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Evangelical Friend

March 1979

Vol. XII, No. 7

FRIENDS CHURCH

YOUR PASTOR -
FACT OR FICTION ?
PAGE 2

WHAT DO YOU SEE
FROM THE PULPIT
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YOUR PASTOR: FACT OR FICTION

BY STAN PERISHO

Stan Perisho, pastor of First Denver Friends Church in Colorado and the new president of the Evangelical Friends Alliance, looks at pastor-church relationships through the eyes of other pastors and yearly meeting superintendents as well as his own 18 years of public ministry. This article and the one below we felt complemented each other well enough to deserve "equal billing" as the magazine again considers the role of the Friends minister.

A new member of the Eugene (Oregon) Friends Church became curious about how the congregation may appear to her pastor, Donald Lamm, whose ministry the past 10 years has been singularly successful. She takes us with her in a journey through the mind and eyes of the pastor on the platform. Perhaps we can see ourselves mirrored there . . . and also gain a new appreciation of both the people and the pastor of our own church.
—Editor

BY CANDY ODDEN

WHAT DO YOU SEE FROM THE PULPIT, PASTOR?

THIS ARTICLE is the result of a deep concern I have after watching many young men enter the ministry with high hopes, only to drop out a year or two later because of the unreal pressure and impossible expectations they have faced. It does not necessarily reflect the personal experience of the writer, but every experience alluded to has been reported to me in some 18 years of public ministry, many recently in conversations with pastors and superintendents.

If the shoe fits, wear it. If not, at least look honestly at your situation and apply what is applicable to you or your church's pastoral expectations.

And it came to pass in those days that there went out a decree from all superintendents and spiritual life committees that all the pastorates should be filled. And each superintendent contacted all the available pastors, and the churches contacted their respective superintendents. The superintendents obtained suitable credentials and references and suggested potential pastors to every spiritual life committee. And lo, each committee requested that the superintendent find them an "ideal pastor."

Now these are the virtues of an "ideal pastor."

- A pastor must have a talented spouse, great pulpit ability, superb visitation manner, be wise in counseling, expert at comforting the sick, an able administrator, a qualified evangelist, and one who can give proper attention to all the old members. He must be adept at general maintenance and have a shrewd head for business and finance.

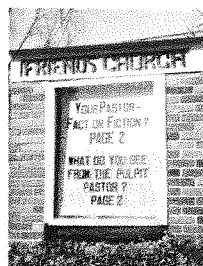
THE EUGENE Quaker Church is small, brown, and nestled in a grove of towering fir trees. The building is unpretentious, yet inviting—a welcome retreat from concrete, bricks, and cold architecture.

The first time I visited I was seeking *people* . . . comfort . . . answers to questions I dared not ask others lest they know my uncertainty, witness my faltering. I wanted to be anonymous in my confusion. I was lonely, but I didn't know for what. I somehow felt trapped, hurt, vulnerable. Maybe there was some answer in this simple Quaker church for me, a baptized Catholic.

I found "the people" first in Nancy Lamm, the pastor's wife. A small, attractive woman, she doesn't look old enough to be the mother of four boys, including two college sons! The church was empty that day except for a small gathering of women eating lunch together. Nancy's wide eyes looked past my defenses and into the hurt of my soul. I felt understanding, but not exposed. It wasn't the overwhelming sensation of a dam breaking, rather the relief at no longer having to keep my thumb in the dike.

Pastor Lamm, 20 years a minister, yet equally youthful with a full head of brown hair, came up at that moment. I felt disappointment that he was going to interrupt our talk. He looked busy and I wasn't sure if I could trust him. But I

"Most congregations would be shocked if they realized the total expectations held for their pastor."



- A pastor's preaching must be entertaining and dynamic and must speak to every need in the congregation in every message without stepping on the toes of the leaders or "fringe" people. The sermons must be effective to get the lost saved, comfort the afflicted, challenge the complacent, and "feed" the petrified with tantalizing tidbits.

- A pastor's age is not important so long as it is not over 45, with 30 years' experience and an unblemished record. The pastoral candidate, of course, cannot exhibit any of the faults we conveniently allow ourselves. A pastor must be patient, yet aggressive; enthusiastic, yet subdued; committed to great visions, but quick to abandon them if we don't agree on any point.

- A pastor must be an exemplary family man (or woman), but is expected to spend all his time and energy in church work. He must be a good husband and father (or wife and mother), yet always willing to cancel any family commitment or outing for any church event or committee meeting that may arise.

- A pastor must be a financial wizard, for he cannot use the excuse of financial and personal reasons with which we justify the extra jobs and subsequent resignations from church responsibilities demanded by our fiscal carelessness or material "tastes." Whatever the pastor's needs or burdens, the pastor must live as an example of *faith* on the salary we provide, even when we don't have enough faith ourselves to make it adequate.

Some of the above has been intentionally overstated for emphasis and would not totally apply anywhere (God forbid), but it may serve, if we will listen, to draw our attention to some areas that may need understanding or adjustment in our local church situations.

One of the great problems of church-pastor relations is that many times the pastor is faced with as many different expectations as there are members in the congregation. A potentially good pastor may be defeated or destroyed because of the impossible expectations of a congregation that has not really thought through on what they do expect. I believe most congregations would be shocked if they realized the total expectations held for their pastor. To one member, preaching is of primary importance, to another visitation is number one, and yet others feel that administration is the key. In this kind of situation, no matter what the pastor does he is wrong. If he spends time in the study preparing sermons, he is criticized for neglecting the sick, and if he makes all the calls expected, he is criticized for not preparing his sermons adequately.

Often this misunderstanding comes about because members of the congregation themselves have not decided as a group what they expect the pastor to do. By careful and prayerful consideration the congregation can establish guidelines, and then the pastor can prayerfully evaluate his role and gifts in that body and develop a style of ministry that will fit.

The young pastor is especially vulnerable, for in spite of the fact that all of us allow ourselves the right to learn

kept my defenses down as best I could and gave it a try. I'm glad I did.

The three of us talked a little over an hour. Don and Nancy Lamm drew on personal experiences and insights within them—their follies and lessons, their growth and dawns. They did not shame nor bruise me. I felt washed and refreshed. At the end of our talk we held hands, and Pastor Lamm said a prayer aloud for me. I had never heard anybody pray for me before. It was a loving, healing experience.

I left singing, lighter, hopeful. I knew I had a long way to go, but it was as though after years and miles of waiting I had finally found the place to start. Except an occasional Easter or Christmas, church hadn't seen me for 15 years. Now I found myself attending every Sunday! I felt like I'd come home.

One weekday evening I was helping at a soup sale for the youth group at the church. The evening sunlight shone through the church windows. I walked to the quiet pulpit and gazed out at the empty pews. Such a small friendly church, I thought. One could recognize the faces in the last row if someone were sitting there, or see a tear fall, or detect a stifled yawn. In my reverie I became the pastor, watching old and young faces enter week after week and

growing ever older, sometimes wiser, and new faces . . . and faces that were no longer present.

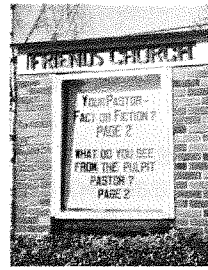
Week after week, sitting in those pews, watching Pastor Lamm and the choir come in, sing and preach, I wondered, and decided to ask: "What do *you* see from the pulpit, Pastor?"

So one day as we sat together under a tall, slender wooden cross, leaning over the altar, looking out into the silent room, I asked him to describe those faces and memories from his perspective.

"Ah, that's interesting," he softly responded and fell silent. "Looking back to my early ministry I probably didn't see very much because I was frightened. It was new. I was trying to find *me*. I had never been a preacher before and was probably more concerned about my place in my notes than in really addressing the congregation. Experience, really being able to relax, frees one to be more sensitive to what's happening. There was this mental, emotional wondering, 'Was I going to make it through the morning?'"

"After 20 years, I come to the platform anticipating what people are going to be expressing to me in nonverbal communication. That causes me to forget myself and enjoy the sharing of the message. So, what do I see? I recall one

"People will actually draw out your message. It's almost as if they have read my notes and know where I'm going."



any new task, often the new pastor is expected to preach "better than TV sermons," once, twice, and sometimes three times each week, while continuing to visit, counsel, administer, and sometimes clean the church. Often the pastor, new or old, is unfavorably and unfairly compared to the traveling evangelist. We tend to forget that our pastor must prepare and preach a new and different message each time he preaches, while the traveler polishes and embellishes his presentation with illustrations and stories while presenting the same message week after week to different audiences.

As members we are far too often merely sideline spectators, criticizing and judging the pastor for not adequately completing the work with which we should be helping.

Your pastor's visitation manner well may need improvement, but we need to help each other, and the pastor is no exception. A word of encouragement along with some constructive suggestions will help your pastor to develop his gifts. The congregation that is willing to "fill out" the church's ministry by the use of their complementary gifts will reap rich rewards. Offering to relieve the pastor's load by helping in visitation or administration can be a great encouragement (after he recovers from the initial shock), and will give the pastor time to study and develop pastoral skills. To ask our pastor to spend more time in study without providing relief somewhere only adds to the frustration and pressure the pastor already feels.

Pastors need to be lovingly apprised of, and instructed in, the areas of weakness in their ministry, and should be quick to accept help, counsel, and perhaps professional

training to make up their deficiencies. I personally have found that if I will receive them, questions and criticism always can serve to strengthen me and make me a better person and a better minister, however unjust they may seem at the time.

Let me hasten to say that there is no excuse for laziness or carelessness in the ministry, and I am not suggesting that such should be tolerated. Salary, or lack thereof, should never affect the degree of commitment a pastor has to the work to which God has called. Many of our churches are doing all they can in material support, and a pastor should give due respect to a congregation's honest effort to release him for the ministry, however meager the salary may be.

Pastors are often as unreasonable in their expectations of the members who already work at a full-time job as some congregations are of their pastor.

Perhaps the conclusion of the whole matter of pastor-church relations in the area of pastoral expectations is to see ourselves, pastor and congregation, as a team. Each should seek to support and help the other to be more mature and more effective in the fulfillment of our respective roles in the combined ministry of God's church. We are not combatants, as some situations would indicate, but "joint-heirs with Christ," "workers together with God" in the most important job in the universe, reconciling people with God.

If such a team philosophy can be practiced, many good pastors will get better; poor pastors (and congregations) will become effective; and all may be good stewards of God's good gifts to each of us. CPA

man who was very kind to me on the outside of the meeting, and even though he had been a member of the church for years, it had always been very difficult for him to build a relationship with a pastor. Bitterness, resentment, hostility seemed evident in his attitude toward others also.

"In the service he would apparently reach a certain point under conviction when the truth was probing; you could see that on his face, his brow would begin to knit. But next he would put his hands over his ears, lean forward, and put his forehead on the pew ahead of him. Then I would wonder if I had said something offensive. But I would become jubilant on the inside and think, 'Oh, boy, God is getting to him now.' It was kind of frightening.

"Then there were those times that I would go home and say, 'Nancy, there was a person in the service that was just like a baby bird, just waiting for the mother to come back with a choice bug. There they are in the nest with their mouths wide open, just waiting to receive what the mother is bringing back.' That's how you sometimes feel as a pastor. People will actually draw out your message. It's almost as if they have read my notes and know where I'm going. By their involvement they say, 'I accept that, Pastor. Keep going. I'm being healed, Pastor. I want

some more of that.' You see people who are almost inside your skin, feeling what you feel.

"Then you see the preoccupied—maybe a husband and wife tension situation they brought to church. You see people who you know have recently come through a death of a loved one, or other tragedy. There is an emotional tiredness; grief has a way of evidencing itself on facial lines. They are there because they need to be there, have to be there because their lives are being so torn.

"A psychological profile during worship shows the change from the beginning of the service to the end. They are standing on top now rather than being squashed underneath their problems.

"There are times you see the quiet movement of the spirit in an individual's life. It may be in the form of a contemplative question. And then you see that contemplative question turn to contemplative affirmation. Just recently in the service there was a lady sitting in about the third row on the left, and as I was preaching there was emotion visible on her face. But suddenly a great big tear streaked her mascara.

"What does one see? Loneliness being captured by friendliness; people come in afraid they don't belong
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"That was so good! I remember when your brother preached that sermon in Oklahoma ten years ago."

COVER

An emphasis on the Friends minister continues as two separate articles form our main feature for this month. (Photo by Shirley Putman.)

ANTECEDENTS

To Christians a benefit of foreign travel—especially to developing countries—is the firsthand look at missions. Often a trip is for that specific purpose. Other times it is an intended byproduct. Visits with missionaries and nationals should be encouraged within the limits of a mission's ability to provide hospitality.

The advantage of a person seeing another culture for the first time is the refreshing insight he brings back to the awaiting public. This is not to fault the missionary; it's just that he's lived within the sights and sounds so long, he himself has become a part of the scene. And that's good! But to get that special "feel" we sometimes need to see the field through the eyes of a "first-timer."

Such is the case of the report by Robert Hess (page 6). Though a worldwide traveler and seasoned missionary, he chronicles his first visit to Bolivia and Peru along with first-timer Roger Knox of Northwest Yearly Meeting and Quentin Nordyke, veteran missionary to South America. Limited space prevented us from using all the pictures offered by Roger and Quentin, but we did glean a sample!

Robert's report is a good overview of Friends work in Bolivia and Peru. It should be helpful to those of us yet to visit our Aymara brethren.
—H.T.A.

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Friends in South America: A Place of Progress and Possibilities

BY ROBERT HESS

WE AMERICANS need cameras in order to travel. Even as we take photos, we put an element of ourselves into them. Thus mine are interpretative. In this column I would like to share some pictures with you of people and places on my recent trip to Bolivia and Peru.

My travel companions were Quentin Nordyke, assistant superintendent of Northwest Yearly Meeting, and Roger Knox, chairman of the Department of Missions of NWYM and pastor of North Valley Friends Church near Newberg, Oregon. Quentin is well-versed in Spanish, having served three terms in Latin America. His book, *Animistic Aymaras and Church Growth*, is an excellent study of the Aymara people and their response to the Christian message.

Quentin is a resourceful, competent guide and mission leader. He is respected by the Aymara people. Roger, while new in his present mission responsibilities, has an inquiring mind and sensitive spirit to the Lord and to people. A healthy sense of

Our Evangelical Friends Mission executive director, Robert Hess, is a veteran missionary who has traveled widely, but this describes his first visit to the Friends fields of Peru and Bolivia, South America. His reactions, given candidly and cleverly, allow a different perspective of this growing church in the high Andes.

humor enables them to be both tolerant and tolerable!

Arriving in Santa Cruz, Bolivia, on December 2, after a long flight across the Caribbean and extensive jungles of Brazil, I was met by Roscoe and Tina Knight. I don't usually go to church on Saturday night, but they took me to a service that night. Roscoe introduced the people of this growing church in Santa Cruz. Later, at Knights' home, we visited about America, used cars, building houses, and our families.

Next day, Sunday, began early, like 6:00 a.m., and ended at 3:30 a.m. Monday. This time span embraced the following events: 270 miles of travel, a ferry boat ride across a river, an inspiring visit and service with Aymara Indians who have moved from the high plateau to the jungles to hack out a new life there, a Toyota stuck in the Bolivian mud, a long walk in the moonlight, a motorcycle ride, a 10-mile trip on a tractor fender at midnight, and then home. Pulling the loaded Toyota out of the muddy soil with a tractor resembled a plug coming PLOP out of a big bathtub. It sounded beautiful! Roscoe seemed quite calm through all of it. Tina cleaned my muddy shoes before I arose to take the plane for La Paz. The Knights had given me quite a day!

La Paz is like a huge cereal bowl surrounded by mountains. Hal and Nancy Thomas entertained us for a week in their home. The house itself has an ever-widening crack in it because of an underground rift. Engineers have told them that it is safe, but Hal's description of the growing split makes one walk softly. They have two beautiful children, David and Kristin.

Nancy writes and teaches poetry some in the American School. She and Hal both teach in the local cooperative seminary. In between times, Hal is involved in various church functions. Like Dr. McGavran, one of his mentors, he loves charts and statistics. Nancy's poem on Jonah makes that prophet more likable than his petulant behavior would at first indicate.

Next door live James, Gail, and Heidi Roberts. Two-month-old Heidi is a beautiful replacement for a lovable 18-month-old daughter this young couple lost a year or so ago. James is a "missionary kid" who has returned. What every church elder needs is a Jeep trip down the eastern slopes of the Andes with James. He carries on an interesting conversation, even turning to look into the back seat as he sails along the high

slopes. He took us into the Yungas, or tropical valleys, east of La Paz. There are many churches in the area and more to be established if there were more personnel. Cascading waterfalls, terraced slopes, and James's stories of his boyhood in this tropical area made this a most interesting trip. We had intermittent council meetings between trips and the busy schedules of these folks. One day near Lake Titicaca we had a volleyball match between the Boli-

PHOTOS AT RIGHT: (1) Mark Roberts teaches Sunday school at a quarterly meeting. (2) Missionaries all together at Council meeting in Puno, Peru: (l to r) Mark and Wilma Roberts, Roscoe and Tina Knight, Hal and Nancy Thomas family, James and Gail Roberts and daughter, Gil and Louise George family. (3) Robert Hess with Gail Roberts and new daughter Heidi. (4) James Roberts, Robert Hess, and Quentin Nordyke look over tabernacle property once used for large Friends meetings. (5) Francisco Maquera, Peruvian Mesa Directiva president. (6) Young David Thomas challenges visitor to game of Chinese checkers. (7) Robert Hess discusses missions with the Knights. (8) New mission home and vehicle at Santa Cruz, Bolivia. (9) Roger Knox and Gil George listen to Quentin Nordyke's message to Tacna church. (10) New church building nearing completion at Tacna, Peru. (11) Leaders of the urban Tacna church. (Photos by Roger Knox and Quentin Nordyke)

vians and American preachers. America didn't do all that well, but we used the altitude as an excuse (it was more than 12,000 feet high).

AFTER SEVERAL DAYS in this area, we flew across barren hills of Peru to Chile, then traveled by taxi an hour or so to Tacna on the Peruvian coast. Gil George met and escorted us for the next few days to three "city" churches: Tacna, Ilo, and Arequipa. We stayed overnight in the home formerly occupied by Ed and Marie Cammack, then worshiped in the new Tacna church. Gil and others in Peru are wrestling with problems of how to establish and encourage churches in these cities into which rural-based Aymaras are moving. The trip by Volkswagen and then small jet to the area west of Lake Titicaca was over country that was mostly dry and treeless. Verdant valleys, however, set green contrasts to the brown hillsides.

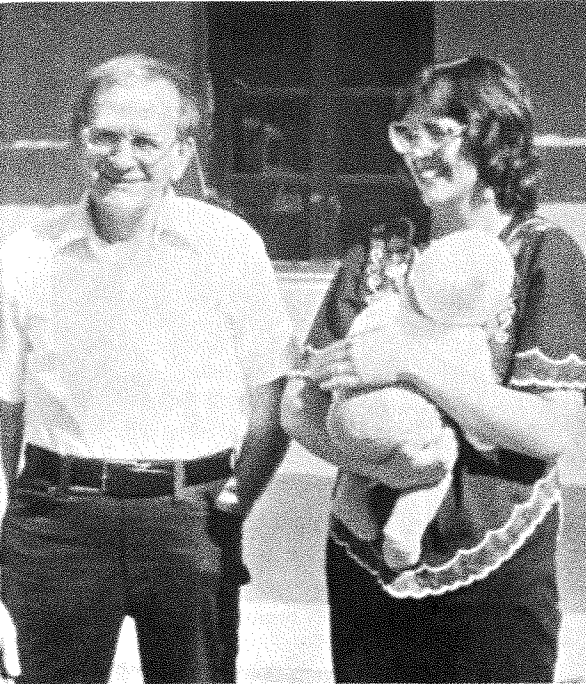
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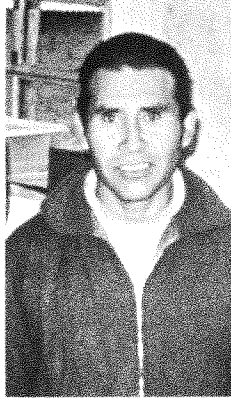
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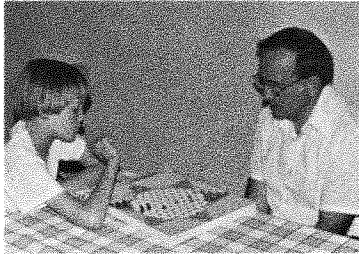
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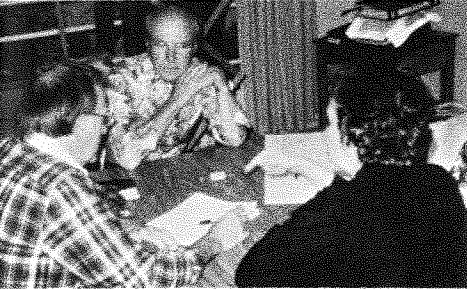
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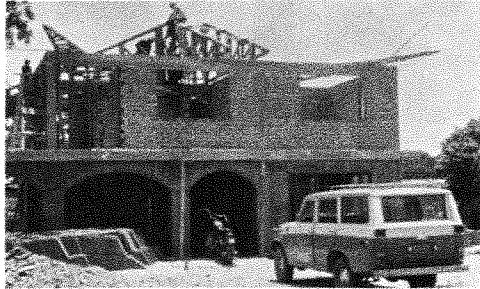
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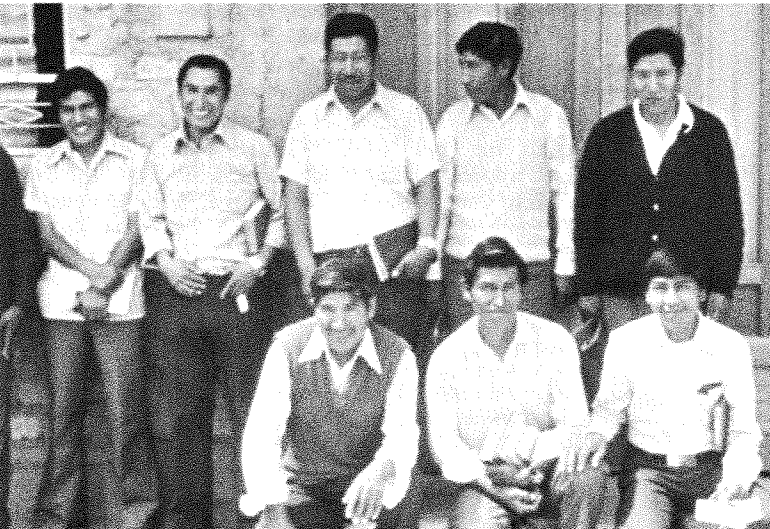
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PALM SUNDAY: INAUGURATING GOD'S KINGDOM

BY EARL W. PERISHO

PALM SUNDAY is a very precious and colorful part of our observance of the Easter season. We are, however, sometimes inclined to think of the Triumphal Entry of Jesus into King David's city as a beautiful, but rather strange, event combining the momentary enthusiasm of a fickle crowd with the passive participation of a reluctant Jesus. We may sadly feel that the potential of Palm Sunday was tragically destroyed by the horror of the crucifixion a few days later.

However, it is clear from the Scripture that Christ consciously and deliberately chose the way of the cross and that He just as purposefully participated in the event we call the Triumphal Entry.

Jesus entered Jerusalem "Gentle, and mounted upon a donkey . . ." truly a Prince, but the Prince of Peace, not a bloody tyrant.

It seems that Jesus here announces in emphatic terms the inauguration and nature of the kingdom of God, so frequently spoken of during His ministry and often referred to as "at hand." The cross, while seeming to destroy the kingdom, would actually be its birth pangs; His resurrection would give it life, and Pentecost would launch it on the world with dynamic power. The kingdom of God was *now* come.

Those for whom Christ is Savior and Lord are citizens of the kingdom, "for He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son." (Colossians 1:13 NASB)

"Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe." (Hebrews 12:28 NASB)

The kingdom of God, then, though "not of this world" and certainly having future implications, is nonetheless a current reality. We are called on, therefore, to live *now* as loyal citizens of God's kingdom through the power of the risen Savior, Jesus Christ.

Are we who call ourselves Christians a credit to the One who, "Gentle, and mounted upon a donkey," inaugurated the kingdom of God as the Prince of Peace?

Earl W. Perisho is presently pastor of the Hillsboro, Oregon, Friends Church following many years of service to the Eskimos of Alaska under California Yearly Meeting of Friends. His brief article on Palm Sunday has been published in his city's newspaper, The Hillsboro Argus.



Gustave Doré's
"Christ's Entry into
Jerusalem" and
"The Ascension"



... TO ETERNAL TRIUMPH

EASTER: A DEATH AND LIFE MATTER

BY JACK L. WILLCUTS

EASTER BEGINS as a memorial hour, a funeral service for Jesus Christ. The family and other loved ones are in mourning—deep, desperate mourning, the kind of sorrow that comes from abrupt, painful, there-is-no-future-anymore kind of feeling. Jesus is dead. The worst kind of death . . .

Dead! Physically—crucified with hammers to a splintery cross. Socially—as a sudden outcast requiring those who cared to hide in the shadows of disgrace, guilt by association. His closest friends were now the most vulnerable; they topped almost everybody's enemies list: local authorities, Jewish leaders; even a lot of disillusioned followers began bickering and blaming each other. Emotionally—the total shock, the swift, unnerving turnaround from just a few days ago when His power and mastery seemed almost complete.

Physically, socially, emotionally—all the forces at work in a bereaved family were happening to the barely begun "Christian" community. And their reaction is not pleasant to know. Even on Easter morning arguments and name-calling developed between the women followers and Peter and John when it was found His body was gone from the grave.

But what else could they do? What can anyone do when death comes? The worst part of a funeral is the total sense of being unable to do anything. Just pick up the pieces of life and go on. Words like adjustment, courage, carrying on—this is what the family, followers, and friends of Jesus were saying to each other in the hopeless mood of Easter morning.

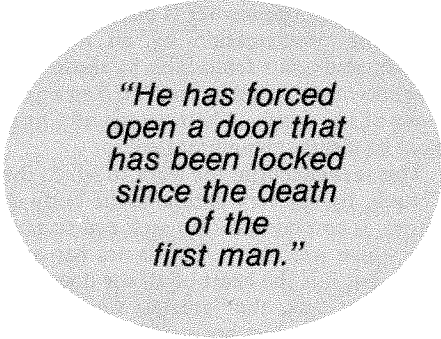
It is a familiar feeling, like a letter from a dear friend whose wife—a mother of six—was killed in an auto accident: "In attempting to reassemble the pieces after this shattering experience . . . your expressions of support have helped us to face the reality of her death and to accept what we cannot understand . . ."

The Gospel writer John filed this report: "*Taking Jesus' body, the two of them [Joseph of Arimathea and Nicodemus] wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid . . . since the tomb was nearby, they laid Jesus there.*" (John 19:40-42 NIV)

That is the way it was. But every funeral goer asks a question, mentally if not aloud. It is a question posed in the middle of the

Old Testament too: "If a man die, shall he live again?" (Job 14:14) It is the answer that makes this entire episode stand out in history, otherwise it would have been forgotten. It brings a new expression into the Christian community, "eternal life." It is surprising how far one can read into the Bible without finding anything said about eternal life. A lot is said about the unfairness of human life, and the way the "wicked prosper and oppress the poor" with references to future justice and a different order in prospect. But given our curiosity, in fact, our insistence on something to count on, hope for, expect in our own faith in God about death and the hereafter, we come to the Easter story not looking for dogmatic data so much as an affirmation of faith.

And it comes to us in a word—*Resurrection!* A big, pivotal, triumphant, bridge-building word that carries so much meaning we can hardly handle it. A transition is



"He has forced open a door that has been locked since the death of the first man."

made, clearly and repeatedly: *Because he lives we shall live also.* The early apostles took this fact and connection to our own future for granted, like when Peter writes: "Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy he gave us new life by raising Jesus Christ from death. This fills us with a living hope." (1 Peter 1:3 TEV) It is an echo of Job's ancient question with a Christian answer. No word or idea can compare to the relevance of the Resurrection.

It is a beautiful thing to see a person who is cut off horizontally with a loved one or friend find a new connection vertically with God. This new connection of hope, of faith, of joy made all the difference for the beginning Christian church. It still does. Easter, then, becomes a window through which we can look beyond the flatness of a secular, or even rigorously religious, world and see the promise of eternal life. Resurrection is not something to see and dismiss;

it is a new day, a sunrise of certainty changing funerals into celebrations. Francis Thompson saw this when he wrote:

*"O World invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Incomprehensible, we clutch thee!"*

This is Easter seen from a Christian perspective.

There is data, of course, "But Mary stood outside the tomb crying . . . 'They have taken my Lord away,' she said . . . She turned around and saw Jesus standing there, but she did not realize that it was Jesus . . . Jesus said to her, 'Mary . . . ' Mary of Magdala went to the disciples with the news that she had seen the Lord." (John 20:11-18 NIV) The book of Acts, chapter one, says, "He showed himself to these men and gave many convincing proofs that he was alive . . . over a period of forty days" before His ascension.

In the earliest days of Christianity an "apostle" was first and foremost a man who claimed to be an eyewitness of the Resurrection. The Resurrection and its consequences were the "gospel" or good news that the Christians brought: what we call the Gospels, the narratives of our Lord's life and death. The first fact in the history of Christendom is a number of people who say they have seen the Resurrection. Not just the story of the moment with exclusive concentration on the first five minutes or so of the Resurrection and the appearance of Jesus a few yards away from the empty tomb. What is more impressive is the five hundred or so of them who, during the six or seven weeks following, were convinced. The Resurrection to which they bore witness was, in fact, not the action of rising from the dead but the state of having risen.

Another point important to Christians is that the Resurrection was not regarded simply or chiefly as evidence for the immortality of the soul. It is, of course, often so regarded today. The New Testament writers speak as if Christ's rising from the dead was the first event of its kind in the whole history of the universe. He is the "first fruits," the pioneer of life. He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the king of death. Everything is different because he has done so. This is the beginning of the new creation; a new chapter in cosmic history has opened.

This is the Good News. Easter makes the whole Christian faith a death and life matter.



Evangelism, The Work of The Church

BY GERALD DILLON

The Gospel means good news—the message of God’s unmerited favor and mercy. God does not treat us as we deserve, but in love and mercy makes a way to justify (pardon) the guilty sinners. But that is not all! The power of sin is broken. The captive is set free. Man can experience the *power of God* in this life. “Sin shall not have dominion over you: for ye are not under the law, but under grace.” And in that liberty man finds life and finds it “more abundantly.” Through the Gospel man is more than conqueror and lives victoriously in love, joy, peace, fellowship, and hope. This is the good news.

We must understand this Gospel is in Christ Jesus and Him alone. “There is none other name under heaven given among men, whereby we must be *saved*.” The Gospel is not the good news that nice people who call themselves “Christian” have come to help people in their misery and need. Of course, that would be good news also and should certainly characterize God’s children more than it does. But that is not the Gospel. The predicament of man is of such a nature that no mere man, or group of men, is able to help. God alone can meet the need. The Gospel proclaims the good news that through Jesus Christ, God does act to save man.

Three crucial points are involved in this Gospel: *who* He is, *why* He came, and *what* He did. He was God incarnate in

This is the fourth 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. Gerald Dillon, a long-time minister, evangelist, and leader among evangelical Friends, is presently professor of Christian Ministries at Western Evangelical Seminary, Portland, Oregon.

human flesh (the God-man). Through His death and resurrection lost man may be saved. No one can be saved in the biblical sense of the word apart from the death of Jesus Christ. Jesus himself declared, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” Whatever one may say concerning these hard and difficult words, he must acknowledge that the *death of Jesus is indispensable to man’s salvation*. It is not what we do, but *what He has done*, and continues to do, that constitutes the Gospel.

The Gospel is a message to proclaim in the power of the Holy Spirit, so that all men may hear the good news, believe in Jesus Christ, and be saved. The benefits of the Gospel become ours only as we believe the message. Paul, addressing the believers of Galatia asked, “Did you receive the Spirit by observing the law, or by believing *what you heard*?” The answer is obvious. Apart from the proclamation by an obedient church, and apart from faith by those who hear, no one is saved in the New Testament sense of the word. The message of Christ must be clearly communicated.

This is evangelism, the work to which the Church, by her very nature as the body of Christ, is committed—“to seek and to save that which was lost.” This is not her only work, but it is the heart of all she does, her permanent task, the “greatest work in the world.” If the lost are ever found, if they ever hear the good news of their salvation, it will be when Christ finds a local church, a channel through which He can effectively do His work.

In the broad and fullest sense of the word this means: (1) *Contact*, turning toward Christ and the Church some of the feet that have been passing by her doors, oblivious both of her presence and her message; (2) *Cultivation*, building a closer relationship through friendship and love with the lost so that at least one foot is turned toward Him; (3) *Commitment*, bringing to a decisive step of repentance for sin and faith in Jesus Christ so that both feet stand within the fellowship of Christ’s great family; and (4) *Conservation*, enabling the new believers to walk and live the Christian life in the fellowship of His Church. Whatever the step, remember the goal is to bring people to walk with God *through Jesus Christ as Savior and Lord*.

How are Friends doing? The early years of Quakerism revealed a burning passion to

make Him known. Many thrilling stories of evangelism can be told as George Fox, the Valiant Sixty, and many others called people to the true light of Jesus Christ. The result was a period of rapid growth. With the development of quietism, the Spirit of evangelism largely died out. Internal concerns of discipline and nurture to insure continued church purity became major objectives. Later, under the impact of revivalistic emphasis and adoption of new methods, evangelism returned in a measure. Here and there the Gospel was preached and the church grew as a result.

Today Friends are largely divided theologically and are apathetic about evangelism. Concern for a social witness, “presence evangelism” in which Christians become a “saving influence in society,” has largely replaced the call to proclamation and persuasion evangelism in many places. Following the St. Louis Conference in 1970, an observer, Gerhard E. Nitz, from the Missouri Synod Lutheran Church, wrote a significant description of Quakers today (“The Future of Friends,” *Evangelical Friend*, November 1970). He said,

Is there a future for Friends? No, not unless you can find some agreement on the place of Scripture and on the place of Jesus Christ in your midst. On these two major items of doctrine, it appears to me, that you are completely divided It appears that you cannot even agree on the simple statement that “all should bow low before our common Lord and Savior, Jesus Christ, and acknowledge Him openly and unapologetically” If you cannot find some way to bridge this tremendous chasm, then I feel sure that the Society of Friends will be literally torn apart I can only confess that . . . faith in the inspired Holy Scriptures, as the infallible guide of faith and practice and in the Lord Jesus Christ as the Son of God and Saviour of the world . . . is the only hope for the future of all Christian denominations and for the world.

It would appear that this evaluation would be taken seriously by Friends. However, to my knowledge, no conference has come to grips with these issues. By and large we have ignored them and their implication as it affects evangelism and church growth, our major jobs.

Only two years later, in the same publication (“Quaker Growth,” February 1973), Arthur Roberts, noted historian among Friends, wrote,

The Quaker movement is not growing. In fact, relative to population growth, we are declining However much we may stress the quality

(Continued on page 26)



BY JACK L. WILL CUTS

On Getting Beyond the Minority

Scene: The Nominating Committee in its *first* meeting to start filling vacancies for the new church year in Happy Valley Monthly Meeting.

Chairperson (Sarah Mendenhall): Now, Friends, we have a very important responsibility. Before we start, I think we should have a time of silent prayer. Harry, will you lead us at the close? (Harry, a third-generation Quaker, did since he knew how long silent prayer usually lasts.)

Trudy Lovejoy (a newer member of the meeting and a Nominating Committee first-timer): Sarah, I'm counting on you to tell me what to do. I think we have a terribly important task, and I have a few "concerns" (using the word cautiously), and several have asked me to share some of theirs. First, I think we should try to get some *new* people involved. Why should it take so long for *new* people to be used in the really important jobs? Like, for instance, the presiding clerk . . .

Harry: I'm for that. It's about time some of us old-timers get some relief; we've carried things about long enough. But I suppose we'd better go easy on replacing William. After all he's been clerk for . . . my goodness, ever since I moved here from Iowa, and who knows how long before that.

Sarah: Yes, we have to be very careful about hurting anyone's feelings . . . especially William's . . . and Elizabeth's. She's so poorly now, anyway, I'm not sure she could stand her William not being named clerk again.

Trudy: But is that a really good reason just to keep one in such a position? I mean, what we really want is the very best person, and I know several . . . well, several names have been given me and one or two especially for clerk.

Harry: She's got a point, Sarah. You know about the only time William comes out anymore is just to Monthly Meeting. And he's usually against whatever comes up . . . and he's getting pretty hard of hearing . . .

Sarah: Well! That is just too big a job to give to a newcomer, and who knows what some of these younger people would do? I just don't understand the way a lot of these young people think nowadays. William is, well, William is *safe* and knows the ways of Friends so well. And then, too, I guess I just about promised Elizabeth when she phoned this morning that . . . that we wouldn't "do anything drastic."

Harry: Whom did you have in mind, Trudy?

Trudy (a trifle flustered): Well, Frank Simmons has been suggested to me, and he is such a capable, consistent, and good Christian, he just seems to me to be a natural.

Sarah: Oh, I don't know, Trudy. He's young, no experience at all. And I just don't understand the way a lot of these young people think . . .

Harry: Too young! Sarah, he must be nearly 40 and has been chairman of everything from the local school board to the Yearly Meeting Board of Stewards! Talk about experience, I think Frank would make a crackerjack of a clerk.

Sarah: We're not looking for crackerjacks, Harry. We must always have a clerk with discernment, spiritual maturity, depth, and someone *everyone* trusts. (A hint of private information or perhaps a sample of true discernment in her voice.)

Trudy: Sarah, those are just the qualities I think Frank has . . . and, well, I can't imagine anyone who doesn't *trust* Frank Simmons! He's about the most trustworthy person in the meeting . . . and several have mentioned him to me hoping, I guess, maybe because I'm a new member I might be able . . . (Her voice trailed off.)

(A few moments of silence again.)

Harry: I'm not sure just what it means, but I've noticed sometimes they make retired college presidents "emeritus." Why don't we nominate old William, bless his heart, as Happy Valley Monthly Meeting Presiding Clerk *Emeritus*? That sounds just dandy to me. And you know, I'll just guess even Elizabeth would go for that.

Trudy: Oh, that's a splendid idea. Of course we don't want to hurt William, he has done such a good job for so long and been so faithful . . . (Pause.) Why, we could have a this-is-your-life event and give him a lifetime gavel or . . . whoops, I forgot . . . I mean, we Quakers don't use gavels, do we? Well, we could give him something . . . like, well maybe a leatherbound copy of Whittier poetry or something?

Sarah: I am just not clear on that suggestion, Trudy. It has never been done before . . .

Harry: Of course not. William's been clerk ever since anybody can remember.

Sarah: (overlooking the interruptions, patiently): I am just not clear. I don't feel easy about Frank Simmons. So I suggest we just leave that decision for a while, maybe until our next meeting after we talk to a few others about it, and go on to the recording clerk.

Trudy: Very well. Now I have several names in mind who would do an excellent job as our church secretary . . . excuse me, I mean our recording clerk.

Harry: Whom did you have in mind, Trudy?

Sarah: Well, we must be very careful not to upset too many things, you know. Just because someone happens to be a good *secretary* doesn't mean she would be a good recording clerk. After all, we need someone with spiritual maturity, depth, and familiar with the ways of Friends.

Harry: For goodness sakes, Sarah, any good secretary can bone up in a hurry on "the ways of Friends." Whom did you have in mind, Trudy?

Trudy: Well, I am sort of reluctant to make any more suggestions right now, I guess. What I would really like to know is what is "the way of Friends" for a nominating committee? Aren't we supposed to be seeking for the "mind of the Spirit," and if so, we should have little difficulty in agreeing on such important decisions as these. I have really come to love Happy Valley Friends and just want the very best for the meeting, which must be what the Lord's will is, too.

Harry: I'm not one to waste time. But Sarah, I think we better go back and start over and have some silence again. Maybe we can all get on track together . . . with the Lord.

Trudy: I feel *clear* . . . and *easy* about that. ☐



IF I WERE A SPARROW

BY CATHERINE CATTELL

One of the joys of a cold snowbound winter is bird watching from the kitchen window. The feeder is in direct line, so we can keep an eye on our feathered guests.

We were thinking of our close neighbors the cardinals, of whom we are very fond. We laid in enough seed to fill a 30-gallon can, with extra sunflower seed to please the cardinal family.

Of course, we knew there would be other birds—juncos, chickadees, tufted titmice,

and other winter birds. At least, these were the ones we hoped for.

Well, we have the birds all right—lots of them. Aside from a few cardinals and one lone junco, so far we have doves, starlings, and sparrows to the tune of a half gallon of seed a day!

Watching the birds has enlightened me regarding their behavior as well as given me insights into my own attitudes. The cardinals like to feed by themselves. They feel a little special, perhaps, because they know I think they are special. Anyway, they like their privacy. The doves come in large numbers, descending all at once, and gorge all day, or so it seems. They may be "harmless," but they are bigger and stronger and have a way of taking over. They are not easily frightened off. One in particular looks me in the eye and dares me to shoo him (her) even when all the rest have fled—or was he just looking at me to thank me?

The starlings—I was not expecting them and I resent having to feed them! They are rude, selfish, pushy, and they fight, frightening off the birds I prefer. I think they know they are not welcome, but have come to demand theirs. They are such unhappy birds.

The dear little junco is all alone. Why doesn't it have a mate? It is so brave, minding its own business unobtrusively.

Then there are sparrows, and sparrows, and more sparrows. They barge in, making themselves at home. There are so many of them. They are so common and possessive.

There are no chickadees. Where are they? There are no titmice or any rare birds, not even a bluejay for variety. What is happening is I am feeding flocks of very common and not very special birds, except for the cardinals and my poor little junco.

There appears to be a trace of caste system among birds. They like being with their own kind. They are constantly alert and quick to notice any movement and they fly to safety at the slightest provocation. The alarm system seems to be built into birds in a world where cats abound. At least they don't fall prey to temptation often.

When a storm is brewing, however, birds come from everywhere, feeding feverishly, paying no attention to each other—size, color, or temperament. They are one flock. They are all hungry. They are all helpless, with a foot of snow on the ground and more coming. They are what they are and cannot become exotic birds for my sake. There are, after all, many more or-

dinary birds than rare exotic ones, and they do have to live, or try to. Furthermore, they are all neighbors of mine. Why do I make distinction in caring?

All this reminds me—how like humans the birds are. There are very few "favorite" people in the world. Most of us are more comfortable with our own kind. Most of us are of the common variety, a bit feisty, a bit selfish, but all of us hungry people. None of us is able to change our features or race. In our churches we need sparrows as well as cardinals.

I hope the birds never find out that I like some better than others, and am more willing to feed some kinds than others.

How would I feel if I were a common sparrow? I think I would be glad that the Father in heaven notices me individually and accepts me. And—I think I would be glad if some kind friend would put out seeds in winter even if there are a lot of us.

There is a parable in here somewhere.

Look! There isn't a bird out there. Oh yes, just one, the cardinal!

CPA

14 Suggestions on how to Prepare for Seminary

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Appreciate Our Heritage

■ I especially appreciate your articles concerning our Quaker heritage—I try to save them all for future reference.

Thank you and keep up the good work.

DOLORES SACHA

Tacoma, Washington

World Peace Tax Fund

■ ... concerning the World Peace Tax Fund... [See November EVANGELICAL FRIEND, "The Green Lake Conference"].

During the past months I have received many inquiries about the World Peace Tax Fund Act as it was introduced in the House. For a number of years I have wrestled with the issue of the Federal Government requiring taxes for violence from people conscientiously opposed to war.

It is my conviction that it was right for me to introduce the World Peace Tax Fund Bill in the Senate. I appreciate your encouragement in this decision.

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

RODNEY and BARBARA ROUTON of Muscatine, Iowa, have been appointed as missionaries to Mexico under the sponsorship of Iowa Yearly Meeting to serve in the Evangelical Friends Mission field. They will enroll in language school in Mexico next September. They have two children, Tammy 5, and Kenneth 3. RICHARD and MARY ANN MARTENS plan to return to the U.S. in July, retiring from the Friends mission in Mexico. Other new appointments to Mexico by the Evangelical Friends Mission are EVERETT and ALDA CLARKSON, of Caldwell, Idaho. They have served three terms in Bolivia and Peru and are currently pastoring the Caldwell Friends Church. Their son Douglas graduates this spring from Greenleaf (Idaho) Friends Academy.

Funeral services were held January 22 in Spiceland (Indiana) Friends Church for KENNETH PICKERING, former general superintendent of Indiana Yearly Meeting, who has pastored Friends churches in California, Indiana, and Western yearly meetings.

THEODORE MATTEISS, 59, executive secretary of Baltimore Yearly Meeting, died suddenly of a heart attack January 6.

HARLOW ANKENY, manager of Barclay Press the past 16½ years, has been staying home under doctor's orders since early in December because of stress-related physical problems. While he continues in his work as managing editor of the Evangelical Friend and as editor of the Fruit of the Vine devotional quarterly, he has been relieved of his responsibilities as manager of Barclay Press in hopes this will be at least a partial solution to his health problem. DICK EICHENBERGER has been named interim manager of Barclay Press.

ALEXIS BOND, wife of Friends pastor John Bond, of New Castle (Indiana) Friends Church, was killed February 4 in a car accident. Children John, Genifer, and Ryan also suffered injuries.

JACK WILL CUTS of Reedwood Friends Church gave the W. O. Mendenhall Lecture at Friends University February 8 and led a weekend workshop with HOWARD MACY for Friends of the Wichita Area the same weekend.

ROBERT HESS, EFM executive director, conducted a weekend seminar on Friends missions at First Denver Friends Church in February.

FRED GREGORY, a member of Reedwood Friends (Portland, Oregon) pastoral team, has announced his appointment to join the staff of World Concern, Inc., of Seattle. About a third of his time will be spent overseas in this new assignment, working with "Third World" countries.

LORTON HEUSEL, former general secretary of Friends United Meeting, now pastor of First Friends, Indianapolis, Indiana, was recently named first vice-president of the Indiana Council of Churches.

MIKE MOYER of Northridge Friends Church in Wichita, Kansas, is now executive director of Wichita Youth for Christ. Former director, TONY NAPIER, is on the staff of Friends University.

MAX HUFFMAN, a Friends minister from Indiana, is being used widely across the Evangelical Friends Alliance in conferences in local churches on the subject of holiness, Christian maturity, and holy living. He may be reached by writing R. R. 6, Box 192B, Muncie, Indiana 47302.

LEROY NEIFERT, part-time pastor of the Wenatchee, Washington, Friends Church, was honored recently, being named the national chaplain of the U.S. Rural Letter Carriers' Association in their convention in Indianapolis.

FRIENDS FOCUS

EFC-ER MISSIONARY GIVING

Did you know the Evangelical Friends Church--Eastern Region gave \$515,520 last year to their missionary outreach budget? Their total giving goal toward missionary outreach and administrative budget for the year 1979 is \$831,651.

REVIVAL IN BURUNDI

"The revival spirit we witnessed in January brought about a lot of changes in the lives of many Christians . . . many were added to the church . . . attendance and interest has increased," writes veteran Friends missionary from Mid-America Yearly Meeting to Burundi, Alfred Miller. "This area has had a spiritual awakening." Three boys, 13 years old or so, walked 20 miles from Musama to Cene Friends churches giving testimonies. For five weeks no regular preaching services were held because people were repenting, praying, and testifying.

FAMILY FELLOWSHIP BREAKFASTS

Boise (Idaho) Friends have family breakfast gatherings at the church on Saturdays. Only 25 families are invited to any one event for the fellowship and small group worship gatherings. Maximum cost per family is \$10. The program is designed for all ages.

A CROSS OF FLOWERS

Morningside Friends Church (Port St. Lucie, Florida) has planned ahead for Easter. A flower bed has been planted in the church yard in the shape of a cross. While it has been green for several weeks, the white petunias will be blooming later. Bertie Jo Bowker and Cherry Grossman designed the lovely garden.

AN UN-TELEVISED THOUGHT

The thing that nags at me when I watch a lot of TV is not so much what it does to me and my family, but what it keeps us from doing, writes the editor of the Omaha, Nebraska, Friends Church midweek paper. Things like . . .

. . . talking and listening to each other	. . . making our own kind of music
. . . looking at each other	. . . making one another laugh
. . . hugging, holding, tickling	. . . knowing each other better
. . . reading, thinking	. . . discovering our hidden talents
. . . painting, building, creating	. . . comforting each other
. . . exercising, playing, singing	. . . participating in life together.

WHEN THE CHURCH GETS CLUTTERED

"Next Sunday there will be a table near the entrance filled and layered with all the things you have missed for the last few months!" shouts the Newberg Friends Church newsletter. "After two weeks of being picked over, whatever is left will be either tossed out or donated to our Community Service Closet." (If it works, perhaps other churches can forward such items to Newberg for disposal . . . or look for a closer closet in their own community.)

SEMINAR ON FRIENDS MINISTRY

Indiana Yearly Meeting announces a five-part seminar in March and April for pastors and elders for consideration of Quaker leaders. To be studied are George Fox and William Penn, taught by Elton Trueblood; John Woolman by Sam Caldwell; Joseph John Gurney by Don Green; and Rufus Jones by Wilmer Cooper. Sherman Brantingham is general superintendent of the Yearly Meeting.

HAVILAND FRIENDS VISIT MEXICO

Milton and Wynona Ross, leaders in the Haviland (Kansas) Friends Church, visited the Mexico Mission in early January. More and more Friends have taken this opportunity to see the work and encourage the brethren and missionaries. "What a privilege and blessing it was to get acquainted with the 'fruits' of many years of hard work!" One of the Mexican Friends families has children now attending Friends Bible College in Haviland.

MINORITY STUDENT CONFERENCE

Dr. Ruth Bentley of Chicago was a featured speaker on the campus of George Fox College in February in a conference for "The Minority Student and the Christian College." Other leaders were George C. Moore, Merced Flores, and Dr. Barre Toelken.

FBC OFFERS ELEMENTARY ED PROGRAM

Friends Bible College has a joint program with Ft. Hays State Teachers College that may allow students transferring from FBC to Ft. Hays to use credits toward their elementary education credentials. Approximately 15 additional hours of study at the Teachers College in the elementary education program will be needed.

SCHOOL ON THE LIVING ROOM RUG

Louise George teaches her two boys in Peru, far from any English schools. And she describes it: "Every morning Jeff, Kevin, and I get out the school books and study together. Where else can school kids and the teacher sit on the living room rug while we study geography? Or where Kevin can bake brownies in class as part of his assignment? Or how many teachers can sit and sew while the students do schoolwork? School is an integral part of our family life. . . . There are disadvantages too, of course. Sometimes patience wears thin and mom and teacher confuse their roles. We've all become very much aware of each others' weaknesses and are learning to encourage and forgive one another." Gil and Louise George and sons work in the Friends mission in Puno, Peru.

CREATION, A POPULAR SUBJECT

Dr. Donald Chittick, a science professor at George Fox College, has been teaching a Sunday school class in his church on "The Bible and Creation." The class grew to more than 200 and so met in the sanctuary.

THREE KINDS OF GIVING

From the Newberg Friends Church mailing comes this colorful description: ". . . there are three kinds of giving: the flint, the sponge and the honeycomb . . . To get anything out of flint you must hammer it, then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more pressure you use, the more you will get. But the honeycomb just overflows with its own sweetness!"

MISSIONARY SAFETY IN TAIWAN

Charles DeVol, veteran missionary to China, writes (after the U.S. recognition of mainland China): "Our friends, both Christian and non-Christian, have been assuring us that our fellowship remains the same. They have been bringing us gifts, coming to see us, and calling on the phone. . . ." Another missionary there, Russell Zinn, writes: ". . . God is in charge of opening and closing the doors of ministry . . . we have been careful about going out on the streets for a few days. Schools were closed for one day."

CHANGE OF ADDRESS FOR MIDWEEK MAILINGS

Many churches across the EFA send midweek and church bulletins to the Evangelical Friend. These are greatly appreciated and provide additional opportunity for learning of news that sometimes appears on these pages. It is important, however, to note the change of address for Jack Willcuts, editor. Please mail all such items to P. O. Box 190, Newberg, Oregon 97132, rather than to 635 S.E. Andover Place, Portland. The address for all other Evangelical Friend matters remains P. O. Box 232, however.

SPRING RETREAT IN OHIO

The third annual Spring Retreat for Single Friends, "ages 18-80," is scheduled at beautiful Neosa Retreat Center near Carrollton May 4-6. Donald Green, pastor of Westgate Friends Church (Ohio) is the speaker. Fred Sams, 1201 - 30th St. N.W., Canton, Ohio 44709, is in charge of arrangements.

INTERNATIONAL CONGREGATIONS

Seattle Christian residents from India gather regularly at the Friends Memorial Church. From 45 to 50 attend. They are led by Thomas Barghese, a student at Seattle Pacific University.

About 124 Christian Vietnamese refugee immigrants worship each week at Reedwood Friends Church (Oregon) under the leadership of Pastor Do Van Nguyen. Portland also has a growing Korean language church led by a Friends pastor.

WORK GROUP TO GUATEMALA

Seven Friends from the Honey Creek-New Providence Friends Church in Iowa spent two weeks in Guatemala in February assisting in a project with the EFM mission there.

SUNDAY EVENING SEMINARS

First Friends Church, Canton, Ohio, conducts Sunday evening seminars for the entire congregation. Currently one group is considering "Spiritual Healing," another "Christian Parenting," "The Entertainment Media and the Church," "Christian Concerns," which covers home and foreign missions, finances, and social issues. Sessions are also prepared for high schoolers and for children.

SCHOOLS FOR ELDERS

Five "schools for elders" are being held across Northwest Yearly Meeting with a remarkable response. "The best thing the Yearly Meeting has done," exclaimed an attender. Gerald Dillon and Norval Hadley along with others are the resource leaders for the schools, which include scriptural studies, forum discussions, "how to" sessions, and prayer.

(Continued from page 12)

If enacted, S.880 would not lower total payments or diminish tax obligations as many current exemptions now do. It recognizes deep moral convictions and removes the dilemma facing conscientious objectors to disregard moral beliefs or disobey laws of the country. Under this measure, conscientious objection would be determined by criteria used in the Selective Service Act. Those who qualify may then choose to have a percentage of their tax dollars put into a trust fund to be established by the bill. This fund, administered by a board of citizens appointed by the President and Congress, would disburse funds to programs of a peace-related nature.

Since the first Congress, this issue has been of concern to legislators. It is now time to extend the principle of conscientious objection to payment of taxes for the military. No citizen should be forced to violate compelling moral opposition to violence.

Thank you again for writing. I appreciate your taking the time to share your views with me. Kind regards.

MARK O. HATFIELD

United States Senate
Washington, D.C.

POSITION ANNOUNCEMENT: GENERAL MANAGER BARCLAY PRESS

The Northwest Yearly Meeting of Friends Church has an opening for the position of General Manager of Barclay Press, the church's printing service located in Newberg, Oregon.

If you believe you are qualified for this position, or know of someone who might be interested or who should be considered, please submit that name to:

RALPH BEEBE
Chairman, Search Committee
C/O George Fox College
Newberg, Oregon 97132



Christian families are increasingly experiencing problems in which children become involved in non-Christian life-styles. This month's "Meeting Life's Crises" article is a true account of a personal experience with which many parents can identify. Robert B. Haslam is a free-lance writer from Warsaw, Indiana.

WHAT IF?

BY ROBERT B. HASLAM

My wife slumped down into the sofa, badly shaken. I sat across the room sharing the grief she felt. The words in the letter from our son were unbelievable.

"Well, Mom and Dad," he wrote, "I should just go ahead and tell you something you might think is a problem. You won't understand at first. I've tried to tell you this on the phone and in letters, but I just couldn't. So I'll do it now."

Two thousand four hundred miles separated us as we read those words. How we wished we could be with him to talk in person instead of communicating by mail!

"This year," he went on, "I have felt I should start my own life-style and try to be my own person, since I will be graduating next year. Then I will really be on my own. What I have tried to do is to experience different things in life that I have not had the opportunity to do so before."

What things? O God, what is happening to my son?

"For example, I should tell you I have let my beard grow. I know you don't like it, Mom, but it really does look good on me. Also, I haven't had my hair cut for quite a while, and it is now down to my shoulders and a little over. But it does look good, I assure you."

Who cares about hair when your son's destiny is unfolding before you on a sheet of white paper? The closing words on the page made me reluctant to turn the sheet. "Now for what I have been doing," he wrote ominously.

"I can't believe all this has happened, but it has all fallen into place. So this may be some indication of God's will in the situation. There is a house on top of the hill,

and it is made up of the Children of God. They have some way-out views I disagree with. But, for the most part, they are very sincere people who love the Lord. They have repeatedly talked to me about joining their group. I have talked to my advisor about it, and I can get up to 15 credits in psychology by staying with these people and studying them."

A kaleidoscope of pictures flooded my mind—pictures seen on TV of parents struggling to get their sons and daughters legally disentangled from this group. If he got in too deep, we might lose our relationship with a son who had always been so loving and loyal. O God! Don't let this happen!

"Another aspect of my life that has changed started when I took up the guitar again. I have been meeting with some guys, and we have formed a band. We are going to play for our first dance for a community college. I decided to buy a new guitar. It cost \$600 and it is electric. That sounds like a lot of money, but I am guaranteed \$200 for this first dance. And we are sure to get more dances."

My son! Playing in a dance band! It's his life. He's 21 now. But is this the direction OUR son is going to move in after 21 years of Christian upbringing?

"There is another thing you should know about that has been happening to me. It started at a party with college kids who don't object to smoking and drinking. I tried some wine. Just a little at first, but now I have to say that I like the taste. I

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have been going to a few taverns with Gordy, and I might not drink that much some nights. I go to meet people because there are no opportunities like that on campus."

Now my son is drinking! Maybe not getting drunk—YET! But where will all this lead? O my Lord, don't let him get into marijuana!

"The last thing I should tell you is that through the people in our band I have come into some contact with marijuana."

O God, NO!

"At first I thought I never could try it. But through observation of what happened to the guys who used it in the band and with the help of some solid psychological principles I have been learning in my psychology classes, I knew there would be no lasting harmful effects if I tried it. I have only used marijuana three times, and the only effect is that I feel like I am drunk. Of course, I'm not addicted to it, and I'm not going to use stronger drugs. That would be stupid. But when certain stressful times come during college work, it really is to my psychological benefit to use it in moderation."

What a trap! The kid doesn't know what he is getting into. Kid? Twenty-one? He still doesn't know!

The closing sentence of his letter was a vain attempt to bring reassurance to us. "Now I know you won't approve, but you just can't understand until you try it for yourself."

Me? Try it for myself?

The letter ended abruptly. He always signs off with love. What happened this time? What is happening to our son?

What is that scratching in the bottom right-hand corner? It is almost illegible. It says, "Back."

I turned the page. There it was on the back lightly in pencil so we would not read it before opening the letter.

"April Fools' Day a month late! Love, Dan."

"I can't believe this!" my wife murmured. "Is this really a joke, or is it real? It seems so real!"

With some effort I assured her it was all a joke. Our son is like that. And didn't we pull one on him just a few weeks before on a faked tape interview?

"Are you SURE it isn't real?" my wife asked again and again.

WHAT IF? What if there were no punch line? What if our son had really gone that route and was gently trying to let us know he wasn't coming home this summer?

We shed no tears. But we experienced that deep inner release from the anxiety that had begun to build up. We didn't ask, "Why did that scamp write this letter?" We realized it was good medicine for us.

Do we take our son and daughter too much for granted? Do we surround them enough in prayer, helping ward off the enemy that would love to ensnare them in his subtle traps? Do we care enough? Are we paying the price parents ought to pay in self-giving love to keep the bonds so tender that we would know and be able to help if something were going wrong?

I love my son more than I can express. He did me a favor. He opened a new door in my understanding. He made me answer some questions I have never faced before.

The story isn't ended. I think I'll be a better father for having to come face to face with "What if?"



Roy Swannstrom, **History in the Making: An Introduction to the Study of the Past**, InterVarsity Press, 131 pages, paperback, \$3.95.

Roy Swannstrom, professor of history at Seattle Pacific University, addresses this small volume to "the Christian student enrolled in a college history course . . ." explaining further that he "does not pretend to answer all questions about the relationship between Christianity and historical inquiry" or go give one a "Christian philosophy of history." The book is rather a guide, directing the student to a valuable examination of his/her attitude toward history and Christianity—their relationship and significance together.

Swannstrom encourages the student to "approach history with the realization that it involves real people who hoped and feared and hurt and laughed just as we do," in an attempt to both personalize and revitalize the study of history. *History in the Making* also emphasizes that as Christians we enjoy some very unique advantages in understanding the scope of history, but it also cautions us that we as Christians are not unique in accepting all the benefits of history. For non-Christians, history studies help answer the fundamental questions—Who am I? Where am I going?—which, in

light of the alienation and impersonality of our culture, is very important.

The chapters "Christian Faith and Understanding the Past" and "History and the Christian Life" seem particularly interesting to me. While the book is aimed primarily at the college freshman or sophomore and is written at that level, it may be interesting to readers concerned with, or interested in, the historical perspectives of our Christian faith.

—Robin Ankeny

Ursula K. LeGuin, **The Earthsea Trilogy: A Wizard of Earthsea, The Tombs of Atuan, The Farthest Shore**, Bantam Books, 1975, paperbacks, \$1.75 each, 526 pages (3 volumes).

Comparing *Earthsea* with the established classics of fantasy written within the last 30 years is natural, and many reviewers have done just that, but it is also unfair. No author can match the genius of Tolkien's *Lord of the Rings* either in scope or intricate development and intertwining of character and plot, or the conscious literary skill of C. S. Lewis in *The Chronicles of Narnia*. Ursula LeGuin is no exception. But, *The Earthsea Trilogy* does give us a new, and in some ways different, look at the world of fantasy with its witches, wizards, travels, dragons—all the conventions that make fantasy literature what it is.

The story of *Earthsea*, a vast archipelago in the far reaches of the world, is the story of the wizard Ged, also known as Sparrowhawk, from the isle of Gont in the North Reach. Each of the books in some way traces his struggle with the forces of evil accidentally brought into *Earthsea* by a boyish prank and a selfish test of power. Haunted by these evil forces and with the knowledge that he is the only one capable of saving *Earthsea*, Ged must descend into the tombs at Atuan and retrieve the broken ring of peace that will once again establish the unity of the kingdom and destroy the evil forces forever.

All the elements of high adventure and fantasy are here: The voyage to the edge of the world and back; the necessary struggle between the forces of good and evil; the faith in the remarkable but unknown powers of magic. What is lacking, however, is a well-defined sense of unity or purpose to the author's characters. At times they seem to do things with little motivation or any end in mind. This naturally causes the story to bog down in places. While the characters are somewhat developed, they seem to be developed more in the sense of archetypes than as individual personalities.

In spite of these weaknesses, however, the books as a unit work quite well. There are enough flashes of brilliance to more than override the sections of tedium.

Ursula K. LeGuin is no stranger to the field of writing. A science fiction writer for many years and a winner of the prestigious Hugo and Nebula awards, she is well-established in her genre. Those who have read and enjoyed Lewis and Tolkien and are hungering for more of the same may wish to explore *The Earthsea Trilogy*.

—Robin T. Ankeny



LOVE A S T LOVE R

By BETTY M. HOCKETT

Sometimes we forget about it, but LOVE is what Easter's all about.

God's LOVE—He sent Jesus to earth so that we could know what God was like. Then, part of the plan was that Jesus would die for our sins, and be raised to life again. That all happened because of God's LOVE for us.

Jesus' LOVE—He obeyed God and came to earth to help people know what He was like. Then, He was willing to do the very hardest part of God's plan—die for our sins. He did that because of His LOVE for us.

LOVE—the reason we celebrate Easter (Jesus' resurrection back to life) every spring. (This year it will be April 15.) God wants His LOVE to go out to others through us. "Love one another. As I have loved you, so you must love one another." (John 13:34 NIV)

Thinking about LOVE, this Easter would be a perfect time to show your LOVE

by doing
**SOMETHING SPECIAL
FOR SOMEBODY ELSE.**

(You've plenty of time yet to plan what to do.)

For instance:

... write a nice I Love You letter to your grandparents, an aunt, or uncle.

... suggest that you and your family invite someone to your house for dinner or for after-church refreshments.

... ask a neighbor if there is something you could do to help them. Maybe you and your mom could bake cookies to share with a neighbor.

... take a bouquet to your teacher at school. (Sunday school teachers like flowers, too.)

... make an Easter card for your parents. Besides just writing the *I love you* words on it, promise that you will *show* your love in helpful ways. (God didn't just *tell* us He loved us, He *showed* it.) You could say something like this: *I am eight years old. I want to show you that I love you. This week I will set the table eight times without being asked.* Or, think of eight different things you can do. If you are seven, find seven ways of showing your love. If you're six or nine, plan six or nine ways of showing love to your parents.

Easter 1979 can be an especially happy time for you and your family. Why? Because of LOVE—God's LOVE that shows through *your* LOVE.

**DO SOMETHING SPECIAL
FOR SOMEBODY ELSE
and
YOU WILL BE DOING
YOURSELF A FAVOR.**



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

Viet 'Boat People' Victims of Racism, Mooneyham Says

LONDON—Racism is behind the failure of Western nations to solve "the tragedy of the Vietnamese boat people," according to Dr. Stanley Mooneyham, president of World Vision International.

On a visit here he said, "Can you imagine us standing by and doing so little and in such a piecemeal way if nearly 250,000

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white Europeans were involved? The difference is that these victims have slant eyes and a colored skin."

Early last year, Dr. Mooneyham went to a number of Western capitals pleading for massive intervention for the "boat people," who are refugees from Communist-run Vietnam. He met indifference and sometimes hostility, the agency says. He said, "The appalling plight of these people in their small, leaky boats is the major humanitarian problem facing the world today. It's a straight moral issue. Yet it seems our main solution for them is to let them go to the bottom of the China sea." —E.P.

NAE Annual Convention Held in Florida

WHEATON, ILLINOIS—Pre-registrations for the 37th annual convention of the National Association of Evangelicals (NAE) ran well ahead of recent years, according to NAE executive director, Dr. Billy A. Melvin. As of mid-February, there were over 500. Over 1,000 attended the convention held March 6-8 at the Sheraton Twin Towers in Orlando, Florida.

Focusing on the unfinished task of Christians to carry out Christ's Great Commission, the convention theme, "Jesus Christ: Now More than Ever," was reinforced by convention speakers addressing themselves to the lostness of man, the power of the Gospel to transform lives, and the ongoing challenge of making disciples of every nation. —N.A.E.

Mexico's President: Visit by Pope Didn't Compromise Separation Principle

PUEBLA, MEXICO—Mexico's President Jose Lopez Portillo has assured the Mexican people that the nation has survived the visit of Pope John Paul II without compromising its constitutional principles of strict church-state separation.

Speaking to the nation on the anniversary of the promulgation of the 1917 Constitution, President Lopez Portillo said, "A very poor country, indeed a very sad country, would be ours if the religious representative of the majority of Mexicans could not step on Mexican soil." But no one trampled on the Constitution, he asserted, and the papal services had been only in the churches or on church grounds.

Mexico's 65 million people are predominantly and strongly Catholic, but its government is just as strongly anticlerical,

if not antireligious—at least on the official level. The Constitution deprives the church of any official standing. More than that, the law tries to exclude religion from public life. Worship is confined to church property, and a law forbids religious garb on the street. Mexican priests and nuns wore secular clothes for decades before Vatican Council II, ever since the persecutions of the 1920s. —E.P.

Time on Her Hands . . .

RICHMOND, INDIANA—An airline reservation agent quoted the fare and timetable to a lady in her 60s taking a trip to Chicago. "Do you mean to say that it takes less than three hours to go all the way to Chicago?" she asked. "Yes, two hours and ten minutes." After a moment's silence she said, "I'll take the train." He protested, "But look at the time you would save by flying." "Young man," she retorted, "I've been saving time since I was as young as you are. Now I intend to spend some of it." —Creative Aging

Religious Relief Agencies Are Preparing for New Wave of Indochinese Boat People

NEW YORK—Religious relief agencies, which have resettled the bulk of the 180,000 Indochinese refugees admitted to the U.S. since 1975, are now preparing for the anticipated new flood of "boat people." About 75 percent of all refugees admitted have been resettled under auspices of Roman Catholic, Lutheran, and National Council of Churches agencies. Catholics have resettled about 45 percent of the total.

Under new parole regulations designed especially to help Vietnamese fleeing by boat, some 50,000 refugees are expected to be admitted to the U.S. by April, and as many as 70,000 to 100,000 may be admitted by the end of the year.

Sponsors are being sought nationwide by the cooperating agencies to support the huge influx of new refugees. Protestant churches and leaders across the nation have been urged to increase their commitment. Catholic officials said they anticipate no problem in finding sponsors. —E.P.

WRC Helps in Bolivia

WHEATON, ILLINOIS—Devastating floods have swept across the heartland of Bolivia in South America, displacing hundreds of families in an area extending from the borders of Peru to Brazil. World Relief Corporation, the interdenominational relief

and development arm of the National Association of Evangelicals, responded immediately with a grant of \$10,000 to assist in the deteriorating situation.

Although loss of life appears to be minimal, hundreds of families have been forced to evacuate to areas unaffected by flooding. Extensive damage has occurred to buildings and crops.

According to Jerry Ballard, executive director of World Relief, Bolivia is one of the poorest countries in South America, leading to the necessity for outside assistance in replying to the needs of flood victims. "Heartwarming stories have already come out of this situation which tell of poor but generous Christians of Bolivia taking flood victims into their homes, sharing what little they have in this time of crisis," states Mr. Ballard. —W.R.C.

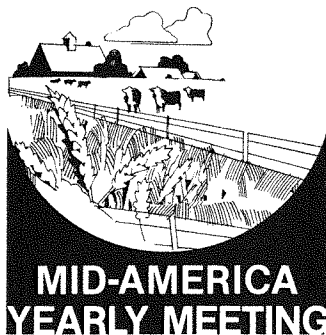
Feelings Run High at Dole's Cults Hearing

WASHINGTON, D.C.—Booing, cheering, and shouts of "liar" and "perjurer" punctuated proceedings at an independent, informational hearing on religious cults called by Senator Bob Dole (R-Kans.) and five other members of Congress. The audience repeatedly was called to order by a harassed Dole who denied that the meeting was a "media event" or "debate" but was "a starting point for members [of Congress] in their search for a thorough understanding of this very sensitive and complex issue."

Jackie Speier, aide to the late Congressman Leo J. Ryan (D-Calif.), who was injured in the shooting at Jonestown, Guyana, which took Ryan's life, called for an investigation of "religious groups that may be fronting for other purposes" but cautioned against "a McCarthy-type witch hunt or any lessening of true religious freedom."

Sen. Mark O. Hatfield (R-Ore.) urged his colleagues to be careful of any action that would infringe on First Amendment guarantees of freedom of religion. "I am aware that such tolerance embraces considerable breathing space for cranks and charlatans masquerading as religious leaders . . . nevertheless, if the government launched into a pattern of preemptive interference with even marginal religious groups," Hatfield said, "it is my judgment that precedent with regrettable implications might be established for the future of religious freedom in the United States." —E.P.

FRIENDS CONCERNS



Burundi Youth Communicate

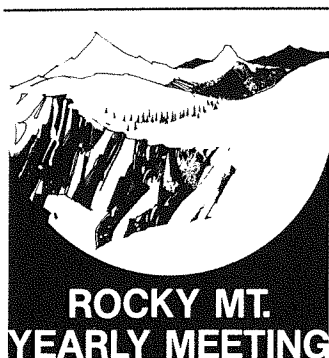
One of the bright spots in Burundi these days is the spiritual life and enthusiasm of many Friends youth groups. One such group is made up of the Kwibuka young people. They act as a choir each Sunday to help lead the congregational singing; they sing special songs during the service; and once a year they give a concert that consists not only of singing songs, some of which they themselves have written, but they also dramatize some of the Bible stories or one of the parables of Jesus.

Their instruments are few—two guitars, a couple of wooden blocks, and an old car spring—but they blend in with their voices to praise God!

This year the group very effectively portrayed the parable of the Good Samaritan and acted out the story of Daniel in the lion's den. The stage was adequate as they had curtains to draw while changing scenes. The "props" were simple and few, the costumes appropriate. These, along with their ability to be natural in act-

ing, made the Bible live before our eyes. Communication of Bible truth was at its highest level! It was "contextualized" so it not only reached the head but the hearts of the audience. Proof came when at the close of the service one young man came to seek the Lord and found salvation as he repented amid the fervent prayers of the other youth. We rejoiced as we came away from the service, and we were impressed again that when God is in it, they can do so much with so little!

This kind of communication helps build a strong church for tomorrow!
—James E. Morris



RYM Briefs

DENVER, Colorado—Another RYM marriage encounter weekend was held in Denver on February 16, 17 and 18. This was the second such weekend held in Denver in the last six months. Marriage encounter is a program that is designed to make good marriages better, and to help improve marriages in trouble. In both cases the concept is to help

husbands and wives bring Jesus Christ into the very center of the home.

PUEBLO, Colorado—The home of Jerry Mercer, pastor at Pueblo Friends, recently was destroyed in a fire. Donations to help out the Mercer family can be sent to RYM Headquarters at: 29 North Garland Ave., Colorado Springs, Colorado 80909. Send all donations care of the Mercer Fund.

DENVER, Colorado—Friends in Action has begun meeting regularly in a small church located in northwest Denver. The ministry is headed by Sam Baldizan; it is working with drug addicts, street people, and others. The aim of the ministry is to present the claims of Jesus Christ to folks whom the traditional church doesn't usually reach.

Where to Write When . . .

Occasionally you might get fed up with what the three national television networks broadcast, or with films shown in theaters. If you do get upset—here are some places where you can voice disapproval.

—Regional Editor

Julian Goodman, NBC President
30 Rockefeller Plaza
New York, New York 10314

Frank Stanton, CBS President
51 West 52nd St.
New York, New York 10314

Leonard Goldenson, ABC President
1330 Avenue of the Americas
New York, New York 10314

Jack Valenti
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522 Fifth Ave.
New York, New York 10314

Take time to write.

Pray for Your Enemies

Our Lord Jesus Christ made it very plain by His life that to do good and pray only for those who love us does not set us apart from the world, yet Christ calls us to separate from the world. In one section of the Sermon on the Mount, Christ challenges His followers with a particularly stiff requirement: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same?" (Matthew 5:43-46 RSV)

There are today many enemies of the Gospel and the Christian faith, but one woman in particular stands

out: Madalyn Murray O'Hair. This one woman has probably caused many Christians to sin by hating her for her absolute stand against Christianity. I ask you though, "Have you prayed for her personal salvation?"

I would like to ask everyone who reads these words to join in a prayer effort for Mrs. O'Hair's salvation. Our prayers to God will be answered, for He desires *all* to come to salvation: "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance." (2 Peter 3:9 RSV)

Through our prayers she and other enemies of the cross will come to salvation, but only if we turn our hatred and judgments into loving prayers and supplications for God's mighty work in their hearts.

—Mike Henley

Personal Involvement

Approaching a home, Helen Descheeny and I saw the father cleaning a log in preparation for a new house. As we knocked at the door we were greeted from inside with the usual invitation to come in. The mother was busily weaving a beautiful rug.

A glance around the home showed transitional changes from an older type hogan to a modern home. The hogan still had one big room, but it had several windows (instead of a hole in the roof) and several beds replaced sheepskins, or folded mattresses or quilts. The stove and flooring also reflected changes.

The room was decorated by several large pictures. One portrayed horses, an important part of Navajo culture and history. Another made me wonder; it was a large picture of the Last Supper.

The home was located in a camp where they follow the Native American Church's peyote ceremonies (which consist of eating part of the cactus during the religious ceremonies). Hallucinations are experienced, similar to the effects of taking other drugs. Some Christian terms and songs used during the ceremony confuse our people from distinguishing it as a false cult, in comparison with orthodox Christianity.

The husband entered and questioned Helen about our visit, and the possibility of a service. She explained that the family could decide according to how busy they were.

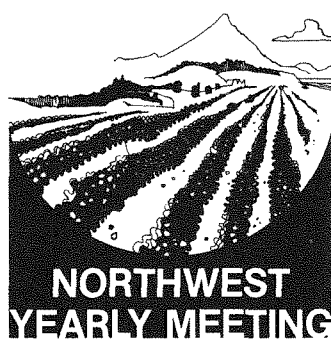
So, even though they were busy, activity stopped for a lesson from God's Word. They were attentive and appreciative for our visit, but didn't respond to the Gospel.

We are puzzled by such a response, but we receive similar responses in other unbeliever's homes. They may speak well of the service, and even appreciate our prayers for them, yet they fail to realize they must decide to personally accept Christ's claims on their lives—not just assent, or express passive appreciation for the Gospel.



But this is Satan's way of preventing them from being confronted with their personal responsibility in the matter of salvation. We covet your prayers that the convicting of God's Holy Spirit will grip their hearts, so they will realize their need for God.

—Mary Gafford



Superintendent's Corner

I've been reading a dynamic little book by Paul Billheimer titled *Destined for the Throne*. It's been good for me, and I suggest it might be good for all of us to read, because it helps us to step back and look at the big picture. We can get buried in our routines. We can become smothered by our problems. We can be lost in our little world and forget what God is doing in the world. Let me describe the bigger picture by some definitions suggested by Billheimer but phrased in my own words.

What is God doing in history? Kings and presidents are not writing history. Newspaper columnists and radio commentators are not defining the most important elements of history. God is writing history. All eternity past and all eternity present is moving toward eternity future when all things in heaven and earth will be brought under Jesus' feet (Ephesians 1:10-22).

What is the church? The church is the Body of Christ—the bride of

Christ. It is a group of people being prepared by God now on this earth for the time when we will not only be with Christ through all eternity but we will rule with Him (Revelation 5:9, 10). Though we can hardly comprehend it, we are joint heirs with Christ. All that God is preparing for His Son, we are to share, "... if so be that we suffer with him, that we may be also glorified together." (Romans 8:16, 17)

Why evangelize? Every time we can influence one to become identified with the Body of Christ, we rescue that person from eternal damnation, bring him into a life that will never end, and help him qualify to enjoy all the blessings that God has prepared for His Son and His bride. Therefore, bringing another person to Christ ought to be our greatest joy, and the work of helping to fulfill the Great Commission ought to be our greatest concern (Matthew 28:18-20).

What is temptation? God has already defeated Satan on the cross. But He has released him to conduct guerrilla warfare here on earth for a time, as part of the process by which He prepares us for the time when we will rule with Christ for all eternity. We can never earn the great rewards God is preparing for us, but God will decide who will receive them on the basis of our choices, particularly our choice to follow Christ instead of Satan.

What is prayer? Prayer is not merely a means by which we get things from God, and it certainly is not overcoming God's resistance to give. Prayer in the church is on-the-job training in overcoming the forces hostile to God. It is binding on earth so it will be bound in heaven and loosing on earth so it will be loosed in heaven—releasing God to do what He wants because we have cooperated with Him in overcoming the forces of evil.

What is praise? Praise is the energizing force of prayer. It is the means by which our prayer and faith become dynamic. It is the attitude

that helps people recognize that we are different, that we are overcomers, and that there is something dynamic in Christianity. Therefore, grumblers are completely out of place in the church.

I've been sharing some of these concepts in the Schools for Elders. Oh, that the spiritual leaders of the churches of Northwest Yearly Meeting could grasp the truth that we are called and enabled for the greatest task in all the world, that a church that is not dynamically engaged in winning new people to Christ and disciplining them into the church and that is not undergirding the whole process in believing, overcoming prayer is on a religious treadmill.

—Norval Hadley

"A Vessel unto Honour" Theme for High Calling Conference

Young people throughout Northwest Yearly Meeting who are considering a call of God for Christian service as a life's vocation are invited to attend the High Calling Conference scheduled for April 20-22 at Camp Arawana, near Brightwood on the Mt. Hood Highway.

The theme for the weekend (Friday evening through Sunday noon) is taken from 2 Timothy 2:21, "A Vessel unto Honour" with sessions centering around this theme. Dr. Milo Ross will speak Friday evening on "A Chosen Vessel"; Dr. Myron Goldsmith begins Saturday's sessions on "An Earthen Vessel"; followed by Carol Jaquith on the subject "Your Personality and Your Potential"; Quentin Nordyke speaks on "A Prepared Vessel." Oscar Brown continues with "A Marred and Mended Vessel" and Dr. Wayne McCown closes the day with "A Cleansed Vessel." Sunday's sessions led by Superintendent Norval Hadley and Dr. McCown are "A Useful Vessel" and "A Yielded and Filled Vessel."

The purpose of the High Calling Conference is to present the challenge of the church, the opportunities for service, the qualifications and preparation needed, and the necessity of total commitment to Christ and His kingdom. The sessions are designed to inspire, stimulate, and challenge under the leading of God's Spirit.

Those interested in attending this conference should contact their pastor for more details and registration. Charge for the weekend is \$10 and churches are being encouraged to provide scholarship money for those attending from their fellowship.

Ministers' Conference Set For April 23-27 at Twin Rocks

Pastors and wives of Northwest Yearly Meeting are making plans to attend the Ministers' Conference to be held April 23-27 at Twin Rocks Conference Center.

Using the theme of the Yearly Meeting sessions, "Will Friends Make a Difference?" a variety of speakers from Northwest Yearly Meeting will present worship service messages. Harold Antrim, Donald Lamm, John Braun, Bob Schneider, Roy Skeeter, Norval Hadley, and Sam Williams will lead these services. Sam Williams is superintendent of Alaska Yearly Meeting.

The Alaskan pastors have been invited to join the Ministers' Conference this year. Richard Foster will lead a class based on his book, *Celebration of Discipline*. Jack Willcuts, superintendent-designate of NWYM, will challenge the group with his expectations and dreams for Northwest Yearly Meeting.

All NWYM pastors and wives are urged to attend this annual retreat.

George Fox College News

Tours of a new building, free recreational use of the college's sports center, ball games, and a band concert were featured in George Fox's 1979 Homecoming activities recently. Homecoming started with the coronation of queen Janell Almquist, a Silverton, Oregon, junior, followed by a concert by István Nádas, artist-in-residence at the college, on a new Baldwin piano given to the college. Decade luncheon reunions followed a morning chapel program, and open house and campus tours occupied the afternoon, along with the recreation opportunities. The new building toured is the television production

Coming Events

April

- 1-4 Deeper Life Conference, George Fox College
- 6-8 Youth Sponsors Leadership Training Conference, Red Lion Inn, Pendleton
- 15-21 Festival of the Arts XI, George Fox College
- 19 Recital, George Fox College by István Nádas
- 20-22 High Calling Conference, Camp Arawana on Mt. Hood Highway
- 23-26 Ministers' Conference, Twin Rocks Conference Center
- 30 Women's Awareness Conference, George Fox College

May

- 6 Area Choir Festival, Sherwood, Oregon
- 12 Friends Committee on National Legislation Seminar, Seattle, Wash.
- 19 FCNL Seminar, George Fox College, Newberg
- 25-26 Memorial Day Work Weekend at Twin Rocks Conference Center

Ministerial Education Financial Aid

The Department of General Education of Northwest Yearly Meeting of Friends administers the Ministerial Education Financial Aid Program for qualified applicants. To qualify, a student must be a junior or senior at George Fox College, or a student at an approved seminary. He or she must be seriously preparing for the ministry or other full-time Christian service. Apply by June 15.

For information or application forms, write or contact:

Hector J. Munn, Chairman
Dept. of General Education NWYM
George Fox College
Newberg, OR 97132

studio designed as a pilot program to produce and market nationwide educational videotape cassettes for replay on home television sets. The new one-and-a-half-story video center is located north of the campus and includes offices, reception area, audio and video control rooms, storage, and a recording studio. A band concert and alumni reception followed the Homecoming basketball game, in which the Bruins downed visiting Warner Pacific College, 74-72.

Two dozen regionally and nationally known speakers led sessions in a three-day Christian Education Conference at George Fox attended by about 300 persons. Primary speaker was Vernon Carl Grounds, president of Conservative Baptist Seminary in Denver, Colorado. The conference included workshops, general sessions, and exhibits by national and regional organizations and companies supplying materials for use in Christian education.

Bud Schaeffer, former professional basketball player and currently associate director of Sports Ambassadors, was guest speaker for the 13th annual George Fox Missions Conference. The five-day "Missions Awareness Week" featured 19 missionary representatives from 16 countries and displays of various worldwide missions organizations. Theme for the conference was "My Life Poured Out."

Winter enrollment at George Fox is up, with total registration at 691, which includes 642 full-time and 49 part-time students.

The largest single unrestricted gift to the college in recent years is 1,004 shares of stock in a Portland corporation valued at \$30,000. The funds, donated by a person who wishes to remain anonymous, have been placed in the college's annual or general fund for ongoing expenses.



Is It Worth It?

By J. Daniel Frost

Helen (Nan) Strobel has been a part of the fellowship at Morningside Friends Church almost from its

beginning in late 1974. Though never joining the church in membership, she appreciated the spiritual guidance and fervor of the group, and attended whenever her schedule and health permitted.

Nan was a registered nurse, working at the Martin County Memorial Hospital—she was a divorcee, trying to complete the rearing of her children, the youngest still in high school. About two years ago it was discovered she had cancer, and in the following months, it became impossible for her to work, despite considerable medical treatment.

Soon after arriving in Port St. Lucie in July 1978, I went to call on Nan, and in the following few months made many visits to her home and to her hospital bedside. While she often spoke of spiritual things, there was some concern among her friends as to whether or not she had a personal relationship with Jesus Christ. In other visits I tried to point out to her the need of a personal relationship with Christ and offered to pray with her about any special concern she might have.

On Tuesday, November 14, as I was about to leave her hospital room, I asked if there was anything she'd like to have me pray for that day. She said, "Yes. I wish you would pray that God would forgive my sins and that Jesus would come into my heart." Realizing that her physical ability was very limited that day, I asked that she think through the words that I was about to pray, as though they were her own. Then, I prayed a "Sinner's Prayer" with her, and asked, "Nan, do you feel any release; do you feel as though you are His child?" "Yes," she whispered, "I do feel a release and that I am God's child." It was a beautiful day in that hospital room. I rejoiced with her in the Lord.

On Thursday, November 16, I visited her again, and asked if there were some special verse she'd like to have me read. "Yes," she replied, "Would you read Psalm 121, about lifting up my eyes unto the hills from whence cometh my help?" I was amazed that she would remember that passage I had read for her a few days earlier, but she listened attentively as I read it for her again and closed in prayer.

Saturday, November 18, Nan Strobel died, succumbing to the cancer that had tormented her body and mind for these many months. Her funeral service, held a week to the day after her commitment to the Lord—was a refreshing, peaceful experience for family and friends who attended. It was the first funeral service to be held in our church building.

While being mindful that Christians do have a stewardship responsibility to reach as many people with the Gospel of Christ as is possible, considering too the lostness and awfulness of hell, apart from God, I am so glad Evangelical Friends have planted a church, for Jesus' sake, in

Port St. Lucie, Florida. Even at this point, early in our service for the Lord, it seems clear to me that it has been worth our being here. Nan Strobel would testify to that.

Focus on Malone

The Promised Land Band is a team of five dedicated Christian men who will travel to camps and churches this summer representing Malone College. They present a wide variety of music in their programs including popular contemporary and traditional gospel music and their own specialty, light gospel rock. Group members include Harold Carl, sophomore from Caldwell, Ohio; Stan Hinshaw, sophomore from Amboy, Indiana; senior Scott Beck from Beloit, Ohio; junior Kevin Igli from Dayton, Ohio; junior Craig Henry from Mt. Gilead, Ohio; and 1978 graduate Dave Palmer from North Canton, Ohio.

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 Homeworth, 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.

Dr. Richard D. Dobbins, licensed psychologist, ordained minister, and founder and director of EMERGE Ministries, Inc., in Akron, Ohio, was on campus in January during Founders Week as the 1979 Staley Distinguished Christian Scholar Lecturer. Dr. Dobbins spoke for three days on the topic, "The Mind of the Kingdom Child." The Staley Series, established in 1969 to present the message of the gospel to college and university students, is an annual event at Malone.

The second Malone College Alumni Association tour to Bermuda is set for June 14-19 and is open to alumni and friends of Malone. Gary Kasler, alumni director at Malone, will lead the tour. More information is available by contacting the alumni office at the college.

William Rusher, publisher of Buckley's *National Review*, will be on campus March 19 as the third speaker in the 1978-79 Forum Lecture Series. On April 23 Dr. Lendon Smith, well-known pediatrician, will wrap up the lecture series.



The Promised Land Band from Malone College.

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

ALLIANCE, Ohio

The First Friends Church designated January 28 as "Four Chaplains' Day" in memory of the four chaplains who went down with their ship during the second world war. The local American Legion had a special invitation to attend that particular Sunday morning.

The Carriers, a quartet with instrumental accompaniment, presented a concert recently, and a good number responded to the invitation at the close of the service. Steve Adams of First Friends travels with this group.

CLACKAMAS PARK Milwaukie, Oregon

The church accepted the challenge of the Outreach Committee to raise \$17,000 to begin a Youth Outreach Ministry with Riley and Sandy Rice. On the first Sunday in February the total amount was pledged plus another \$5,000 to go toward our foreign mission work.

The Building Committee, chaired by Dean Lundberg, has begun preliminary meetings with Don Lindgren, architect. In a short time initial plans will be presented to the congregation that will allow for greater growth and ministry.

Steve LePell announced his decision to resign as an associate pastor. His plans are to go into private business and to remain in the community and as a part of the family of Clackamas Park.

A highlight of the Easter season is the presentation of the cantata, *Living Witnesses*. Arlene Zeller is directing the choir and dramatization of this retelling of the Easter event that is of such great significance to all.

DAMASCUS, Ohio

Youth Director Watson Cosand is presently teaching a "Discovery and Discipleship" class. Ten students are attending.

A volleyball team banquet was held on January 29 with trophies given.

The film *Corrie, Behind the Scenes of the Hiding Place* was shown recently in the Damascus church, with many receiving a blessing.

The youth of the Damascus church placed fourth in Eastern Region in total giving for Endeavors for Christ. Money was raised by woodcutting, roller skating, parties, etc. Recently, a teen choir has been started.

HAY SPRINGS, Nebraska

Hello from New Hope Friends! The first Sunday of every month our church is involved in an outreach in a local nursing home.

One of our church members, Morgan Kay Bridge, was recently awarded the Nebraska State DAR Good Citizenship Award. Miss Bridge is the daughter of Mr. and Mrs. Richard Bridge, and is a senior at Hay Springs High School. She received a \$100 bond and a pin, and will later compete in national competition.

Two of our youth attended the 1978 Midwinter at Quaker Ridge in December.

KLAMATH FALLS, Oregon

On January 20, Social Services Coordinator Lois McIntyre conducted a seminar on visitation of the elderly in nursing homes and in private homes.

A new Sunday evening study, based on Richard Foster's *Celebration of Discipline*, began February 4.

Klamath Falls Friends, in cooperation with the United Methodist Church, brought the George Fox College A Cappella Choir to Klamath Falls. A potluck dinner was held for the 57 choir members and their host families prior to the concert.

The annual Valentine Dinner was held at the Cimmaron Restaurant on February 16. Highlights of the night were stories on how the husbands had proposed to their wives. Long-time Friends pastor Evert Tuning said he asked his bride of 50 years, Virena, "Wilt thou? And she wilted," he said.

EFA Educational Consultant Dorothy Barratt led a workshop on February 26 for all education staff and other persons interested in Christian education.

Pastors Nick and Alice Maurer announced in February that they will be leaving Klamath Falls Friends in June. They've spent five years in the ministry here.

OMAHA, Nebraska

Greetings from Omaha! We trust that all of our EFA friends are doing well.

Our church is learning to see the power of God over lives. One couple recently saw how God could keep their baby girl alive—even when it was touch and go. Little Lindsey Erin Conant weighed 5 pounds, 10 ounces at birth, and at first had a rough go of it, but through God's care she is now doing fine.

On Valentine's Day our church held a dinner at a local steakhouse. Forty-five attended, and enjoyed a good time of fun and fellowship.

One of our high schoolers—Anita Conant—recently received a Gold Key award for a watercolor art project she entered in the annual 1979 Regional Scholastic Art Award Contest.

PORT ST. LUCIE, Florida

January was a month of activity and blessing for Morningside Friends

Church. Very profitable congregational business discussion sessions were experienced to determine some immediate plans and purposes for the church in the new year. Informative circulars have been sent out to residents in the immediate area of the church; each mailing included over 450 homes. There has been some response.

Most of the people at Morningside attended a rally with Evangelist Joe Shultz. His unique presentation of the Gospel through magic, ventriloquism, music, and message was appreciatively received. Morningside arranged for him to have services at the Trover's Boys Ranch, a home for young boys who are without homes, and at the Indian River Correctional Institution for young men 18-24. At both services, several raised their hands indicating they were accepting Jesus Christ as their Savior.

The Chancellors, a trio from Minneapolis, ministered at Morningside. They employed several instruments as well as their voices in their presentation and were deeply inspiring.

January statistics were slightly better than December. The entire month was a testimony to the theme: "...but JOY comes in the MORN-ING."

SALEM, Ohio

One Sunday evening recently First Friends had a slide presentation and discussion of the dozens of opportunities available to laymen for ministering in the church and community. Five main ministries were discovered: a transportation ministry, prayer ministry, phone ministry, and visitation ministry, as well as a teaching and counseling ministry. This proved to be a very helpful evening.

One Saturday First Friends had a wonderful time just getting together for a "Winter Holiday" of ice skating, sledding, skiing, snowmobiling, and having a "yummy hot supper" at Quaker Canyon in Damascus. Work or play—it is fun God's way.

SMITHFIELD, Ohio

A midmorning study, "For Heaven's Sake," is presently being held at the Smithfield church with Pastor Anderson leading.

The Billy Graham film *Shiokari Pass* was shown recently on a Sunday evening.

SPRINGFIELD, Colorado

Three of our fellows are taking Emergency Medical Technicians training and recently spent a day at Pueblo, Colorado, working in the Emergency Room of St. Mary-Corwin Hospital.

Six couples from the Intercessors Class and the Jacob's Ladder Class enjoyed a Valentine Dinner and game time at the church. Our pastors entertained the Bible Class and friends with a luncheon and time of fellowship.

Plans for repair and upkeep on the church and parsonage are on our list of goals for this year. First on our list were repairs to the back door of the church, and one family gave a dishwasher to be installed in the church soon.

We are anticipating a great time of spiritual growth April 6, 7, 8 through the efforts of a Lay Witness Mission. Vern Young of Pueblo, Colorado, will be our coordinator.

To be able to extend our work for missions, the WMU had a cookbook project, which was a real success.

Our newest Sunday school class is a group of couples in the 20-30 age group, called the Jacob's Ladder Class.

TULSA, Oklahoma

"God is so good and He answers prayer," ring the words of our much-loved chorus. Tulsa Friends are beginning to explore the depths of that truth as our pastor brings us an eight-week series on PRAYER. We are proving Jesus' promise to us from John 15.

In February our WMU ladies drew names for a secret "prayer sister." All during this year we will hold up our "sister" in specific prayer, send her remembrances and notes of encouragement and love whenever needed. In December we will learn who our partner has been. The Scriptures remind us how important it is to our own daily victory over the enemy to have one holding us up in specific prayer.

We enjoyed having Joysong, a choral group from John Brown University, in our worship in March. Many exciting youth events are planned for spring and summer. First will be a canoe trip as soon as weather permits.

We praise the Lord for our blessed fellowship together in Him.

WESTERVILLE, Ohio

The Orange Road Church has been busy in nursing home ministry recently. The young people conducted a service at the Hel-Ene Nursing Home in Delaware and distributed gifts that had been provided by the church. Also, the adult choir directed by Harry Mosher presented their Christmas cantata at the Sarah Moore Nursing Home during the Christmas season.

While the custodians are on an extended vacation in Florida, the senior Friends Youth are doing the church janitor work and will use the money for "Endeavors for Christ."

WILLIAMSBURG, Pennsylvania

A five-week seminar for Sunday school workers is being held under the direction of Sandy and Phil Baisley from Child Evangelism Fellowship.

The annual winter picnic was held at the YWCA February 9. Events for the whole family included swimming, gymnastic activities, and

movies. These picnics have been very successful and exciting!

Money raised for the Missionary Children Telephone Fund amounted to \$110. This was done by the in-church mail delivery of Christmas cards.

WINONA, Ohio

The King's Messengers, a trio consisting of Trent Garber, Bud Esselburn, and Kathy Slabaugh presented a gospel concert Sunday evening, January 14.

The youth from the Winona church held a Bowl-a-Thon to help pay expenses for youth activities during the Lay Witness Mission. Sponsors

paid so much per point for the highest game out of three.

ZANESFIELD, Ohio

Dedication services were held at Goshen Church on December 3 for the nursery and classroom addition, which has been completed and paid for. A spirit of thankfulness prevailed in the service, and a rich time of fellowship was experienced during the dinner that followed.

Word has also been received from the Goshen church that Robert Jackson, Jr., has just received a Certificate of Appreciation from the Buckeye Sheriff's Association for stopping a bank robber in East Liberty, Ohio, on October 10.

PAYNE—To Jeffrey and Kim Payne, a daughter, Jackie Renee, December 28, 1978, Williamsport, Pennsylvania.

REES—A daughter, Gwendolyn Ann, to David and Juanita Rees, January 12, 1979, Cottonwood Friends, Emporia, Kansas.

SCHUH—To Dwight and Laura Schuh, a daughter, Emily Ruth, October 2, 1978, Klamath Falls, Oregon.

SPINKS—A son, Russell Logan, to Jerry and Pamela Spinks, February 14, 1979, Friendswood, Texas.

TALBOT—To John and Kim Talbot, a daughter, Heather Lynn, December 25, 1978, Salem, Ohio.

TEAGUE—To Phillip and Jayne Teague, a son, Daniel Joseph, January 28, 1979, Canton, Ohio.

WALTER—To Don and Tembra Walter, a daughter, Shannon Marie, January 18, 1979, Salem, Oregon.

WENGER—To Gerry and Dawn Wenger, a son, Seth David, December 30, 1978, Zanesfield, Ohio.

WOOLARD—A daughter, Shiloh Rebekah, to Kerry and Deeann Woolard, Tulsa, Oklahoma, January 2, 1979.

NASH-WEBSTER. Mary Nash and Thomas Webster III, January 20, 1979, Alliance, Ohio.

SPILLMAN-BAYSINGER. Cindy Spillman and Dale Baysinger, September 9, 1978, Cottonwood Friends, Emporia, Kansas.

YARNELL-CREIGHTON. Becky Yarnell and Richard Creighton, December 30, 1978, Westerville, Ohio.

DEATHS

BAXTER—Jerry Baxter, January 4, 1979, Tulsa, Oklahoma.

BILLOM—Hiatt Mordici Billom, February 10, 1979, Sapulpa, Oklahoma.

BLACK—Louise Black, pastor's wife, Fiat Friends, Convoy, Ohio, December 31, 1978.

BOOTS—Mary E. Boots, December 2, 1978, Columbus, Ohio.

DIEFFENDERFER—Francis Dieffenderfer, January 26, 1979, Williamsport, Pennsylvania.

HOUCK—Grace Faye Houck, January 14, 1979, Salem, Ohio.

McCLURE—Mollie McClure, charter member, Tulsa Friends, Oklahoma, November 7, 1978.

NEWBY—Grace Newby, 93, February 14, 1979, Pratt, Kansas.

RICHEY—Milton Richey, 41, Vancouver Friends, Washington, heart attack while vacationing in Hawaii, February 16, 1978.

ROSS—Esther Ross, February 3, 1979, Enid, Oklahoma.

SEEM—Lloyd Seem, January 8, 1979, Diamond, Ohio.

UNRUH—John Unruh, February 12, 1979, University Friends, Wichita, Kansas.

WATSON—Florence Potter Watson, February 18, 1979, University Friends, Wichita, Kansas.

FRIENDS RECORD

BIRTHS

ANDERSON—To Kenny and Nina Anderson, a son, Seth Allen, January 11, 1979, Winona, Ohio.

CARREON—To Mario and Shirley Carreon, a daughter, Kristen Renee, January 9, 1979, Salem, Ohio.

CONANT—To Dr. Ray and LuAnn Conant, a daughter, Lindsey Erin, February 19, 1979, Evangelical Friends, Omaha, Nebraska.

HOFFMAN—To Terry and Cynthia Hoffman, a son, Timothy John Charles, January 6, 1979, Damascus, Ohio.

KELLEY—To Mark and Jan Kelley, pastors, Talent Friends, Oregon, a daughter, Nancy Christine, February 7, 1979.

MAY—To Earl and Cindy May, a son, Zachary Allen, January 6, 1979, Salem, Ohio.

MARRIAGES

BAKER-JONES. Karen Baker and Keith Jones, December 18, 1978, Columbus, Ohio.

BARKER-WHEELER. Sarah E. Barker and Ronnie J. Wheeler, December 28, 1978, Alva, Oklahoma.

ESLICK-HEARN. Linda Sue Esllick and Paul Thomas Hearn, January 20, 1979, Williamsport, Pennsylvania.

GALLAWAY-PALMGREN. Irene Gallaway and Peter Palmgren, December 20, 1978, Peninsula Friends, Agnew, Washington.

Friends in South America

(Continued from page 7)

Verdant valleys, however, set green contrasts to the brown hillsides.


Arequipa is an attractive city laid out in Spanish style and now quite progressive. The George family lives in Puno in a two-story building on the main highway. This city, located on the western Peruvian side of Lake Titicaca, is a center for trade and tourism. Gil George, hale and hearty enough to be coaching football in the U.S., patiently trains Aymara Christians to develop a clear and winning team of churches. Louise has many skills, not the least of which were the cinnamon rolls she served at breakfast. Later she hosted the whole mission family that gathered for council meeting the third week of December. Kevin and Jeff are fifth graders, taught by their mother. In a short ball

game with Kevin, I saw him draw several schoolchildren into the play as easily as if he were their teacher. Jeff escorted me on walks near their home and taught me all the Spanish I know.

We visited later in the week at Juli (pronounced Hoooley) with Mark and Wilma Roberts. They live in the same home Quentin's family used for many years. Mark is skilled in mechanics and in dealing with people. While we were there, they installed a new gasoline-powered generator. It took only one pull to start; the other took 21 pulls on a good day! In spite of this, Mark remains patient and easygoing. Wilma, too, seems relaxed and happy to have her son and family nearby in Bolivia. A visit to a quarterly meeting some 15 miles from their home brought us into interesting fellowship with other Aymara Friends. Many resemble, to a visitor, American Indians. Some of the women, underneath their bowler hats, looked like Tibetans I had met in North India.

The last few days of fellowship, prayer, and discussion with the missionaries were

profitable to me. I heard problems discussed that sounded much like those in other meetings we had had in India and Africa. Yet the possibilities expressed by these missionaries far, far outweighed the problems. They need prayer for wisdom in planning and sharing in an area where the church has been growing 12-14 percent annually for the past several years. New challenges are facing them in establishing urban as well as rural churches, and in developing training for the pastors. The team effort between these folks and the Aymaras is healthy and very hopeful.

There was some doubt as to whether the *Aero Peru* jet would come into the gravel strip that was the airfield for the area. Three days' rain had made it quite soft. We waited and waited for three hours while they tested it and gave radio reports. That flight is about 20 minutes; the car trip over the same hills is 9 hours! Had the plane not come, we could not have connected with our flights from Lima to the U.S.A. Anyway, it came, and we arrived home Saturday night before Christmas. 

What Do You See From the Pulpit, Pastor?

(Continued from page 4)

because they have never come before, or come so infrequently. Or pretending that no one is noticing them. I suppose that is a protective device, 'If no one notices me then I won't have to speak to anybody.' But then that is another problem because what we want most is appreciation of our problem. We want acceptance." [It is true. The first Sunday I attended the Friends service I came alone and tried to sneak in but did not succeed. Three "Friends" got me before I got to a seat.]

"Some first-timers slip in almost like a frightened little deer hoping to find a place where they can be secure. They seem to be thinking, 'I wonder where I'll feel best. Where is the bush under which I can lie down? Where is home?' There are many others. The family attending first on an Easter morning. She cried during the entire service, and was so hungry for God it made little difference what I might have said, she responded and found the Lord. Her husband came mostly out of duty, then to please her, and then finally, 'You know that really makes a lot of sense to me.' He too now is a growing Christian.


"And the little lady from Hamburg, Germany, who was 80 when she started coming and could hardly hear. So she always went to sleep. But she was active and perceptive. Yet, the first time she snored in church nobody knew what to do, but she caught on and said, 'Whenever I go to sleep, wake me up. I don't come here to sleep, I come to church to worship!' So friends beside her kept her awake. Her eyesight was bad and during a special meeting she came forward to pray for healing, and startled us all by saying matter-of-factly, 'Should I break my glasses now or after prayer . . . ?' Her eyesight improved, gradually. Soon she

reported to our son Brad, 'This Sunday I could see the pastor's nose!'

"People. The ruddy-complexioned fellow . . . balding. He and his wife would come for all kinds of reasons, but we talked and shared. His wife accepted the Lord, but he decided he was an atheist. So rather than arguing, debating, or pressuring him, we just loved him. Then one day he called me for lunch, came to my office; his face was crimson but big tears rolled down as he said, 'I have just given it all to Jesus.'

"Looking out across the congregation on a Sunday, one learns to look at certain pews to see if these, and others, are in their usual places. This is a great joy. I do not understand the pastor who complained in a ministers' meeting, 'What aggravates me is that we are always on the giving end.' Our speaker that day was a visiting psychiatrist who attempted to 'help us' by letting us express our frustrations. I was astonished to hear some saying, 'How did I ever get into this?' 'All I do is raise the budget for the head office.' 'People demand all my time.' 'You just give, give, give.'

"In the middle of all this bitterness and discouragement it finally came my turn. I told them, 'I'm thrilled with the ministry. My life is full and these people are blessing me and God is blessing me. Sure, there are crumbly things that happen, but the good far outweighs the bad.' They said I was not 'being honest,' and some other critical things. I remembered the statement: 'I have tried being negative, and I have tried being positive. And I enjoy the fruits of positive living so much better than I like the fruits of negative living—ulcers.'"

Listening to our pastor describe his feelings, I realized that though many problems are brought to a pastor and to the church, so are there many offerings. Initially, many, like myself, enter shrouded in fears, worries, and sadness. But what does the pastor see? He sees those burdens dissolve into love, comfort, and spiritual growth. 

Evangelism, the Work of the Church


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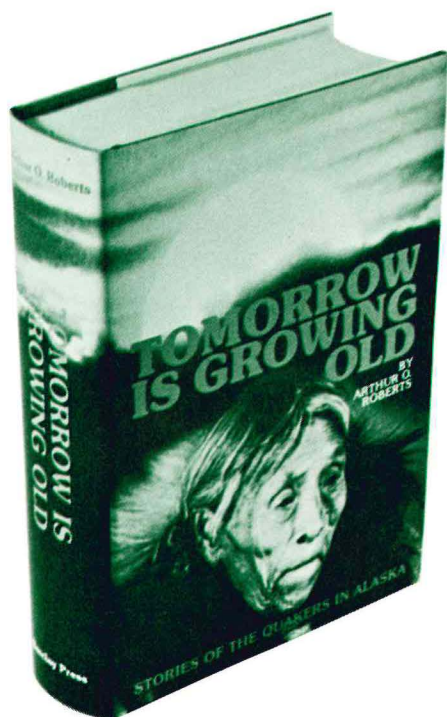
of our spiritual witness or talk about the leavening influence we exert, it remains true, nonetheless, that absolute and relative membership losses indicate a diminished or radically redirected vitality.

While evangelical Friends are committed to the Gospel and persuasion evangelism, *structure* and *motivation* have not always been provided to give these top priority in the local churches. They largely get lost among other responsibilities and religious activities. Generally speaking, the purpose, passion, and power are missing.

There are some notable exceptions. The mission fields are among them. Here Friends have proclaimed the Gospel and many have been reached and changed. The result has been significant church growth. In some cases the young mission churches have far outgrown the parent church at home. Also, in the United States a number of local congregations have shown significant concern for preaching the Gospel and for the salvation of people. These churches are growing, although they seem to be the exception rather than the rule.

As we approach the end of the 20th century, certain priorities for Friends seem obvious. First, a confession of failure and apathy in making Christ known. So often we tend to major on incidentals and peripheral matters rather than on the heart

of the Gospel—Jesus Christ. Second, a serious coming to grips with the theological issues that divide us. Dialogue that finally and cleverly avoids the issues is meaningless and pointless. Any evangelism that is not based on a profound faith in God's special revelations—the Holy Bible, and His Son, Jesus Christ—is bound to fail. Third, let us who are evangelical set our own houses in order by giving major attention to evangelism and nurture. Both must succeed for the survival of the other. Let us provide both internal structures and effective programs that will give more than lip service to our professed faith in Christ as the only Savior of man. Finally, under the Holy Spirit, let us proclaim Him to the world with all the power that so effectually works in us. 



A NEW BOOK FROM BARCLAY PRESS

The Fascinating Stories of the Quakers in Alaska

TOMORROW IS GROWING OLD

By Arthur O. Roberts

Eskimo legends tell of four catastrophes: the extended eclipse of the sun, which made a warm climate cold; the great flood; a time of famine; and the coming of the white man. The Eskimo managed to survive the first three. For a while it seemed he might succumb to the fourth.

Arthur O. Roberts's *TOMORROW IS GROWING OLD* depicts in unbroken tradition the Quaker's concern for native peoples in America's last frontier. From the murder of Charles Edwards in chapter one—provoking pleas for justice—to chapter sixteen's "Children of Light in an Age of Oil," the story of Alaska is blended in colorful scenes of Quaker people who shared the joy of Christ.

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THE AUTHOR:

Arthur O. Roberts is professor of religion and philosophy at George Fox College, Newberg, Oregon. His background as a Quaker historian and as a philosopher-poet provides an interpretative framework for the mountains of material collected from many sources, and research involving four visits to Alaska since 1970 preparing for this great volume now in print!

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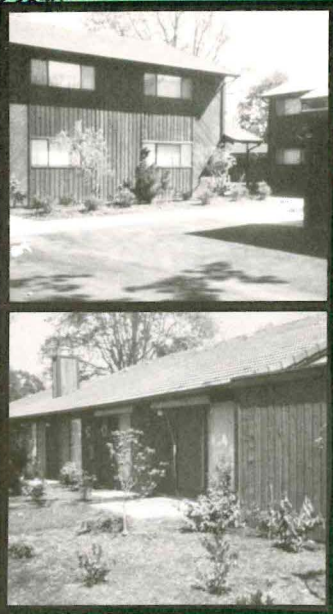
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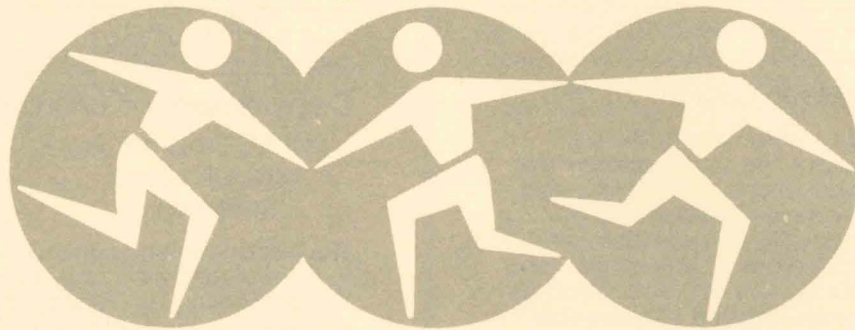
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can't do separately

**Northwest
Yearly Meeting of
Friends Church**

Outreach Board
Spiritual Life Board
Education Board
Publication Board
Stewardship Board

The
Great
Commission
Program
1979-80

Outreach Board

Department of Missions

Bolivia
Peru
Mexico City
Literature Service
Deputation
Portland Korean Church

Friends of the 17th century were among the first Protestant Christians to catch the significance of the "whosoever" of the Gospel and to send out foreign missionaries. Today this concern is still strong as Northwest Yearly Meeting fulfills 50 years of mission work among the Aymara Indians of Bolivia and Peru. Fifty years ago the Aymaras were not recognized as full citizens of their countries, and the illiteracy rate in the area of our mission work was estimated at 98 percent.

Fifty years has brought remarkable changes. We have played a strong role in education, providing the gift of literacy to untold numbers. The deep concern for physical needs that has characterized our work is now demonstrated in a new outpatient clinic entirely under the supervision and control of Bolivia Yearly Meeting. The missionary's manifested concern for the needy and destitute is today carried on in numerous local churches where they spontaneously respond to those in need. For years improved agricultural methods were demonstrated on our mission farm and herds were enhanced through an animal husbandry program.

Alongside all these and other concerns, and in fact leading the way, has been our mission's emphasis on bringing a personal, saving Gospel to the "whosoever" of Aymaraland. The evangelization and planting of churches has been given first priority in keeping with the commands of Christ. The result of this is a strong Friends Yearly Meeting in Bolivia with over 150 local churches, and a good foundation for a Yearly Meeting in Peru, where there are some 30 congregations plus other preaching points.

The Department of Missions also supports the Evangelical Friends Mission work in Mexico City, a missionary literature service under the direction of Ralph Chapman, deputation programs in our Northwest churches, and a church work among the Koreans in Portland, Oregon.

Missions is certainly one area where we are able to accomplish so much by doing together what we could never do as individual churches.

Department of Social Concerns

Piedmont
National Black Evangelical Association
Friendsview Manor
Emergency Assistance

The Department of Social Concerns gives strong leadership in the ministry to social needs throughout our Yearly Meeting in the Northwest and across the nation. Inasmuch as a great many social needs are best met through the local church the department

has a program of providing help and service to our churches. In addition they provide help to Piedmont Friends Church in Portland, an inner-city ministry in a changing community; to the National Black Evangelical Association; to Friendsview Manor to help retired ministers and missionaries; and to meet needs in emergency and disaster situations.

Spiritual Life Board

Department of Evangelism

FOCUS Program
New Churches
Research

This department has articulated its purpose as being to foster evangelism and discipleship in Northwest Yearly Meeting by (1) helping established churches achieve normal healthy growth; and (2) helping plant and establish new churches in areas of significant potential and anticipated responsiveness. To help achieve this they have encouraged every existing church to focus on outreach and nurture. To give direction in planting new churches the department has done some recent surveys of the Northwest to help pinpoint communities of need and potential. Also they are exploring various avenues to help with the increasing high cost of church planting.

To keep all of our Yearly Meeting programs strong we must have effective local churches and a healthy pattern of church extension.

Department of Fine Arts

Music Festivals
Yearly Meeting Music
Fine Arts Directory

The Department of Fine Arts draws to the attention of the Yearly Meeting the creative dimension that the fine arts have played in the life of the church. They oversee various special presentations as well as the music during Yearly Meeting sessions.

Department of Ministry

Student Receptions
High Calling Conference
Ministers in Training
Recording of Ministers

This department gives sound leadership to the training of ministers, offering counsel and encouragement. They officially oversee those who are in the process of being recorded as ministers and also sponsor the High Calling Conference for young people anticipating Christian service.

Department of Peace Testimony

New Call to Peacemaking
Peace Education

The "New Call to Peacemaking" is a cooperative effort of the historic peace churches to give a new positive emphasis on our role as peacemakers in the

world. This year the department will be promoting a "peace packet," peace education, and the Findings Committee Statement that came out of the 1978 national conference.

Education Board

Department of Church Schools

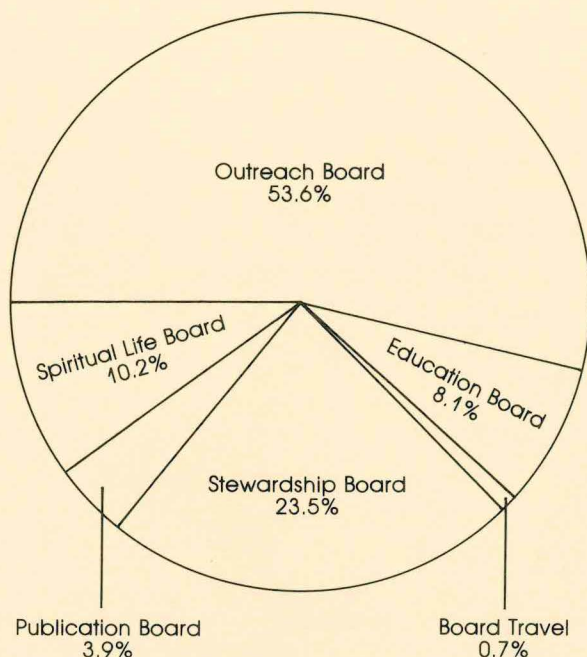
Christian Education Conference
Audiovisual Library
Curriculum Consultants
Camping Seminars
Friends Youth

The Sunday school is one of the most vital arms of the church program and thus gets lots of attention from this department. Other areas of concern are youth programs, camping opportunities, and other situations in which Christian education is accomplished. This department also has a good audiovisual library offering up-to-date resources to local churches.

Department of General Education

Greenleaf Academy
George Fox College
Ministerial Scholarships

Education has always had a high priority for Friends and this department continues to give leadership for such concerns. The department gives encouragement to Greenleaf Friends Academy in Idaho by sponsoring their annual "First Week," when they take their students to a retreat setting for an intensified learning experience. The Yearly Meeting ties with George Fox College are strengthened through this department as well as the program to give scholarship aid to students preparing for ministerial service.



Department of Christian Testimonies

Materials on: Moral Issues . . . Social
Concerns . . . Stewardship . . .
Missions . . . etc.

Resource centers
Library help for WES

This department constantly watches for materials that can help our churches in the task of educating our people in all areas. They give special attention to those issues in which Friends have a unique concern and draw these to the attention of our constituents.

Publication Board

Evangelical Friend

Barclay Press

Fruit of the Vine, devotional quarterly

Book Publications

Missionary Literature

Archivist

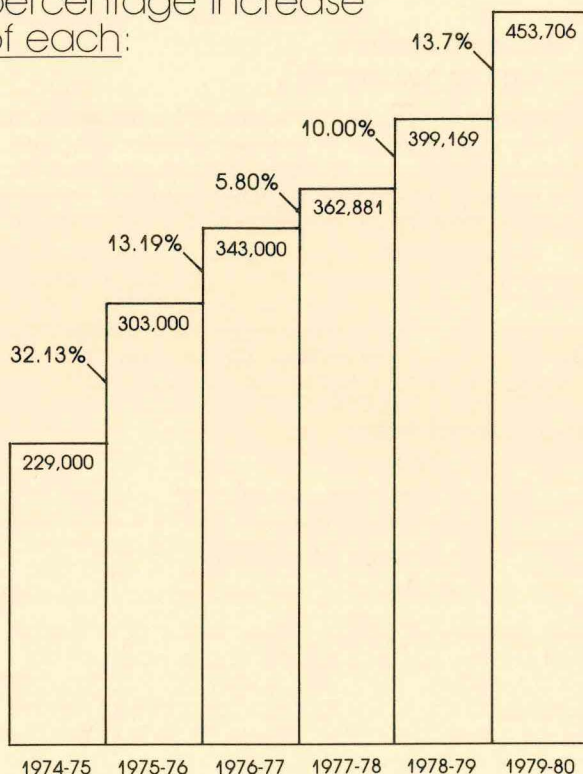
The Publication Board oversees all the activities of Barclay Press, which is the printing concern of our Yearly Meeting. They offer quality printing to local churches, George Fox College, and other Friends groups across the nation as well as serving the needs of our Yearly Meeting in its publications. Their volume of work is constantly growing and their ministry is expanding through books and other widely used publications. The *Evangelical Friend* magazine and quarterly devotional guide entitled *Fruit of the Vine* periodically receive national recognition.

Stewardship Board

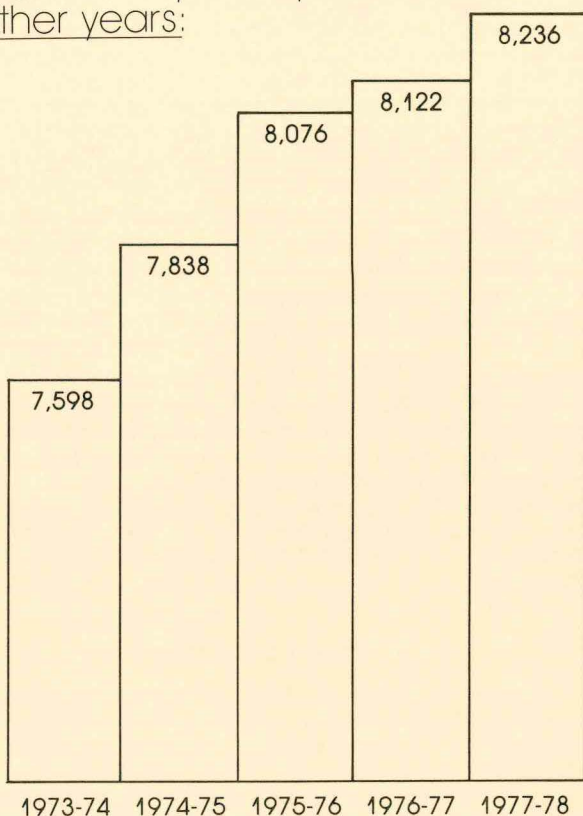
Teaching
Promotion
Ministers' Aid
Yearly Meeting Staff
Headquarters Building
Financial Secretary

The Stewardship Board carries a wide variety of responsibilities including the training of Christians in their service to God as well as to their fellowmen as we strive to live in conformity with God's plan of stewardship. It's only as we as individuals as well as local churches learn to pool our resources that we are able to achieve all that we feel God has given us to do.

Comparison of Great Commission Budgets and percentage increase of each:



How last year's total membership compares with other years:



The Great Commission Budget

Outreach Board

Department of Missions	\$226,570
Department of Social Concerns	16,675
Board expense	— 0 —
Total	243,245

Spiritual Life Board

Department of Evangelism	41,800
Department of Fine Arts	570
Department of Peace Testimony	1,724
Department of Ministry	1,725
Board expense	340
Total	46,159

Education Board

Department of Church Schools	8,640
Department of General Education	19,500
Department of Christian Testimonies	1,353
Board expense, and Children and Youth YM	7,410
Total	36,903

Stewardship Board

Department of Yearly Meeting Finance	87,847
Department of Stewardship Promotion	7,600
Department of Ministers' Aid	11,097
Total	106,544

Publication Board

17,555

Board Travel

3,300

Total Great Commission Budget \$453,706

Northwest Yearly Meeting
of Friends Church

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