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Evangelical Friend

May 1979

Vol. XII, No. 9



**Heresies
in respect to truth
and love
grow in rich soil
composted
by tradition
which over time
becomes hedged
by prudence,
shaded
by peripheral culture,
and leached out
by an acidity
of pride.**

— Arthur O. Roberts

THE PROSPERING OF TRUTH

By looking at how early Friends used the term *truth*, we may discern what contributes to good soil for good seed and good growth.

BY ARTHUR O. ROBERTS

When Early Friends inquired about church growth they asked, "Is Truth prospering?" These God-intoxicated people (nicknamed Quakers) called themselves the "Publishers of Truth." They intended no arrogance but rather a passionate conviction that Christ is Lord.

Today, progressives and conservatives differ over the value of certain church growth strategies. Conservatives fear loss of message, progressives loss of opportunity. Reexamining our heritage may shed light upon an inevitable tension in Christian outreach. The 17th century Quaker awakening of the church gathered 50,000 adherents within a dozen years and a hundred thousand by the end of the century despite persecution, hardship, and political harassment.

Why such rapid evangelization and discipline? The emphasis upon "Truth" is a key. The importance of that emphasis may be seen by this hypothetical (but typical) scenario. John and Mary Doe write home about their move to a new state. They like their jobs. The kids are making new friends at high school. Oh . . . they are attending a "Bible Church" now. ("It has such lively music and the people are friendly.")

There is no mention of the strong and historic Friends meeting in their city. Three hundred years of Quaker heritage is swapped for lively music and a firm handshake at the door. Multiplication of this scenario explains why Friends in a mobile American society (even after years of management and church growth seminars) are not sustaining a net conversion growth. We have scrambled for the new shopping centers and into the latest "successful" programs. It's how we keep our heads above water. Give us dynamic leaders, we cry, tossing aside organizational bonds of unity and jeopardizing basic beliefs and practices.

Am I overstating the conservative case? Maybe; if so, the hyperbole is instructive. The progressive view is well-stated by Orville Winters in recent issues of *Quaker Life*. Schooled in church growth methods, and in theology, this dynamic minister holds out a growth vision for 1,500 members of the Fresno, California, Friends Church, ringed with 15 smaller growth cells. I wish them well. Smallness can be very dull and of no particular virtue (although I would prefer six or eight centers of worship for the same number of persons, strongly linked in a common faith and gospel order.)

A desire for a church that is strong, vigorous, and alert to the possibilities and dangers of compromise in a materialistic society has prompted Arthur O. Roberts to express this concern for recapturing the vision of early Friends. Scholar, teacher, author, and preacher, Arthur Roberts is professor of religion and philosophy at George Fox College, Newberg, Oregon. "The Prospering of Truth" is adapted from lectures given at George Fox College and Western Evangelical Seminary.



"As much as I might wish otherwise," Winters once wrote, "growth has little connection with truth; people stay or leave in accordance with how they feel socially." So, it's back to the music and the handshake! Winters is a pragmatist (realist, if you prefer) who doesn't want to turn people off with Quaker doctrine. But he does not want to fly under false colors, either. He walks a narrow ridge and wants theologians to keep him on it.

We need to hear it from this progressive, just as slumbering Quakers heard it from Allen Jay a century ago on behalf of revival meetings. But let's also hear it from the conservatives, who fear false colors.

It is generally asserted that the growing churches are conservative in theology, which implies that theological truth claims social reasons are not basic to growth. If this is so, then what is wrong with the Quaker understanding of truth? (I'm not talking about the label *Quaker* but about Quaker convictions about the Gospel.) If it is social reasons that produce growing churches, including socially acceptable doctrines rather than naked truth, then we need a conservative warning about false colors.

PHOTO BY GROVER BRINKMAN, OKAWVILLE, ILLINOIS



I'm not clear whether truth is advancing or receding through church growth methods. Maybe everyone just passes the discipling task on down the line—a fault of technologists everywhere—and clever cult leaders finally fill the void by peddling easy maturity along with mail-order degrees.

Let's look at how early Friends used the term *truth*. We may discern what contributes to good soil for good seed and good growth.

(1) *The early Quakers used the term* *convincement to describe conversion*. The term connotes being gathered into truth. Truth as used by Friends combined intellectual assent with willing obedience. To experience Christ was more than having a “notion” about Him. But it was also more than an emotional feeling or a magical transaction.

George Fox described how persons were “confirmed in the Truth and came to be *convinced of it and stand in it*.” Consider his famous missionary call: “Let all nations hear the word by sound or writing. Spare no place, spare no tongue, nor pen; but be obedient to the Lord God . . . *be valiant for the Truth upon the earth . . .*”

Barclay phrased it this way: “As soon as God revealed his truth among them they began to travel throughout the land, preaching and *propagating the truth* in the market-places, the highways, the streets, and public temples.” It was reported that Alexander Skein, a Scottish magistrate, was “overcome by the *power of truth*.”

When the valiant sixty preached Christ they preached Him as Truth. Conviction for sin led to convincement about righteousness. Righteousness is the moral content of Truth. To be converted was to be wholly convinced that Jesus Christ is right, and with the baptism of the Holy Spirit one is empowered to obey Him. The early Quakers did not *buy time* socially before preaching the fine print about Christian obedience. They *did time* for righteousness' sake and scribbled on the walls, “Truth can live in the jails.”

(2) *Quakers used the term* Truth *to convey victory over sin*. Consider this typical statement. “And do not think that anything will outlast the Truth . . . for the good will overcome the evil; and the light, darkness; and the life,

“... be valiant for the Truth upon the earth.”

death; and virtue, vice; and righteousness, unrighteousness.” Coming into Truth was to live in the new Zion. This conviction contrasted with Puritan “preaching up sin to the grave.” Quakers thought such cheap grace nullified the cross of Christ and denied the resurrection by disclaiming the victory Christ's blood purchased.

While the Fifth Monarchists waited around for the second coming, Fox announced that the kingdom was already in England and people could live in it—a truth claim more sobering than speculations about Armageddon. From atop Pendle Hill Fox saw a people to be gathered to the Lord out of the darkness of priestly, sin-ridden religion, into the light of Christ's own kingdom. He understood Christ to be the “Prophet like unto Moses” who liberated people from the oppression of sin as well as its guilt.

“Truth has come to take its rightful place,” said Barclay, and “truth is not merchandise” cried Fox in words sharply prophetic for our times. Deceit requires a greater advertising budget than truth. And this leads to the next point.

(3) *Early Friends understood the victory of Christ over evil as a victor of truth over deceit*. The early missionaries were charged to “walk cheerfully over the world,” by honest living preaching to all sorts of people, answering to the convicting witness of God within them. And then he wrote, “Spare no deceit. Lay the sword upon it; go over it;

"BECAUSE SATAN COMES AS AN 'ANGEL OF LIGHT' THE STEPS FROM INTEGRITY TO DECEIT ARE SUBTLE."

keep yourselves clear of the blood of all men, either by word, or writing, or speaking."

Early Friends believed the church of their day had become apostate because it had accommodated to deceit. "Steeple house religion," under whatever name, had sold out to unrighteousness, had become trapped by worldliness. This "liberalism" Quakers believed consisted of political accommodation, of trading freedom for security, of condoning persecution in order to retain special privilege.

In my judgment the "new liberalism" threatening American churches is cultural accommodation. This is especially true for evangelical churches only recently earning their day in the sun, and especially vulnerable because of the legitimate (but abused) emphasis upon relational theology.

Answering deceit took various forms. Early Friends challenged idolatrous caste systems by refusing hat honor to judges. They decried vanity in dress and manners, the

"Hidden traps surround church growth greens."

deceit of state-imposed religion, the deceit of limited election, the deceit of commercialized violence, politicized violence, economic violence, psychological violence.

Fox once told a judge to imprison the Book that forbids oaths rather than the Christian standing faithful to it. The joke went around the taverns while Fox served time in Scarborough prison, unprotected from the cold all winter. Incredible! But he was challenging deceit by governments that had successively leveraged its citizens with loyalty oaths. Such obedience to Jesus' words testifies powerfully to the authority of Scriptures.

Early Quakers tried to "think soberly," which meant to consider how actions speak. "Life-style" is the current term. Many younger Friends understand John Woolman's concern that his luxuries came at the cost of exploitation. And although slavery has been abolished, other forms of exploitation have not. We do well to listen to those who warn against consumerism. Let integrity, not opulence, mark our private and public witness.

Because Satan comes as "an angel of light" the steps from integrity to deceit are subtle. Consider this. If it works for a successful executive, why wouldn't it work for a church to retain as consultant a wardrobe engineer? (After all, we hire architects to improve appearances.)

Maybe the choir robes are too inflammatory, perhaps the carpet should be brighter, the pulpit designed in Denmark. Perhaps if the minister drove a grey Mercedes and wore the best dark suits he could dispense with laborious group decision making. Perhaps if the building were relocated in a better class neighborhood . . . if the product were processed within homogeneous packaging . . . if historic denominational names were obscured under euphemisms such as "New Life," "Bible," "community" . . . if

the sermons were always positive . . . if people enjoy each other . . . more rollicking music and firmer handshakes, please. Like priest, like people; like people, like priest. Hidden traps surround the church growth greens.

Ad writers know the market value of that slow slide to deceit. They scrambled to capture it, at \$125,000 per minute prime time, when computers trended "evangelical is in." Gehazi masked his leprosy and chased again after Naaman (since Guyana, however, Nelson Eddy and Jeanette McDonald love duos have replaced "Peace in the Valley"). Don't ever confuse the false Christ of cultural convenience with the true Christ of Scripture.

(4) *The early Quakers understood that peace was the means proportionate to truth.* This is their public record, 1659: "The spirit of Christ, which leads us into all truth will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the Kingdoms of this world." What a powerful declaration! Swept away are all the pleas to put the infidel to the sword, to use the Marines to protect missions from Communism, to protect oil by CIA intrigue, or to call in the guerilla warrior to bring justice by a bloody coup.

During the Vietnam war a Quaker preacher spoke for peace on a Christian college campus. He was harassed for it, and some local Friends wrung their hands nervously lest their "good image" be marred by this "radical." But you know, at least one student was convinced of the Truth, and is now a Friend. One chapel speech, one convincement of Christ as Lord, one member. The church growth pace could be slower.

Actually, there is *great* openness among Christians to this Quaker insight into the Gospel. "Stand fast by your convictions," Vernon Grounds said to me recently; "the other churches need this biblical message" insisted this president of Conservative Baptist Seminary, Denver, Colorado. Commitment to the nonviolent means of Christian

"Peace was the means proportionate to truth."

outreach and discipleship is an evangelical doctrine, involving not just resistance to militarism, but also a way of life free from deceit and manipulation.

Pondering 2 Corinthians 10:4, "The weapons of our warfare are not worldly but have divine power . . ." Robert Barclay wrote: "There are those who find it necessary to wrestle with flesh and blood when they cannot prevail with the Spirit and with the understanding. Not having spiritual weapons, they go about with earthly weapons to establish Christ's kingdom, which they can never do. When their motives have been well sifted, it is found that self-love and the desire for others to bow to them outweigh the love of God."

(Continued on page 28)

ARTHUR O. ROBERTS

2

**THE PROSPERING
OF TRUTH**

WILLIAM A. MILLER

6

**IT'S OK TO BELIEVE
THAT YOU COUNT**

DENNIS HAGEN

8

**THE CERTIFICATION
OF MUSIC MINISTERS**MILTON AND
WYNONA ROSS
ROGER KNOX
ESTHER HESS
LOUISE GEORGE

9

**MISSIONARY VOICE:
MEXICAN FRIENDS . . .
HEALING? . . .
TENTMAKING . . .
QUARTERLY MEETING**

C. W. PERRY

11

**GOING DEEPER:
DISCIPLESHIP**

JACK L. WILLCUTS

13

EDITORIALS**REGULAR FEATURES**

Meeting Life's Crises 14/ Friends Write 14/ First Day News 15
Once upon a Time 19/ The Face of the World 20/ Over the Teacup 22
Friends Concerns 23/ Friends Gather 25/ Friends Record 27



"And now one more announcement that didn't get in the bulletin . . ."

COVER

Good soil, good seed, good growth? (Photo by Shirley Putman.)

ANTECEDENTS

Though we never purposely foster controversy in the *Evangelical Friend*, we seldom reject concerns that polarize opinions on certain issues. In recent editions one topic has obviously touched sensitive minds.

In February and March the subject of the Friends ministry was dealt with in three articles: "Where Are the Young Ministers?" "Your Pastor: Fact or Fiction?" and "What Do You See from the Pulpit, Pastor?"

Some responses to these subjects are published in this issue in the "Friends Write" and "Meeting Life's Crises" sections. I wish to call special attention to a testimony by retired pastor John Fankhauser (page 14), a concern that has been building in his heart for months. I emphasize his article, not because of our 25-year friendship, but because he gets to the heart of what is the Friends ministry. Stripping all else aside—the joys and frustrations, success and failure, low and high salaries—he believes it is first and foremost a lifetime call of and commitment to God!

This healthy interchange of opinions may be just beginning. The next topic could well be "church growth." Arthur Roberts's "The Prospering of Truth" opens that door this month, in June's issue Norval Hadley walks in with obvious personal conviction with "Suggestions for a Plateaued Church."

A meeting of the minds somewhere between the extremes usually results from our publishing such diverse viewpoints. And isn't that the Quaker way? —H.T.A.

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FRIEND**

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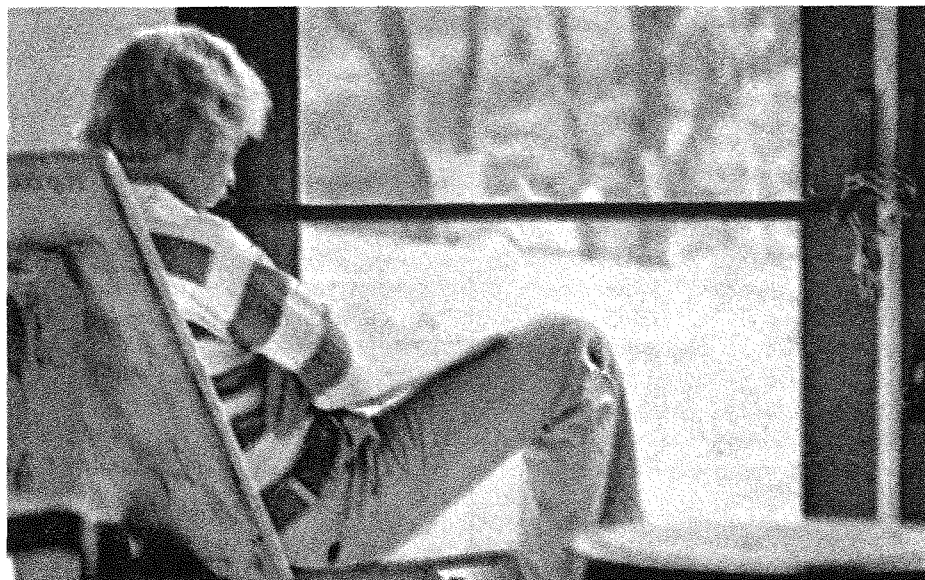
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It's OK to believe



that you count

BY WILLIAM A. MILLER

THE ONLY valid answer to the question, "Why do some people have a poor self-image?" is "Because that is what they want." That may be a very broad and sweeping statement, but the more I deal with people the more I am persuaded that it is accurate. Anyone who has a poor image of herself has it because that is what she wants to have. We know you can have a positive and healthy image of yourself no matter *what* your situation because positive self-image does not have to be dependent on external circumstances. No one *has* to have a poor image of himself or herself. No one *has* to believe that she is worthless.

Of course this isn't all that palatable to some people with poor self-image, and they may disagree quite loudly. This is usually the case with people who are getting sub-

stantial mileage out of their poor self-image and having many of their needs met by it. If you tell them that it's really OK to believe that they count, they will tell you that you simply don't understand their situation: "If you knew the kind of home situation I came out of (I am existing in now) you would know why my self-image is so terrible." "You are forgetting that 'he that exalteth himself shall be abased, and he that hum-

Dr. William Miller is director of the Department of Religion and Health at Fairview Hospital, Minneapolis, Minnesota. This article is taken from his book, You Count—You Really Do! published by Augsburg Publishing House and has been released courtesy of the Evangelical Press Association.

"You are
much more
responsible for,
and
in control of,
your destiny
than you care
to admit."

bleth himself shall be exalted.' I simply cannot think too highly of myself." "I'm sorry but I've just never been much good; everything I touch turns to junk. It is just unrealistic for me to think well of myself." "If you knew my track record of performance you'd know why my image of myself is so poor."

Now simply telling these people that their responses are nothing more than rationalizations will do no good at all, but will rather give them a feeling of rejection, and that will only serve to make matters worse and reinforce their poor self-image. It is necessary primarily to accept the fact of their poor self-image clearly and with empathy. Only then is it appropriate to suggest: "If you would really *like* to improve your image of yourself I think you can find that it is possible."

Ruts of course are quite difficult to get out of. If you have enough needs being met by having a low self-image, you will not be very motivated to improve it. Even if you are experiencing some discomfort having such a poor image of yourself, you may resist doing anything about it because the pain of change is sure to be greater than the discomfort of the poor self-image you are experiencing now. It is perhaps easier, costs less, and is less risky to continue in your pain and agony than to pay the price and experience the pain of changing or modifying. As the saying goes, old shoes may be in bad shape, but they are certainly less painful than breaking in new ones.

So one of the very first things that we have to deal with is motivation. Is a healthy, positive self-image really what you want? Do you really want to feel good about yourself, see yourself as a worthwhile person, and be able to say, "I count, I really do"? Are you *for* you and not *against* you?

Now virtually everyone says "yes" to those questions; but I have dealt with enough people to know that not everyone actually means it. And that becomes very

“Parents, vow not to perpetuate what you experienced as a child.”

clear when they do nothing about their image—when they do nothing to change old habits, patterns, and behaviors.

You are not going to *be* changed. There is not some magical act that will take place and remake you. There is no prince or princess to come along and with a kiss change you from an ugly frog into a beautiful maid or a dashing young man. However, that is the expectation of many people who have a poor and lowly image of themselves. And when it doesn't happen they say, “See, I knew I wouldn't change.”

A key issue here is to recognize how much you are responsible for, and in control of, your own destiny. I am constantly amazed at how often people use the phrase “I can't” when what they actually mean is, “I don't want to.” Truthfully what they are saying is, “I could if I wanted to, but I don't want to; therefore, I can't.” By saying “I can't” you tend to give the impression that you are controlled by an outside force and you have no choice; therefore you are not responsible. And that, frankly, is very convenient; it protects you from a lot of accountability.

You are much more responsible for, and in control of, your destiny than you care to admit. You are not as powerless as you prefer to think you are. For every one time the words “I can't” are *true*, there are one hundred times that they are only a dodge from responsibility.

Of course you are not unlimited and omnipotent. It is somewhat ludicrous and extremely arrogant to say, “There is nothing I cannot do.” The old adage “Where there's a will there's a way” is *not always* true. Unfortunately people sometimes set for themselves arbitrary and even impossible goals. It would be futile for me to say, “I will specialize in theoretical physics and become a renowned scientist.” I have neither the talent, the aptitude, nor the intelligence.

Fortunately, very often if the ability is genuinely lacking the desire will be too; but this is not always true. People do come up with some wild ideas about what they will do or what they will become that are totally foreign to their genuine selves. And then, too, this happens when people strive to become and be what someone else has told them they “ought to” become or be, even though it is quite contrary to their real selves.

But people have a tendency to lean much more in the direction of claiming to be limited and powerless than in the direction of being responsible and in control. And if

you have a poor self-image you are all the more likely to do this.

I said earlier that there is a degree of desirability about staying in the ruts of old patterns and not changing. The payoffs may appear to be negative but they are still payoffs. Pain and suffering has its benefits. There is a certain amount of comfort in the known and the already-experienced. There is a degree of security in remaining in the old well-known, often-practiced, self-defeating behaviors. Staying in this pattern makes life predictable—you know what to expect. Changing might provide you with some other experiences—many that you often find yourself *wishing* you could have; but that would thrust you into the unknown, which would only make life more unpredictable—you would not always know what to expect.

Sometimes the whole experience of life seems to get reversed so that the generally normal becomes abnormal and vice versa. Feeling good about yourself can be “wrong,” and feeling guilty or bad or worthless can be “right.” Sometimes pain and punishment can be a reward and may actually be perceived as love. Once there was a young man admitted to our adolescent psychiatric unit who manifested a considerable amount of aggressive feelings. After he had been on the unit for a day he said to a staff member, “You people don't really like me, do you?” When asked why he thought that, he replied, “Well, nobody beats me.” His system was so reversed that to him physical punishment was an indication of being loved, and when it didn't happen he believed no one cared.

Besides fearing the unknown that will come about if you act and change, you will not forget that changing may mean that you might have to admit to yourself that you were wrong. And for people with poor self-image that may be rather undesirable. It is not an uncommon attitude in people to go on for years making the same mistake over and over rather than to admit to their mistake and cut their losses. Stockbrokers are forever encouraging clients to sell off their “dog,” take their loss and reinvest in a

security that is more substantial, lower risk, and that will provide growth and profit, albeit in the longer run. However many investors, myself included, tend to be stubborn and hang onto their “dogs,” unrealistically believing that someday they will “turn around and take off running.” What usually happens is that the investor only ends up losing more money.

There is a strong motivation to remain in your “mistake,” and the longer you are in it the more difficult it is to get out of it. Consider for example the matter of the influence of home and family on the development of your self-image. So you *had* a rotten experience in developing your image of yourself and you concluded that you were worthless. You may say with even some evidence of anger, “How can I change? What can I possibly do about the way I was brought up? I can't *help* having the image of myself that I have.”

Alright. Your mother told you when you were a girl that you would surely go to hell if you were ever proud of yourself or what you did, thought you were bright or pretty, or had “bad” thoughts. Alright. Your father told you when you were a boy that you were dumb, all thumbs, couldn't do anything right, and would never amount to anything. And you believed him; you believed *then* that he was right. But now you know better. Now you know that you made a mistake. Now you know that you were wrong.

You may certainly be angry with them that they gave you a bum steer when you were a child, but all that is past history and there is *nothing you can do about THAT*, except continue to hang onto it as a reason (excuse) for having a poor self-image. *They* may *never* change. And even if they did, it really would not affect your image of yourself. Only you can do that, now.


What you *can* do is stop behaving as though you still believe them. If you truly do not believe them anymore, stop behaving as though you do. You do not *have* to. You may be justifiably angry with them, but trying to settle the account or “get even” with your parents may do more harm than good to both you and them. This usually only causes more trouble and pain and simply raises more issues that never really get resolved. Instead, you can admit your mistake of having believed them too long, accept the fact of your loss, and reinvest your “capital” in a healthy and positive image of yourself.

And if you plan to become a parent or are a parent yourself, vow not to perpetuate

what you experienced as a child. Do not pass your old self-hate on to your children. Be careful about telling your kids what to do, particularly when it has nothing to do with their health or safety. All that does is to teach them that they don't really know anything, that their ideas are no good and of no account, that someone else always knows better than they, and that what they want doesn't really matter.

Be careful not to correct all their ideas because that will teach them that they are always "wrong" and "need" correction. Try not to solve all their problems for them so that they will do things "right"; that will only teach them that they are incapable of solving their problems and will probably never be able to do anything right. Give them at least as much positive feedback as negative; compliment them at least as much as you criticize them. Try not to limit your praise only to their doing and being what you want or tell them to do or be. That will teach them that they are acceptable and worthy of praise when they are behaving exactly as someone else wants, and not worthy of praise only when they act as themselves. Try not to project your anger onto them and blame them for "making" you angry, because that will teach them that they must blame themselves for other people's anger. Try not to punish them for their expressions of anger because that will only teach them to internalize their feelings and not to trust their expression.

Helping to develop a good self-image in your children is related very closely to the image you have of yourself. If you have a reasonably good image of yourself, your children will probably grow up feeling good about themselves. If, however, your own self-image is poor, chances are strong that your children will have a more difficult time developing good self-images of their own.

That of course does not have to be. But remember that the first question is never, "How can I develop a positive image of myself?" It is rather, "Do I really want to, and do I have the courage to?" It was evident in the first part of the book that having a poor self-image can indeed be rewarding. Therefore it is imperative for a person to come to grips with what needs of his are being met by hanging onto a poor self-image. Unless you are willing to let go of those payoffs, you will not let go of your poor self-image. You need to take the chance that you will find that the payoffs of a good self-image are actually more rewarding, fulfilling, productive, and satisfying than the ones you're getting now. 

The certification of music ministers

BY DENNIS HAGEN

THERE HAS BEEN a concern among Northwest Quakers to formally recognize the call of musicians to the ministry of the church. Similar to the process of recording ministers, musicians will now have the opportunity to study under the direction of the Yearly Meeting Department of Fine Arts for two years, culminating in a certification that recognizes God's call to the ministry and the completion of a two-year program of study and internship in the music program of a church.

The historical precedent for recognition of music ministers is drawn from the Old Testament. The introduction or title to many of the Psalms reveals the dedicatory statement "To the chief Musician." This individual was responsible for the organization and performance of the temple musicians, a corollary to the responsibility of current music ministers.

Another example is drawn from the fact that the tribe of Levi had been chosen to care for the Tabernacle of the congregation. David gathered the leaders of the Levites together in order to bring up the ark from Obed-edom to the city of David, as related in 1 Chronicles 15. He instructed these leaders to appoint their brethren to be the singers with instruments of music, psalteries, harps, and cymbals. When they sounded the instruments, they were to lift

up the voice with joy in order to lead the people in praise of God.

When the ark was brought to its new destination, the parade was not unlike a grand processional. David was so caught up with the music accompanying the ark that he began to dance and play. This was a unique moment of ecstasy related to the inspiration provided by a ministry of music.

The concern to recognize musicians in the ministry of the Lord stems from these early events. Even then, younger musicians were instructed by the chief musician, who presumably taught the various songs appropriate to the worship of the day, be they songs of praise or lamentation. The concept of instruction as preparation of music leaders remains as a necessary model for the music ministry today.

The Yearly Meeting Department of Fine Arts received a mandate from the Spiritual Life Board to construct a program of study that would be akin to the recording of ministers, yet emphasize training in music. This has been achieved and will become operable as a formal certification process beginning July 1979.

There are three aspects to the certification program. The first is concerned with process, the second with study, and the third with practice.


PROCESS. The process of becoming a certified music minister is identical to that of recording with the exception that the curricular study is music and the supervision is by the Department of Fine Arts, not the Department of Ministry. The local church first recognizes the call of God on the individual. The Spiritual Life Committee of the local church recommends the musician to the Area Spiritual Life chairman, who confirms the call and recommends the person's name to the Yearly Meeting Department of Fine Arts. After a two-year period of instruction and internship, the Department of Fine Arts recommends the candidate to the Yearly Meeting Spiritual Life Board, which makes the final recommendation to the entire Yearly Meeting.

STUDY. The study aspect of certification is also similar to the recording process. Certain books on theology and Bible were chosen from the bibliography used in the recording of ministers. An additional section on music was necessarily included. The music books include the fields of music fundamentals and theory, music literature and history, conducting, hymnology, and church music. Actual music also is reviewed. Included in this list are anthems, can-

Dr. Dennis Hagen, professor of music at George Fox College, is also chairman of the Northwest Yearly Meeting Department of Fine Arts. In cooperation with the Department of Ministry of the Yearly Meeting, a new type of credential is being implemented for a ministry of music. Professor Hagen gives the rationale and description for this new type of recording in Northwest Yearly Meeting.

tatas, children's and youth musicals, hymns, Scripture choruses, and instrumental music.

PRACTICE. The practice is defined as an internship in a local church. Once the music of the church has been studied, the intern will direct music in a variety of situations. The local pastor will coordinate the music activities through regular meetings with the intern. Included in the internship will be leading congregational singing and a church choir as a minimum. The church choir can be of any age, but must include eight appearances within a year. The intern must also lead an entire evening of musical activity, usually defined as a cantata or church musical. Supervision shall be provided by qualified musicians appointed by the Department of Fine Arts. At least four personal contacts will be made in the two-year program.

The certification program was approved by Northwest Yearly Meeting in July 1978. The book list and formal procedures are being prepared by the Department of Fine Arts this year. Candidates will be taken by the committee during the Yearly Meeting sessions of 1979. All inquiries should be directed to Northwest Yearly Meeting, P.O. Box 190, Newberg, Oregon 97132. 

I've Found It

*Life is filled with questions
that so perplex our thought.*

*They tax our will,
But teach us still*

That God has all things wrought.

*There's peace for us below,
though rumors rage and blow.*

*Oh, feel His hand
Upon the land.*

I've found it and I know.

*A troubled world we see,
which doesn't have to be.*

*His life is new
And it's for you.*

I've found it's right for me.

—Robert A. Armstrong



Mexican Friends Visit Kansas Friends


BY MILTON AND WYNONA ROSS

It all began when we visited Mexico City about six years ago and met the Martinez family. This family is a "live testimony" and a "tribute" to our EFA mission work.

One of the Martinez family, Lalo, lived with us for six months in 1978, and he wished so much to come back. The Lord granted that wish this year, and his whole family, except for a married brother and sister, arrived two days before Christmas. With us they celebrated the birth of God's Son Jesus, who came to this world that each of us, no matter what nationality, might be saved and inherit the kingdom of God.

It was a challenge to those in Haviland who met the Martinez family personally to be even more faithful in supporting our church in Mexico City. We pray this will happen to all of EFA.

We want to thank the Lord again for the work accomplished while the Knights were in Mexico and for the very capable missionaries carrying on now, Dick and Mary Ann Martens and Dave and Kathy Anderson. [The Andersons have now had to return to the States because of health reasons.]

To Eliseo and Elena and their four boys, Elmer, Hector, Enrique, and Lalo (all of whom are in college) we say: *Adios Amigos, muchas gracias and Dios te bendiga!* 



Milton and Wynona Ross are active laymen in the Haviland, Kansas, Friends Church. They have served on various boards of Mid-America Yearly Meeting and have visited the EFA Mexican Mission work in Mexico City. The Martinez family is shown above.

'Healing? O Yes, God Still Does That Too!'

BY ROGER KNOX

This is an excerpt from a letter to EFM Director Robert Hess from Roger Knox, NWYM missions chairman, after returning from a three-week trip to the mission field in South America.

You remember when we were down in Tacna, Peru, the little girl sitting out in the congregation unable to walk? I never will forget how the Lord impressed me to preach on healing that morning and then remembered Gil George's statement that the church had already been praying and fasting the day before concerning so many who were sick in the church. While Quentin Nordyke was preaching, I remember thinking about that little girl. I was remembering how you and I seemed to be uneasy in our spirit that day as she was carried out of the service, evidently not receiving the touch of the Lord for her healing. I guess I wrestled with that for quite a while.


Then about a month ago I was reading and praying, preparing to preach on the subject of faith. In doing so, I ran across a



verse of Scripture, 2 Peter 1:5, 6. Peter is saying, "... add to your faith ... patience." As I thought about that I began to realize that what I had been adding to my faith for the little girl, Santusa Ramos, was not actually patience, but *doubt*. So I began to pray again, not demanding that the Lord do it in my timing but believing and having confidence that He would do it

She had also contracted pneumonia and typhoid. Ed said she had been in the hospital for about five months, and while she was there they were able to cure the typhoid and pneumonia, but they had finally sent her home, telling her that they were unable to do anything for this other disease she had contracted playing in the pig yard. What a hopeless case and lot seemed to be hers!

We didn't know all of this that day six months or so ago when we saw her sitting in the Tacna church. Now I can better understand why she was screaming during the prayer time as I realize the pain it must have caused as they moved her down to the front of the church. Ed said she couldn't have her legs moved without suffering severe pain. I remember, too, as they took her out of the church screaming and crying, I almost wanted to argue with the Lord: "Lord, why did You tell me to preach like this? Why did You tell me to share Your healing powers when evidently You are not going to touch this girl for whom You have given me such a confidence to believe that You would?" And now, months later, adding patience to faith, I'd found such a release.

Well, as I saw Ed Cammack at Reedwood Friends Church, he said he had just received a letter from Fernando Choje, the pastor at the Tacna church. Fernando said that little Santusa Ramos, age 8, was now running all over the place! The Lord had miraculously healed her. How I praise God for that and the new lessons He has taught me about adding patience to my faith! 

A 'Tentmaking' Ministry

ADAPTED BY ESTHER HESS


"... and be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." —1 Peter 3:15

Shortly before Christmas, one of our Gilead Friends, Mabel Wiseman, was hospitalized at University Hospital in Columbus. Her roommate was a young woman from Taiwan, Sue Weng, who is studying at Ohio State University. When Mabel's daughter Sheree Graham visited her mother, she began to talk to Sue Weng. Sheree discovered that Sue had studied botany under Dr. Charles DeVol at the National University of Taiwan.

Sheree then gave the December copy of "Quaker Quill" [WMU paper of EFC-ER] to Sue, and asked if she could read the Chinese writing at the top. Tearfully she read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Contacts were soon made by Charles Robinson, several Gilead Friends, and by Catherine Cattell and Ezra and Frances DeVol—which gave Sue Weng the opportunity to converse with Friends in her native tongue.

"And they ceased not to teach and preach Jesus." —Acts 6:42

(Catherine Cattell and Ezra and Frances DeVol are retired missionaries. Catherine and Ezra are brother and sister to Charles DeVol and were born in China, where they spent much of their childhood. Sheree Graham is a certified "tentmaker." She is a member of Alum Creek Friends. She and her husband Joe are assisting the Mansfield Friends Church in their process of relocating.) 



Missionary Ed Cammack at the bedside of Santusa Ramos, several months before the Cammacks returned to the States last summer.

in His timing. I found a relief as I began to pray that way, surrendering it to the Lord again.

It was several weeks later when I was at Reedwood Friends Church in Portland, helping with a missionary conference, that I was talking with Ed Cammack. He was the missionary living in Tacna before coming home on furlough. He had known little Santusa and began to tell me the larger story of her sickness, which I had never heard while in Tacna. He said that she had been playing in a pig yard, evidently with cuts on her feet, and had contracted some kind of infection and disease. It had traveled up through her legs, causing large deposits of pus behind her knees, and painfully affecting the joints.

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Would You Walk Six Miles to Quarterly Meeting?

BY LOUISE GEORGE

THE MOON FOUGHT through clouds to illuminate the lush jungle valley around us. Bone weary from a day's drive from La Paz into the heart of Bolivia's Yungas country, we unrolled our sleeping bags in the back of the pickup. Besides, the long trip had been hours of coaxing the pickup through muddy ruts. Now we were squarely planted in the middle of a seldom-used road that was rapidly being reclaimed by the surrounding jungle. Still more than a mile from the church, we had walked back out to stay with the truck and equipment after the opening service of Quarterly Meeting.

We first heard voices as we tied tarps over the light plant and boxes of literature that had been too heavy to carry to the church. The heavy oppressive air hinted of more rain before morning. Just as we finished that task they approached us. In the light of the moon we could see four men and three women, each carrying a large bundle on his back or a sleeping child. They greeted us enthusiastically and eyed the pickup hopefully. "O Pastor," one said, "you are driving up to the church. Won't you take us too?" Gil pointed to the four wheels, hubcap-deep in mud. We couldn't take them or anyone else until the mud dried enough to get out.

"We've come from Popoi to attend Quarterly Meeting," one man offered. "Yesterday morning we rode a truck as far as the river. Then we had to spend the night while waiting for another truck to come up to Caranavi. That trip took most of the day, and we've just walked five and a half miles. How much farther is it, Pastor, to the church?"

"Just over a mile," Gil said quietly, his own face reflecting the amazement we all felt as we watched this weary group.

The murmur of their voices died away up the trail from us and we climbed into our sleeping bags. But tired as we were, sleep didn't come easily.

For a long time we talked about those four men and three women. We knew that they represented, almost in its entirety, the tiny church in the village of Popoi, a day's drive beyond Caranavi—or two days of

driving mountain roads from La Paz. Because of the distance and hazards during rainy season, those believers had infrequent visits from other believers and even fewer from missionaries. The unspoken question loomed large in our minds. "Why had they come so far, at such apparent physical and financial cost, just to attend a Quarterly Meeting?" For these people, a day's drive had stretched into a two-day journey because of infrequent truck traffic and miles to be covered by foot.

The easy, obvious answer to that question was simply that they were so hungry for Christian fellowship that a hard two-day journey was a small price to pay. But that answer made me strangely uncomfortable. I wasn't sure I would ever want Christian fellowship *that* badly.

I tried to put myself in the rubber sandals of one of those women with a sleeping baby on her back, and as I did that Scout meetings, PTA, ambitious sewing projects, and pinch pleat draperies began to fall away. Slipping from my mind's eye were all of the material possessions and worthy projects to which I had clung, even though a few years and several thousand miles separated me from them. Plush carpets and push-button dishwashers . . . bathtubs and hot running water . . . soft beds and percale sheets. Stripped of all of the things that make up the marshmallow-cornered world of the earth's favored class, I saw myself with little more than a thatched roof over my head. And that, I knew, was how these people lived. Whether low in the Yungas or high on the windy altiplano, life was often reduced to strict necessities—food and shelter.

Another thing I observed as I stood there in those imaginary shoes, with the false security of material possession removed, was the very brief span between life and death. Life, after all, was but for a moment on this earth, and eternity was forever. Suddenly Jesus loomed large, no longer dwarfed by preoccupation with projects and possessions. I saw Him clearly as the only real and lasting relationship any of us has in a world where life can so easily be reduced to scarcely more than the breath we breathe. He is the strength, the only substance of the fabric of my life and of my Aymara brothers.

Then I knew why they came so far, those men and women from Popoi. Jesus is *that* important.



Discipleship

BY C. W. PERRY

Acceptance of discipline is the price of freedom. To be free to use the Scripture effectively, one must discipline himself to spend time with the Scripture. To be free to know the joy and power of the living Christ within, one must discipline himself to follow his master's instructions.

Is discipleship going through a series of Bible study booklets? Is it meeting one on one with a "more mature" Christian friend? Is it belonging to a small group or attending Sunday school and worship regularly? Yes, it may be one or more of these. But there is more. True discipleship happens when we obey and help others to obey what Jesus taught His disciples.

To be a disciple of Jesus must have been a humbling and deeply satisfying position for those first disciples who walked with Him. And in this present age the most fulfilled person alive is a disciple of our living Lord.

Jesus said, "If you continue in my word, you are truly my disciples." (John 8:31)

Elton Trueblood in *The Company of the Committed* states, "Christianity has never survived on the basis of mild and uncommitted theism, it is certainly not likely to survive on that basis today." The individual Christian will not survive on uncommitment either.

(Continued on next page)

This is the sixth in a series dealing with the fundamentals of our Christian faith from a scriptural perspective, often touching on various aspects of our "faith and practice" as Friends. C. W. Perry is pastor of the fast-growing Rose Drive Friends Church, Yorba Linda, California. His church recently raised \$172,000 for missions in a Faith Promise conference.

Gil and Louise George are first-term missionaries under Northwest Yearly Meeting in Puno, Peru. They have also made occasional visits to oversee the Friends churches on the coast of Peru.

Jesus spelled out the steps of discipleship for His followers. In Matthew 5:1-16 He outlined the causes of a happy and fulfilled life of discipleship.

POOR IN SPIRIT

First, we must recognize our spiritual condition. We become a disciple when we see ourselves as poverty-stricken spiritually. Without the grace of God we cannot know Christ or be a part of His kingdom. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3) Discipleship begins here. It includes a genuine sorrow and mourning for our sinfulness. Freedom, forgiveness, and blessing are born at this point.

YIELDINGNESS

Second, our life-style takes on the image of the living Lord through yieldingness to the will of God. The meek will inherit all the best of this life. Meek does not mean weak. Corrie ten Boom is a modern-day giant in meekness. Surely no one would call her weak. Her yieldingness to the Master enables her to be the kind of disciple that inspires others to make or renew their commitment to be Christ's faithful disciple.

RIGHTEOUSNESS

Third, a strong, happy, and effective disciple comes to that position by hungering and thirsting for righteousness. Don't make "righteousness" too spiritual to attain. Righteousness means, in part, right living. Our prayer should not be, "O God, make me righteous," hoping to take on some "you're too good to be true" spiritual status. Instead, to hunger and thirst with all our being to obey God produces right living. We no doubt have all done it both ways. Can't we bear witness that our great joy, blessing, and effectiveness as Christ's disciple comes when we do it His way? It's called obedience.

My problem is not that I don't know how to live righteously. My problem, when I am honest, is to be willing to live right.

MERCIFUL

Fourth, now my discipleship begins to take form. It overflows in caring. Joy comes to our tender hearts through mercy.

Kindness is a sure sign of Christ's disciples. "Going deeper" as a disciple of Jesus, for thousands of Christians, could begin with kindness in their homes. Paul reminds us that "love is patient and kind." What household couldn't stand a little more of that? But mercy is much more. Mercy is seeing people in the miserable consequences of their sin. The late Dr. Bob Pierce used to say, "Let my heart be broken with the things that break the heart of God."

Yet mercy is more than a broken heart. Dr. Bob also said, "Don't fail to do something just because you can't do everything." My discipleship is motivated to obedience when I think of a third statement of his. "God help us if we are only willing to do what is easy to do. Rather, let us do what God wants done."

The Good Samaritan responded to the man who fell into the hands of robbers and was beaten. He "came where he was . . . saw him . . . took pity . . . went to him . . . bandaged him . . . pouring on oil and wine . . . put the man on his own donkey . . . took him . . . took care . . . took out coins . . . gave them . . . I will return." If we are merciful, it is an evidence that we are growing as a disciple.

PURE IN HEART

Fifth, the disciple that will see God is pure in heart. To be pure in heart is to have a heart that is single in its direction. The "heart," in Scripture, includes our emotions, our intellect, and our will. It is the center of man's being and personality. To be pure in heart is to be without hypocrisy, single in purpose, and not divided. We cannot mature as Christ's disciples if we have a divided heart. It is devastating when one part wants God's way in my life but another part of me desires to control my own life.

To be pure in heart also means to be "cleansed," without defilement. Ananias and Sapphira did what seemed to be a wonderful thing. They sold some land and took part of the money to give to God's work. It seems so right, generous, and a spiritual act on their part. What was wrong? It was because of their impure motive. They gave the impression to their fellow church members that they were giving all the money they had received. But in reality they were holding back some (Acts 5:1, 2). ". . . and brought only part of the money, claiming it was the full price."

The true disciple must live to the glory of God in every respect. In simple terms, the supreme desire of his life is to be pure in heart.

PEACEMAKING

Sixth, another evidence of discipleship is peacemaking. A disciple in a non-Christian world is to be a peacemaker with a desire to see other people discover that peace. We are to have a passion that sends us out as Christ's ambassadors.

Not only are we to have a passion for spiritual peace, we are to have a passion for social peace as well. "If it be possible, as much as lieth in you, live peaceably with all men." (Romans 12:18)

Just for starters, try it at home. Making peace is a rough and challenging occupation. It grows strong disciples.

PERSECUTION


Seventh, growing strong through the storms will come by rejoicing in persecution. It's not "if" you are persecuted, but "when" you are persecuted, that you are to rejoice.

With these seven causes in force, we're ready to have an effect on our world and a discipling ministry because of what we are.

Jesus said, "You are the salt of the earth." "You are the light of the world." (Matthew 5:13, 14) Salt preserves, it keeps things from perishing. To stay salty puts a pretty heavy responsibility on you and me. If we have lost our saltiness, we are worthless.

"You are the light of the world." Jesus said, "I am the light of the world." When others see you do they see the light of Jesus? If not they walk in darkness. We are to be true disciples by reflecting the true light of Christ.

The most sobering experience in my life during the past few months happened one day after a racquetball game. A man looked me in the eye and said, "Pastor, I've been going to write this to you, but instead I'll just tell you. I really appreciate you. I hang on every word you say and I know many others do, too." And I thought, "O God, help me. Without You moment by moment in my life I'll lead them astray. Please, Lord, allow me to be a clear light for Your glory."

The most effective discipleship that will ever take place is for you and me to be faithful disciples. Jesus told us how. It's our move and our opportunity. 



BY JACK L. WILL CUTS

The Common Christian Trait

It is love. This is the one quality the followers of Jesus have in common. Without it, we are "sounding brass," or ineffective Christians. God is love.


Saying this is important, and necessary. But *seeing* it is equally important. Upon reflection, I find the instances of demonstrated love—kindnesses, caring, expressions of concern toward me—are the moments in relationships with others that I remember best and that have helped me most. Certain pastors I knew when growing up, other Christians I have admired most are remembered for the times they have taken time to talk, and listen.

The observed small acts of consideration toward others, a courtesy shown that was not really expected or necessary—these are remembered. A college teacher who went out of his way to encourage and express confidence in me as a person, not just as a student. A friend who revealed to me the real meaning of Christian friendship and seemed to respect and value my ideas even more than I did myself. Older brothers and sisters who were patient, giving up their own time and interests to include me in their lives. An unexpected letter or card written simply because a person cared and was thinking about me. A word of appreciation expressed in a way that it was recognized as being genuine.

The thoughtfulness of one's own children, even when small, and then repeatedly, often sacrificially, shown as they mature. The reaching out of new friends of another culture and language whose strange ways of caring startle you with joy and unexpected satisfaction. A smile of one dear to you at a moment when it was more meaningful than a thousand words. The handclasp of one whose approval thrilled you with a new self-confidence and optimism. A compliment that keeps you going for days. Love!

Love is the key to Christian growth, abundant living, and the right use of spiritual gifts. Love is the only accurate and trustworthy way to set our priorities in serving the Lord and experience true worship.


Everyone grows tired of seeking for success, for material gain as an end in itself; our cultural value system is changing, even in secular society, giving way to the search for human values, a sense of self-worth and inner acceptance. Industry is worrying because colleges are turning out more psychologists than engineers, but there is a reason. It is the search for what only love brings. But the only true route to find this is "the more excellent way," love.

Yes, God is love. And so are we when we get the rocks of sin out of our hearts and personalities. 

On Putting Missionaries In Their Place

Missionaries are people like everybody else. I know; I used to be one. But a couple of strange things happen sometimes when otherwise normal Christians become "foreign" missionaries. They are seen as sudden super saints, or they are sometimes perceived as not-entirely-to-be-trusted do-gooders using religion as a means of seeing the world or escaping the humdrum and hassles of U.S. living today.

To remove the halos from sudden saint-ism, maybe we need to hear more honestly about the missionaries who go wrong, fail, or who spend more time fishing and hunting for wild animals than for sinners. We are to be looking to Jesus—not for spiritual giants who upon close examination are almost our own size. Nor are we to become cynical about those who go overseas, suspecting they are all like Michener's missionaries in early Hawaii, or certain TV caricatures. Just because a few missionaries have used slippery techniques in fund raising, or exploit unsuspecting "heathen" doesn't mean it is a usual practice.


Missionaries, almost all I have known or seen at work, are ordinary, dedicated, wonderful, obedient Christians. Geography doesn't have a lot to do with spirituality, especially in this jet age. Missionary ministries cost more simply because of distance and inflation; missionary living is often a little lonely and relentlessly demanding. But most of them love it, yet are subject to the temptations common to all of us. The pressure of church pioneering anywhere takes its toll, so they need our prayers, our encouragement, our acceptance, our confidence, our support. Let's be sure they are released and enabled to serve where God has called them by helping to put them in their place. 

Are Saints Evangelical?

One Friends gathering circulated a questionnaire listing various Quaker acronyms such as EFA, FUM, FGC, FCNL, FWCC, FAB just to see how many could decipher them. Quite a jumble, indicating how wide a range of people, places, and programs the Quaker spectrum covers. And EFA is the only one carrying the word *evangelical* as a title. This confuses quite a few Friends who find the word either indefinite or offensive. At the outset of its usage in our section of Quakerdom, it was intended to indicate a determined Christ-centered, biblical, back-to-Quaker-roots Christian faith, distinguishing us from the "liberals" or the "modernists" of the period.

Some Friends see it differently, like one who said, "When you add that word *evangelical* to 'Friends,' I feel like you are saying, 'We are just a little bit taller than you are!'" It smacks of arrogance, spiritual pride, smugness to those who really see themselves just as "evangelical" but are outside the EFA, as well as those who forthrightly reject all the term may imply.

Even the National Association of Evangelicals (NAE) leaders cannot agree on definition. A hotel employee at the recent NAE convention opined, "Evangelical? A religious person, I guess, somebody who goes to church every Sunday . . . a real saint."

A real saint? Quite an assignment, but really not any tougher (or delightful) than to be a real Friend as defined by Jesus: "You are my friends if you do what I command." (John 15:14) 



What happens when a father of four already established in business leaves it all to enter the ministry? Here is the testimony of such a man. John Fankhauser and his wife Ione of Newberg, Oregon, are now retired from active pastoral work and as business manager for the Board of Missions of the Northwest Yearly Meeting for many years. This is adapted from a testimony from John Fankhauser.

'I WOULD DO IT AGAIN'

BY JOHN FANKHAUSER

When I was called to the ministry I had never heard much complaint about the church's failures or the pastor's needs. The joy of serving where God called seemed to be the main attitude I had seen as a boy in a pastor/father's home.

The lament today because young men are not responding as in other days might be the result, partially at least, of hearing too many men of experience complain about how they have been shortchanged. I overheard a comment once, "After 40 years of pastoral service what do I have to show for it?" Another wrote me when I began my first full-time pastorate, "John, I hope you can get involved in something else so you'll have something later. The church won't do anything for you."

While I had confidence in these two men, I am happy it was God's call to me, not theirs. And I can say now, after it is all past, that God did provide and is still providing for us. We have the joy of knowing that regardless of what I have done over the years, God's blessing has always been with and over all.

And I just want to say how deep is the satisfaction that was mine during my years of pastoral ministry. What an honor I have had to be called into the ministry by the Lord Jesus Christ and to have an opportunity to fulfill that ministry through the Friends Church! I often reflect back on these experiences and I can say without reserve, "I would do the same thing again!"

Let me share a little of it. After graduating from high school in 1928, I began a career in the furniture business in 1929. Having worked in western Kansas

until 1937, we moved to Twin Falls, Idaho, where I continued the same line of work until the summer of 1947. I thoroughly enjoyed my work. And, as the world evaluates it I was successful, with a promising future in the business. There was no feeling of failure or looking for something else, or to make a change.

Unfortunately, as a youth I found it easier to take the path of least resistance, running with a crowd that kept me from making an all-out commitment to Christ. This was reflected in my life for several years following high school. In fact, at one point it looked very much as though I would not be permitted to graduate from high school because of a problem during my senior year. But the friendship of an elderly man at that time, expressing his confidence in me in spite of my situation, resulted in a lasting influence that in later years led me to my commitment to Christ.

The man was Alvin Coppock, Roy Clark's grandfather, who said to me, "John, this is not a true expression of yourself that has brought you to this place. It is the result of the enemy having his way with you." These words were appreciated at the time, but I thought very little about them.


Many years later, with my family, home, and business established, I was still not committed to Christ. Then, on a Saturday night, walking alone through a park, I felt a deep inner dissatisfaction and the load of sin. It seemed as though a voice said again to me, "John, this is not a true expression of yourself that has brought you to this place. It is the result of the enemy having his way with you." I responded in total honesty to God, and a change in my future took place, for as a result there was a definite call to the ministry.

I moved that fall back to Kansas and began my college preparation for the ministry. I do not want to be misunderstood; this decision and turnabout in my life was never made on the consideration of finances. I just felt the call so clearly there was no thought of doing anything else, and I believed God would supply *all* our needs. I claimed Proverbs 3:5, 6 "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Also Matthew 6:33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

As I hear now so much about the hard lot of ministers, especially pastors, I just want

to report God has been faithful. I found my years of preparation and of pastoring the most rewarding and satisfying of anything I can imagine. This has opened to me many opportunities I would never have had. There were certainly pressures, and times were difficult, but I know God has been faithful and there is no regret or bitterness on the part of our children or loved ones because I obeyed God to enter the ministry.

The Friends Church did not call me to the ministry, God did! But the church opened the doors for me to fulfill my call. All these churches have been most considerate of me and my family. In no way can I criticize the church. She has not *shortchanged* me in any way!

In business I found disappointments, financial needs, other discouragements, too. These are the common experiences of life, in full-time Christian service as well as in other types of work. The difference is that in Christian service I have found God and His people where I served to be most faithful in supporting and caring in every way. That I can say without any doubt, and this experience for me is blessed indeed. 



On 'Leaving the Ministry'

Editor's note: The following are excerpts from a direct response to Bruce Bray's article, "Where Are the Young Pastors?"

■ Dear Bruce: I read with interest the recent article you wrote for the February issue of the EVANGELICAL FRIEND.

I, too, became very frustrated as a layman in the Friends Church for over 50 years, active at First Friends in Portland (now Reedwood Friends) all of my business life in Portland.

I'll not take time to dialogue with you regarding the five reasons why a young pastor might be tempted to leave the ministry. You have expressed them well and brought them to our attention.

A little over 10 years ago I, too, was very discouraged about the future for the Friends Church; in fact, about the future of the church of Jesus Christ made up of the body of believers of many denominations.

(Continued on page 19)

First Day News

QUICK QUAKER COMMENTARY

ALLEN BOWMAN, associate professor of religion and philosophy at William Penn College, Oskaloosa, Iowa, has been named Campus Minister. This position is sponsored jointly by Iowa Yearly Meeting and the College. He serves as a spiritual adviser to students and coordinates the campus religious activities. Bowman is a former professor of Bible at Friends University and has been on the Penn faculty since 1966.

"There are no strangers here--only Friends we haven't met," is the letterhead and slogan of the Cherry Grove Friends Church, near Vancouver, Washington. They plan to move into a new church facility in June. DON MOORE is the pastor.

C. W. PERRY, pastor of Rose Drive Friends Church in Orange County, California, reports their latest Faith Promise Conference resulted in a \$172,000 Faith Promise budget for the new year. This church is less than 20 years old.

PROF. DONALD CHITTICK, chairman of the Natural Science Division of George Fox College, Newberg, Oregon, led a workshop in First Denver Friends Church in April on "Creation and the Bible." Dr. Chittick is in demand as a speaker on this subject, and plans to visit the Friends mission field in La Paz, Bolivia, at Christmas time for a series of lectures to Spanish-speaking Christians, and also to be featured on the La Paz local television station.

WILLIAM BARTON, head of the Friends World Committee on Consultation with headquarters in London, England, recently visited the Friends work in India and Taiwan, where EFC--Eastern Region Quakers serve as missionaries. Barton has announced his retirement from this position by 1980.

ROBERT HESS, Evangelical Friends Mission director, was in Colorado Springs First Friends Church in April as the featured speaker for a mission conference.

MAX HUFFMAN of Indiana Yearly Meeting plans to continue his itinerant preaching mission across the EFA because of the excellent response to his ministry. He plans to return to the Pacific Northwest in 1980. His major theme is on practical holiness and Christian maturity. He may be contacted by writing Route 6, Box 192B, Muncie, Indiana 47302.

FRIENDS FOCUS

LABELS FOR INDIAN SCHOOL AID

Southwest Indian School reports gathering 366,500 labels from Campbell's Soup, Bean Products, V-8 Juice, Franco-American, and Tomato Juice, which are turned in for the purchase of much-needed equipment. Projectors, typewriters, learning centers, dictionaries, and other items are obtainable with these labels. First Friends Church of Alliance, Ohio, is busy in this project, according to a recent midweek memorandum.

FOR BURNED-OUT CHURCH WORKERS

Ron Allen, pastor at Friendswood, Texas, Friends Church, lists a three-step remedy for those who run out of steam in church responsibilities. "1. They may be serving, not unto the Lord, but unto people. When we play to the crowd in the church, we are always going to be frustrated, because the praise of men is fickle; only the approval of God is satisfying and steadfast. 2. Only the Holy Spirit can equip us to live

the life of service and love that is so impossible in the flesh. The Christian life is out of reach unless God is enabling us. 3. The Holy Spirit's power is not to make a person better than someone else, but to make one better than he used to be."

YOUTH WILL GO TO HAITI

Because of the turnover of mission personnel in the Friends work in Mexico City, it will be impossible for the Evangelical Friends Church--Eastern Region Friends Youth to tour this field this summer as planned. Instead, the young people forming this tour will go to Haiti.

GO TELL IT ON THE MOUNTAIN

"Sun, snow (eight feet at the cabin), a 2,000-foot vertical gain with continuous splendid views, crackling fireplace, games, and Mts. Adams, Rainier, St. Helens, and Hood all in sight" was the setting for a 16-mile hike for the college/career and high school young people of Lynwood Friends Church, Portland, Oregon, in late April. They studied the Word of God together at Cloud Cap Inn, did cross-country skiing. This is making the most of one's environment.

ABOUT PILLARS AND CATERPILLARS

Hollis Haff, speaking at First Friends Church, Salem, Ohio, said, "The church has both pillars and caterpillars. The pillars hold the church together, and the caterpillars just sort of crawl in and out." One of the members was heard to add, "But even caterpillars can turn into butterflies."

HOTHOUSE GARDENING AT 12,500 FEET

"We are experimenting with a new kind of garden here," writes Friends missionary Mark Roberts in Juli, Peru, high in the Andes on the shores of Lake Titicaca. "I have a sort of sunken hothouse during the cold season, trying some warm climate plants here at 2½ miles above sea level. Hopefully this will help the Aymaras see that they can improve their nutrition the year round. If it works, perhaps they will try it too."

INDIAN FRIENDS LEADER ON PASTORAL TEAM IN U.S.

The Solanki family now lives in Columbus, Ohio, where the father is a member of the Westgate Friends Church pastoral team. Formerly the dean of Union Biblical Seminary in Yavatmal, India, he is on a two-year leave to the U.S. studying for his doctorate, under the sponsorship of the EFC--ER Board of Missions. The Solankis have three children--Elizabeth 11, Susmita 10, and Madhur 8.

FRIENDS BIBLE INSTITUTE ENROLLS WOMEN

Two years ago the first women students were enrolled in the Friends Bible Institute, Kaimosi, Kenya. This school prepares leaders for East Africa Yearly Meeting. Margaret Ngoya, one of these students, reports her reception in a culture not accustomed to women ministers: "In the church [where I was sent to minister], I was warmly welcomed by all members. They had never seen a woman pastor preach to them. Many came to see the lady who was assigned to their Meeting. There was a need in various homes. I started home visitation in at least three homes every Sunday, and reaching the unreached ones by talking with them and praying with them about their problems. God has done many things in this church of Bumbo."

--Taken from Friendly Jottings, the Wider Ministries Commission, Richmond, Indiana

ANNA NIXON WRITES FROM INDIA

We have 200 students at Union Biblical Seminary this year. At least four in my class in Christian Experience and Witness are recent converts. One spent some time last year in jail because of his faith, but he survived and came out with a deeper faith. Another comes from an area where there are hardly any Christians.

REASONS WHY CONSCIENTIOUS OBJECTORS ARE REJECTED

Quaker House, a counseling center in Fayetteville, North Carolina, offers assistance to hundreds who have been the victims of "bad discharges" from military service. Most of these have left the military due to conscientious reasons. In the past six months, counselees give the following reasons applications for CO status were denied:

"Scott--attends a church that supported the war effort in World War II.

"Maurice--never attended a theological seminary.

"Bob--known to be friends with a person discharged from the Marines for a psychological problem.

"George--although he claimed to be a Christian, no true Christian could be a conscientious objector.

"Phil--only seeking a discharge because his conscience is bothering him."

These are reasons for recommending disapproval on CO applications.

FAMOUS LAST WORDS

"I'm going to give up my class, but don't worry, I'll continue to be faithful in my church attendance."

"Lord, if you'll let me have this better paying job, I'll give You Your portion.

"We're going to get some of our bills out of the way and then we'll begin to tithe." --from First Friends Church bulletin, Salem, Ohio, "The Visiting Friend"

ARMS RACE 'INSANITY,' BILLY GRAHAM DECLARES

He admits he was "rather late" in coming to the conviction, but Billy Graham now regards the \$400 billion-a-year global arms race as "insanity" and "madness."

And he believes he typifies "a vast change" of thinking now taking place among his fellow conservative evangelical Christians in this country.

"I don't think that they were aware of the potential horror of what a nuclear war with present weapons could do to the human race," Mr. Graham said, in a recent interview on the CBS Evening News with Walter Cronkite.

"I think they are awakening to the fact that they have a responsibility to speak out"

Jed Duvall, who interviewed him, said "it was on a crusade in Eastern Europe that Graham was shaken by the horror of Auschwitz, compared it to a nuclear holocaust, and began to take a new view of arms in the world."

Mr. Graham said he opposes unilateral disarmament but favors agreements to eliminate nuclear weapons.

"Why," he asked, "should any nation have atomic bombs?"

--taken from Religious News Service

...AND THIS FRIENDLY REPLY TO GRAHAM

The following letter, written by Fred Gregory, was sent to Billy Graham on behalf of the pastoral team of Reedwood Friends Church, Portland, Oregon:

"I am writing on behalf of our pastoral team. We were moved with your recent comments regarding your biblical understanding of the Christian message of peace.

Through a long heritage of the Society of Friends, we understand that it is less than popular to speak out against the evils of war. Jesus has taught and the Holy Spirit today continues to convince us that we are indeed to be peacemakers. Please know that we want to affirm you in this expanded understanding of what it means to be a follower of Jesus.

"The Friends, Mennonites, and Brethren have in the last two years worked jointly in a New Call to Peacemaking. Our purpose has been to reassert the biblical basis for peacemaking and to emphasize the positive nature of the peacemaking life-style becoming a natural part of Christian discipleship. We must take seriously Christ's commands regarding our relationships with our friends and enemies.

"It seems as though we as a nation are putting more and more trust in war-making machinery for our security, rather than increasing our dependency on God. Far too many people believe that our security is to be found in human cleverness. We know that ultimately this is folly.

"You are, no doubt, one of the most highly respected Christian statesmen in the world today. In light of that strategic position, you have the attention of many people when you speak. Please be assured of our prayer support for you, that you might continue to be God's channel of Good News to a world desperately needing reconciliation--person to God and person to person."

KIDS ARE OUR FUTURE

From a publication called Creative Aging from Friends United Meeting comes this report: "Homes for the aging should all be built overlooking a children's playground. Never mind the noise! It's a good noise--their shouting. The ideal retirement is not 'no children, no pets, all quiet, nothing moving but cars' . . . it would drive one crazy. Kids are our future, so we should enjoy them as we go along."

HOW TO USE A CODE-A-PHONE

East Richland Friends Church in Ohio puts in their bulletin, "When you call 695-1928, you will receive a message. If you have a message to leave or a prayer request, give it at the sign of the tone." (In reply) there is a prayer and comment from one of the pastors. The Code-A-Phone is donated to the church community by a member of the congregation. Regular Sunday morning attendance is over 400.

POTPOURRI

REFUGEE TELLS OF LIGHT TO FREEDOM

Khun Poat, a 19-year-old girl, escaped the Khmer Rouge rule in Cambodia after an arduous journey with 100 others through miles of jungle, canals, mountains, and rivers. Standing between them and freedom were Communist soldiers, the elements, and a stretch of jungle ground covered with thorns. Most of the escapees either were barefoot or wore flimsy thongs.

A midnight-like darkness hampered the struggling group as it crossed a valley between two high mountain ranges. "We could see absolutely nothing," Poat later told missionary Maxine Stewart. "We didn't even know where to step."

Suddenly hundreds of fireflies swarmed into view. Their glow made enough light for the people to see the path. The refugees reached the next mountain by "firefly light," said Mrs. Stewart in the April issue of The Commission magazine.

After Poat was transferred to Kham Put refugee camp, she was invited to a Christian meeting. "I know that old man," she exclaimed at a picture on the wall of the chapel. "He is the one who led us and showed us the way to Thailand and freedom."

She was pointing to a picture of Jesus.

--Evangelical Press Association

(Continued from page 14)

Then I read a book that changed my life called *Move Ahead with Possibility Thinking* written by Robert Schuller. As I read this book and saw how a 28-year-old young man completely shoved aside just what you are talking about in your article and went to work and successfully grew a congregation of believers from scratch, I was inspired and given new hope.

I believe, Bruce, in a great universal principle. A person can be successful in his particular career if there is any need for what he has to offer as a product or service and if he is willing to pay the price.

I believe you are the kind of person who is willing to pay the price. There are hundreds of churches that are growing, and there are hundreds of pastors that are making a good living—let me tell you why. These churches and pastors have learned again a basic principle: to be successful “find a need and fill it, find a hurt and heal it.” And they are healing the hurts and meeting the needs of unchurched people in such a way that these people are responding to their offer of Christ’s love through the church’s ministry.

The future for a young person going into the ministry has never been brighter. Over 70 percent of the population of Oregon are what we call unchurched. What better prospect file does a church or a pastor want? It is a well-known fact that any church can grow—if:

1. the pastor wants it to grow;
2. the congregation wants it to grow;
3. if there are unchurched people in the community;
4. if the pastor and the church are willing to pay the price for growth.

The decision you must make, Bruce, is—Are you willing to pay the price? If you roll up your sleeves, take the long look, take action applying unfailing universal principles and really get to work you can and will succeed as a pastor. If you just think about it, procrastinate, listen to negative-thinking failures and do nothing but maintain and carry on traditionally as has been done in past years, then your decision is either to fail and leave the ministry or just coast along never really accomplishing what God has really called you to do.

Do not get turned off by the word *success*. To succeed is to achieve a really worthy goal. Read Jeremiah 21:11 and Philipians 1:6. One thing that really struck me in Dr. Schuller’s book 10 years ago was a little slogan set off to attract attention in a

box: “I’d rather Attempt to Do Something Great and Fail, than to Attempt to Do Nothing and Succeed.”

God loves the Friends Church, and so do I, and I would like to see a lot more happening in the Friends Church.

WILBERT B. EICHENBERGER

Executive Director
Robert H. Schuller Institute
for Successful Church Leadership
Garden Grove, California

Superstar Pastors

■ Your recent editorial in the *EVANGELICAL FRIEND* entitled “What Can We Learn from Jim Jones?” (February 1979) was outstanding. It is a correction constantly needed in our time on the topic of leadership, especially when church growth people are interpreted to say that growing churches need “superstar pastors.” Perhaps we need a cartoon on the Suffering Servant as superstar!

In the same issue, Bruce Bray’s article, “Where Are the Young Ministers?” was quite stimulating. I was shocked by the statistics he presented about the number of young persons preparing for the ministry, especially in Northwest Yearly Meeting. My first reaction was, “Oh, this can’t be right!” My second reaction was, “I hope it’s not right.” In any event, it shows that we are in a difficult situation and must work more earnestly toward the development of young leaders among Friends.

HOWARD R. MACY

Associate Professor, Bible and Religion
Friends University
Wichita, Kansas



ELIZABETH FRY: AN INSPIRATION

BY BETTY HOCKETT

“You know what, Mom?” Marla asked, as she perched on the kitchen stool watching her mother iron. “Those reports about the famous Quakers that we are giving in Friends Youth are interesting after all, especially the one I’m doing on Elizabeth Gurney Fry. She sure was a great woman.”



Why does a woman need a Will?

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

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Her mother smiled. "I thought you'd enjoy a study about her, Marla. She was a real heroine, and we can be proud to have her in our church history."

"I thought history wasn't any fun," Marla said, wrinkling her nose. "When Mrs. Heater first suggested this idea I thought, *Ugh! How dull!* But for some reason it's been fun."

"When we think of history in terms of people rather than just as a series of dates or events it becomes interesting . . . and helpful. When we study great people such as Elizabeth Fry, we can discover things that will help us in our own Christian lives."

Marla was quiet for a bit before saying anything else. "One thing I've learned from reading about her is that she was about the most unselfish and generous woman ever. She wasn't afraid of helping any kind of person. She always was thinking what more she could do for God and others, even when she herself was sick."

Mother continued to iron as she asked, "Elizabeth Fry lived in England, didn't she?"

"Yes, but she traveled oodles of places in Europe and other countries as well as in England. Some of the conditions in England about 1800 were pretty bad, but she got concerned enough to really *do* something, not just sit around like most people."

"Tell me some of the things she did," Marla's mother suggested.

"I'll get my report." Quickly the enthusiastic girl was back, ready for more Quaker history discussion.

"Since she was a recorded minister she visited many Friends meetings. She always helped needy people whenever she could, giving them Bibles, food, clothes—she even loaned her cow once. She had schools for poor children, too. Probably, though, she is best known for her prison work. That all began when she heard about the terrible conditions at Newgate prison and went to investigate. Things were so bad in the women's division that even the guards were afraid to go in. They warned her how dangerous it would be for her to go in among the criminals alone, but as she was determined they finally agreed.

"She had ideas of what could be done to improve the awful way of life for the women prisoners, but at first the officials didn't think she could be of any use—just a woman without legal authority or anything. Elizabeth Fry saw this as a real opportunity to do something for God, so she persuaded them to let her try her experiments. In a very short time situations were so much bet-

ter. She soon was famous for her work there at Newgate prison. Royalty, as well as other people—in foreign countries, too—became interested in her ideas."

"What did she do for the prisoners?"

Marla looked out of the kitchen window. "She organized the women and began classes for them and for their children, too. She got clothing for them, taught them to sew and to read, and helped them with projects to make money so they could learn to be self-supporting when they left the prison. She helped the prison become cleaner and more sanitary. Best of all, though, she read the Bible to them, which did a lot of good.

"And Mom, besides all of that, she also founded an association for nurses and the National Guardian Institute for servants. Then, too, she established libraries for all of the coast guard stations in England. She even learned to give smallpox vaccinations. Boy, was she busy! She and her husband did lots of entertaining in their home. Besides that, they had 11 children. That'd be a lot of kids to take care of—and in the days before automatic dishwashers or anything like that!"

Mother laughed, "I'd say there were lots of 'automatic' dishwashers with 11 children on hand after a meal!"

Marla laughed, too. "Oh, Mother!" she said.

At last the ironing was finished. As mother put away the ironing board she said, "Elizabeth Fry was a remarkable woman. She certainly combined works

with faith to accomplish a lot for the Lord."

"You might say," concluded Marla, "that she put hands and feet both to her prayers."

"That's a good lesson for all of us. Taking time to *do* as well as to *be* is important for every Christian. I'm glad you decided to report about Elizabeth Fry; she has been a real inspiration once again."



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

Evangelical Financial Accountability Group Formed

CHICAGO—Formation of an Evangelical Council for Financial Accountability was announced at a press conference here March 1. Speaking for the cooperating Christian agencies were George Wilson, executive vice-president of the Billy Graham Evangelistic Association, and Stanley Mooneyham, president of World Vision.

A board was established to determine criteria for accountability and to administer the program's "seal of approval" for participating organizations. This kind of voluntary effort may defuse congressional attempts to mandate disclosure by charitable agencies.

—N.A.E.

World Relief Refugee Services Begins Operations

NYACK, NEW YORK—Under the World Relief Commission, the social arm of the National Association of Evangelicals, the World Relief Refugee Services began operations in February, the moment the contract was signed with the U.S. State Department making it one of nine such voluntary agencies. T. Grady Mangham, Jr., director of the resettlement program, is a resident of Nyack, where the WRRS offices are located.

In spirit of the terrible conditions in the refugee camps and the common knowledge that many never arrive safely at the camps, people continue to pour out of Vietnam, Cambodia, and Laos. Hong Kong is cram-

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med with the influx of 100,000 each year from China alone and 16,000 who have come from Vietnam—an average of 82 per day.

According to the WRRS, refugees sponsored would reach over 500 by the end of April. The heartbeat of WRRS is to find places for people whose lives will be changed by Jesus Christ, and the organization is requesting "prayer for guidance in every aspect of sponsorship." [Pastor Do Van Nguyen of Portland, Oregon, whose Christian refugee group meets weekly at Reedwood Friends Church, left April 18 for a tour of world refugee camps under the sponsorship of WRRS.] —W.R.C.

Congressman Introduces Youth Services Act

WASHINGTON—A national Youth Service Act has been introduced as HR2206 by Rep. Paul McCloskey (R—Cal.). It would require all draft-age youth to choose among four options: two years of military service;

six months of active military and five and one-half years of reserve obligation; one year of civilian service; or none of the above. Those choosing the last option would be placed in a military lottery pool, with six years of draft liability by random selection. Rep. Robert Drinan (D—Mass.), not a conservative, objected to a possible cost of \$23 billion per year. There is not yet any substantial support for this idea in Congress. —N.A.E.

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Austria Revises Law So That Vienna Boys' Choir Can Sing

VIENNA—The Vienna Boys' Choir, which was banned from singing last Christmas by a previously ignored child labor law, performed again this Easter, thanks to a newly passed law.

The new law passed by the Austrian parliament permits children to work during part of their school holiday if the work is of special cultural value. The old law forbade

children under 15 from working during school holidays, but was generally ignored in the case of the Vienna Boys' Choir, which has traditionally performed at holiday services and concerts for nearly 500 years. —E.P.

Bill Would Set Up Peace Fund To Receive War Objectors' Taxes

WASHINGTON, D.C.—Taxpayers conscientiously opposed to war would have the option of channeling their taxes to nonmilitary purposes under a bill introduced in the Senate. Although even supporters give the bill little chance of passage in this session of Congress, there is recognition of a growing pacifistic sentiment.

"Denominational church support for this bill is wide and growing," said Sen. Mark Hatfield (R.—Ore.) who cosponsored the bill with Sen. Mike Gravel (D.—Alaska). He cited statements issued in recent years by the U.S. Catholic Conference, the General Conference of the United Methodist

It's too bad

... more people don't realize they can give tax dollars to Christian higher education at George Fox College instead of Uncle Sam.

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Church, and the General Synod of the United Church of Christ.

"Possibly the most compelling affirmative statement to date came from the October 7-8 New Call to Peacemaking Conference in Green Lake, Wisconsin," he said.

The measure would set up a World Peace Tax Fund to receive that portion of the funds taxpayers would shunt from defense appropriations. The senator emphasized that the bill, if passed into law, would not lower total tax payments or diminish tax obligations.

—E.P.

Homosexuality Can Be 'Unlearned,' New Sex Research Study Concludes

BOSTON—Homosexuality is not a genetic disorder or illness, but a "learned behavior" that can be "unlearned" by many homosexuals seeking a change, according to a new study by sex researchers Dr. William H. Masters and Virginia E. Johnson.

Findings of the decade-long study appear in a new Masters-Johnson book, *Homosexuality in Perspective*, to be published by Little, Brown & Company. It is the third book based on their laboratory sex studies at the Masters and Johnson Institute in St. Louis.

"The current concept that the sexually dysfunctional or dissatisfied homosexual male or female cannot be treated without an 80 or 90 percent overall failure rate is simply erroneous," Dr. Masters and Mrs. Johnson said.

—E.P.



NEVERTHELESS

BY CATHERINE CATTELL

Words intrigue me. I like to work with words, do crossword puzzles, and play Scrabble. More than that, I like the sound of some words in a foreign language and feel that I just must know what those sounds mean.

Some words have great character and some are weak; many are just ordinary.

Some are overworked like *fantastic*, which has come to mean anything from astoundingly extraordinary to just an exaggerated way of saying something. The dictionary surprised me by giving as synonyms: bizarre and grotesque!

Some words are special because of association with some circumstance of an unforgettable nature. Years ago in India, we were in the midst of a real crisis. There seemed to be no solution and no end in sight. Body, mind, and spirit began to sag with discouragement and unbelievable complications.

In the mountains that summer, a missionary pastor preached on the one word *nevertheless*.

He described Peter's utter frustration after a long night of catching nothing. Fishing was his business. He and his helpers provided fish for the towns all about Galilee. He knew all there was to know about lines, tackle, nets, fish and their habits, and how to catch them. He just had nothing to show for a long night of effort, nothing to report. Then Jesus suggested they try again. The word that followed has in it all the obstacles, reasons for not going on, useless suggestion,

discouragement, and weariness, but in addition, recognition of the authority of the Master. Weighing it all up, Peter said, "Nevertheless at thy word I will."

I went back to the steaming Indian plains, back to the scene of my heartbreak, with the one word *nevertheless* in my heart. It was a word of great courage, obedience, and confidence. Look at the fish Peter hauled in! He had to have help to cope with success.

Later in the life of Jesus He used the same word. "Nevertheless not my will, but thine, be done." It was His hour of deepest agony. So much depended on His decision for all mankind, you and me in particular.

In looking up the *neverthelesses* in the Bible, most of the incidents where the word occurs, I find it has a strong, courageous character with great overtones of victory through crisis.

I thought today I'd pass one of my favorite words along to you with my favorite brand of tea, and in doing so, I feel anew a surge of hope and strength. But it is not just a word; it requires trying again, but this time under the direction of the Master. It requires for us as for Him the willingness to say, "Not my will, but thine."

epa

FRIENDS WORLD COMMITTEE FOR CONSULTATION Section of the Americas

SEEKS EXECUTIVE SECRETARY

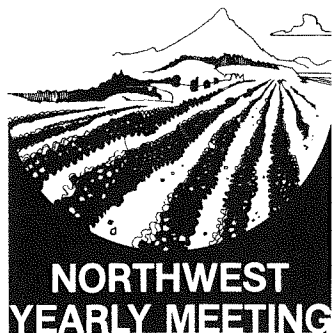
Herbert Hadley will be retiring in the fall of 1980 as executive secretary of the Section of the Americas, FWCC. A Search Committee has been appointed to locate and recommend the best qualified individual to succeed him, with an expected entrance on duty September 1, 1980.

Applications from interested persons will be welcome. The Committee expects to rely heavily on suggestions and recommendations from Friends who have wide contacts and are knowledgeable about the work of the FWCC and of other Quaker organizations. *Such responses are now especially asked for.* Please submit the names of persons who are felt to be well qualified for this highly responsible position, which will require both a demonstrated capacity to provide spiritually grounded leadership and a considerable administrative ability. Please indicate whether the person suggested knows of the proposal, and include the names of other Friends with a personal knowledge of the individual.

Correspondence and inquiries should be addressed to: *David H. Scull, Clerk, Search Committee, FWCC, 1506 Race St., Philadelphia, PA 19102.* Where requested these will be handled in confidence by members of the Search Committee. A more detailed outline of the qualifications desired and the major responsibilities involved, together with a copy of the Section's Annual Report and other material, will be available upon request.

The Search Committee expects to meet in 1979 around September 21-23 and November 16-18.

FRIENDS CONCERNS



Jeb Magruder Speaker for GFC Commencement Ceremonies

Jeb Stuart Magruder, former White House aide to President Richard Nixon, will be speaker for the 1979 George Fox College commencement ceremonies June 2.

Magruder, who later became a Christian and recently served as vice-president of administration and communications for Young Life, Colorado Springs, Colorado, currently is completing a three-year program for a master of divinity degree at Princeton Theological Seminary.

Norval Hadley, superintendent of Northwest Yearly Meeting, and Alfred Barran, president of General Telephone Company of the Northwest, will also speak during the commencement season. Hadley, who leaves his post in June to become director of church relations for World Vision, Inc., will be baccalaureate speaker. Barran will speak at the annual Commencement Dinner May 26, which starts at 5:45 p.m. with a reception on Shambaugh Library Plaza and the dinner at 6:30 p.m. in Heacock Commons.

Baccalaureate services begin at 10:30 a.m. and commencement exercises at 2:00 p.m. Both programs on June 2 in Wheeler Sports Center are open to the public.

How to Pray for Your New Superintendent

It seems like Friends throughout the Northwest are praising God that Jack Willcuts has felt liberated and is willing to step back into the superintendency of Northwest Yearly Meeting. The smooth transition to his leadership, I believe, is one of the confirmations that we have been led by the precious Spirit of God in this change. For months now Jack and I have been consulting together on things relating to the future.

I feel new directions already agreed upon to take place under Jack's leadership are very positive moves and am strongly supportive. For instance, Quentin Nordyke has been named executive secretary of the Yearly Meeting and will represent the Yearly Meeting on many high-level relationships. Jack Willcuts will be visiting among the

meetings for encouragement and counseling. Eldon Helm is being recommended as financial secretary of the Yearly Meeting on a half-time status and has a concern to assist local churches and new Christians in stewardship development. Beth Bagley, who has served faithfully now under two superintendents, will take a more important role under Jack's leadership. The Yearly Meeting staff will be more of a team as the ministerial staff has been at the Reedwood church.

I feel I am somewhat qualified to help you know how best to pray for your new superintendent, and it seems to me one of the best ways I can strengthen his hand is to share these requests with you: 1. Pray that the Yearly Meeting staff will indeed be a team with good unity and excellent communication with one another. 2. Pray that the new superintendent and his leadership will be readily accepted and there will be immediate rapport in every circle in the Yearly Meeting—not just because of his past experience and his outstanding qualifications but because of the grace of God.

3. Pray that God will enable him for his role as spiritual leader—that he will indeed be like a well of water springing up into everlasting life; that he will be so close to the Source that he will seem to be the source of spiritual strength and encouragement.

4. Pray that he will have unusual God-given discernment. A superintendent has to make certain judgments about people and needs to be able to see them as God sees them. He needs the ability to see young people's potential and especially not

to be too strongly affected when someone fails or a weakness emerges.

5. Pray that his wife will be kept in peace and security during the times he must be away from her.

6. And, finally, pray that God will give him a prophetic ministry for the Yearly Meeting—the vision and creativeness to give a sense of direction. One time I heard Bob Pierce after he had resigned as president of World Vision talking about the new president's emphasis on China. He said, "I don't know whether the year of China is right or not, but God no longer leads me as president of World Vision; He now leads Stan Mooneyham as president of World Vision." Pray that God will lead Jack Willcuts as general superintendent of Northwest Yearly Meeting.

—Norval Hadley

Around George Fox College . . .

George Fox College is expanding its development staff with the creation of a new position responsible for the financial support of Camp Tilikum, the college's 75-acre retreat and camping center. John E. Caylor has been named to the post and will be responsible for annual, capital, and deferred gifts to the Tilikum program. Caylor has pastored the Rose Valley Friends Church, Kelso, Washington, and leaves a sales position with Printing Arts Center, Longview, Washington.

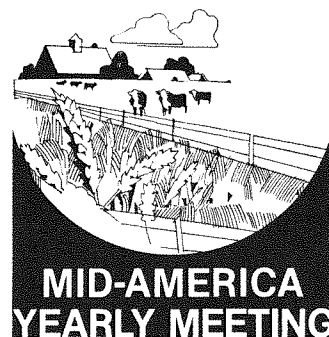
The 11th annual Festival of the Arts featured eight events, which included the drama production, *Alice in Wonderland*, a piano recital by visiting artist Istvan Nadas, an author's party for GFC religion professor Arthur O. Roberts, a music lecture by Tim Minikel (a GFC alumnus, composer), a folk dance performance, and concerts by the GFC stage band, New Vision Singers, and wind ensemble.

Author, lecturer, educator William E. Pannell was speaker for George Fox's annual Staley Distinguished Christian Scholar Lecturer program recently. Pannell is professor of evangelism at Fuller Theological Seminary, Pasadena, California, where he also is director of theological studies for black pastors.

Ten GFC students will be listed in the 1978-79 edition of *Who's Who among Students in American Universities and Colleges*. Ten students, all seniors, were selected on the basis of academic achievement, leadership on campus, and activities on and off campus. Students chosen for the national honors are Debbie Breitmeier, Lori Dworschak, Dick Hampton, Bruce Rhodes, Craig Roberts, and Deborah Seibert, Oregon; Jon Carpenter, Missouri; Kevin McBride and Werner Seibert, Montana; and Fred Van Gorkom, Washington.



Pastor David Whitcomb shows the newly constructed sanctuary to recent visitors at Peninsula Evangelical Friends Church in Agnew, Washington, while interested members of the congregation look inside. Much of the construction work was donated by church and community people.



Western Area Churches Stage "Southwest Kansas Clean-a-Thon"

Saturday, April 28, proved to be a very busy day for youth group members from Western Area Friends churches as they met early in the morning to begin the first annual "Southwest Kansas Clean-a-Thon." Patterned after a similar fundraising project carried out by Idaho Friends churches last fall, the clean-a-thon was designed to put to constructive use the energy expended in the familiar walk-a-thon fundraisers. The Southwest Kansas Clean-a-Thon resulted in the removal of trash from the ditches along U.S. Highway 54 between Minneola and Liberal, a distance of approximately 60 miles, with each participant cleaning between two and five miles.

Participating in the clean-a-thon were young people from the Liberal,

Summer Camps 1979

Southern Oregon—Willow Creek

Junior Camp	June 21-24
Family Camp	June 22-24

Twin Lakes

Day Camp	July 9-13
Junior Camp	July 23-28
Junior High Camp	August 6-11
Family Camp	August 31-September 3

Twin Rocks

Tween Camp	July 16-21
Boys Camp	July 23-28
Girls Camp	August 13-18
Surfside Camp	August 19-25
Family Camp	August 31-September 3

Adult Fellowship	September 14-17
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Quaker Hill

Junior High Camp	July 9-14
High School Camp	July 16-21
Boys and Girls Camp	July 23-27
Family Camp	August 31-September 3

Island Camp

High School I	August 2-7
High School II	August 8-12

Camp Quaker Haven Mid-America Yearly Meeting 1979 Camp Dates

Senior Camp	June 2-7
Junior High Camp	June 11-15
Junior Camp	June 25-29
CIT Camp	June 25-29
Canoe Camp	July 18-22
Family Camp	September 1-3

Lone Star, Plains, Bethel, and Fowler Friends churches. In addition, a group of 15 kids from the churches of Minneola, Kansas, cleaned a 10-mile section of the highway. The youth raised sponsorship in their communities for each mile of highway cleaned by the project, and they will be returning to collect those pledges in the coming weeks. The funds raised in the clean-a-thon will be used for summer camp fees, mission projects, and other FY functions. At least one FYer from the Plains youth group raised in excess of \$220, so the project must be termed a success with results like that! Several other FYers raised over \$100 for their various youth groups. No project total has been figured yet.

Favorable comments were heard frequently on the CB radio as motorists passed through the project area. The Kansas Department of Transportation expressed their thanks for the efforts of the FYers and fully cooperated with the project, providing 600 garbage bags and picking up the full bags from the roadside the following Monday. Kansas Governor John Carlin wrote a note saying, "You are to be commended for your efforts in the 'Southwest Kansas Clean-a-thon' ... I do wish you success in this thoughtful endeavor."

As nice as it is to receive the recognition of men, the desire of the project sponsors remains that stated by Jesus in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

110th Annual Meeting of Associated Committee of Friends on Indian Affairs Honors Retiring Pickards

Representatives from 11 yearly meetings arrived at Seneca-Council House for the 110th Annual Meeting of the Associated Committee of Friends on Indian Affairs, April 6-7, 1979, to honor Larry and Lucille Pickard, who retired as directors of Seneca-Council House Meeting after 27 years of devoted service to the church and community. One hundred thirty persons had reservations for the banquet in their honor. A program based on the *This Is Your Life* program was presented, with Mary

Emily and Loren Lilly and Alice Kelsey as narrators.

Winona Killin is granddaughter of the eldest Seneca Indian in the Council House area, Minnie Thompson. She is director of the crafts program at Council House and religious leader in the Seneca Tribe, and presented a worthwhile and interesting program in which she used four young Indian girls as models to display dresses made by, and worn by, Indians. She explained regarding the Intertribal Council made up of eight tribes in the Council House area and of the work she does to help Indians retain their culture and to bring back their lost arts.

Reports from the four centers were presented confirming the fact that the activities at the centers seem to be meeting the needs of each community. Each has some intertribal project being carried on in the community, including new medical facilities available to Indians, new housing projects that are improving living conditions in each area, active participation in the church-centered work of the center, young people and others availing themselves of opportunities offered them to prepare for a livelihood. . . .

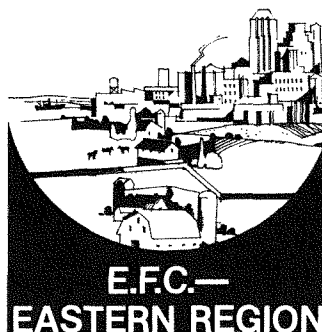
Don Reeves, representing the Friends Council on National Legislation, urged the committee to expand every effort to advance the cause of native Americans. Indians have the highest infant mortality rate and the lowest life expectancy of any group in the U.S. Unless Congress appropriates more money than the President has requested in the 1980 budget, little can be done to bring Indian health up to acceptable levels, and completion of some hospitals already begun would be postponed.

Paul Turner, treasurer, presented the proposed budget, which is nearly \$65,000, with the proposal to include a "cost-of-living" increase in the support of our workers on the field.

Joseph Cox presented the memorial hour on Saturday afternoon honoring the memory of Friends and friends of the ACFA.

The Nominating Committee's recommendation that the present officers be continued for another year was approved.

Phil and Lee Herr, Indiana Yearly Meeting, will replace the Pickards at Seneca-Council House.



Outstanding Awards by Fulton Creek Youth

Often we hear the statement that "young people are the church of tomorrow." Judging from the characteristics and accomplishments of some of the Fulton Creek Friends Church young folk, this is an untrue statement. Young people are part of the church today!

TERRI TAYLOR, daughter of Mr. and Mrs. Lowell D. Taylor, has recently been accepted at Ohio State University, Marion branch. Terri received the "Secret Spirit" award for extracurricular activities in high school and was listed in *Who's Who Among American High School Students*. Having won district and regional FHA Queen in March, she is now competing at the state level. Also, she is the possessor of a State Homemaker Degree awarded for dedicated work at home and in the community, school, and church.

TOMMY TAYLOR received his State Farmer Degree in FFA, and at Kansas City during ceremonies in November 1978 at the National Convention was given the American Farmer Degree. Also, having been taught the art of sheep shearing by his grandfather, Thomas Taylor,

Tommy placed first in Junior Fair Shearing at the Ohio State Fair last year and went on to win the National Sheep Shearing Competition at the National Stock Show held in Denver. In the past year he estimates shearing some 6,000 sheep in addition to other farming responsibilities. Tommy is a real asset to the church and community.

DEBBIE SNARE, Winner of Teen-Ager of the Week because of her busy schedule in academics and part-time job, will be entering Ohio Northern University Pharmacy School this fall. A member of 4-H 10 years, Debbie also enjoys vocal and instrumental music. She is president of the National Honor Society, delegate to Buckeye Girls' State, and has been a member of the county Junior Fair Board two years. Debbie will be traveling this summer with the "Young Believers" of Eastern Region. She is the daughter of Mr. and Mrs. Charles Snare.

JOYCE LEIBOLD, a graduating senior from Malone College, has been chosen to be listed in *Who's Who Among Students in American Colleges and Universities*. She will be receiving her B.S. degree in elementary education. During her years at Malone, she traveled with "Clowns for Christ," tutored in the "Operation Positive" program in Canton, and also worked as a volunteer with retarded children for the Board of Health and Retardation. She is the daughter of Mr. and Mrs. James Leibold.

WAYNE EVANS, son of Mr. and Mrs. Darrell Evans and a senior at Circleville Bible College, was also listed in *Who's Who in American Colleges and Universities*. Wayne is studying for the ministry and is the recipient of the Pfeiffer Memorial Scholarship. Presently, Wayne is serving as associate pastor of Fulton Creek Friends Church, his home church.



Fulton Creek Youth

Left to right, above: Terri Taylor, Debbie Snare, Tommy Taylor. Bottom: Joyce Leibold, Wayne Evans.

You are cordially invited to attend the
100th Anniversary
of the Glen Elder Friends Church
Glen Elder, Kansas
on Sunday, June 3, 1979
Worship Service 10:00—11:30
Speaker—Associate Superintendent Gerald Teague
Basket Lunch at noon
Afternoon Service at 2:00 will include
fellowship and responses from former pastors,
members, and attendees.

Focus on Malone

Twenty-seven Friends students at Malone earned Dean's List recognition for the 1979 winter term. To be eligible for the honor, each student had to receive at least a 3.5 grade point average as a full-time student. Eight of the 27 Friends students earned a 4.0 average. Students honored are as follows: Connie Alt-house, Jean Aufrance (4.0), Cindy Bashaw, Todd Boyle, Miranda Clark, Sue Clark, Christa Collins (4.0), Joseph Donnelly, Tamara Fansler, Scott Freer (4.0), Jack Frizzell (4.0), Steve Haxton, Stanley Hinshaw, Judy Krauss (4.0), Patricia Leroy (4.0), James McClure, Deborah Masters, Penny Matz, Jennifer Nichols, Susanne Ralston (4.0), Steve Steer, Eria Temple, James Van Valkenburg (4.0), Wally Wakeman (4.0), Jane Welling, Teri Wells, and Gaye Wilson.

Malone College is one of the eight colleges and universities in Ohio participating in the 1979 summer Elderhostel Program. Persons 60 years or older may live on campus and participate in a week of specially designed academic courses and recreational activities. Malone will hold sessions July 15-21, July 22-28, and July 29-August 4. Courses to be offered this summer are "Depression: Causes and Cures," "Great Moments in the Theatre," "United States Diplomacy in Asia," and "The Human Adventure." Registration information may be obtained by contacting Dr. Dale Young at the College.

Vacation College '79, Malone's summer sessions program, begins June 11. Sixty-four different courses will be offered this summer in two sessions. Information is available by writing to the Office of Special Programs.



ROCKY MT. YEARLY MEETING

RYM Briefs

WOODLAND PARK, Colorado—Summer youth camps will be taking place at Quaker Ridge Camp this July. Camps have been scheduled for elementary age through high school. Youthful campers will have the opportunity to take part in activities that range from nature walks

and sporting events to studies about God. Consult your local pastor if you are interested in attending camp.

COLORADO SPRINGS, Colorado—Rocky Mountain Yearly Meeting Superintendent Olen Ellis reports that faith promise giving is down some this year. Unless giving increases, some ministries may have to be curtailed.

ROCKY MOUNTAIN YEARLY MEETING—Several churches in the Yearly Meeting have been conducting missionary conferences to better inform church members about opportunities within the Evangelical Friends Mission.

RYM Focus: Benkelman Friends Church

In the spring of 1964 several members of the Pleasant Valley Friends Church north of Benkelman, Nebraska, began praying about a church in the city of Benkelman. That summer Carl and Marvis Lundgren, ministerial students at Friends



The Bob Sander Family

Bible College, Haviland, Kansas, felt led to give their summer to help in this work, so services began in the Pursley Building on Main Street in July.

On December 17, 1964, under the leadership of Pastor Clyde Jacobson and the Yearly Meeting chairman of evangelism and church extension, Joseph Watkins, a new meeting was set off and the Benkelman Friends Church became a reality. Thirteen charter and nine associate members began the original church.

An unused Catholic church building at Haigler, Nebraska, was purchased and moved to Benkelman in September 1965.

The church was dedicated on October 20, 1968, during the pastorate of James and Geneva Hickman, and on April 29, 1973, the mortgage was burned during the pastorate of the present pastors, the Bob and Carol Sander.

The Sanders have four adopted children—Tonja, 18, who is a student at Bartlesville Wesleyan College, Bartlesville, Oklahoma; Becky, 16, a high school junior; Rocky, 11, a

fifth grader; and Charlie, 7, a first grader.

Past pastors at the church have been Clyde and Betty Jacobson, Sarah and Lawrence Clark, Edwin and Pearl Adkinson, and the Hickmans.

FRIENDS GATHER

ALLIANCE, Ohio

Men in Missions of the Alliance First Friends Church invited the ladies of the church to hear Dale Dragomir tell of his trip to Taiwan last summer. Dale, a member of the church and a senior at Asbury Seminary, gave a summary of the beginning of the work and those who have been involved in the mission there. He also showed an interesting series of slides of the island.

The senior youth have raised their pledge to the Missionary Outreach Budget to \$1,000 this year. Special projects to raise the money are a family swim at the local YMCA, arrangements for family portraits, and a Starvation Car Wash.

The Love in Action Committee has arranged for the services of clinical psychologist, Rich George, Ph.D., once a week as needed. Dr. George is a Malone alumnus, and will be able to help people beyond the usual pastoral counseling. Those using his services will be expected to contribute some finances as they are able, and it will be subsidized by interested donors.

BELOIT, Ohio

A special concert of sacred music was held in one of the evening services by Missy Jackson and Connie Bancroft. The special offering taken that evening was presented to Sheila Santee, who will be participating in a missionary tour to Taiwan this summer.

COLORADO SPRINGS, Colorado

First Friends Church held a Lay Witness Mission in March. Six couples came to share how Christ had been working in their lives. Three Bible study prayer groups, with possibly two more, have resulted from the weekend. Rick Snelling reported to us recently about what churches are like in Germany. Six couples recently attended the Marriage Encounter held in Denver in May.

COLUMBUS, Ohio

Calvary Friends Church reports that since last September they have become involved in a bus ministry with three busses on the road, and as a result attendance has tripled in both adult and children's departments. A bus breakfast is prepared on Satur-

The church's greatest prayer need is for guidance and help for a building program. Lots have been purchased and plans are being worked on for a new church building that would house 150. Pray for new believers in the Benkelman area.

day mornings for those involved, after which they go calling in homes. Thursday night also is used for calling in homes and in a retirement center.

A pioneer program has been in progress on Sunday evenings for children through junior high school, which includes a craft and Bible period. During this time there is also an adult Bible class and preaching service.

Calvary Church has also become involved in a food pantry project called "Hope Outreach" and has been chosen to be the weekend pantry for the city of Columbus.

DAMASCUS, Ohio

Damascus Friends young people have been conducting services at the Valley Road Nursing Home the first Sunday of each month, with the junior high youth in charge on fifth Sundays. Also on the agenda for March were bowling and pizza parties, "Green Party" for St. Patrick's Day, car wash to raise money for Camp Caesar, and a "Spring Fling" (retreat) at Camp Neosa. Roller skating parties are also held each month with proceeds going for Endeavors for Christ.

Open House was held for the AWANA Clubs for parents and interested friends with a special program and refreshments to show what the club is doing.

March 31 at 7:30 p.m. and April 1 at 10:30 a.m., Rev. Norman Walter and his wife Rita shared in word, song, and a period of interaction with the congregation.

EDEN, North Carolina

A rally, sponsored by the FY of Immanuel Friends Church and the Meadowview Methodist Church, was held March 3 with 250 youth and adults in attendance. The rally consisted of songs, testimonies by young Christians, a slide presentation titled "Plenty of Time," and a sermon by Rev. Frank Carter, Jr. Many young people were brought to Christ.

FERRY ROAD, Danville, Virginia

Following the Sunday morning service on March 11, the right hand of fellowship was extended to Bob and Margerate Carpenter and their daughter Dacia. The Carpenters recently moved back to Danville from

Virginia Beach and the Providence Church. It is a real blessing to have them.

Sweethearts of all ages attended the Sweetheart Banquet held at Mary's Diner on February 13. About 71 persons attended, including a large number of young people and their dates. Rev. Thomas Murphy and his sweetheart, Frances, and Rev. C. T. Namgrum, interim pastor, and his sweetheart, Lillian, attended the banquet.

FRIENDSWOOD, Texas

April was a special month as we observed Passover and Easter as a congregation. Bob Naigus shared from his Jewish background the observance of the Passover and its importance to Christians. There was a devotional time to share samples of the Passover meal and Scriptures showing how the meal unfolds to show the story of bondage to sin and the salvation we have from our Lord. In observance of the last meal of our Lord Jesus, we met on Friday evening before Easter in the Fellowship Hall.

Easter was a fantastic day in the Lord, as the ministry of the choir and the instrumental ensemble lifted our hearts in praise of the risen Lord! The music of Handel and many others convinced us once again that music is the language of the soul. We set a new attendance record for worship of 562!

LA JUNTA, Colorado

Two new prayer groups have recently started at La Junta Friends. A men's group meets on Saturday mornings, while a women's group meets on Tuesdays. In August the community is planning a Larry Jones Crusade. A music festival is planned for July.

LAWRENCE, Kansas

At our last quarterly business meeting some very positive moves ahead were made for Lawrence Friends. First, a progressive budget was voted on, to begin July 1, 1979. Second, Craig and Jo Rosentrater will be our full-time youth ministers as of July 1. Craig, with his capable leadership, will direct our program for kindergarten through 12th grade. Third, the Stewards Committee has been given the authority to purchase a maxie-van for church transportation. We are excited about these new possibilities, and we will expect spiritual growth as we fulfill the needs set before us.

"The Messengers of Love" were with us for a three-day meeting. They are a triple trio from Bayshore, Texas, and shared with us in song and word (God's Word).

PLAINS, Kansas

David Stanton was accompanied by Pastors Roy McConaughy and Stan Thornburg to Wilmore, Kentucky, for the 35th Annual Ministers' Conference at Asbury Theological Seminary.

David Leach was guest speaker for the Valentine Banquet. He declared "Love is a beautiful creation of God" and urged his listeners to "Live in the fullness of God's love until He comes again." Other features included gospel songs by the high school men's quartet and a two-act play by the Friends Players.

March fellowship supper celebrated everybody's birthday with exotic foods and a unique program, topped off by homemade ice cream and a three-tier birthday cake made and decorated by Karen McConaughy.

The Plains-Kismet Ministers Alliance, of which Roy McConaughy is president, sponsored a "Preparing for Death" seminar in March.

MAYM Superintendent John Robinson and wife, Betty, ministered richly here during their tour of Western Area meetings.

POLAND, Ohio

Bethel Friends Church held groundbreaking ceremonies for a new meeting place. Pastor Michael Grogan and special guests, Rev. Joe Roher, Rev. Galen Weingart, Rev. John Grafton and Rev. Charles Bancroft, participated in the service. Joining Pastor Mike in turning the first shovelful of ground were congregational leaders John Fuelhart, Evelyn Queen, and Elroy Stimpert. The congregation then broke bread together at a turkey dinner prepared by Mrs. Doris O'Krusky and her Social Committee.

PORT ST. LUCIE, Florida

The Lay Witness Mission held at the Morningside church under the coordination of Jim and Mary McMillen was a tremendous blessing. The team of 17 persons led the constituency of the church to a fresh spiritual examination. Miracles of salvation, rededication, and recommitment were experienced. In response to the concern that grew out of the mission, the congregation has reorganized the Wednesday night program. Instead of feeding more on spiritual food, a variety of "others-oriented" ministries have been instituted. These include an evangelistic Bible study for unsaved friends or new Christians, a youth outing, children's Bible clubs, a prayer corner, and visitation. Those with manual talents and interests are encouraged to use them in caring for the church building and property. The new adventure has only begun, but it has begun with ENTHUSIASM!

SALEM, Ohio

"The Prophetic Word in Perilous Times" was the theme. Rev. Willis Miller chose for a series of lessons presented at First Friends Church during the Sunday evening services during March. With his deep understanding of the Scripture concerning the latter days, he moved the con-

gregation to a better understanding of prophecy.

Although Willis Miller is in semi-retirement, he has served several pastorates in Eastern Region and has helped many people during conferences and meetings.

SALEM SOUTH EAST, Ohio

A spiritual awakening was experienced when a "Church Alive" weekend was held at South East Friends March 8-10, with Kathe and Glenn Taylor as coordinators.

Also during the month, a Ladies' Night was held with the men of the church doing the cooking and serving. The fellowship was tremendous!

SMITHFIELD, Ohio

New adult electives being offered by the Smithfield Friends Sunday School are (1) Discover Your Bible, (2) Why Don't You Do Something, God? and (3) the regular *Adult Friend* lesson.

A men's night at the gym is held each week with the men and youth participating in basketball and other activities at the local elementary school. This has brought out many of the adults and children and is an event to look forward to each week.

A "rock-a-thon" with 12 youth participating was held for raising funds for camp.

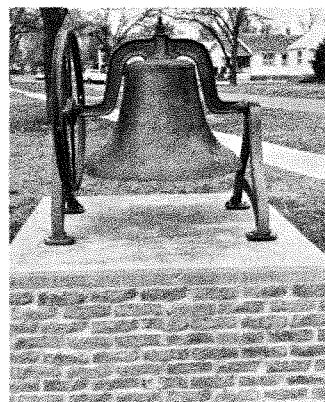
"Spotlight on Missions" is a monthly feature to acquaint the church with our missionaries. Lucy Stinard is the missions coordinator and presents a five-minute program during church worship each month.

STAFFORD, Kansas

At a recent community singspiration hosted by Friends, a skit titled "An Open Letter to God" was presented by Pastor Glen Morford and a local mail carrier in uniform. The postman presented a letter to the pastor, who cautiously opened and read the letter, then discussed it briefly with the carrier, followed by his own composition as a response from God to the anonymous senders. Fern West sang "Search Me, O God."

Virginia Morford is pleased with the addition of a new washer and dryer in the parsonage—the first time in 17 years she has not had to go to the laundromat to do the washing.

With donated brick and volunteer labor, men of the meeting built an attractive pedestal to display the old bell from the original Stafford meetinghouse. Instigated by Richard Bond, grandson of Able Bond, who started the Stafford church, the project brought the bell to a place of honor on the front lawn of the church property. The bell probably goes back to the first church built in 1906, which was destroyed in a storm soon after. The present church was built about 1907, and the bell was in use until the early fifties, when it seemed no longer safe in the bell tower. One



member says he remembers the bell ringing extensively when President Harding died.

STANWOOD Tonganoxie, Kansas

The congregation of Stanwood recently dedicated an entire morning worship service to appreciation of Dale McBroom, a hard-working member. Dale was very surprised and expressed his love for each person who has helped him in his Christian life.

A basket dinner was held to celebrate the birthdays of our pastors, Fred and Martha Leimkuhler. Discussions during the meal led to the future painting of our sanctuary and repair work on the plumbing.

Stanwood thanks the Lord for such good workers and the close fellowship and feeling of brotherhood in Christ. Surely the Lord is blessing us and is with us. Praise His name.

ST. CLAIRSVILLE, Ohio

Desiring to deepen our church's appreciation of the crucifixion and what it means, the East Richland Church instituted for Lent a Cross-bearers Program. By using it as a guide, we hope that it will lead more to understand the cost to God of our redemption and because of this, to go out and show Christ to a needy world. In the area of equipping, seminars were held on "Managing Your Time" and "Discovering Your Spiritual Gifts." The latter was led by Rev. Joe Roher.

The youth held a rock-a-thon to raise money.

Beginning on Palm Sunday and continuing through August, two services will be held on Sunday mornings.

TULSA, Oklahoma

Early in March, "Joysong," a singing group from John Brown University, gave a concert during the morning worship. We were blessed by their music and testimonies.

During a recent evening service, Paul Kellum showed us slides of his trip to South Korea. Paul's concern after his encounter with the Korean Christians was that we in America

need the same spiritual fervor and insight they have.

During the Sunday school hour in March, Bud and Letha Lawrence, from Camp Quaker Haven, gave us a slide presentation and dialogue on the camp work.

URBANA, Ohio

Several Sundays before Easter, each family attending Sunday school at the Urbana Friends Church was given a box in which to deposit money for an offering. The money received from this project will be sent to a "tentmaker" couple in Atlanta, Georgia, to help cover medical expenses not covered by insurance.

The youth in junior church, directed by Kathryn Connor, have been learning about American Indians. One morning they presented a skit, a true story, depicting the Navajos at the Rough Rock Mission.

VALE, South Dakota

Several churches have been joining in a community hymn sing held on

Sunday evenings. Dr. Robert Hess, the executive director of the Evangelical Friends Mission, spoke at a missions conference at Empire Friends on May 2.

WILLOUGHBY HILLS, Ohio

Many of the youth of the church are organizing Bible study groups and prayer groups. Also, residents of the Western Reserve Nursing home are being ministered to by young people from Willoughby Hills.

ZANESFIELD, Ohio

The youth group of Goshen Friends, under the direction of John and Diane Dillon, has really been growing. They meet on Sunday evenings and also have a Bible study on Wednesday evenings. March 10 a party was held and the film *A Thief in the Night* was shown. There was good attendance and several youth made a commitment to Christ. The movie was also shown to the congregation on a Sunday evening with great impact.

WORDEN—To Mike and Debbie Worden, a son, Michael Dewitt, April 23, 1979, Friendswood Texas.

ZIMMERMAN—To Doug and Theresa Zimmerman, a daughter, Sara Ann, March 3 1979, Zanesfield, Ohio.

MARRIAGES

DINSIO-RAZO. Theresa Dinsio and Douglas Razo, March 30, 1979, Columbiana, Ohio.

ELMORE-PELTER. Lauri Lyn Elmore and Monte Pelter, April 30, 1979, Cherokee, Oklahoma.

HEMPHILL-SMITH. Wuanita Hemphill and George Smith, May 5, 1979, Northridge Friends, Wichita, Kansas.

JAMES-BANGS. Janis James to Mike Bangs, March 17, 1979, at Bethel Friends, Hugoton, Kansas.

KEINONEN-FERTELLO. Sara Keinonen and John Fertello, February 17, 1979, at Newberg Friends, Oregon.

OHMAN-DICKSON. Vicki Ohman and Ray Dickson, March 17, 1979, Alliance, Ohio.

PLANK-NORDYKE. Michelle Plank to Scott Nordyke, August 4, 1978, Bethel Friends Church, Hugoton, Kansas.

SHERROD-MCQUIGG. Jane Ellen Sherrod and Addison Clark McQuigg, May 13, 1979, Friendswood, Texas.

SLAGLE-CHAMBERLAIN. Marilyn Slagle and Steve Chamberlain, March 31, 1979, Salem, Ohio.

DEATHS

ALBERS—Gladys Albers, April 18, 1979, University Friends, Wichita, Kansas.

ARMSTRONG—Hubert A. Armstrong, 81, of Newberg, Oregon, Friends, February 26, 1979.

BRANDENBURGH—Wilbur Brandenburg, 72, of Newberg, Oregon, Friends, March 28, 1979.

COFFMAN—Russell Coffman, 79, April 23, 1979, Ramona, Oklahoma.

COOK—Cleola Cook, 82, of Newberg, Oregon, Friends, February 24, 1979.

DREYER—Harry Dreyer, March 23, 1979, Radnor, Ohio.

GANDER—Mary E. Gander, 79, of Newberg, Oregon, Friends, March 3, 1979.

HOLMES—Cornelia Holmes, 74, Greenleaf, Idaho, March 24, 1979.

JOHNSON—Clifford Johnson, March 18, 1979, League City, Texas.

MASSIONS—Ruth Massions, 85, April 3, 1979, Derby, Kansas.

PENROD—Mable O. Penrod, 85, April 23, 1979, University Friends, Wichita, Kansas.

ROSEL—S. Morris Rosel, 87, April 14, 1979, Riverton, Kansas.

STOOPS—Vella Elizabeth Stoops, 68, March 2, 1979, Hugoton, Kansas.

THORNBURG—Ethel Thornburg, 95, March 14, 1979, Urbana, Ohio.

FRIENDS RECORD

BIRTHS

ANTON—To Mark and Nancy Anton, a son, Philip Conrad, February 20, 1979, Fowler, Kansas.

BAKER—To Robert and Loretta Baker, a daughter, Mandy Lynn, March 2, 1979, Salem, Ohio.

BECKER—To Rod and Jane Becker, Medford Friends, Oregon, a daughter, April Marie, February 5, 1979.

BEICKER—A girl, Hayley Carol, to Mr. and Mrs. Billy Beicker, Friendswood, Texas, February 1, 1979.

BLYER—To Roger and Kitty Blyer, a son, Eric Duane, February 24, 1979, Canton, Ohio.

BRAY—To Bruce and Brenda Bray, a son, Robert Bruce, Marion, Oregon, December 31, 1978.

BROOKS—To Victor and Betsee Brooks, a son, Dustin Victor, March 26, 1979, Medford Friends, Oregon.

DINGMAN—To Ron and Debbie Dingman, a daughter, Jennifer Alisha, February 22, 1979, Newberg, Oregon.

GILL—To Steve and Vonda Gill, a girl, Julie Elizabeth, February 15, 1979, Plains, Kansas.

HAUETER—To Don and Twila Haueter, a son, Donald Robert, February 7, 1979, Salem, Ohio.

HETTINGA—To Norbert and Tamra Hettinga, a daughter, Michelle Dawn, March 3, 1979, Salem, Ohio.

HORTON—To Robert and Mary Horton, a daughter, Amy Lee, February 7, 1979, Medford Friends, Oregon.

HUNT—To Darrell and Letha Hunt, a daughter, Karla LeeAnna, April 10, 1979, Marion, Oregon.

JAMES—To Richard and Susan James, a son, Anthony Isaac, March 7, 1979, Hugoton, Kansas.

LOWER—To Steve and Kathy Lower, a daughter, Rebecca Ann, January 10, 1979, Columbus, Ohio.

MASON—To Richard and Judy Mason, a son, Shawn Robert, August 9, 1978, Hugoton, Kansas.

POND—To Artie and Jim Pond, a son, Justin Robert, April 3, 1979, University Friends, Wichita, Kansas.

SHEPHERD—To Gordon and Mona Shepherd, a son, Cameron Scott, March 18, 1979, Newberg, Oregon.

SHOOK—To Steve and Verna Lawrence Shook, a son, Marcus Steven, April 2, 1979, Northridge Friends, Wichita, Kansas.

TAIT—To Wayne and Joanie Tait, a daughter, Shannon Christine, February 5, 1979, Medford Friends, Oregon.

WARNER—A son, Conrad Phillip, to Larry and Debby Warner, April 22, 1979, Lynwood Friends, Portland, Oregon.

WENDT—To Kenneth and Claudia Wendt, a son, Eric Christopher, December 9, 1978, Hugoton, Kansas.

WHEELER—To Lee and Shirley Wheeler, a son, Max Ryan, February 28, 1979, Hugoton, Kansas.

WILSON—To Frank and Loreen Wilson, a daughter, Kendra Kristine, February 20, 1979, Newberg, Oregon.

WOLFORD—To Jerry and Betty Wolford, a son, Darren Lynn, March 6, 1979, Salem, Ohio.

WOOD—To Steve and Donna Wood, a daughter, Jill Lashley, March 16, 1979, Newberg, Oregon.

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"A Concern of Friends"

THE PROSPERING OF TRUTH

(Continued from page 4)

Barclay related the doctrine of pacifism directly to the means of persuasion consistent with Truth. The Spirit and reason, not blows, alter opinions, wrote Barclay; force may make men hypocrites, but they can never be made Christians by it.

Our peace testimony is a powerful apologetic for conviction; for many it may be the first opening to Christ as Truth. I predict it will be Christ as Prince of Peace who brings the world's estranged sons of Abraham unto the new covenant. Many seekers in the half-pagan West are disenchanted with Christianity because of its complicity in violence, and injustice. They too will respond to Christ, the Truth, the Prince of Peace.

Writing in the *Oregonian* (Sunday, February 13, 1977) a converted pub crawler (brawler) Kirk Leuhrs declares, "Violence never makes sense. Not even when Congress declares that it does. War itself is nothing more than an organized gang fight . . . For 20 years or more I participated in this personal outrage against God. Deep within me, I was at war with God; ergo, like Cain, I waged it against His children . . . Two thousand years ago, God arranged a peace conference at the summit of Calvary. Five years ago, I surrendered unconditionally to Him, and the war for me was ended. He has given me peace. His spirit has replaced the image of Cain that was in me. He has given me a whole new life."

Leuhrs sounds like George Fox refusing Cromwell's offer of a military captaincy. Christ takes away the occasion for all war.

(5) *Early Quakers understood worship as the gathering of God's people into Truth.* They spoke often of Jesus' call for worship "In Spirit and in Truth." Truth in this sense means the gathering of the people of God into a clear conviction of what should be done *now* in faithfulness to Christ. (John 8:31-32 "If you hold to my teaching, you really are my disciples. Then you will know the truth and the truth will set you free.")

Robert Barclay wrote somewhat sarcastically about a "hireling" preacher who "steals words of truth from the letter of the scriptures and patches these together with quotations or thoughts from other men's writings until he has enough to keep him speaking for a full hour." In contrast true message bearing is described this way: "*As truth becomes victorious* and dominant in their souls, they receive an utterance and speak unfalteringly for the edification of their brethren." Immediacy of available truth stood at the heart of their worship. This brought joy as well as obligation. For the Quakers the acts of the Holy Spirit continue in the church.

A strong sense of Christ present to teach His people himself lies at the heart of Quaker worship. Christ as truth is integral to that heritage. If we think only of truth as words arranged into propositions (useful but boring), we may forget truth's inward power as revelation. If truth is dominant in worship it will be dominant in church growth. Early Quakers may have neglected the aesthetic elements of worship because of persecution and their Puritan setting. But they caught the essence of worship: ecstasy wrapped in truth. They were *prophetic*, not tongues-speaking charismatics. They put down deceit and raised up truth. *Recovery of that prophetic vision* can help us become vigorous and growing once again.

"We are sorting out true from manipulated ecstasy."

With the end of a revivalistic era have come new modes of worship. Pastoral teams, equipping ministry, and participatory worship are new forms among pastoral Quakers. Nonpastoral meetings are discovering the serviceability of music, pastoral meetings the serviceability of silence unvarnished by music. We are recovering the catholic sense of awe that made our spiritual ancestors tremble, actually tremble in worship, daring not to speak out of the Spirit. We are recovering their protestant sense of the priesthood of all believers. We are sorting out true from manipulated ecstasy. We are recovering unction in ministry. How wonderful God is to restore us as a people to make us again Publishers of Truth!

Conclusions

To support a conservative perspective on church growth I have described some of the ways early Quakers used the term *truth* to show what it means to be a Christian. Quakers understood the truth-function of Christ in conviction, in victory over sin, in answering deceit, in peace as the means proportionate to the Gospel, and in spiritual worship. This aspect of our heritage warns against depending upon new (or old) methods to garnish secondhand experience.

I have no desire to discredit any honest method rightly used for winning persons to Christ as Savior and as Lord. My concern is to warn against compromise with truth. The early Quaker perspective about Christ as Truth can help us find proportionate means of outreach and nurture, enabling us to answer yes to the query, "Is Truth prospering?" If we are faithful, God will give the increase. 