniors were honored at the Winter Convocation for being chosen for *Who's Who Among Students in American Universities and Colleges* for 1978. The following Friends students were among those honored: Jean Aufrance of Home-worth, Ohio; Sue Clark and Jennifer Nichols of Adrian, Michigan; Carolyn and Christa Collins of Canton, Ohio; Joyce Leibold of Richwood, Ohio; Deborah Masters of Canfield, Ohio; Linda Moore of Taiwan; Denise Niver of Navarre, Ohio; Susanne Ralston of North Ridgeville, Ohio; James Van Valkenburg of Tecumseh, Michigan; and Wally Wakeman of North Canton, Ohio.

"Lordship" is a team of three men representing Malone College who

are available to perform in churches of the Eastern Region. The group presents a versatile program of contemporary and traditional gospel



music. Group members include Harold Carl, sophomore from Caldwell, Ohio; Stan Hinshaw, sophomore from Amboy, Indiana; and Bob Krauss, sophomore from Lexington, Ohio.



## Superintendent's Corner

We are more than halfway through this church year. The *Minutes* are out, so you can review the keynote message I gave last year at yearly meeting on "Will Friends Make a Difference?" (the theme for this church year for Northwest Yearly Meeting). How are we doing?

Have you or your church done anything that changed anyone or anything? Remember, we quoted James Reston, who said, "I recognize we live in a moral pigsty. My question is, 'Will evangelicals make a difference?'" Are we just accepting things as they are thinking we are too small and insignificant to make a difference? The Friends Men's Retreat will be held at Twin Rocks March 9-11 around this theme. I believe our speaker, Ralph Palmen, will make the sessions eminently worthwhile. Encourage people you know to attend that session so at least the men can rethink our theme for the year.

Quoting James, we said that if Friends are to make a difference in this church year, we will need to control our tongues, to focus our ecclesiastical energy in meeting need rather than fussing with each other, and especially to speak and act with wisdom from above and not wisdom of this earth. As far as I can tell, we are doing much better on this score this year. People have conflicts; that's normal, but we're working through these and hopefully not let-



Some of those gathered at the Akron-Canton Airport for the departure of Jim Kilpatrick and Don Murphy to India were (from left) Grace Smith, Sally Johnson, Ruth Tahara, Jim Kilpatrick, Janet and Don Murphy, Sandy Seacrist, Janet Murphy, and Thomas Johnson.



ting them disrupt our service for Christ.

We said if Friends would make a difference, we must help the needy, the widow, the orphan. I know some who are doing good things along this line. I was pleased to read in the December issue of the *Evangelical Friend* about the Friends for Kids program at Piedmont that takes them into nursing home visitation. I know of at least two young couples preparing for inner-city ministry. We know of \$5,623 that was given through our office around Thanksgiving time for relief. That's good, but it's hardly enough to pacify our consciences when we realize we have so much while so many have so little. I know many churches that minister to needy families at Christmas time. God is helping us to be sensitive.

We quoted James to say that we also must not show favoritism. We have three couples now working with John Perkins in Mississippi in an effort to make a difference with some of the injustices in our society. We have not yet really found a way to minister to the Mexican-Americans in Northwest Yearly Meeting. I wonder if we ought to have an inner-city work in Seattle.

Then we pointed out that James says we must be peacemakers. We've had the Green Lake Conference now and it was a significant conference. Following that, we fulfilled a mandate to have a meeting in the White House, and they listened to us seriously. Friends in Northwest Yearly Meeting may be deciding soon whether or not we can affiliate more closely with the Friends Committee on National Legislation. If we decide we can, they will furnish a vehicle through which we can certainly make a difference in peace-making and other legislative issues. We are going to try to keep you informed about things you can do. Some of us feel the church must now exert all the influence it can to try to turn around the arms race.

Finally, we quoted James to say that if we will make a difference, we must continually be praying and praising God. Where people are doing that, He blesses; where that is shallow, there seems to be little that is happening. When one knows that, it is hard to explain why we don't pray more, isn't it? I know many churches that have made a difference in many lives by applying the message of the Gospel of salvation so that people are rescued from sin and homes have been saved and families have been lifted.

Let's be determined to set aside a definite time each day (for some it will be 15 minutes and some can spend an hour) and let us wait quietly on the Lord. Let praise be an important part of this time. Let's cultivate the habit of praying with a prayer list. Let God show us how to make a difference in ways we haven't thought of yet. And let us commit ourselves to a special time for prayer once a week with other

members of the body. Armin Gesswein teaches that in the New Testament the whole congregation understood it was their responsibility to pray together.

We're talking about having influence on some rather broad scales, but God is able. I read the other day, "The poor shall eat and be satisfied; all who seek the Lord shall find him and shall praise his name. Their hearts shall rejoice with everlasting joy. The whole earth shall see it and return to the Lord: the people of every nation shall worship him."

"For the Lord is King and rules the nations." (Psalm 22:26-28 LB)

—Norval Hadley

### Northwest Yearly Meeting Executive Council Approves Dates for 1979 Yearly Meeting Sessions

The Executive Council of Northwest Yearly Meeting recently approved the dates for 1979 Yearly Meeting sessions to be held in Newberg. Sessions will begin on Saturday, July 28, with the men's and women's banquets. The board meetings will be held through the week, along with the inspirational and business sessions, which will close on Friday evening, August 3. The reason for this year's change in schedule is that the George Fox College campus, where the sessions are held, has prior commitments for the usual date of Yearly Meeting.

### Spiritual Life Board Sponsors School For Elders in Five Areas

The Spiritual Life Board of Northwest Yearly Meeting is sponsoring Schools for Elders during February, March, and April in five different areas of the Yearly Meeting. All Spiritual Life Committee and Nominating Committee members are urged to attend, and all others interested in the responsibilities of spiritual leadership in the church are invited.

The schools will deal with such themes as the scriptural qualifications and functions of elders, handling discipline problems in the church, spiritual life committee

problem solving, who we are as Friends, and how we handle authority and relationships with one another in the church, plus opportunities for sharing of ideas and inspiration. Leaders from the Yearly Meeting will be speaking and coordinating the sessions.

Following is the schedule for the schools: February 10, Puget Sound Area at Olympic View; February 17, Portland, Salem, Newberg, and Southwest Washington areas at Reedwood, and Boise and Greenleaf areas at Caldwell; March 31, Southern Oregon Area at Medford; April 7, Washington and Northern Idaho areas at Spokane.

### Youth Exec Plans Sponsors' Training Workshop

Northwest Yearly Meeting Friends Youth Exec are planning a Sponsors' Training Workshop for April 6-8 at the Red Lion Motor Inn in Pendleton, Oregon.

Larry Parks, who has been working with youth programs in the Northwest for a number of years, will be one of the speakers and resource people. His specialty is in resources available for youth workers and sponsors, and his denomination has a number of small churches, so he is experienced in helping youth workers in the smaller church.

Sponsors and workers in each church in the Yearly Meeting are urged to plan to attend this workshop for some first-rate training designed especially for them. Detailed information has been sent to each church.

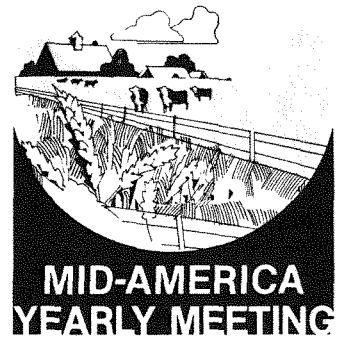
### Around George Fox College

A concert grand piano is being given to George Fox College in honor of former GFC president Milo C. Ross, and his wife Alice. The donor, who wishes to remain anonymous, is purchasing the \$18,000, nine-foot Baldwin to be housed ultimately in the new auditorium/chapel of the Ross Center. The premier performance on the piano was last month in a recital by noted pianist István Nádas, currently artist-in-residence at George Fox.

George Fox College began construction in January on an expanded dining commons, the eighth construction project in three years, adding 7,500 square feet to the existing Heacock Commons. It will also give the college a new student lounge, dining rooms, snack bar, conversation area, and entry way facing the new campus central quadrangle. The building is expected to be completed by July 1, in time for summer conference use.

Don Millage, GFC business manager, was the top winner in dollars per lap in a recent fund-raising jog-a-thon to finance a new all-weather track for George Fox College. Stu-

dents, faculty, and administrators participated in the project. Millage ran 23 laps for a total of \$2,875, and GFC President David LeShana earned more than \$1,000 as he ran 21 laps.



### MAYM Plans to Add Staff For Youth

#### A Full-time Director of Youth Activities is Being Planned for Mid-America Yearly Meeting

From "drawing board" to "flying carpet" could describe one of the exciting new undertakings planned, proposed, and approved at Midyear Board Meeting of Mid-America Yearly Meeting, held February 1-3, 1979.

The Youth Activities Division of MAYM has had on its "drawing board" for several years the engaging of a youth director who would "provide the youth [of our Yearly Meeting] with spiritual training through a unified program (in each local meeting)" as well as coordinate "the Youth Yearly Meeting, the winter retreat, and summer camping programs."

The budgeting of recent years has been moving in that direction. Last week the Youth Activities Division, Education Board, Stewards Board, and Executive Council approved a plan to bring about such a ministry. This will be presented at Yearly Meeting in August for approval.

Other divisions and boards also programmed for such ventures in outreach as an additional Full-time Pastor project at Gardner Friends Church with Charles and Beth Nutt, pastors; continuing the Pastoral Intern Program with an appropriate church and intern yet to be determined; and the launching of a "house church" extension ministry in Salina, Kansas.

To quote more than one participant in the midyear meetings of the boards of Mid-America Yearly Meeting: "This was a meeting characterized by optimism and adventurous planning toward growth and outreach."

### KICKAPOO: "Native American" Friends!

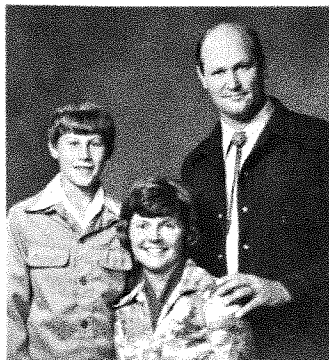
Old U.S. Route 40 approaches Oklahoma City, Oklahoma, from the east over the unchanged western

#### Coming Events

<b>March</b>	
9-11	Men's Retreat at Twin Rocks Conference Center
<b>April</b>	
20-21	SIMA workshop, George Fox College, Career Planning and Placement Center.
20-22	High Calling Conference, Camp Arawana on Mt. Hood Highway
23-27	Ministers' Conference, Twin Rocks Conference Center



prairie through counties with such native names as Okmulgee, Okfuskee, Seminole, and Pottawatomie. In the latter county, immediately east of "OK," the Oklahoma State Capital, and just north of Route 40, is located the Kickapoo Friends Center—a Friends ministry to the American Indian tribe of Kickapoos.



Four and one half years ago Ron and Janice Wood, with their son Brad came to this 65-acre mission to take it from a "run-down condition" to its present state as a well-maintained and developing complex of land and buildings.

Ron and Jan came from Indiana of solid Quaker stock. Their home Friends meetings "were... evangelistic... teaching holiness... [and] we still practice and teach holiness living to the best of our ability." They are an example of God laying hands on a "Hoosier" farm family of proven Christian faithfulness and directing them to a vital and vigorous ministry of loving, caring, and building. "We still feel it is so very important for us to stay faithful in preaching Christ and allow the Holy Spirit to do the changing of the lives!"

The Woods have developed a ministry of preaching and personal evangelism and "what would be commonly referred to as the social work of the Gospel. We feel very strongly that one dare not try to separate... [service] from the preaching of Christ."

Under the direction and support of the Associated Committee of Friends on Indian Affairs, Ron and Jan Wood (now serving with Kim and Michelle Mills and Donna Carter) came to the region of Mid-America Yearly Meeting, where they have become loved and respected and by whom they are broadly supported.

They further challenge us with "Our area of the country is one of the fastest growing communities in the state. In a two-mile stretch between the mission and one of the families we pick up for services, there have been over 20 new residences established since last year. More are moving in all the time.

"The needs of our people have changed drastically even in the short years we have been here. In the past the mission has fulfilled many edu-

cational roles, such as agricultural programs, home canning, health care, etc. However, the Kickapoo tribe, through government resources, has been able to fulfill most of these roles using local people and training them in the areas where they are needed.

"This is good; but it has necessitated a different role for the mission in many areas. We still have many service-related situations in which we are involved, but the spiritual needs are as strong, if not stronger, than they have ever been in history. It is our desire to always be available to help meet this need."

### People You Ought To Know Better

Since 1974 Leonard and Miriam Mitchem have been involved in a unique ministry that has presented some equally unique opportunities.



Having organized Creation Filmstrips Center, Inc., Haviland, Kansas, this couple is working full time at producing and distributing multimedia presentations on Bible-science related subjects. Their studies in science and science education fields, along with their teaching experience, have prepared them for the development of this new ministry.

Mrs. Mitchem taught in the Science Department of Friends Bible College from 1965 to 1974, and has taught science at Haviland High School on various occasions. Before coming to Kansas the Mitchems, now members of Haviland Friends Church, served as missionaries to Africa and pastored in rural churches in Iowa.

CREATION FILMSTRIP CENTER INC. offers the following filmstrips: *Whose World* (Evolution vs. Creation); *Rocks Reveal Noah's Flood*; *The Mystery of Early Man*; *Design in Nature: Probable or Improbable?*; *The Miracle of it All!* (Scientific Accuracy of the Bible); *Winged Royalty: Life Cycle of the Monarch Butterfly* (Grades 3-5). Other filmstrips being written for grade one through adulthood are now in production.

The Mitchems have traveled in their motor home to Christian education conventions from Florida to California, at which they have sold

filmstrips from their Creation Center Booth.

On November 22, 1978, Miriam was interviewed on the national TV program, the *700 Club*, by Pat Robertson.

In addition to enjoying these unique experiences, it is the desire of the Mitchems to be able to assist churches and schools in their understanding of Creation and the Bible. They may be reached by writing to Creation Filmstrip, R.R. 1, Haviland, Kansas 67059.

### Often a Lay Person Is Much More Effective Than The Pastor!

It is often presumed that the pastor's role is to make calls, but when a lay person makes a specific contact or call, it sometimes makes a bigger impression than a similar contact by the pastor.

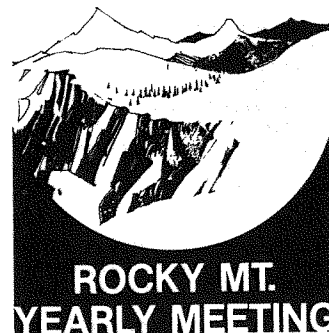
It is the role of the pastor to teach and to help the members of the church in their ministry. This is stated in Ephesians 4:11-12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some as pastors and teachers," for the equipping of the saints for the work of service, to the building up of the body of Christ. Note that the gifts of the Spirit, listed here, are usually associated with those in full-time Christian service. The responsibility of people who have these gifts is to *equip the saints for their work of service*, which is to build up the body of Christ. It is the lay person's role to be involved in the ministry of outreach to the community. The pastor cannot do all of that needed ministry.

Visits in homes and other contacts have given some members of our congregations the opportunity to show love and concern in Christ's name. This is very significant and should be encouraged. Some may feel they are not qualified to reach out to others. The only qualification really necessary is a concerned heart; but training is helpful and should be supplied as needed and requested.

This does not mean that a pastor has no responsibility to reach out and touch lives in the community. Rather, it is his primary responsibility to equip the saints, the members of the body, for their particular role in building up the whole body of Christ. I want to encourage each one to continue to reach out and touch lives. There may be times when it takes real personal effort and sacrifice. There may be times of discouragement, but when a life is changed by the power of God and a person has had a small part in this change, then all the effort is worthwhile.

Pastor and congregation alike need to ask themselves: "Am I having a ministry of outreach to the lives of people around me?"

—Merl Kinser, Pastor  
Enid, Oklahoma



### Friendswire

PENROSE, Colorado—On February 11-14 special revival services were held at the Beaver Park Friends Church. Larry and Shirley Mendenhall from Haviland, Kansas, shared during the church's inspirational hour. On March 23-25 our church is planning to hold a Lay Witness Mission program.

COLORADO SPRINGS, Colorado—Gladys Church, one of the members, recently received a Service Award from Avon. On February 18 Larry and Shirley Mendenhall from Haviland, Kansas, shared during the church's inspirational hour. On March 23-25 our church is planning to hold a Lay Witness Mission program.

GRAND JUNCTION, Colorado—Grand Junction Friends are working with other local churches in sponsoring various types of Gospel concerts and dramas. Several local youth have received Jesus Christ as their Savior as a result of these programs. Two church boys—David Stassen and Mark Fritzlan—recently participated in a local Cub Scout Pinewood derby. Mark finished in fourth place.

### RMYM church focus Harmony Friends Church

The Harmony Friends Meeting was established August 9, 1884, by early settlers in Harmony township, Jerauld County, South Dakota. The first services were held in the homes, later services in schoolhouses. Two of the earliest pastors were women.

Some of our present-day members are descendants of one of the early settlers who helped establish the meeting.

In December 1901 a Friends meetinghouse was moved from a neighboring county to the present location. The present church was erected in 1913, and in 1956 a basement was put under the church, along with other remodeling.

In June 1934 the 50th Anniversary, called the "Golden Jubilee," was held in conjunction with the regular quarterly meeting.

With the passing of years many of the small farms were absorbed into larger farming operations, causing a population decline. Our congrega-



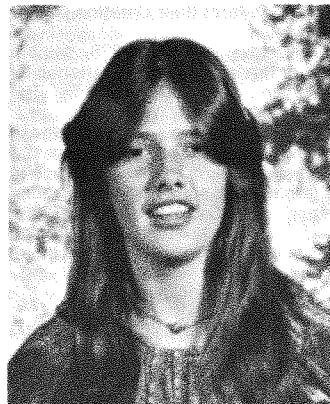
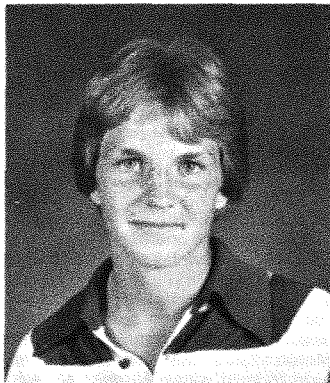
tion grew smaller, making it impossible to support a full-time minister.

Our parsonage, built in 1920, was sold in April of 1971 due to deterioration because of no use.

Since September 1978, Don Rogers and his wife Betty have had charge of the services. He is also responsible for services at another church.

We ask your prayers for our church—especially that it would continue to be Bible believing and teaching the Word of God.

### Church Youth Honored



Two youth at Beaver Park Friends Church recently were recognized for their part in a contest to raise money for a trip to Kansas this summer.

The youth, David Krueck (left) and Patty Bowyer (above), finished first and second respectively in a contest that included Scripture memorization, Bible study, and attendance.

Krueck also recently received an autographed football from the Denver Broncos at a local sports banquet. He is the son of Mr. and Mrs. Harold Krueck of Florence, Colorado.

## FRIENDS GATHER

*At a meeting of the Evangelical Friend Editorial Board in October, 1978, the suggestion was made that the church news be revamped to a "newswire" format, thus allowing more churches to report each month, with less detail. We are now in a transition period in this process—hence the different styles from different regions. We hope soon to have a uniform process worked out.*

—Editors

### BATTLE CREEK, Michigan

All departments of the Sunday school were involved in the Christmas program, "The Little Christmas Angel." The Annual Christmas Eve candlelight communion service was conducted with 121 participants in the worship time.

The community center is being used for an outreach ministry to all ages. Recently the film *The Cross and the Switchblade* was shown in an attempt to reach others for Christ.

### BAYSHORE, Texas

In January Bayshore was challenged by a film and two guest speakers. *Beyond the Cross* was shown by Underground Evangelism—a film taken largely behind the Iron Curtain.

Dr. Howard Macy, from Friends University, joined all the education workers for an evening workshop on Christian education. William Barton, executive secretary of the Friends World Committee, London, presented the work of Friends missions around the world.

### BOISE, Idaho

Our hearts were touched as we listened to a human interest story, told by a returned missionary couple, during the Sunday evening service on December 12. After responding to a call from God to go to the mission field, it was discovered that the young woman has an incurable, degenerating disease. While hoping to win over this tribulation, they expressed a desire to continue to serve the Lord and to walk by faith. "...with God all things are possible." (Mark 10:27)

Our church Christmas program Sunday morning, December 17, was a music and drama play entitled "The Birthday of the King." It was written and directed by one of our choir members.

For the first six months of our church year average attendances were Sunday school 210; morning worship 234; Sunday evening 113.

These are 18, 17, and 20 percent gains over the comparable six months of the previous years.

### CABLE, Ohio

The Mt. Carmel Church raised \$23 for missions—by raising pumpkins! In the spring, pumpkin seeds were passed out and planted. During October the pumpkins were sold. Christian books were given to the children with the largest pumpkins.

The church continues to hold services in three of the area nursing homes.

### COLLINSVILLE, Oklahoma

Every Monday evening regardless of the weather a dedicated group gathers for two and a half to three hours of intercessory prayer at the church. Earlene Adams is leader. Many prayer requests come to this group, and every week there are reports of answers. There has been a very significant improvement in the power of the regular church services since these prayer meetings have been conducted, our pastor says.

Chuck Jones, Ed Betcher, Rick McGinnis, Pat Hudson, Lana Osborn, and Wayne Elston are all attending a special Bible Training school in Broken Arrow, Oklahoma, because they each feel God's call to the ministry.

During January Lee Morgans of Owasso, Oklahoma, conducted a three-day meeting in our church. Lee is a family man and attends our church when he is not away in meetings. The results of the meeting were very beneficial to the church.

Several members of our congregation are involved in "The Way Out" ministries to the youth in downtown Collinsville. This ministry operates a recreation center and counsels many non-church youth.

During the winter months our church is redecorating the rooms of the Sunday school and has added new shrubbery.

### COMMUNITY FRIENDS Roosevelt, Oklahoma

"The Christmas I Remember" was the theme of our sharing as we celebrated the season this year. Our "Small Ones" class did so well in singing and performing that it brought joy to all of us. We appreciate Arvella McCollom's and Teresa Jackson's work with this class.

Charles and Ruby McCollom recently visited Kenya, Africa, where they visited their daughter and family, Bill and Penny Scott and children. The Scotts are dorm parents at Rift Valley Academy. The McColloms reported a wonderful time. Of special interest was the arrival of the first small packages mailed by Community ladies to Africa.

### DAMASCUS, Ohio

Recent youth activities have been cutting wood and selling it, a Christ-

mas progressive supper, caroling, New Year's Eve Bash, and collecting food at Thanksgiving time for needy families.

A Family New Year's Day casserole dinner at the church is becoming an annual event.

### FONTHILL, Ontario, Canada

The "Torchmen" brought an hour of special music and ministry recently. There was great response from the local community.

Every Friday night the youth of Pelham Friends invite the community to join them at the public school gym for recreation and Bible study. The response is challenging.

The Youth Group spent a week-end recently as guests of Salem Southeast church. An exciting experience!

### FRIENDSWOOD, Texas

Following a morning service in January, we "extended the right hand of fellowship" to 12 people (4 families) in our congregation. A six-week class is being given on what we believe and how we order our life and work at Friendswood Friends Church.

Pastor Ron Allen is teaching us a series on what the Bible teaches about successful family living.

### MARENGO, Ohio

Originality characterized Alum Creek's Christmas season this year. The children's program, "Christmas Around the World," was written by Jan Deel. Keith Deel's dramatic production "A Very Special Christmas Eve" was produced with a selected cast. Christmas Eve the presentation of Pastor Joe Miller's "The King Who Visited the Christ" told the story of one of the wise men who saw the Baby Jesus.

### MT. PLEASANT, Ohio

Following the Children's Sunday school program and a cantata by the adults, a "Happy Birthday, Jesus" fellowship was held in the church social rooms, December 24.

### OLYMPIC VIEW, Tacoma, Washington

Sunday, February 11, was evaluation day. Pastor Dan Nolte's congregation evaluation was in the morning and the congregation's evaluation of Pastor Dan in the evening. These evaluations are to help both pastor and congregation recognize each others' needs so that the church may continue in its strong relationship to each other.

We have renewed activity in our visitation program. On Saturday, February 17, we made an "all-out" effort to meet people in the fast-growing community around us.

Our Valentine banquet was held February 16 at a popular restaurant in Fife. We were joined by Parkview and Federal Way Friends.



**PLAINS, Kansas**

On Christmas Eve Sunday a beautiful dedication service was held for Timothy Richard Ballard. At the close of this worship hour the fine new nursery furniture was dedicated.

A time of sharing dreams for the future of our church highlighted a January Fellowship luncheon.

The spiritual impact of Fifth Quarter and athletic breakfasts is making a difference in lives of high school youth and others of our community.

Several of our young people were soloists in the High School presentation of Christmas parts of *The Messiah*.

Stan and Cathy Thornburg were pastor-sponsors for the United Methodist ski trip to Colorado. Several Friends youth and adults accompanied them.

**PORT ST. LUCIE, Florida**

Eastern Region's extension church, Morningside Friends, received four new members in December.

The newly formed ladies' missionary society, the Morning Glories, planned the program for the monthly fellowship supper; they presented, identified, and explained the 27 Christian symbol Christmas tree decorations they had made earlier.

On December 17 a Christmas Participation Program, arranged by Audrey Tuthill, included music, children's songs, and congregation and choral readings—all based on the Christmas story, "Joy to the World." On Christmas Eve, the pastor used slides of Bethlehem to illustrate many of the Christmas carols.

**SALEM, Ohio**

Pastor Joe Miller and family from the Alum Creek church presented a monologue entitled "The King Who Visited the Christ." It proved to be a unique worship experience.

As a Christmas gift to the church, the youth and children gave a special offering to help purchase a new movie projector.

On Christmas Eve the Senior Choir sang a Christmas cantata, "The Story Unchanged," after which members of Norwegian descent directed caroling around the Christmas tree in the Fellowship Hall.

New Year's Eve at First Friends began with a Smorgasbord meal at 7:30, followed by music and the film *Pilgrim's Progress*. At 10:15 there were sandwiches and "Sunday School Classy" entertainment, followed by candlelight communion through midnight.

**SEILING, Oklahoma**

Fall highlights at Seiling Friends include a five-night series of services titled "Growing in Faith" with Larry and Shirley Mendenhall, the Herschel Thornburgs music group, and Ron and Janice Woods, who pre-

sented their work as missionaries at the Kickapoo Indian Mission.

Christmas observances included our Sunday school program, open house by our pastors, and a cantata, "An Old Fashioned Christmas," directed by Sharon Combs. Gifts of food and other items were collected and distributed to needy families in the area through the efforts of the Outreach Committee.

We have enjoyed the puppet ministry by the Rayburn Ward family with a puppet show once each month. Special music has been by Ruth Haste and a concert by the "Life Group," a group of Gospel singing young people of the area, with their sponsor, Ileta Oaks.

**SMITHFIELD, Ohio**

An "adopt a patient" program for the Christmas season was held. Each person chose the name of a patient in a nearby nursing home and purchased a gift. At time of delivery, a period of fellowship was also enjoyed. Christmas Eve a candlelight service was held, with Pastor Norman Anderson delivering a special Christmas message.

**SPOKANE, Washington**

Winter Area Rally, attended by the Post Falls and Hayden Lake churches, was held at Spokane First Friends on Sunday, February 4. The talented Melody Singers, led by our own Dwaine Williams, provided an evening of inspirational music, followed by a potluck dinner. Over 150 were in attendance.

The senior high youth group is involved in various fund-raising projects to reach their goal of carpeting their room in the church basement.

The Junior Girls' Club, which meets in the church each Tuesday after school under the leadership of Pam Emery, Juanita Salazar, and Becky Williams, has participated in a pizza outing, a telephone company tour, and the distribution of homemade cookies and valentines to the residents of a local nursing home.

Our Board of Trustees has accomplished several improvements in our church facility this past month.

**SPRINGFIELD, Colorado**

A very impressive Christmas story, narrated by Neil Harmon and pantomimed by members of the Sunday school, was given in December. A ladies quartet furnished music. Mrs. Joe Lock was director.

January observances were "Treat-a-Teen" Sunday, with the pastors treating seven young people to lasagna and pizza before an afternoon of games. The last Sunday of the month was Youth Sunday. Sponsors and youth planned and conducted the entire service.

Springfield Friends is making preparations for a Lay Witness Mission in April, with Vern Young of Pueblo as coordinator. We're expecting great and miraculous things from the Lord.

**STAR, Idaho**

Christmas events included parties and a very well-planned and executed Christmas pageant entitled "A Bright Star Shining" by the Sunday school. A capable committee headed by Karen Rost was in charge.

Monday mornings the men are continuing their prayer breakfasts at 6:00 a.m. This includes being their own chef. Thursday evenings feature a potluck supper with a Bible study following.

Exceptionally low temperatures have affected our attendance somewhat, but the Lord has been in each service and given us Spirit-filled messages for our edification. Be much in prayer with us for our special meetings March 4-8.

**ST. CLAIRSVILLE, Ohio**

A Family Advent Dinner was held December 10, when Joe Roher challenged the people to plan for growth as they endeavor to spread the Good News.

Dorothy Sayre coordinated a project to share Christian love toward eight families with gifts of food and toys.

By recent action of the East Richland congregation, home missions offerings are going to the Dave Myers family, who have been called to the Word of Life ministry in New York State.

**TECUMSEH, Michigan**

A "Keyboard Special" highlighted the holiday season at Tecumseh Friends Church when Mrs. Ashley Chase, Mrs. Loren Avery, and Mrs. Gale Spohr combined their musical talents. A medley of Christmas hymns was presented on the baby grand piano, spinet piano, and the Allen organ.

The youth enjoyed a time of fellowship and raised \$400 for outreach during their recent 24-hour rock-a-thon.

**URBANA, Ohio**

The Smucker Family, Mennonites from West Liberty, conducted a Sunday morning service recently. They sang portions of Scripture they had

set to music, and brought a brief, inspiring message.

The Sunday school presented a Christmas program of readings, recitations, skits, and music one Sunday evening. Christmas was also celebrated by furnishing the County Home with fruit plates for residents, while the youth visited shut-ins in their homes.

**WEST MANSFIELD, Ohio**

Quang Bui, a native of Vietnam, presently a college student living in San Diego, California, was a guest speaker at the missionary meeting recently, where he told of conditions in his country. Also at this meeting, 27 packages of fruit and candy were packed for area shut-ins.

**WYANDOTTE, Oklahoma**

Over 150 people were in attendance November 5, 1978, for the 50th Anniversary of the Wyandotte Friends Meetinghouse.

After greetings were exchanged and special music presented, one of the pioneer co-workers, Dorothy Pitman of Wilmington, Ohio, brought the morning message. Pastor Clem Moore then led us in the rededication of the 50-year-old meetinghouse and the dedication of the new workshop. The meetinghouse was built under the guidance of the Associated Executive Committee of Friends on Indian Affairs in 1928, while a group of Friends from Western Yearly Meeting recently provided the workshop.

Following a fellowship dinner, former pastor, Archie Sells, Miami, Oklahoma, presided in the informal afternoon service, which included special music, greetings from Seneca Indian School, an eye-witness account of the laying of the corner stone, the sharing of a letter recalling the first service held October 7, 1928, and the viewing of pictures and scrapbooks.

Many guests were present to make our day complete, including 18 people who attended the 1928 dedication and our Mid-America Yearly Meeting Superintendent and wife, John and Betty Robinson.

# FRIENDS RECORD

**BIRTHS**

BOND—To Benny and Brenda Bond, a daughter, Heather, January 22, 1979, Plains, Kansas.

CHRISCO—To Sue and Gary Chrisco, a son, Adam Carl, January 15, 1979, Grand Junction, Colorado.

CROOKS—To Jim and Arlene Crooks, a daughter, Rose Ann, Newberg, Oregon, December 5, 1978.

DAVIS—To John and Elaine Davis, a daughter, Erika Lynette, Lafayette, Oregon.

EASTMAN—To Richard and Debbie Eastman, a son, Allen Richard, October 14, 1978, Cable, Ohio.

ELLIS—A son, Scott Everett, to Milton and Becky Ellis, December 30, 1978, Collinsville, Oklahoma.

EVANS—A daughter, Marcy Elizabeth, to Jim and Bonnie Evans, January 2, 1979, Collinsville, Oklahoma.

FAST—To David and Nancy Fast, a daughter, Tobey Lynn, December 1, 1978, Salem, Ohio.



FOLWELL—To Ron and Karen Folwell, a son, Zachary David, December 12, 1978, Boise, Idaho.

FRITZLAN—To Lynn and Jeanie Fritzlan, a daughter, Rosa Lynn, October 6, 1978, Grand Junction, Colorado.

GULLEY—To Paul and Brenda Gulley, a daughter, Brigit Lyn, December 28, 1978, Boise, Idaho.

HARRIS—A son, Jonathan Robert, to Gregg and Reta Harris, January 25, 1979, Willow Creek, Kansas City, Missouri.

HERRIS—To Dennis and Diane Herris, a daughter, Krista Joy, December 19, 1978, Canton, Ohio.

JOHNSON—A son, Jason Eugene, to Jack and Jeanne Johnson, January 5, 1979, Plains, Kansas.

KAHLE—A daughter, Kristin Janelle, to Gary and Cheryl Kahle, January 10, 1979, Plains, Kansas.

KENDALL—To Jerry and Susan (Willcuts) Kendall, a daughter, Catharine Susannah, January 3, 1979, Frankfurt, Germany.

LEHMAN—To Ron and Annetta Lehman, a daughter, Terah Brooke, January 9, 1979, Cour d'Alene, Idaho.

LOOMIS—To Chuck and Cindy Loomis, a daughter, Jenny Kay, December 7, 1978, Tecumseh, Michigan.

MICHALK—To Hank and Linda Michalk, a daughter, Kimberly Anne, January 20, 1979, Boise, Idaho.

OTTEN—To Judy Otten, a son, John Lee, December 28, 1978, Grand Junction, Colorado.

REICH—To James and Audrey Reich, a daughter, Andrea, December 15, 1978, Kernersville, North Carolina.

RICHARDSON—To Allen and Carol Richardson, a son, Allen, December 14, 1978, Tecumseh, Michigan.

SANDERS—To Mark and Gail Sanders, a son, Mark, Jr., November 3, 1978, Canton, Ohio.

SMITH—To Dave and Connie Smith, a daughter, Melinda Joy, December 31, 1978, Boise, Idaho.

THOMAS—To John and Marilyn Thomas, a son, Joshua John, December 30, 1978, Newberg, Oregon.

WARE—A son, James, Jr., to Jim and Karen Ware, January 3, 1979, Collinsville, Oklahoma.

ZERBS—To John and Becky Zerbs, a daughter, Erin Elizabeth, November 28, 1978, Salem, Ohio.

## MARRIAGES

ABBOTT-WOLFE. Peggy Abbott and Larry Wolfe, December 30, 1978, University Friends, Wichita, Kansas.

BARRETT-PROVEAU. Darlene Barrett and Terry Proveau, March 11, 1978, Fonthill, Ontario, Canada.

GARROTT-STEELE. Susan Garrott and Lynn Scott Steele, December 16, 1978, Canton, Ohio.

HAMMACK-TUBERVILLE. Kathy Hammack and William Tuberville, September 23, 1978, Tecumseh, Michigan.

KING-PERKINS. Kellie King and Clark Perkins, February 10, 1979, Bayshore, Texas.

KUSSE-WOLFE. Linda Kusse to David Wolfe of West Richmond Friends, December 31, 1978, Richmond, Indiana.

MARQUIS-KOSHEBA. Karen Sayre Marquis and Carl Kosheba, December 2, 1978, St. Clairsville, Ohio.

MEREDITH-FATH. Debbie Meredith and Steve Fath, August 1978, Canton, Ohio.

POOLE-SHUTE. Margo Poole and Allan Shute, October 14, 1978, Fonthill, Ontario, Canada.

ROUSH-TAPP. Sandra Roush and John Tapp, November 17, 1978, Cable, Ohio.

SPECK-NORTON. Deborah Speck and Todd Norton, July 29, 1978, Fonthill, Ontario, Canada.

STUCKEY-BENEDICT. Jodie Stuckey and Mark Benedict, November 24, 1978, Canton, Ohio.

STURGISS-CURTIS. Kay Sturgiss and Cletus Curtis, December 23, 1978, Damascus, Ohio.

SWANSON-SIDENER. Beverly Swanson to Stuart Sidener, December 15, 1978, University Friends, Wichita, Kansas.

## DEATHS

ANDREE—Ed Andree, 82, January 24, 1979, Cherokee, Oklahoma.

ARNETT—George Arnett, member of University Friends, Wichita, Kansas, January 9, 1979.

BINFORD—Esther Binford of University Friends, Wichita, Kansas, February 4, 1979.

BOND—Carl A. Bond, 58, Plains, Kansas, January 25, 1979, on-the-job accident.

BURNETT—Judd D. Burnett, 75, October 14, 1978, Grand Junction Friends, Colorado.

CARPENTER—Floyd Carpenter of University Friends, Wichita, January 6, 1979, at Pratt, Kansas.

COX—Hadley Cox of University Friends, Wichita, Kansas, January 3, 1979.

CUTRIGHT—Paul Cutright, Boise, Idaho, December 29, 1978.

GEORGE—Glenn George, November 29, 1978, Salem, Ohio.

GILBERT—Mary Gilbert, December 3, 1978, Salem, Ohio.

GRAHAM—Tabitha Ann Graham, infant, December 5, 1978, Salem, Ohio.

HADDON—Jeffery Haddon, 14, January 17, 1979, Plains, Kansas, accidentally electrocuted.

HUNT—F. Olen Hunt, 90, January 28, 1979, Alba Friends, Missouri.

KERR—Harry R. Kerr, January 26, 1979, Springfield, Colorado.

KESSEG—John Kesseg, 24, December 22, 1978, Damascus, Ohio, drilling rig accident.

LIEDKE—Ethel Liedke, Parkview Friends, Tacoma, Washington, December 21, 1978.

LITTLETON—Leota Littleton, December 15, 1978, St. Clairsville, Ohio.

LOCKWOOD—Mabel Lockwood, July 3, 1978, Tecumseh, Michigan.

MANGUS—Myra Mangus, November 23, 1978, Tecumseh, Michigan.

SPREEMAN—Minnie Spreeman, October 6, 1978, Tecumseh, Michigan.

WATTERS—Russell Watters, December 12, 1978, Damascus, Ohio.

## BUT WHY DOESN'T OUR DETERGENT SELL?

(Continued from page 10)

I remember once hearing a remark that shows what I mean. A man who had had such trouble with another that it had finally ended in a lawsuit said to a third man who also had had trouble with the troublemaker, "If it was anybody but you, that fellow would have got a smack in the jaw." The speaker felt something unusual was going on. He could have been brought to see that it was of God.

Do we give to good causes, just like all good citizens and church members? it won't do; it's not enough. Our style of life, our spending for ourselves must be such that men will recognize that it springs from a more than human love of men.

Take any of the fruits of the Spirit or any of the virtues commended in the Scriptures, and the demand is the same. If we don't embody them to greater degree than ordinary nice people, beyond the natural into the supernaturally empowered level, then we fall short of Jesus' demand. And Mrs. Johnson won't buy our Christ. She has got to ask, "How did you get that so white? What is your brand of detergent?"

Am I talking of jumping off a ten-story building and being wafted supernaturally to the ground? Of some astounding feat of faith? Some miracle? No, I am speaking simply of living a Christlike life, of living a life full of the fruit of the Spirit: love, joy, peace, and the rest. Full to a degree beyond the natural and normal, to a degree that men cannot help noticing—and asking.

The trouble is that we have people we can't stand, people hurting that we neglect, men and women lying beside the Jericho road whom we pass by. We are a nice

—sometimes not so nice—pale gray. We don't glow. But if our detergent won't do better than that, who will buy it? Indeed, why should they? Jesus promised to do something for and in us. If it turns out that He doesn't, that after all we're not better than the naturally nice and good person, then why bother?

What we need in our advertising campaign is incandescent Christians, people in office, factory, store, farm, home, or wherever, who are so clearly of unnatural, unhuman, supernatural, Christlike life that men will notice. And wonder. And ask. And turn to the One who can do the same for them.

Impossible for us? After all we're human? Yes, of course. To natural men it is impossible. But the Gospel is that the grace of God can make human beings more than human. The Gospel is about the only detergent that really works.

EVANGELICAL FRIEND  
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