
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

12-1979

Evangelical Friend, December 1979 (Vol. 13, No. 4)

Evangelical Friends Alliance

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Evangelical Friends Alliance, "Evangelical Friend, December 1979 (Vol. 13, No. 4)" (1979). *Evangelical Friend*. 22.

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Evangelical Friend

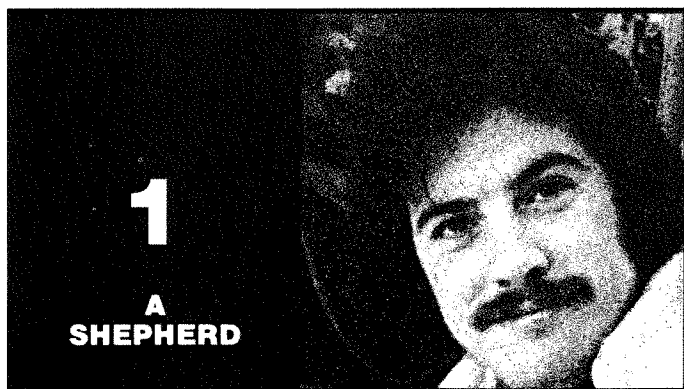
December 1979

Vol. XIII, No. 4



THE VIEW FROM BETHLEHEM

BY NANCY THOMAS



TIME. I need time to sort it out, absorb, and understand it. The light lingers, is sharp. Time, Lord, give me time. Show me what and why.

Middle son of my father and least gifted of the lot, darkness had long laid its claims on me. Early in our childhood my elder brother was chosen as the scholar, released into study, and encouraged to go as far as his abilities would take him. Though I, too, longed to study, this choice was his right as the firstborn. My younger brother even as a small child evidenced obvious skills of dexterity and manual precision. So my father began training him at the age of seven, passing on to him the family trade of tailoring. Always I've been the middle one, noted only for mediocrity. The only task left (an important task, my father assured me) was caring for the flocks with my uncles. Important! To sit all day with ragged, dirty, brainless sheep, to sit and do nothing, time heavy on my head, a dark mist. I'm not important. I've never been.

Oh, I submitted, all right. No use doing otherwise. I complied, without a complaint or murmur. But I hated it. And I hated them, my privileged brothers. Resentment and

bitterness wove their dark webs in my mind, and no light could get through. Year after year.

Until that night.

I was on night shift along with Uncle Obed. We had combined our flocks with those of our neighbors on the north end of Bethlehem and were pasturing them in a meadow about a mile outside the village. It was a clear night, stars hanging low. The cold, as a blade, pierced through my robes, and all my bones ached. We had built a fire and huddled around it, but it seemed a small gesture, a mere snap of the fingers, against the elements.

Again, time and the night air meshed with my spirit. *Why me?* I wondered. *What's before me? What's the use of any of it?* My uncle's uneven snores punctured my thoughts, along with the occasional bleating of a sheep or a dog's staccato bark. Blackness filled me.

When suddenly he was there! And the light, O Lord, the light! Sharper than a hundred suns, severe and white, dancing around me like a living being! I fell back and screamed, soundlessly I screamed and covered my face! The terror, the mindless terror! I shudder at the memory.

He spoke then, and his words were like water spilling down a mountainside. "Don't be afraid," he said. The sound of his music lifted the terror like a blanket from us, and we looked and saw that he was good. "Do not be afraid," he said, "for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger."

And the light grew and grew until the whole sky exploded into color and music, and a great crowd of the bright creatures filled all heaven and sang, "Glory! Glory! Glory!" The light broke over us in living waves and the music of praise swam the air. How can I describe it? What can I say? It was like nothing I'd ever seen or heard or dreamed of before. We lay on the ground overwhelmed.

Soon, silence again. Absolute. Night, with her familiar stars, filled the sky. For a few minutes no one dared say a word. Then, suddenly, we all jumped up, talking at once, weeping with joy and excitement. Together we ran into the village.

We found them there, just as the creature had said. A small family, father, mother, and infant, crowded into a stable. An ordinary enough family, they seemed. The mother nursed her child and listened wide-eyed and gentle as we told our story.

Several weeks have passed now, and still the wonder of it fills my mind. And the mystery. A Savior in a stable? From ordinary parents? Does anyone else know? Shouldn't they? Why me? Why was I chosen to be the receiver of the news, to bear the glory? Why, Lord?

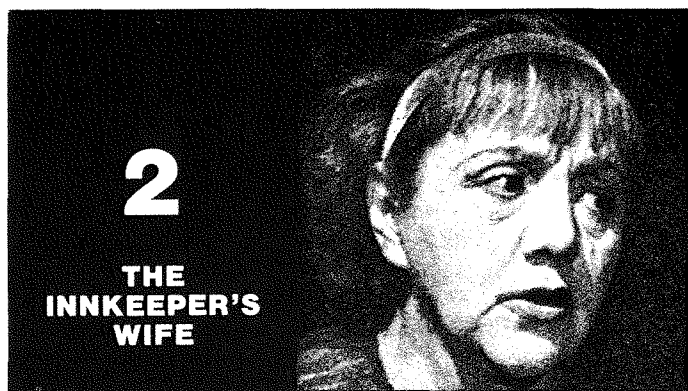
TIME, I need time. And time is what you've always given me, isn't it? Hours upon days in the fields, on the mountainside. I'm still a shepherd, still ordinary and

The prolific and talented pen of writer Nancy Thomas, on furlough with her husband Hal and children from missionary work in Bolivia, brings this personal view from Bethlehem of four principals involved in the event of that first Christmas. As we are now celebrating Christmas 1979, let us join the shepherd, the innkeeper's wife, the astrologer, and Joseph in reflecting on the miracle birth that had just taken place. And like them, may we "re-search" the significance it has to our lives today.

unimportant. But somehow (I can't explain it) a small shaft of all that light has stayed with me. Hope, that's what it is. Hope. My commonness has been touched by light. I'm not the same.

The baby, Lord? Who? And why? And what now for me?

I need time. Time to ponder. Time to heal. Time to grow.



Now I'm not one to complain, mind you, but I've had a hard time of it. It's not easy being married to Josiah, even when things are going smoothly. But this last month has been the worst I can remember.

It all started when the decree announcing the census was posted in the town square. Like I say, I don't often complain, but this political nonsense is becoming too much to bear. Do these Roman usurpers have any idea the upset a simple little piece of paper like that can cause? Would they care even if they did know? I hardly think so. Abuse heaped upon abuse, that's what it is!

Well, about a month after they posted the decree, people started pouring in. Everyone and his dog seem to trace their ancestors to Bethlehem. And Bethlehem wasn't built to handle so many people!

People! People! People! People wanting a bed, water, stew, bread! People grumbling about mice, dirt, space. People crammed wall to wall in the sleeping rooms, spread out on the kitchen floor, crowding the courtyard. And wanting the royal treatment for their animals, too! Do you have any idea what a herd of donkeys and camels will do to an herb garden?

AND JOSIAH, bighearted Josiah! Always trying to please everyone, running here and there to fetch an extra blanket, oil, or hay. "No more," I told him (and I don't normally nag). "Not one more person or donkey in this inn! You carry kindness too far!" He lowered his eyes without a word.

Just after dusk they got here, a man and his obviously pregnant wife, tired from a long trip. What with all the din and commotion, it was hard to hear the knock, but the man was persistent. Of course Josiah let them in, putting them in the only available space left, the stable.

The girl could hardly stand up straight, what with the trip and being in her condition, but her eyes were soft and expectant. "Just wait," I thought as I brought in fresh straw. "These young ones have just rosy dreams of motherhood. Just wait 'til the agony, the tearing, the blood. That'll wipe the stars out of her eyes!"

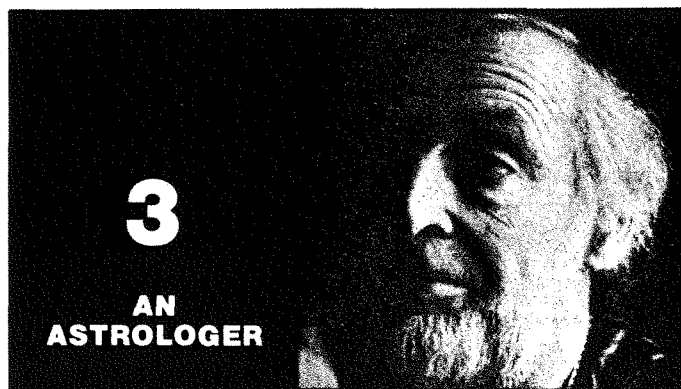
That very night labor began. It was a hard birth as I had known it would be. I did what I could to help. The pain surprised Mary (that's her name) to the point she cried out to God for mercy. As if He were interested in every small birth on this already overcrowded place! The child came while it was yet dark. A boy it was, red and squalling, but normal. He took immediately to his mother's breast, pulling and gulping hungrily.

Yes, it was a hard birth and in less than ideal circumstances, but afterward as I replaced the bloody straw with clean, I couldn't conceal my bewilderment at the young mother, at the calm and gentle joy, the awe with which she regarded her child.

I've assisted in births before and am familiar with joy following pain. But somehow this one surprised me. He's an ordinary enough baby, heaven knows, and I'm certainly not one to be sentimental, but Mary gazes at him as though he were a royal prince. And, through her look, I almost begin to see something more in him myself. What?

Well, back to work. The crowds are thinning down now, but there's still plenty to do. What a mess people leave behind them! And if I don't clean it up, who will? Not Josiah, that's for sure!

But somehow it doesn't seem as urgent today. I almost feel like laughing. Strange, isn't it? What would Josiah do if he saw me laugh?



I've seen it coming for years. The movements and strange joinings of the celestial bodies are laid out before me, graphed and charted. The patterns of the dance have altered, and I've long suspected the time was drawing near. Time for what? For whom?

And now the star, the announcing star of some greatness, newly appeared. It excites but does not surprise me. I knew it was coming (or something like it), for the skies have been preparing, yet I hesitate to advise the king. The royal

runners bring no news of a birth of great import. What can I say? Whom can I warn?

And who would believe me, an old man, towered high in the temple of Sephar? Oh, I was a scholar of renown in my youth, have no doubt of it. Schooled in the science of the Chaldeans, taught to read the stars and to divine the future from their movements, I was appointed advisor to the royal household. Long I've served and faithfully. For years this tower has been my home, my workroom, my sanctuary, and my temple. With only instruments and charts for companions, I've been content to serve the king as I can.

But the times are changing. Or is it just that I'm growing old? The king is senile now and no longer cares to know. And the young ones, they doubt. So pious and respectful in bearing they appear, but I see, I see the laughter in their eyes. A fool they think me. Am I?

The old gods answer nothing. Even Atarsamain of the golden star is silent.

Beyond the vegetable gardens and tamarisk trees of Sephar stretch the sands, arid and endless. My heart is like the desert, and I find myself longing for greenness and life. I've wandered the gardens of the sky, and the blossoming of the stars is beautiful to me. Their larger swayings reveal much concerning nations and trends. But they cannot tell me how to live. Or give meaning to this yearning.

In short, I've grown discontent. Restlessness consumes me like a cancer. I pace the floor by night, and search the ancient writings by day. The old Israelite sages predicted a leader to be born in such a time as this. A messiah "whose going forth is from long ago, from the days of eternity." Could it be? Oh, could it be?

My mind reaches out in wonder and longing. The old gods have lost their hold. The star draws me like a magnet.

Something real. Something eternal. I can stay here no longer. Away, then, to the West and the meaning of the star!



She's sleeping now. That's good. It will be awhile before she has her strength back. And it will take time for the change to become real, for me as well as for her. No, nothing will be the same. Sleep, Mary, sleep while you may.

She was not prepared for the reality of childbirth, and there was little I could do to help. Being the eldest of my father's sons, I've lived through it many times. I've heard the screams; I know the sorrow of waiting helpless while one I love suffers. Birth is pain. I've always known that.

But Mary, my Mary, so sheltered and young, how could I have told her? I'm a quiet man and don't speak easily of these things. She held the wonder of this mysterious conception to her breast like a jewel, and I feared to mar it with warnings. So I kept silent, held also

by the wonder and mystery. Should I have tried harder? Have I failed her in some way?

Again, all I can do is look to Jehovah and trust. His ways are above mine, and His paths of late are strange.

Always I've feared Him. From my youth I've set my heart to know His ways, to live uprightly. I've always supposed that someday I would marry and raise a family, carry on the work and traditions of my father and his father before him. A good plan it was, one of working hard, keeping the Sabbath and the Law, training my children in the ways of the Lord. I've had no aspirations to greatness. Simplicity. The good life of a hardworking honest man. These were my dreams, and they were not great or impossible.

I watched Mary growing up, and when our families agreed we should be man and wife, how perfectly the pieces of my life seemed to fall together! *The Lord is good to me*, I thought. I thanked Jehovah for Mary and dreamed of our shared future.

HOW STRANGE are His ways and beyond understanding! I cannot describe the hurt, the shock, the incredulity at those simple words, "Joseph, I am with child."

Why, Mary? And who? Have I been such a poor judge of character? Our plans, our dreams! Did you care nothing for these? O Lord Jehovah, strength!

I walked home numb and cold, though the air was warm, still loving Mary, and knowing I could never have her now.

I'm a simple man and an orderly one. My shop is neat, the adzes, saws, squares, awls, and hammers arranged on shelves, the gluepot in a corner. I know where everything is ahead of time and can arrange my work quickly. My shop is a haven to me, a good place.

And I love the wood I work with. I know the pungence of pine, the texture of acacia. The grains of cedar are familiar to me. I am acquainted with the strengths of each, the particular beauties and uses. This will do for a door and this for a plow. This piece I am saving for a chair for mother. I know wood. I can predict and order the creation of my trade. I control. My personality demands this.


The angel's message restored my faith in Mary, but left me in chaos. There were no shelves in my mind where I could store the idea of a spiritual conception. I found myself suddenly beyond the realm of my knowledge and out of control. I believed in the future messiah and shared in my parents' yearnings. But my Mary the vehicle? No. It seemed too big and out of the common order of things.

But it was true. I could not deny the changes in Mary. So I took her as my bride, as was planned.

But nothing is happening as planned. The long cold trip to Bethlehem, the birth, those nights in the cave—could I have foreseen any of this, would I have consented?

Yes, of course, I would have done just as I did. I have determined to follow Jehovah. I don't understand the significance of the child or know what place I have in these strange happenings. I'm uncomfortable. Our future's uncertain. I hesitate to take Mary home. People talk, and I don't want her to suffer the whispers and looks. But where do we go? Why doesn't the angel speak again? Am I responsible to protect and raise an infant Savior? Will we ever settle down and live normal lives? Will there be other children?

I have no answers. Nothing is certain. The mystery unsettles me. But Jehovah is God. May He help me be strong for Mary, and for the Child.

Sleep on, Mary. Tomorrow comes soon enough. 

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A new entree for Christmas Dinner, 1979.

COVER

Photo by Stan and Shirley Putman.

ANTECEDENTS

It would seem appropriate during this season when giving and receiving are emphasized that we extend words of appreciation to those who make this magazine possible—our writers. Theirs is a gift of love to the rest of us who receive, enjoy, and are moved by the fruit of their talents and concern.

I've never really tabulated how many *different* Friends have written for the *Evangelical Friend* over the years. The total would probably number several hundred. In assignments, we've tried to maintain a balanced cross-section of interests, subjects, and geographical representation. This has not always been possible, for a good percentage of our articles come to us unsolicited and are finally selected for publishing on their own merit, not so much from the above criteria.

Friends have a wealth of writers who regularly communicate to us in one medium or another—most generally without monetary reward. This was brought forcibly to my attention when I considered the names of those who have made this single issue possible. Nancy Thomas is primarily a missionary, but is also a widely-read free lance poet and writer. Anna Nixon and Tina Knight, two other missionaries, have used writing skills to transmit the "feel" of missions to us for many years. Charles Mylander, a pastor, is author of a new book soon to be published by Harper and Row, and Errol T. Elliott, poet and author of several Quaker books, is a widely-known writer and editor.

Add to these our regular contributors: Jack L. Willcuts, Catherine Cattell, and Betty M. Hockett, all of whom are also "published" regularly outside this magazine; and our regional editors for "Friends Concerns" and "Friends Gather."

Few of us realize the amount of time this gift of writing entails. Fewer of us who receive this gift express our gratitude. All of these people deserve our special thanks at this Christmastime for gifts that last throughout the year. —H.T.A.

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The International Year of the Child reminds us that . . .

'to us a child is given'

BY ANNA NIXON

THE MOST WONDERFUL story I have ever heard is one about the birth of a baby. All of you know who that baby is. Every year in December we celebrate His birthday. Not the way we celebrate most famous people's birthday. For example, here in India we celebrate Ghandi's birthday. We know he was once a baby too but we never think about that. Even on his birthday we think only of the wonderful things he did for India after he became an old man.

Ghandi freed us from British rule. He helped us consider the poor and the outcast. He taught us to treat others with kindness. He never spat on the road because he didn't want to make anyone ill. He never wore fancy clothes, not even a shirt, because he wanted to understand what it felt like to be poor. And he taught people to spin and weave and plant gardens so they could have clothing and food and be independent. So we celebrate Ghandi's birthday because of what he did after he was a grown man.

But that isn't the way we celebrate the birth of Jesus, even though Jesus did more for us after he grew up than anybody else in the world. We are full of happiness at Christmas because of what Jesus was as a baby. Even the angels couldn't keep quiet. They sang for joy. The shepherds listened carefully, then ran to Bethlehem to see Him. They found Him in a manger, wrapped in swaddling clothes. Later the kings came dressed in their purple, red, orange, and green robes and riding on camels, and they gave him gifts of gold, frankincense, and myrrh.

Anna Nixon, missionary to India under Evangelical Friends Church—Eastern Region, writes from the perspective of a seasoned missionary, aware of the world's masses and the "ignorance, poverty, disease, and moral degradation" that not only faced Jesus at His birth, but in an accelerated rate, the children being born today.



Some may say, "Why all the fuss?" Weren't there thousands of babies born before Jesus was laid in the manger? And haven't there been millions and even billions born since? His mother was only a poor peasant woman, and wasn't He born into the home of a carpenter? Why do we talk so much about baby Jesus even yet today nearly two thousand years later? The answer to that question will explain why the world this year celebrates the International Year of the Child. For though God's Son could have come into the world some other way, He chose to come as a helpless tiny babe and grow up and learn to sit and walk and talk and do things with His hands. He obeyed His parents and He pleased God.

As the world looked forward to His coming and as it now looks back, we know that because this baby Jesus was born, the life of everyone of us has been given greater meaning and significance. In the light of Bethlehem we understand the value of humanity, of each beginning life, born to eternity and for a purpose beyond our comprehension.

Jesus is God's gift to the world. In Isaiah 9:6 we read, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The birth of a child, the gift of the Son, the purpose of a life! This verse, of course, was a prophecy of the birth of Jesus, but it applies to us, too.

Even though the broad statistical facts alarm us, about 3,000 babies, perhaps, have been born in the world since you started reading this, still we are filled with happiness at the birth of a baby because life is an unfolding mystery. It starts for each one of us with a tiny microscopic physical cell and it is shaped by its unique combination of genes and environment. Yet we believe there is another shaping power present also. So great and so powerful, the response to that power bends all circumstances of our

lives toward the glorious fulfilling of the purpose for which we are born.

Just look at Jesus, the Son who was given. He was wrapped in swaddling clothes and laid in a manger. Now you know you wouldn't like a band of cloth wound around you so that you couldn't move your arms or your legs. No baby likes that. But Jesus was born when that was the custom. He was born in the culture of His time and He was wrapped with it. He had to submit to it. Maybe He cried at first, because He was a true baby and He would have wanted to wiggle. But finally He adjusted to it, though it never crushed out His unique life.

Every child is wrapped in the swaddling clothes of his own society. God has loaned that child in the midst of those very circumstances. He knows what they are and He is able to bend them all to His purpose. Jesus was not only wrapped in His circumstances, He was trapped in a certain period of time and space. In spite of being the Creator of the universe, whom the heaven of heavens could not contain, He became a baby born at a place that you can locate on a map and on a date that you can find on a calendar. A time of war and pestilence and



an insignificant place! But there, we know, life was shaped day by day.

Though the angels' announcement welcomed Jesus when He was born and though distant kings brought gifts to Him, Jesus was not taken tenderly into the arms of His own society. Even before He was born He was slapped in the face, so to speak, with rejection. The innkeeper turned Him away. Oh, the callousness of not caring! Are any of us ever like that innkeeper? The children come but we don't want them here and we don't want them now. We are full or satisfied with things the way they are. Blind to the aching and to the pain and the longing, we try to ignore the knock at the door. Then, sweetly perhaps, but firmly, we say, "Sorry, no room. After all it's not my responsibility."

The child, trapped in the ignorance, poverty, disease, and moral degradation of the times, suffers. That slap is followed by another one, a malicious one of the ruling forces that are pitted against him. All the children in the land under two years of age had to die, but the little baby Jesus, wrapped in swaddling clothes, trapped in His time and slapped with rejection, now had to go to a strange land and live among strange people. Perhaps you can think of Him as being strapped to the donkey as the parents went running through the night to escape the wrath of Herod.

His parents would have to find a place to lay Him again—a place perhaps not as comfortable as the manger. They would have to hunt for work and go hungry until they found it, because the baby Jesus couldn't live where He was meant to live, He couldn't do what He was meant to do, and He couldn't go where He was meant to go because of hostile forces. He grew up in those circumstances. How did He grow? In Luke 2:52 we read that He grew in wisdom (mentally), in stature (physically), in favor (emotionally), with God (spiritually), and man (socially). How is it possible?

Would you psychology students please tell me how any child could grow up normally under such adverse circumstances? It was possible because God loaned Jesus to Mary and Joseph. They stood against the evil forces that would have just crushed out the life of a helpless babe. They gave that little life the very best that they had, in the best way they knew. That is all God requires of us, for every child loaned to us. That's exactly what He wants, just what we have, whether it is merely beating the drum to please the baby or displacing the Herods with our hopes.

To us a child is born, to us a son is given, and on his shoulders . . . On his shoulders, who knows what will be on his shoulders? For, friends, he belongs to God and God's plan for every living child and those yet to be born is beyond the horizons of our greatest dreams.



The gospel teaching of Christ expresses the full range of God's plan for human destiny. Charles Mylander, associate pastor of Rose Drive Friends Church in California, considers the other side of Christmas—not just the love of God in sending His Son, but the justice of God, which is another part of the character of God. This provocative idea as expressed by Charles Mylander is probably different from anything you have considered before on this subject.

BLACK HOLES AND COSMIC FIRES

BY CHARLES MYLANDER

A hot subject in astrophysics these days is what John A. Wheeler, Princeton and University of Texas physicist, named "black holes." What they amount to, if current scientific theories prove true, are simultaneous bottomless pits and lakes of fire. Like cosmic magnets they pull in anything within reach of their intense gravity, whether another star, atomic particles, or nearby gases. Whatever falls into these invisible pits disappears into outer darkness forever. Not even light can escape, or so the scientists theorize. Yet once anything enters, it heats up to a billion degrees, an authentic lake of fire. Black holes show a surprising resemblance to what the Bible calls hell.

Before turning to the biblical and theological perspective, take a moment to ponder the striking analogy between what scientists picture and what the Bible describes. No one can prove that "black holes" are the same as hell itself. Yet terms like outer darkness, bottomless pit, an unquenchable fire fit both. Scientists speak of an "event horizon" where time slowly grinds to a standstill. It sounds like scientific jargon for eternity. Can you believe it? Just about the time "modern" thinkers are ready to junk the concept of a literal hell, science comes up with a near replica. It's enough to make the thinking Christian take a second look.

Suppose you were damned to hell . . . excuse me, imagine that you were banned to a space ship preprogrammed by computer to enter a black hole. What would happen? Of course you would never see it. Even with the most powerful telescope, no one can see a black hole, since it emits no light. But you might pinpoint its location by its effects on a nearby star. From your interstellar cruiser the first visible sign is the gases swirling around and toward it like a cosmic whirlpool. The heavy gravity of the black hole is pulling gases from a massive star nearby. Charged particles accelerating

toward the black hole send out X rays that the monitoring equipment on your spaceship might pick up.

If you did not understand before what a black hole is or how it came into existence, your interest in the subject might jump to the point of preoccupation. Scientists theorize that a giant star, at least twice as massive as the sun, grew old and began to burn out. Up to this time the outward thrust of its heat and radiation balanced the inward pull of its own gravity, giving it stability. But as the star grows old its thermonuclear fires move toward the surface. The H-bomb-type explosions, which make a star shine now, blow away its outer layers. What's left, if massive enough, begins to fall inward at a furious speed.

Think of the collapse in stages, each one forming a different cosmic phenomenon. A stage-one collapse forms a white dwarf star, one supported by electrons. But if the original star is larger, a stage-two collapse squeezes electrons into protons to form neutrons. If the neutrons resist further crushing, a neutron star is formed. However, if the initial star is massive enough, nothing can prevent a stage-three collapse. In this final case, even the neutrons are crushed into infinite density. During this ultimate collapse the force of gravity becomes so strong that the inward crushing movement holds everything in. Even the star's own light appears to dim and disappear forever. Thus, it "winks out," turning dark and forming a black hole.

The radius of the star at this point is known as the Schwarzschild radius, and the surface of the star as the "event horizon." Relativity theory claims that on this surface all physical and biological processes become infinitely slow. The Schwarzschild radius remains fixed, but the surface of the star continues its collapse toward infinite density. In fact, the scientific data suggest that certain collapsed stars crushed themselves out of existence. Their gravity and density grew so infinitely great that they compressed themselves infinitesimally small. Their volume decreased to zero. Unbelievable as it sounds, complex mathematical equations seem to demand it. Physicists describe this state as a "singularity," meaning a gigantic mass has shrunk to nothing. It would seem, then, that nothing would be left. Yet, in apparent contradiction, some black holes seem to radiate energy. Truth is sometimes stranger than fiction. All our questions are not yet answered.

On your ill-fated spacecraft, anxiety increases as you approach this cosmic "hell."

Soon you are caught in the whirlpool of gases headed for the black hole. In only a matter of time you will go over the brink and disappear. But the question is, "how much time?" According to Einstein's theory of relativity, time slows down as you approach the "event horizon," the outside border of the black hole. Each 60 minutes is far longer than one hour on earth. But only an outsider could tell the difference.

To an outside observer your spaceship appears to move slower and slower as it journeys toward the edge of the bottomless pit, the "point of no return." In fact, the spacecraft reaches a standstill, at least as calculated by distant observation. Yet for all of you inside the spaceship time seems to proceed at a normal rate. No one on board senses that time is slowing down. It only seems that the journey takes you further and further down the whirlpool toward the point where light and matter disappear into the black hole. From the point of view of an outside observer the process takes ages and ages, so long that you might call it everlasting destruction.

Meanwhile life aboard your stellar cruiser changes for the worse, turning more and more miserable. In spite of massive insulation, the stifling heat makes life unbearable. In reality you enter a lake of fire. By now anxiety aboard the ship turns to despair. Weeping and gnashing of teeth describe it well. But the end is not yet.

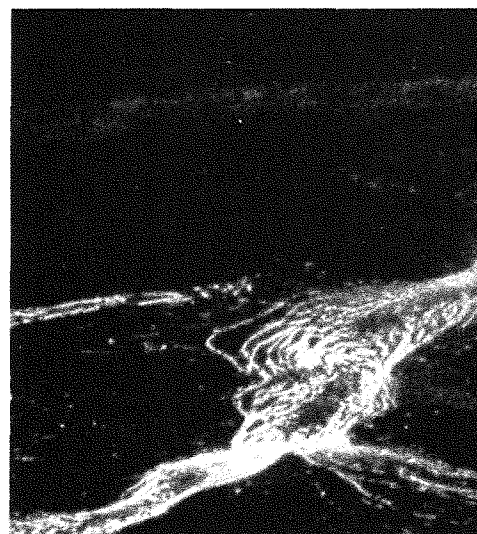
The overwhelming force of gravity begins to stretch the spacecraft and all aboard like a rubber band. Everyone is pulled out of shape, unless the black hole was very large. In a black hole of giant size you would be crushed but not pulled apart first. In either case, no mortal body could survive. But Christian thinkers have always taught that those in hell will possess immortal bodies. So we will assume that somehow you would survive the terrible stretching.

Time marches toward infinity until your spacecraft passes the "event horizon," the point of no return. It is the very brink of hell . . . er . . . pardon me . . . the edge of the black hole. Nothing escapes now, not even radio messages or light beams. As you slip into utter darkness, the Bible's term "outer darkness" keeps entering your mind. As your spacecraft is sucked inside the black hole, its molecules and atoms smash beyond recognition. As a passenger you compress, shred, and merge into the "singularity," the pinpoint-small something—or is it a nothing—that absorbs everything.

When you are flushed down a cosmic drain, where do you come out? Because

energy radiates from some black holes, a few scientific writers indulge in wide-eyed speculations. At this point they can only ask questions. Is a black hole just a passageway or "wormhole" to some other part of the universe? Or does it act as a gateway to a different kind of universe? (The real hell, for example?) Will you reappear somewhere else instantaneously? In the place prepared for the devil and his angels perhaps? No one knows. However, a spinning black hole offers the intriguing possibility of time travel. As a sinner you might relive the agony of your rejection of God, or see the hopelessness of the eternal future.

Anyone can read about black holes in current scientific journals. At the time of



this writing strong observational data supports their existence. With constant new discoveries in science, the thinking Christian will not jump to hasty conclusions. It seems best to consider black holes as only an illustration of the biblical hell. With the scientific analogy in mind, some of my own former misconceptions about hell shatter like crystal. I used to think Jesus used two different "pictures" of hell. At times He visualized it as eternal fire and on other occasions He depicted it as outer darkness. Since fire and darkness do not coexist, or so I thought, the teaching had to be symbolic. Then the scientists started writing about an amazing parallel description of black holes. All at once a shocking thought hit me. Do you suppose Jesus was telling the LITERAL truth about hell? Maybe, just maybe, He was.

The idea brought to mind an intellectual struggle I went through some years ago

about the reality and justice of hell. In the privacy of my study I wondered, "How can I put together an eternal hell and a loving God?" The two concepts seemed incompatible, even contradictory to me. But I found a satisfying answer about the reality of eternal destruction when I asked myself another question. "Do I believe what Jesus taught about heaven and hell is true?" My high view of the person of Christ and authority of Scripture forced me to answer "yes"!

In my quest I read every passage in which Jesus spoke about hell. It came as a shock to learn how often the epitome of love himself spoke about outer darkness, weeping and gnashing of teeth, a furnace of fire, and everlasting punishment. The teachings

ed how Jesus humbled himself to make the supreme sacrifice on the cross for me and my sins, I began to see how worthy He is. No greater love exists anywhere, and he deserves my love and loyalty.

My dim view of the glory of God and His personal love for me had to go. In fact, to kick God out of one's life *as God* is the infinite sin. It amounts to treason, and worse. I saw that rejecting Jesus and scorning Him as Lord comprised both a personal offense and a major crime against almighty God. To spurn His offer of grace and refuse Him as Lord over my life is an attempt to dethrone Him. If God is to act in perfect justice, such an infinite sin requires an infinite punishment. Daniel P. Fuller of Fuller Theological Seminary writes, "If our underlying pursuit is to dethrone God and become God in our own right, then it follows that our rebellion against God is absolute. We are totally depraved in that we are as bad as we possibly can be toward God."¹ The insightful professor explains that we are not as bad as we can be toward our neighbor. It makes us look good to be kind to our friends and associates. Yet, toward God we remain as bad as it is possible for us to be. Then he continues with the punchline, "And when we consider that we are totally rebellious against the God whose glory is exalted above the heavens, then perhaps the Biblical teaching that unrepentant men will be punished with an eternity in hell is not so unreasonable."²

The second line of reasoning that helped me answer, "Can an eternal hell really be just?" came from great thinkers in literature. Milton, Dante, and C. S. Lewis all point to what sin does to the inner character of the sinner. In effect his own spirit becomes a hell from which he neither can nor would escape. Even if he had the option to leave hell and live in heaven (which he does not), he would reject it. The holiness of God's heaven is more repulsive to him than the misery of hell. His godless traits develop for the worse until he would prefer anything, even the anguish of hell, in place of standing in the presence of God. The justice of hell is its mercy in providing an escape from the presence of God.

Absolute justice suggests that hell is graded. Jesus taught about varying degrees of punishment in the parable of the faithful and abusive servants in Luke 12:42-48. If

indeed the teaching refers to the last judgment, then the one who does not know the Master's instruction will receive a lesser punishment. The one who knows better but abuses his position will receive a more severe sentence. The uniform witness of Scripture is that judgment is tied to works. The lost will receive just what they deserve—nothing more, nothing less. Let every "Christian" leader who abandons his ministry for a sinful life take warning!

Who is in danger of hell? What does the Bible say?

1. Religious leaders who reject the Lord Jesus Christ.

They know all about God's truth and may even claim to have accepted Jesus as Savior. But the essential obedience that comes from faith (Romans 1:5 NIV) is missing. "I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." (Matthew 8:11-12 NIV)

2. Anyone who refuses to forgive a brother from his heart.


A strange and terrible disorder plagues the church today. Professing Christians rationalize away this strong teaching in the name of grace. Tragedy of tragedies! God gives grace all right, to cover past sins *and* to deal with present offenses.

"Shouldn't you have had mercy on your fellow servant just as I had on you?" In anger his master turned him over to the jailers until he should pay back all he owed. "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (Matthew 18:33-35)

3. Whoever persists in a life of sin

Those whose life-styles are marked by a habit pattern of known sins do not have their names written in the book of life, no matter what they claim (Revelation 20:11—21:8). Excuses will not do.

"But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolators and all liars—their place will be in the fiery lake of burning sulfur. This is the second death." (Revelation 21:8 NIV)

If black holes and cosmic fires coexist in the natural universe, how much worse will be the everlasting punishment of the biblical hell? Now is the time to turn to Jesus with a whole heart, with a full commitment to trust and obey. 

pour from Jesus' lips all through the synoptic Gospels. Even the Sermon on the Mount, widely known for its high ethical teachings, contains undeniable references to hell. By way of contrast, other biblical spokesmen say comparatively little about the final destiny of the wicked. Only the last book of the Bible again makes it a major emphasis, and that book begins with the significant words, "The Revelation of *Jesus Christ*. . ."

If Jesus Christ, the incarnation of God's love, spoke so often of hell, it must be real. But how can an eternal hell really be just? Two lines of thinking helped me. The first is to grasp how ghastly is the sin of rejecting God and His Son Jesus Christ. I could not comprehend how enormous was the crime until I began to glimpse how great and glorious He is. The more I appreciated how infinitely good He is, the more I understood how awful it was to reject Him. As I review-

¹Daniel P. Fuller, *Unity of the Bible* Syllabus (Pasadena, California; Fuller Theological Seminary) p. IX, 6.

²*Ibid.*





Facing the world of the 1980s

BY MELVIN L. HODGES

WE ARE LIVING in a time of change and turmoil. This has left some in doubt as to the future of missions.

Colonialism has all but disappeared, and in its place have sprung up dozens of independent nations. Many thought these countries would be closed to missions. Happily this has not usually been the case. Often leaders of the national government have been educated in missions schools and were sometimes sympathetic to missionary work. And it was really a boon to the church when the missionary was no longer seen as allied with foreign political powers.

Another very strong factor affecting missionary endeavor has been the turning away from evangelism of many old-line missions. Liberal theology, with its emphasis on social and political factors, is partially responsible.

Thus one of the most discussed questions in church circles today is: What is the mission of the Church to today's world?

In seeking to clarify our mission for the 1980s, I would say, without question, we must *emphasize the indigenous nature of the church*.

Melvin Hodges, veteran Assemblies of God missions leader, currently serves as associate professor of missions science at the Assemblies of God Graduate School, Springfield, Missouri. This article first appeared in the August 12, 1979 edition of the Pentecostal Evangel and is reprinted by permission. © 1979 by the General Council of the Assemblies of God.

As the nations of the world seek their own selfhood and as the influence of Western nations declines, the church in the Third World must learn to stand on its own feet. In fact, it is logical for the church to seek selfhood for itself since the nation has sought and received independence.

Missionary work, though influenced by political considerations, should not depend on the political atmosphere for its decisions. Rather, the founding of the indigenous church should be the goal because this is the scriptural model, and we are people of the Book.

This means that the church be *self-governing*; that is, it should have its own leaders and be able to run its own affairs without dependence upon foreign leadership. Missionary leadership may be necessary in the beginning, but this should be looked upon as a temporary situation.

Then this church must be *self-propagating*. It must not depend upon missionaries and other foreign workers to open up new territory and found new churches. This indigenous church must be imbued with the sense of responsibility for its own nation and its own people.

Also *self-support* is indispensable. The church in any land must be able to carry on without financial assistance from abroad. There may be opportunities to help with outside gifts for literature and training, but the church must be established in such a way that if missions funds are withdrawn, it

does not find itself so crippled that it cannot maintain its own work and progress.

Two examples from our Assemblies of God work illustrate this.

Missionaries were required to leave Burma, and the amount of help that could be given to the young church was very limited indeed because of government restrictions. However, the foundation had been laid, and God raised up a Burmese national leader to pilot the work. The result is that the work in Burma is stronger now than when the missionaries left.

The second example comes from Latin America. Missionaries founded the work in Guyana with its own leaders and Bible schools. Government restrictions upon foreign workers became such that the missionaries felt it best to leave. The national church had to assume the entire responsibility for organization, evangelism, and workers' training. They have done this remarkably well. There are more Bible students in the country than when the missionaries left, and the work continues to grow.

A new word, *contextualization*, has crept into missionary parlance in the last few years. It is felt that missionaries often introduced American life-style and methods, and these were not always suitable for the national work. So the importance of making the Gospel compatible with the people and culture comes in for special emphasis.

SOME THINK that contextualization goes beyond the indigenous church principles in that it introduces certain concepts besides self-government, self-propagation, and self-support. This is probably true if we limit indigenous principles to those three concepts; but if we are interested in a truly indigenous church, one that grows naturally in the cultural soil, contextualization is indispensably included.

To explain further: The Church in a given land should not depend upon foreign missionaries as leaders, but in addition it should develop its own style of worship.

Someone has said that we really do not have an indigenous church until the people produce their own hymns and music. This is a part of contextualization. This concept includes the style of church buildings and organizational procedures.

It is important, however, that contextualization not be interpreted as such an accommodation to the local culture that it would result in compromise and syncretism. The national church must remain true to the Word of God and the content of the

(Continued on page 26)



BY JACK L. WILLCUTS

On Being a 'Favored One'?

Christmas has always had contradictions. "Greetings," the angel spoke to Mary, "you who are highly favored! The Lord is with you . . . you have found favor with God." (Luke 1:28, 30 NIV)

For her, it was the beginning of good news, but also, of bad news. The coming of Jesus is always good news. Can you think of anything more exciting than to be picked the "favored one"? She burst into magnificent song! Think of it! To be "loved dearly" by God, and told so by a special angel.

But what did it mean for Mary? We soon see. Her small world began falling to pieces immediately. Simeon, dear old Simeon, shocked her in the Temple saying something like her "soul would be pierced with a sword." That's bad news.

Then came the problem of explaining her pregnancy. She had to start, of course, telling her fiance. And then, that last-minute trip to Bethlehem to—of all things!—pay taxes at the worst possible time and in the worst possible place.

But that was only the beginning of bad news. Whatever Gabriel's role was as announcing clerk for the new kingdom, he was short on detail, protocol, and VIP management. Mary got few fringe benefits, no special passes, no reserved seat, no motorcade, no prime time TV coverage, no dignified escorts. Joseph and Mary had to stop at all the traffic lights; her special secret agents were all so invisible she got no suite of rooms at the inn. No room at all! And this became the legend of her life.

"You are the favored one!" Good news?

Mary and Joseph finally worked their way out of that terrible scene only to hear that horrid King Herod was killing off boy babies. Everybody's, especially hers. It's no fun sneaking out in the middle of the night with a baby on a very slow donkey. Whom do we know in Egypt, Joseph?

But the boy began to grow fast; boys always do. But so did a strange communication gap. This wonderful child was different. She didn't know always how to handle things, so she decided to just keep her questions to herself and "pondered them in her heart." Then almost before she knew it He was gone and she got only snatches of news about Him. Her son was being applauded by everybody. Her son! But, despised too . . .

Tearful thank you notes from other mothers whose children were being healed from crippling diseases, blindness, leprosy even! Wonderful news. But the mail also brought hate letters. "Your son, Mary, your son is a 'devil' . . . a 'drunkard,' a 'blasphemer'." She burned them right off. Bad news. What people couldn't, or were afraid to say to Him, they said to her. "Can't you tell Him . . .?" She dreaded going to worship.

Mothers always suffer when seeing their son getting deeper and deeper into trouble with the power structure. That palm

parade—Mary knew it was not exactly right or for real, but she couldn't help being pleased and proud. But that good news was suddenly eclipsed with the worst of bad news.

Arrested! A crazy, illegal trial at night! Profanity, bloodstains, scourged . . . She bit her lip till it bled, too, and for the thousandth time whispered to herself the long ago words, "He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign . . ." But look at Him now. And what about me?

Whatever being a "favored one" means, it doesn't mean comfort, ease, or a guarantee to sudden glory. Let's take a long look at Christmas, especially those feeling life has hurt them, or who are tempted to say "humbug" to faith and salvation.

Lest we forget it, while Jesus was about His Father's business, His last human concern on the cross was for His mother.

That's Good News. Merry Christmas! ☐

Faces Up Front

In a serious scramble to be adding regularly to our Sunday worship, several creative pastors and others are well underway in a struggle to pit tradition against innovation, the old forms against the new. All this is not just to build attendance but to make meetings more meaningful, relevant, open, and easier for God to be heard and felt.

Abandoning 11 o'clock in favor of an earlier hour seemed a little irreverent not long ago, but Quakers have survived this Sunday shift. Going to two, or even three, morning services where it's working well is another great step of faith. It is reassuring to find the Spirit is present every time we are; God does not live in time but in eternity.

Friends are not noted for extravagance, which is somehow comforting in a day of runaway religion. We are usually conscientious objectors to trendy, hype, bouncy worship. Stylistic conservatism marks our meetings; the reliable, the predictable are more usual than caprices.

Almost! In the latest test of our nonpriestliness, several Quaker meetings I have visited everyone sits somewhere else than on the platform. Not only is the facing bench empty, it is clean gone. In some instances so is the pulpit, with only a skinny stand, usually to one side, for the preacher's or song leader's use when these individuals emerge from the crowd.

One could get used to this, I suppose. After all, the Presence in the Midst doesn't require a chair on the platform, but somehow there's a sense of stability, an all's-right-with-the-worship when a person, God's anointed person, is perceived to be leading the meeting. If we ever imagined that the placing of a pastor or another person on the platform, in itself, would improve the spiritual condition of worshipers, we were wrong. But the Lord does use Spirit-led people with poise and presence to keep us glued together in a Body. A loving competent pastor, elder, or *somebody* up front with a reassuring microwave smile can instantly warm the room, inside out, when the power of the Spirit is present. God uses people.

An empty, bare platform is preferred to an ostentatious, wordy ham who gets in God's way. But most of us are like the child afraid of the darkness in his bedroom. "God is here to take care of you," his mother promises. "I know, but I want someone with a face!" ☐



Does it pay to bring children to Sunday school? Joan Tanquist, now a pastor's wife, recalls her childhood when a special pastor cared for her.

A MATTER OF BELIEVING

BY JOAN TANQUIST

When I was 12, a neighbor invited me to VBS at Howard School held by a new Friends church at Medford, Oregon. The extension church pastor drove across town in his ancient car to pick me up. Why, I'll never know. Sometimes I wasn't ready; sometimes I wasn't even home; sometimes I went along to Sunday school, church, youth meetings, parties, or whatever.

I was not a "religious" youngster; I was not "promising" as a potential convert, nor even very dependable or communicative—but Milo Ross kept on stopping in front of my house honking his horn—and believing in me.

On the steamy summer afternoons after VBS, he loaded six or seven of us junior high kids in a truck and took us out to Camp White—an abandoned army camp—to help dismantle barracks and salvage lumber to be used to build a Christian education addition to the beautiful little brick chapel recently completed.

Although I can't think of a worse place to spend a summer day—dry, barren, ugly—somehow Pastor Milo had us believing that there was nothing we'd *rather* do—and we loved it! Of course, he also enlisted our dubious help in the actual construction of the Sunday school unit. I'm sure a careful inspection would even now reveal nails pounded at various interesting angles here and there.

For the life of me, I can't recall why I was so willing to spend precious swimming and loafing time in such activity, nor do I recall Milo ever pressuring me to do so. It was more like an unspoken but powerful invitation to participate in something important, the nature of which I understood not at all.

Looking back, I see that a big part of the picture was something that characterized Milo's association with me—and with other people—a sense of being valued, of being taken seriously, of belonging.

At summer camp, just after I was 13, I knelt with other kids at an altar in bewildered response to feelings of incompleteness, longing for God to be "real" to me, and a sincere desire to live a Christian life. One by one my companions prayed aloud, then stood and "testified" to their newfound (or again found) faith.

My spiritual fervor soon turned to painful self-consciousness, and I knelt, mute and blushing, wishing I were *anywhere* else. Milo, beside me, whispered, "You don't have to pray aloud. Just pray to God silently." A flood of relief—a moment of silence—then Milo's whisper again, "Would you like to go back and sit down now?"

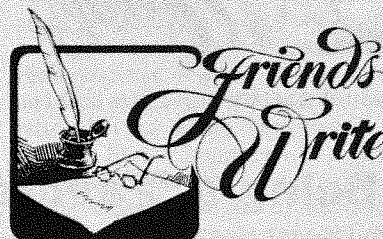
Would I! Happy as I was for being bailed out, I still had the sense of having "flunked" conversion—and I'm very sure that no one at camp, including me (and excluding Milo), thought that anything had happened to me. But he believed in God's faithfulness and in my ignorant sincerity, and through his encouragement, the "new creature" was nourished, and began to grow.

Milo wasn't one to demand perfection, or even excellence for that matter. The needs of the new church were such that he had to utilize whatever limited talents were available. Take music for example. I soon found myself in the role of church pianist, often accompanying with one hand only on the melody line of hymns I didn't know—and these were many. When I goofed up too badly, Milo would kindly say, "Let's start that one over." Milo always gave people permission to "start over," and retain their dignity at the same time.

I'll never forget the church orchestra Milo started and led. It was composed of anyone, young or old, who thought they could play an instrument. My instrument at that time was a large, stand-up string bass on which my skill level consisted of squeakily bowing and monotonous "om-pah-pahs" in the accompaniment. To assure the presence of this vital instrument, Milo picked me and my bass up after school on Fridays and took us back to school on Monday mornings.

Now, I know that Milo knew that I needed to be needed and to belong, and that though the church could easily have gotten along without my talents, I could not have grown as a new Christian without becoming a part of the life of the church. Milo knew how to make that happen. He didn't "groom" people for future service—he used them unapologetically and gratefully exactly where they were.

I guess that all in all my relationship with Milo Ross has as its essence the incredible security of being loved and accepted just as I am, and of being *believed* in regardless of lapses and limitations.



The Year of the Child

■ In regard to Frank Stanger's article on "International Year of the Child" in the September issue of the EVANGELICAL FRIEND, we as a Sunday school class felt it deserved a reply.

Being aware of the real philosophy and goals behind "IYC," we thought the readers of the EVANGELICAL FRIEND, as well as the author of the article, should also have the right to hear the rest of the story.

As Christians we *should* be interested in the children of society and their needs; but if we endorse "IYC" and go as far as to promote it in our churches, without a real understanding of their goals, we will actually be giving a strong foothold to socialism in our country. Do we as Christian parents want our children to grow up with socialistic teaching and lose the freedom we have to teach them of our great Christian faith?

We've enclosed some information that we hope you will be able to use in the next issue. If you feel you need more information on this, we would be glad to send it.

RICHARD MASON—TEACHER
GARY AND SANDY SKINNER

Bethel Friends
'Young Married' Sunday school class
Hugoton, Kansas

We have been deluged with materials being used by various organizations who have correlated their own programs in attempting to exploit the Year of the Child U.N.-endorsed theme. This is regrettable, but our purpose in focusing on the Christian concern for children is an attempt to keep in perspective Christ's teaching about children and the family. This is especially needed now. We are sorry to be, in some instances, accused of socialistic goals simply by guilt of association. —Jack L. Willcuts

First Day News

QUICK QUAKER COMMENTARY

DON GREEN, chairman of the pastoral team, Reedwood Friends (Oregon) was guest lecturer for the Quaker Heritage Week at George Fox College, Newberg, Oregon, in November, and will be the featured speaker for California Yearly Meeting Midyear Conference in January.

ROBERT HESS has announced his resignation as executive director of Evangelical Friends Mission effective next July. A committee has been named, one member by each EFA yearly meeting, to consider the future of EFM.

A tragedy occurred on Sunday, October 21, when the pastor of Newport Friends Church (Rhode Island), CALVIN GORDON, was killed in an auto accident. General Superintendent of Ohio Friends, RUSSELL MYERS, officiated at the funeral October 25.

DALE BENTON has written a new History of Rough Rock Friends Mission, an 86-page illustrated book that sells for \$2. Write 2705 Carol N.E., Albuquerque, NM 87112.

MERLE CLOWE of Hasty, Colorado, was coordinator for the Rocky Mountain Men's Retreat at Quaker Ridge November 9-11. Using the theme, "Celebration of Discipline," the title of Richard Foster's recent book, copies of the book were given to each registrant.

LLOYDE JOHNSON, owner and manager of the Better Book Room, Inc., in Wichita, won national acclaim by the Christian Booksellers Association convention recently upon learning his store had the greatest volume of business last year of any Christian book business in the United States. Lloyd is a member of Northridge Friends.

DR. CHARLES DeVOL, a lifelong missionary to China and Taiwan, was awarded the honorary degree of Humane Letters by Malone College President Dr. Lon D. Randall in June 1979 in a ceremony at National Taiwan University in Taiwan. Charles DeVol has a unique record of ministry as a Friends missionary in teaching, research, and assistance to the church in China. He now heads the Botany Department of National Taiwan University.

MARY GAFFORD has had to resign after 23 years as a missionary in the Rough Rock Friends Mission due to poor health. She now lives in Penrose, Colorado.

LEROY BRIGHTUP and RAYMOND WELSON, both professors at Friends University, are leading a tour of England and Scotland January 2-19, 1980. The tour includes three days in George Fox country.

KATHY ANDERSON, recently of Mexico City, was the special speaker for the Women's Retreat at Camp Neosha (Ohio Friends) with 198 registered attenders. The theme was "Partners with God."

ROBERT HESS and CHARLES ROBINSON are spending four weeks in India, leaving the last of November. They will be representing the Eastern Region Friends Board of Missions.

Dr. DONALD DEMARAY of Asbury Theological Seminary will be the resource person for a preaching workshop at International Friendship House, Winona Lake, Indiana, January 3-5, 1980. The sessions are sponsored for Friends pastors of the Evangelical Friends Church--Eastern Region.

KARA COLE, administrative secretary of Friends United Meeting, and HAROLD SMUCK, associate secretary of the Wider Ministries Commission, will visit Friends in Kenya, Africa, in January 1980.

FRIENDS FOCUS

FRIENDS BIBLE COLLEGE SALE

Friends Bible College, Haviland, Kansas, reports the largest profit ever in their 48th annual college sale--more than \$34,000. One "brown and green cross-stitch quilt" went for \$2,000.

EFM PUBLICATIONS

Have you read the Newsletter prepared by the Evangelical Friends Mission and edited by Reta Stuart? In its second year of publication the Newsletter is greatly appreciated by everyone across the Evangelical Friends Alliance. Also being distributed now is the excellent prayer booklet introducing all the missionaries of the EFA.

McKENNA AT FRIENDS UNIVERSITY

David McKenna, president of Seattle Pacific University (Free Methodist), was guest speaker in November for the Christian Emphasis Week, held concurrently with the Mid-America Yearly Meeting annual Ministers' Conference.

INTERVISITATION OF FRIENDS MISSIONARIES

James and Doris Morris, 29 years on the Friends mission field in Burundi, are now visiting Friends churches across the Evangelical Friends Alliance. They also attended the recent EFM meetings in Indianapolis, where James presented two papers on mission methods and possibilities for Friends.

Russell and Esther Zinn recently visited Denver Friends enroute back to Taiwan. Gilbert and Louise George and Harold and Nancy Thomas spent several weeks in Ohio in missionary meetings, telling of Friends work in South America.

FELLOWSHIPS AT HAVERFORD COLLEGE OPEN FOR 1980-81

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1980-81. Fellows spend a minimum of nine months at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The Fellowship is usually awarded to mature scholars, and the stipend is \$8,000. Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041.

A FUTURE FOR FRIENDS?

"If we see our calling [as Friends] as simply to be another community church just like other churches in the community," writes General Superintendent Keith Sarver in the California Friend, "then God is probably about done with us." He adds, "We still do not have a formal creed, but there are many of us who know what we believe. And we believe so strongly in the authenticity of God's revelation to us that we accept the responsibility of sharing the truth." (From the November 1978 issue, in an editorial titled "The Universal Mission")

A FUTURE FOR ELDERS?

What do you think are the duties of elders? This question was discussed by Gerald Dillon in a special day for elders at Newberg Friends Church (Oregon) in November. What would you learn about this from Acts 20:17-28? Or 1 Timothy 3:1-7? Have you read a Quaker "Query" for elders? One reads: "Do you endeavor to recognize and develop your special talents and abilities for service in the Meeting and do you pray for divine guidance in their use?"

EAST AFRICA REORGANIZES INTO THREE YEARLY MEETINGS

In recent years the momentum of Friends United Meeting's mission work in Kenya has swelled the fellowship of East Africa Yearly Meeting to around 70,000 persons. In their Yearly Meeting sessions held at Vihiga August 22-26, East African Friends concluded that the large number was getting unwieldy. They reorganized themselves into three yearly meetings that will begin their new life January 1, 1980. Southern East Africa Yearly Meeting will have its headquarters in Vihiga. Home base for Central East Africa Yearly Meeting will be at Kakamega. The activities of Northern East Africa Yearly Meeting will center around Lugulu. Each of the yearly meetings will appoint 10 representatives to a Central Council that will meet periodically at Kaimosi to plan and coordinate cooperative endeavors. Joseph Kisia, assistant presiding clerk of East Africa Yearly Meeting, visited the United States in October 1979 to report on these latest developments. He said that Friends are seeing the fruit of the seeds that were first sowed by the missionary pioneers in the early part of this century and that the harvest continues to be bountiful.

COLLEGE STUDENT INTERNS SUCCESSFUL

University Friends Meeting, Wichita, Kansas, is now in its third year of an experiment to use college students from nearby Friends University as interns working with the pastoral team. This year four are involved working primarily with youth, Christian education, and music ministries. They are LaVonna Leach and Dana Miller of Friends Memorial Church, Seattle, Paula Cline of Friendswood church in south Texas, and Doug Chambers of First Denver Friends Church in Colorado.

THE CATACOMBS SERVICE

Talent Friends Church (Oregon) recently held a Sunday evening worship in the basement without lights. Like the early Christians who met underground, Talent Friends met in semidarkness, sang songs and quoted Scripture by memory. The preaching was also done by memory. The first-century experience was reported as meaningful.

FRIENDS WOMEN WIN FIRST PLACE

The women's volleyball team of Friends Bible College won 12 of 15 games at a tournament in Kansas City in October, bringing back to campus the coveted first place trophy. Jack Holliday is the coach.

QUAKER SAINTS GATHER

Here's the last word on Quaker saints. First Friends in Canton, Ohio, held an "All Saints Gathering" October 26 in the church gym. Costumes were selected to represent any saint throughout the Bible or church history (including present-day ones). Prizes were given for the most original likenesses. Those deciding not to come costumed were asked to act like saints anyway.

NEW MISSIONARIES REACH BURUNDI

While several missionaries have been forced to leave Burundi, including two Friends, Robert and Connie Shaffer have been admitted to the field upon completing language school. They are supported by Mid-America Yearly Meeting.

PRAYER PATTERNS FOR WORSHIP

In one congregation prayer request cards are placed in the pew racks. Worshipers are invited to fill out one of these cards, and the ushers pick them up. The pastor includes the requests in his pastoral prayer. Another church has a large bulletin board in the narthex. Persons coming to worship thumb tack their prayer requests there before the service starts. During the first hymn an usher collects these and brings them to the pastor, who includes them in his prayer.

--Taken from Friends United Meeting Leader's Digest

HOW TO PROTEST 'THE LIFE OF BRIAN'

This film called "the foulest-spoken biblical epic ever made" (New York Times) and "grossly offensive to those who accept Jesus Christ as Lord" (Lutheran Council) may be protested by writing to the distributor, Steven J. Ross, Chairman, Warner Communications, Inc., 75 Rockefeller Plaza, New York, New York 10010. This announcement comes from the Friendswood Friends Church midweek bulletin.

PELHAM FRIENDS CELEBRATE 180 YEARS

Some Friends emigrated to Canada from Philadelphia after the American Revolutionary War and settled near Ontario in the Pelham area in 1783. The Pelham Friends Meeting was established in 1799 with 79 members, the first Friends meeting in Canada. They united with the Evangelical Friends Church--Eastern Region in 1959. October 21 they observed their 180th anniversary.

A WORK CAMP PLANNED TO GUATEMALA

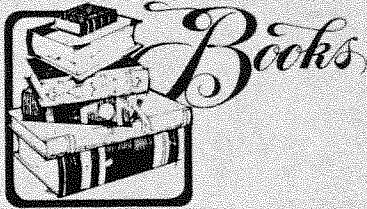
Friends of Ohio plan a work camp journey to the Friends mission field in Guatemala February 4-16. The cost is \$650 for each participant. The project is entered cooperatively with California Friends Board of Missions.

HAROLD THOMPSON MEMORIAL FUND ESTABLISHED

The family of the late Harold Thompson, former president of Friends Bible College and well-known Friends minister in the Evangelical Friends Alliance, who died of cancer September 9, has established a memorial fund to the Evangelical Friends Mission. Gifts may be sent to 1201 - 30th St., N.W., Canton, Ohio 44709.

FU ANNOUNCES ACADEMIC DEAN SEARCH COMMITTEE

Dr. Richard Felix, president of Friends University, announces the appointment of the Academic Dean Search Committee. Dr. Verlin Hinshaw is committee chairman, heading a group of eight others representing the faculty, administration, board, alumni and students, and two consultants. The committee is setting up criteria for the person who will become the next academic dean of Friends University. Following advertising to attract nominees and applicants, the process of screening these individuals will begin. Nominations and inquiries should be addressed to the Academic Dean Search Committee, c/o President's Office, Friends University, Wichita, Kansas 67213. The deadline for applications is January 18, 1979.



G. Edwin Bontrager, **Divorce and the Faithful Church**, Herald Press, 191 pages.

In *Divorce and the Faithful Church*, Bontrager deals with a social problem of deep concern to the health of the church, as well as to the stability of our society. He surveys the Old Testament teaching on divorce, giving special attention to the Mosaic legislation, then summarizes his conclusions as to what the Old Testament teaches. He continues the survey of the subject in the New Testament, noting the teaching of Jesus in the Gospels, of Paul in the Epistles. Again the author summarizes, comparing the Old and the New. After this summary, fully documented by scriptural references, he presents another summary of the teachings of different religious bodies and denominations on their interpretation of the Scriptures cited.

Bontrager well points out a basic problem, "The Church today is caught in the bind of upholding the law's ideal (biblical law) without compromising, and yet being sensitive to human need."

Especially helpful is Bontrager's discussion on the Church in relation to divorced persons as an expression of forgiveness. Helpful suggestions are given of how "the love-grace motif—love, acceptance, and helpfulness—are to characterize the Body of Christ. The book presents two bonus factors: an excellent bibliography and an invaluable index of scriptural references.

Bontrager's work should be of special help to the pastor, the counselor, and to anyone who is making a study in depth of the subject.
—George H. Moore

Dorothy Hamilton, **Mari's Mountain**, Herald Press, 130 pages.

A mountain was exactly what Mari faced when she ran away from home. Loneliness, finding a place to live, locating a job, learning how to get along on only a very small amount of money, and staying away from anyone who might recognize her were all part of her mountain. The situation was eased, though, by her acquaintance with a few friendly people. Some of them, then, made it possible for the circumstance that

created the unexpected ending for the book.

Dorothy Hamilton has written this book, as well as a number of others, for young teenage readers, who may be very much like the students she has helped through the years.
—Betty M. Hockett

Bruce Milne, **We Belong Together**, InterVarsity Press, 128 pages, paperback \$1.25

This book comes as close to a "literal roller coaster" as any I've read. The first two chapters represent the slow, controlled ascent to the point of no return. Then without warning the reader is swept into a fast-paced, thrilling, and extremely challenging reading experience.

After laboriously building sociological and theological foundations on which to build his case for the need of fellowship, the author begins to write with his heart. The result is an exciting volume that challenges every Christian to reevaluate his view of, and relationship to, the body of Christ.

In a day when books on community are a dime a dozen (and not worth the price), this volume breathes new life into over-used terms. *Agape love* and *koinonia* are rescued from their "buzz-word" pigeon-holes and made to represent powerful ideals for the mature Christian.

How does a Christian relate to other Christians he finds it hard to love because of their "hypocrisy" or "inconsistency"? What is the purpose of the gifts of the

Spirit? Who are they for? How are the gifts to be used in corporate worship? These questions are just a sample of the issues discussed in a straightforward manner with themes represented by the following quotes:

"The gifts are intended therefore to be a bond of unity and hence a means of deepening fellowship . . ."

"There is no place for exercising our particular gift [simply] for our own good."

"It is a staggering thought that if we could see the Christians whom we now find it so difficult to admire and respect as they are destined to become, we might be strongly tempted to fall down and worship them."

This book has challenged my thinking and changed my life. It deserves your attention.

—Stan Thornburg



ENTERTAINING ANGELS

BY CATHERINE CATTELL

The other day I was looking through our guest book, our first one. The pages, as I turned them, lit up with priceless memories as this name and that came into focus—friends from around the world, many of whom came as strangers. Some were missionaries and some were ministers, and some were students, and some were Chinese, and some names were written in Hindi script. One was a total stranger who was also a pretender, preying on unsuspecting folk like me.

But among the names were "angels," delightful people who came as strangers and remained as friends from that moment forward. They were "ministering angels" who brought encouragement and great blessing to our home. What fellowship and lifelong friendships have been forged over a cup of tea, or a bowl of soup!

It is always delightful to entertain friends and we all feel comfortable with people we know well, but one of my greatest joys has

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been entertaining strangers, people who least expect to be invited.

Now that the holidays are upon us again, it would be an excellent time to reach out, offering hospitality in a simple and homey way. These times do not call for extravagance, but for being available in simple sharing.

Last night a minister's wife told me that unexpected guests, missionaries, were brought to her door for supper and overnight. She gave them what was cooking—sloppy joes—and the guests were delighted, being weary of heavy company food. These strangers fit in to her family, her interests, and her home so perfectly, leaving the gift of a new friendship behind, and a benediction.

What a gift for the giver, and what a gift for the weary travelers!

Having everything just perfect—the house, the food, the table—is not the secret of hospitality. The open home and an open heart are.

I have also been on the receiving end of this hospitality business. Through the years how many homes have been opened to me and mine! How many women have cleaned and cooked and made room for us! How I thank each one again for the joy of sharing their home, however briefly, and their food, however bountiful or simple!

There are people who never have been invited into homes of others—people who no longer have homes of their own, confined to a room or hospital bed. There are people in the world who have no food at all, and Christmas dinner has no meaning whatever.

There are ways to bring cheer if we put our minds to it.

I wonder why it is hard to find homes open to entertain strangers these days. There is a lot of blessing going to waste. There is so much to give, and a great deal of inspiration to receive.

It is exciting to entertain "angels." You never know when you will meet one!

I wonder in this day of inflation, or whatever it is that upsets our budgets, if Peter would still say, "Use hospitality one to another without grudging." Or if the writer of Hebrews would still say in this day of motels and restaurants, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Every once in a while, you do meet an angel. Try it! Only one stranger let me down!



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 Organization Is off the Drawing Board

CHICAGO—Applications for membership in the new Evangelical Council for Financial Accountability (ECFA) were distributed here recently to representatives of nearly 200 Christian charities. The wide spectrum of organizations present included educational institutions, associations, relief agencies, and television ministries. The inaugural membership meeting of ECFA climaxed nearly two years of planning and developing standards of financial disclosure.

"I believe that evangelicals have shown great maturity in forming this self-regulating agency," said ECFA board chairman Ted Engstrom of World Vision. "ECFA will perform a service that will build credibility and confidence: credibility for its members so that they can concentrate their full attention upon their work without wasting time and resources defending themselves against a critical public—confidence, resulting in increased giving on behalf of the public that feels its contributions are being spent—and accounted for—in a responsible manner."

Olan Hendrix, executive director of ECFA, said he expected several hundred organizations to apply for membership during the next year. Those accepted will receive the 1980 ECFA seal of approval to display in their advertising and promotional literature. By 1983, he predicted, more than 1,000 organizations would be members of ECFA.

—E.P.

Layman Demands Resignation of Episcopal Church Leader

DENVER—An Episcopal lay theologian and author has called for the resignation of the church's presiding bishop, saying his leadership "is incapacitated and he is the most poignant victim of his own bureaucracy." William Stringfellow also said the church, under the leadership of Bishop John M.

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Allin, "is essentially in a state of dysfunction."

According to Mr. Stringfellow, the church has strayed so far from its original intention "that the question for me is whether God has abandoned the church." He said the Episcopal Church "has no leadership. We have church management, which is a radical kind of self-interest and preoccupation with survival of the institution pretty much to the exclusion of all else."

—E.P.

Broadcasters Heard Around the World Address NRB Convention

MORRISTOWN, NEW JERSEY—Internationally famous religious broadcasters Rex Hubbard, Oswald Hoffman, Theodore Epp, Leighton Ford, Thomas F. Zimmerman, John W. Williams, James Robison, Ben Haden, and United States Senator Ernest F. Hollings are featured at the main plenary sessions of the 37th annual convention of National Religious Broadcasters.

NRB members are responsible for more than 70 percent of the nation's religious radio and TV.

Oswald C. J. Hoffman, speaker on the *Lutheran Hour*, the radio ministry of the International Lutheran Laymen's League (St. Louis, Missouri), delivers the opening plenary address Sunday evening, January 20, at 7:00 p.m. Described by *Time* magazine as "the most listened to radio preacher in the world," Dr. Hoffman communicates the Gospel over 1,100 radio sta-

Ziehzen, pastor of Peking's only Protestant church.

Mr. Yin, in an announcement, said the government had already "sanctioned translation and publication" of the Old and New Testaments, which he said were slated to be completed late in 1979 or early 1980. Earlier, the Chinese Communist authorities announced that the Koran, Islam's holy scripture, would be printed at state expense—again for the first time since 1949—as part of a general liberalization in China under the current leadership.

—E.P.

Recycling Old Eyeglasses

Recycle old eyeglasses to bring sight to the poor? Why not — recycling may seem like a new conservationist idea, but a group of volunteers in Short Hills, New Jersey, many of them housewives, have been doing it for years, ever since 1932.

As a nonprofit organization called New Eyes For The Needy, Inc., this group of

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tions each week in the United States, Canada, and more than 30 other English-speaking nations around the world.

China Plans New Bible, The First Since 1949

PEKING—A Chinese-language edition of the Bible will be published in China for the first time since the 1949 Communist Revolution, according to the Rev. Yin

It's too bad

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volunteers has helped over one million persons to see.

Last year over one million pairs of old glasses were sent to New Eyes For the Needy, Inc., Short Hills, NJ 07078, where groups of volunteers, over 250 in number, have been taught to sort and classify them.



Simple nonastigmatic lenses go to medical missions abroad since Federal law now prohibits their redistribution in this country. Simple sunglasses are prized in bright, hot countries, even leper colonies where the burning rays of the sun are too much to tolerate.

Metal frames go to a refiner to be melted down, along with other scraps of precious metal, such as gold from dentures and tooth inlays, old watches, broken jewelry, spare cufflinks, earrings, and old silver.

The money realized from the refining goes to establish special eye funds for hospitals and welfare agencies throughout 48 of the United States, to purchase new perscription glasses for those who can't afford them.

New Eyes holds periodic sales of antique jewelry and silver along with resalable costume jewelry, which adds significantly to these funds. CPE



A WISH COME TRUE

BY BETTY HOCKETT

Mara's warm breath made foggy little puffs in the chilly early-evening air as she sauntered down the rough path toward the stable. She shivered and pulled her bright colored shawl even tighter, holding it together under her chin.

"It will be very cold tonight," she promised herself. "Maybe it will snow!" This was a pleasant thought and Mara fervently wished that it would come to pass.

She stopped a moment and listened intently for the mournful flute notes of the



shepherds out on the hills. However, hearing only the confusion of a crowded city she thought, "The song is lost in the air. There is too much noise in the town tonight."

The stable was well protected against the cold, and as she entered the sudden change of temperature made her nose hurt. Mara went first to Eve, the matriarch of the family's small flock of sheep, talking to her in low tones and stroking her heavy coat of gray-white wool. Eve responded by nuzzling Mara and bleating contentedly.

Mara noticed that on the other side were three or four donkeys that belonged to people staying at the inn. She fed them with the same care that she did their own animals, and spread fresh straw for them, too. "Oh, I am so glad," she said out loud, "that Joel is out with the shepherds because now I can feed you. Maybe he will work for Abijah all winter and then I can come out here every morning and every night. I truly hope this will be so." Then she checked each animal again, pulled her robe and shawl tight around her, and reluctantly went out the door.

She had half anticipated and half dreaded these busy days when everyone was to come to Bethlehem to pay taxes. "Of course we are glad for the extra business at the inn and every room will be taken. That does mean more income for my father. But I wish," she whispered, "I wish that something exciting . . . something *really* exciting . . . would happen. Like Mark of Nazareth coming (at this thought she sighed and blushed a bit) . . . or Old Eve having twin lambs . . . or having deep snow . . . or . . ." And on and on, clear to the inn, the daydreams continued.

Before daybreak the next morning, Joel burst into Mara's room calling loudly. Then he lowered his voice for fear of waking the guests, too. "Mara! Guess what! We saw the baby! We really saw him!"

"What baby?" responded Mara sleepily. "The one down in our stable."

"In our stable?" Mara brightened. "Oh! Old Eve had her lamb!"

"Not a lamb! A baby . . . a boy . . . born right in our manger . . ."

Mara sat up and rubbed her eyes. "A baby in our stable? But why? There were no people there last night."

"Father told me he let them sleep there because they came late and there was no room in the inn. But he did not know the baby would come so soon." Joel sat down on his sister's low pallet. His eyes were wide with excitement and he talked rapidly, trying to whisper.

"We were sitting around our fire last night when all at once the sky got terribly bright. We were frightened for sure. And then an angel came . . . a *real* angel, Mara, and it said, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.'"

Joel got up and paced around as he continued, "After that the angel said we would find the babe wrapped in swaddling clothes in a manger. But I did not dream it would be *our* manger. Then there was a whole multitude of angels and they sang 'Glory to God in the highest, and on earth peace, good will toward men.'"

"Oh, Joel!"

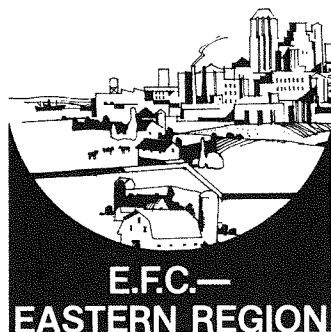
"Right after the angels left, Abijah said that we ought to go see the baby, so we hastened to town and found the baby—and his parents—right down there. And do you know what Abijah said? He said this baby is the promised Messiah that our elders have been looking for. He will be our King!"

Mara's questioning voice was full of wonder and awe, "Really?"

"That's what he said. We've heard the priests at the Temple read from the prophet Micah's writings, that out of Bethlehem would come He that is to be ruler in Israel. I do not understand it, but when we walked into the stable last night it seemed like holy ground. We even knelt down before this newborn baby and I noticed that old Abijah had tears in his eyes. I do not understand it but it was wonderful. When we went back to the sheep Abijah got out his flute. He did not play the same sad song as before but a happy, gay melody. It is indeed strange." Then Joel left the room as impetuously as he had entered.

Mara was fully awake now and anxious to see for herself this miraculous family in their stable. Hurrying to put on her day clothes, she suddenly exclaimed, "My wish came true! Something exciting did happen . . . a *really* exciting thing. More than I had ever dreamed possible!" CPE

FRIENDS CONCERNS



Focus on Malone

Project T.E.A.C.H. (teacher effectiveness and classroom handling) is Malone's answer for teachers seeking positive approaches to deal with classroom behavior situations. The new 15-week course is just one of the courses offered this fall and again beginning in January as part of the new Malone/Ashland College master of education program. Teachers now enrolled say that for the first time in their careers they are learning new alternatives to confrontations with students. The course may be taken by teachers for graduate or undergraduate credit.

Dr. William Choy, his wife, Jean, and sons Gabriel and Eric, have come to Canton, Ohio, as part of Malone's faculty exchange program with Hong Kong Baptist, the largest college in Hong Kong; he is teaching physics and basic math at Malone. His wife, Jean, is enrolled in art classes at the college. A graduate of Baylor University and the University of Florida, Choy arrived in Canton shortly after Malone Professor of History Dr. James Stuckey and his family left for a year in Hong Kong.



Friends students at Malone, numbering 135 this year, are by far the largest denominational group at the college, having increased 10.6 percent over last year. Fall enrollment statistics also reveal a 10 percent increase in freshmen students and a significant increase in the number of full-time students as opposed to part-time. Twenty-one international students are also currently enrolled.

More than 175 teens from across Ohio and surrounding states came together on Malone's campus October 26-28 for Youth Conference '79, a special weekend of worship, teaching, and entertainment. Learning to build an abiding faith in Christ was the theme that emerged during the weekend, both from the teaching of guest speaker Jackson Crumm of

Spectrum Ministries and from the music and testimonies of guest musicians. The three-day weekend featured special concerts by Micki and Becki Moore, Pete Carlson, and Mark Christian.



NORTHWEST YEARLY MEETING

A Philosophy of Ministry

There is a constant need for a clear philosophy of ministry for our pastors—an agreed-upon expectation by pastors and people that will allow the Spirit to move a meeting. Energy should not be wasted struggling with mixed expectations and the loss of harmony and strength such struggles bring. Morale suffers when a pastor is frustrated and the people are bruised and discouraged.

God's call to women is as sacred and spiritual as God's call to men, and doors of ministry will remain open in our Yearly Meeting for pastoring and preaching for both under the Spirit's leading. The notion keeps creeping back into the church at large that God somehow favors masculinity in the ministry; we understand the Gospel removes all such differences between male and female. One's usefulness in the kingdom is based on faithfulness, not one's sex. This is merely a reminder of who we are, and that it is one of our deepest convictions.

A pastor of a thriving church must wear an assortment of hats—biblical scholar, spiritual leader, theologian, counselor, educator, administrator, and communicator. The community of believers feels that a pastor should be free from self-serving attitudes, sensitive to the varied needs of the flock, and able to handle crises calmly. Yet, in the final analysis, a pastor may find his or her effectiveness is not based on piety so much as on personality.

Without a clear understanding of what is expected, or how accountability works, some confusion and hurts result. Several successful business and professional people have complained that our pastors are not well-organized, don't work hard enough. If they made more gospel sales, the church would grow faster; it is always a tendency for those who have never pastored to measure spiritual work largely by business standards and production charts. Perhaps more of this is needed at times. My own experience

and observation is that pastors usually work too hard, but sometimes at the wrong things. To expect a pastor to speak three times or more a week will result in overexposure and underpreparation. Counseling often forces itself into a pastor's priorities and creates its own set of problems. Advancement for the pastor is not really the hope for a larger church, especially in our Yearly Meeting; his hope and joy must come in other ways. Some of these are the friendships formed, children of the congregation grown to adulthood whose lives demonstrate the validity of the pastor's preaching, teaching, and prayers. There are other compensations far more lasting and rewarding than mere professional status, which is the usual prod toward perfection.

—Jack L. Willcuts

Dr. Donald Chittick Lectures in Bolivia and Peru

Dr. Donald E. Chittick, professor of chemistry and chairman of the Division of Natural Science at George Fox College, left Oregon along with his wife Donna and daughter Annie, to spend this month lecturing and teaching in Bolivia and Peru. Dr. Chittick is well-known, especially in the Northwest, as a lecturer supporting the creationist viewpoint, and he



speaks frequently in summer camps, retreats, and seminars among churches as well as in schools and teachers' organizations.

Dr. Chittick is scheduled to spend two weeks teaching a course on creation in the interdenominational seminary in La Paz, Bolivia, then travel to Peru, where he is scheduled for a training session for members of the Peruvian counterpart of Campus Crusade at the University of Lima. He will also present lectures at the School of Agriculture and in several schools in Lima. Plans are being made for lectures at universities in La Paz, Bolivia, and Puno, Peru.

Christmas week the Chitticks will meet with the Friends mission staff of Bolivia and Peru in their annual Missionary Retreat to be held in Arequipa, Peru. Before returning to Oregon the first week in January, the Chittick family will visit archeological ruins in Tiahuanaco, Bolivia, and in Cuzco, Machu Picchu, and other numerous sites in Peru, including the well-known Nazca lines between Arequipa and Lima.

Two Friends Families Move to Oregon From Ohio to Serve

In an usual act of love and service, two families recently moved to Oregon with the sole purpose to become involved in the Hilltop Friends Church in Oregon City, Oregon.

Bob and Kathleen Nowak and Mark and Darlene Fisher with their four school-age children are making their homes near Hilltop Friends and are enthusiastic about this leading of the Lord in their lives. Both men found employment and houses in which to live in the community.

Bob Nowak envisions his service in the area of outreach, which includes the organization of men's prayer breakfasts, evangelism, and a variety of special events. His wife, Kathleen, wants to serve as a Bible study leader, an adult Sunday school teacher, women's worker, and resource person for adult programs in the church.

Mark and Darlene Fisher, working as a team, have already begun a Wednesday night children's Bible hour held during the adult Bible study and want to plan and be involved in many other children's activities.

Hilltop Friends Church meets in a rented school building in the community at present and has just leased office space in a commercial shopping center in the heart of the Hilltop area of Oregon City. They have enthusiastic plans for outreach and ministry from this office location. The church is a project of the Board of Evangelism of Northwest Yearly Meeting, and their mother church is Clackamas Park Friends.

Bob Mardock, the pastor, says it is hard to believe all the good things happening at Hilltop. Referring to the two Ohio families who answered an ad placed in the *Evangelical Friend* and who responded to this need at Hilltop, Bob says, "This is the most exciting thing that has happened to this church recently. I'm waiting to see what God will do next!"

Midwinter Convention Theme Is 'Draw Me Nearer'

High school students in Oregon, Washington, and Idaho Friends churches are scheduled to meet December 27-31 at Twin Rocks Conference Center for the annual Midwinter Convention. Jerry Root, from the pastoral team at Granada Heights Friends Church in California, is guest speaker for the evening services.

Using the theme "Draw Me Nearer," Root and other teachers and speakers will develop the theme through various sessions and planned activities throughout the convention into three areas—"Draw Me Nearer—to God, to others, and to the world." The missions project for the Friends Youth of Northwest Yearly Meeting this year is support for the

needs of the boat people from Vietnam. Pastor Do from Vietnam, now living in Portland, will speak at the convention. Attendees at Midwinter are encouraged to bring one piece of good clothing to the convention as a gift to the boat people.

Cost of the convention is \$48 if pre-registered by December 10, \$50 if pre-registered after December 10, and \$53 if not pre-registered. High school students should contact their local pastors for the registration forms, which are to be mailed to Jim LeShana or Ken Beebe, Box H, George Fox College, Newberg, Oregon 97132. For further information on Midwinter Convention, contact Jim LeShana (phone 503-538-4931) or Ken Beebe.

Clayton Brown Memorial Held at Newberg Friends

Clayton S. Brown, missionary, minister, and musician, passed away October 12, 1979, at the age of 85 in Newberg, Oregon, and a memorial service was attended by relatives and friends at Newberg Friends Church on October 15. Clayton was known and loved by many throughout the western and mid-western States, where he served as a Friends pastor for 13 years. For seven years he was a Sunday school missionary under the American Sunday School Union, establishing Sunday schools in rural communities in Idaho. As a carpenter he contributed to the building of Christian camps in California, Idaho, and Oregon as well as many homes and businesses. Clayton and Louella, who was a close co-worker in all of his ministries and preceded him in death in August 1979, served as missionaries in Africa under Kansas (now Mid-America) Yearly Meeting for 19 years.

Around George Fox College

George Fox College's largest building, Coleman Wheeler Sports Center, is being enlarged with a

4,250-square-foot addition to the upper level. A new covered area equivalent to a mini-field house is being created from an outside deck. Contained within the 40 x 106 foot area will be a multiuse facility with future plans for another classroom when needed. Unlike other projects, the college is acting as its own contractor with a subcontractor hired. Completion of the project is set for January.

George Fox College enrollment has increased for the eighth consecutive year to a record 734 students. Not included in the count are approximately 60 persons enrolled in the college's off-campus independent study courses.

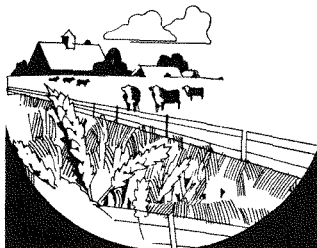
Minorities studies are being increased this year at George Fox College. The course "Minorities History" is being added and the sociology course "Ethnic Groups and Social Minorities" has been extended to a sequence course to be offered fall and winter term. In literature, the sequences of American Literature have been chosen for a deeper integration of minority authors.

George Fox art professor Peter Snow has been elected West Coast representative and a member of the board of directors of Christians Involved in the Visual Arts. He will represent the national area west of the Mississippi. The organization was formed to promote and develop art at the nation's Christian colleges and art schools.

Pianist István Nádas is performing the complete sonatas of Beethoven in a series of seven recitals this fall at George Fox College. The series of 32 sonatas is sponsored by the College's Division of Fine Arts in cooperation with the newly-formed Chehalem Music Society.

Mike Hilde, copastor of the Calvary Baptist Church, Eugene, Oregon, was guest speaker for the annual fall Spiritual Life Week series recently. His subject "The Lordship of Christ" began in a Sunday evening message at Newberg Friends Church and continued in daily morning chapels on campus. Participating with Hilde as guests during chapels were Jeff Wells and John Lodwick, top national marathon runners.

Newberg area residents are participating with the George Fox College faculty, staff, and students in the formation of the Chehalem Symphony, a new community orchestra for Newberg. Performances are tentatively scheduled for November 17, December 19, February 25, and Easter weekend. Some performances will be with choirs or other instrumental groups.

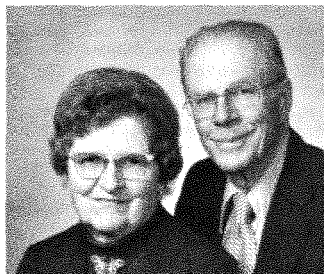


MID-AMERICA YEARLY MEETING

People You Ought to Know Better: Howard Ellis

Service—with a big heart. That describes Howard Ellis and his wife, Eva. They are members of Haviland (Kansas) Friends meeting.

Howard has been active in the local meeting on the Finance Committee, as a Sunday school teacher and Yearly Meeting representative. He also served on the Finance Committee of the Yearly Meeting and on the CABCO Board.



While he was president of CABCO, he and Eva traveled around the world, attending a religious broadcasters' convention in Tokyo, Japan, and visiting Radio CORDAC in Burundi. They made a second trip to Burundi when the government closed the CORDAC station there. While on these trips, they had the rare privilege of visiting in the homes of several students they had befriended.

Haviland has also benefited. He was on the City Council for 16 years and was mayor eight years, taking an active interest in civic affairs.

Howard employed a number of foreign students at the Haviland Telephone Company. His patience in bridging language barriers was an asset. He practiced his Spanish on non-English speaking students from Honduras as he and Eva helped them learn English. Howard taught many of them how to drive. When emergencies arose, he contacted senators and the state department, or helped the students financially.

Eva has been his willing aid and is known as a leading artist in Western Kansas arts and crafts shows.

WMU Ladies Hunt Treasure

Led by Jane Winters of Willow Creek (Kansas City, Missouri), ladies at the

WMU Retreat went in search of hidden treasure in Oklahoma City October 5-7.

The ladies of Willow Creek were hostesses for the retreat, which brought rest, relaxation, and renewal to over two hundred ladies gathered to hear Hope McDonald give her nine steps to a deeper prayer life.

As a wife, mother, author, and co-worker with her husband in the Young Life organization, Hope spoke from experience as family situations were shared and solutions were suggested through a deepening of personal prayer life and dependence on a closer relationship with Christ as a guide and comforter.

Leaders, in addition to Jane as master of ceremonies, were Beth Nutt, leading the music with Gayle Cox at the piano, and a Saturday afternoon funtime "Bong Show," led by Kristi Stapp. The Mid-America Yearly Meeting Office crew took first prize. Superintendents Robinson and Teague visited the office scene via their wives, Betty and Marjorie, as scenes from "a day in the office" were depicted. Several other groups brought fun and foolishness to lighten the afternoon scene.

Hope McDonald's book *Discovering How to Pray* is recommended by those who have read it and who attended the retreat. Her book and her message reminded us, as did Jane's treasure hunt, that there is no better discovery than finding a closer walk with Jesus.



From left, Beth Nutt, Hope McDonald, Jane Winters



Willow Creek ladies and "Bong Show."



MAYM office staff and superintendents wives presented a "Mini Opera."

Coming Events

- DEC. 15-JAN. 6
Christmas vacation,
George Fox College
- DEC. 27-31
Midwinter Convention,
Twin Rocks, for high
schoolers
- JAN. 20-24
Missions Convention,
GFC
- JAN. 25-26
Homecoming, GFC
- FEB. 1-2
Midyear Board Meetings,
NWYM, Newberg Friends
Church

FRIENDS GATHER

ALLIANCE, Ohio

Twenty-one of our church leaders gathered at Quaker Canyon to discuss and study leadership from a biblical perspective. During the all-day sessions, the idea was considered that all true disciples are leaders in some way, and yet paradoxically, they are also just lowly servants, doing whatever God has called them to do. Many concerns and prayers were raised, and new goals were set.

There were 23 of our ladies in attendance at the WMU retreat this year, and in the evening service at our church they were given the opportunity to come to the platform and share some of the blessings received, and challenges as well.

Ruth Alma Mitchell has opened her home for an old-fashioned quilting bee Monday mornings and evenings. The quilt will be sent to the Disaster Auction next September.

ALVA, Oklahoma

Brian Smith is working with Alva Friends on weekends to assist in the work as youth pastor. Brian, originally from California, is a senior at Friends Bible College.

As our participation in the celebration of the 200th birthday of the Sunday school movement, we had four Sundays committed to Sunday school enlargement. On the fourth Sunday we went "over the top" with 84 in attendance, beating our record of the previous year!

ARGONIA, Kansas

Argonia Friends are celebrating the near completion of their new church plant. Located at the east edge of the community the brick-on-slab construction provides meetinghouse facilities, which include a sanctuary seating 250, pastor's study and secretary's office, department and classrooms, plus a large fellowship hall and kitchen with appropriate carpeting and floor covering throughout. Sidewalks have been poured and paving for parking areas should be complete by the time this is read. Open House and first worship services are slated for early December. Total cost will approximate \$250,000. Argonia Friends have been faithful stewards and most of the money has come in for the project. In mid-October, a bazaar sale of crafted items and gifts, plus meals served, netted \$10,000.

BELOIT, Ohio

The last Sunday in September was celebrated as Rally Day at the Beloit Church, with 134 in attendance. It was also the beginning of revival services with Raleigh and Lorraine Harris. Bob and Cassie Sams appeared on TV this summer, at which time they witnessed to the miracle healing in Mrs. Sams' family in Kentucky. Also appearing on TV was Clinton Levine, who was a speaker and participant on the program *Smoke Out*

America, a nationwide program sponsored by the American Cancer Society.

Other items of note are a "Walk for Missions" that netted \$500; a women's prayer breakfast this fall with Cindy Aufrance, along with a food shower for her; a new 15-member Sunday school class started for post-high schoolers and singles with Tammie Karper as teacher, and three young people starting in the fall term at Malone College. They are Joe Donnelly, Marsha Close, and Alicia Morris.

CALDWELL, Idaho

On June 17, 1979, our pastor and wife, Everett and Alda Clarkson, were honored with a farewell dinner, as they had felt the call from the Lord to go back to the mission field and are now serving in Mexico. Their youngest son, Douglas, is attending Friends Bible College at Haviland, Kansas.

Guest speakers in July were Willard and Marian Mitchem from Haviland, Kansas, with a message in film on "The Creation."

A pounding and picnic lunch was held at the Caldwell Park for our pastors, Willard and Wanda Black, with all reporting a good time.

Bible studies are all very active again, with the fall work being completed.

A new program "Kids for Christ," for children four years old through the fourth grade, has been organized by our pastors, with lots of enthusiasm from the kids.

Craig and Marsha Johnson are our new youth directors.

We are rejoicing in how the Lord has answered prayers in behalf of Melvin Davenport, who is recovering from a long and critical illness and who is now back in our midst after being hospitalized for two and a half months.

CANTON, Ohio

For four days First Friends Church took pleasure in hearing from four missionary couples at the "World Outreach Conference." The following couples shared: Dave and Cindy Aufrance, Hong Kong; Harold and Nancy Thomas, Bolivia; Gilbert and Louise George, Bolivia and Peru; Russell and Esther Zinn, Taiwan. Also from the Canton congregation, Alvin and Lucy Anderson, Nigeria, and Don and Dorothy Murray, Hong Kong, blessed us by relating their own missionary experiences. Sunday school classes contributed by decorating classrooms depicting various mission fields.

Richard and Mary Lou McNamara, known as "Exodus," gave an inspiring concert in a recent vespers service. They come from Deep Creek Friends Church.

The "All Saints Gathering" was a great evening of fun and friendly competition as attenders vied for prizes for their costumes representing saints throughout the Bible and

church history. The evening also featured "Friends Frolics"—a talent show for which a prize was awarded for the best act.

The children's Sunday school has undertaken the project of outfitting Becky Aufrance, the daughter of Dave and Cindy. Money raised will be used as a clothing allowance for Becky.

CLACKAMAS PARK Milwaukie, Oregon

A number of Home Bible Studies continue to provide an excellent opportunity to get acquainted with others and grow together through the Word.

"Venture in Discipleship" was the theme of the Lay Witness weekend held early in November. Our local coordinators, Dave and Georgia Hoover, worked with the visiting team from Richland, Washington. Our congregation discovered a new sense of ministry to the surrounding community and strengthened bonds of love and service within our own body.

The high school Friends Youth is now meeting at the home of Tom and Linda O'Grady each Sunday evening to enjoy "whacky" games and participate in singing and devotions.

COTTONWOOD Emporia, Kansas

In November our pastor began a program of study giving the know-how needed to lead someone to a saving knowledge of Jesus Christ and providing biblical principles of follow-up. Small group discussion and role playing were some of the methods used.

Rita Thomsen, our new Christian education chairman, is leading our junior church. Children in grades one through five meet during the regular morning worship service. They conduct their own worship service complete with songs, prayer, and testimony times, with a message given by the adult leader. Leadership is developed as the youth pick their own leaders and take active parts in the service.

Our church building and parsonage have received a new face-lifting, as several Saturdays have been spent in painting and sprucing up our buildings by members of the congregation. Every room in the parsonage has new paint. We have added floor coverings, storm windows and door, and a bathroom vanity. There remains work to do, but we're progressing.

FERRY ROAD Danville, Virginia

Ferry Road Friends Church held a weekend revival with Charles Church, October 17-21. He closed out our Sunday morning with an inspiring message, "The Bridegroom Cometh."

After the service we held our regular Homecoming Dinner. We believe this was one of the finest Homecoming services we have had.

After a fine morning service and a delicious lunch we went back for an afternoon service of music rendered by the Emmons family from the Putman Friends Church.

Longview and Ferry Road youth joined together for a party that was held at the YMCA Camp. Halloween decorations were used. Games were played and refreshments were served. There was very good attendance and a wonderful time was had by the young people and their sponsors.

FRIENDSWOOD, Texas

For four Sundays we had emphasis on the total mission outreach of Friendswood Friends, starting with reports of witness to our own city. The next Sunday we had reports on our witness to the state of Texas, and the following Sunday our witness in the United States. December 2 we heard about our witness to the world, as James and Doris Morris were with us.

Our WMS area rally was December 5 at League City Friends, with Jim and Doris Morris again as our speakers.

Karl Newman led our youth on a canoe trip, as 33 people with 17 canoes stretched out across the Guadalupe river. Karl was pleased with the way the youth cooperated, working together, supporting and helping one another. The campfire sharing time was especially meaningful.

The junior high group presented a short puppet show for our Halloween party, and the high school group had booths and games for the younger children.

FULTON CREEK Prospect, Ohio

For Rally Day, Fulton Creek Church had as guest musicians "Sound In Spirit" from Mt. Gilead church. A basket dinner, followed by an afternoon sing, completed the beautiful day.

Harold and Nancy Thomas visited with us on a prayer meeting night. Their presentation of Bolivia was different and very enlightening.

A quintet from Raisin Valley Church, Michigan, were invited by the FY on fifth Sunday. A supper was served by the youth at the Leibold home, and then the musical evening at the church filled the evening with praise.

KENT, Washington

Kent Friends bade a sad farewell to Gene and Norma MacDonald September 30. The evening's activities included dessert, singing, and sharing memories of our walk with the Lord together. We were happy to welcome many friends from other churches that Gene and Norma have helped through the years. We will miss both of them and wish them

success in their new home in Des Moines, Iowa.

Bright and early October 13 a dedicated crew started work cleaning up the church and grounds. Lunch time brought some relief with homemade soup and garlic bread. Fellowship and hard work bring us closer together and we are thankful it does not need doing every week.

October 17 many of the adults attended a performance of *Pilgrim* by the Tap Roots Theater Company. This is a modern version of *Pilgrim's Progress* and was enjoyed by all.

The youth of the church have been meeting at the church Wednesday evening for Bible study and fellowship. They are planning a Sunday evening worship service and are putting much work, thought, and prayer into it.

Kent Friends have much to be thankful for. Our dear brother Dave Kirkland has returned to us after a successful kidney transplant. Dave is a very special person to us and we praise the Lord for his return.

MORNINGSIDE Port St. Lucie, Florida

October was the month for some new things at Morningside. Beginning October 7, a beginner church program was initiated, with four persons taking a Sunday a month to have a special lesson for children age three through grade one. The children are in the adult worship service for about half an hour, then go to a classroom for their own lesson. This allows our nursery care, then, to be for infants from birth through two years of age.

Plans were also laid for sponsoring a Cub Scout Pack, with Bruce Cable, active participant in the church, as cubmaster. It is hoped that this service will make a positive witness and give us doors for outreach.

Hal and Marilyn Thomson have agreed to serve as sponsors for a new Friends Youth group. Average attendance in October's initial meetings was five teens.

October was Missionary Outreach Emphasis Month. William and Dorothy Wagner, pastors in Sarasota, Florida, were guest speakers, along with two members of their congregation. The month's emphasis ended with Faith Promise giving for 1980 totaling \$4,343.

MT. GILEAD, Ohio

We were made aware of God's goodness in the visitation of the Holy Spirit during the recent Lay Witness Mission. Youth, children, and adults were touched. On Sunday morning there were 204 present, and all were touched by the beauty of God's visitation. The "Celebration" Sunday evening lasted more than two hours as we sat together in heavenly places.

Missionaries who ministered during the 10th annual Missionary Con-

ference were David and Cindy Aufrance, James and Doris Morris, Russell and Esther Zinn, and Dr. Robert Hess. The choir presented the musical *By My Spirit* in the closing service.

The Christian Youth Crusaders have started their fall program with average attendance at 74, including teachers and helpers.

NORTH VALLEY Newberg, Oregon

North Valley Friends is undergoing major changes this year and it's been exciting to watch. October 1 marked the beginning of a new ministry for Alan Stokesbary, Vancouver, Washington, with us, serving as minister of education and outreach. He has begun to rework our Sunday school programs to more effectively minister to the present needs of our body. Our Outreach Ministry has begun to expand with the sponsoring of several refugee families and getting more people involved with missions work and Rest Home Ministries in the Newberg area.

October also brought us some friends—Charlotte and Kurt Eschelman from Idaho and Paul and Meredith Morse, Tigard—to share in a Lay Witness Mission-type weekend. Those who participated were refreshed and renewed in their personal commitments to Christ and His body.

In November Dr. Donald Chittick gave his Series on Creation during the evening worship hour. A Thanksgiving special *Festival of Praise* was presented to us November 18 by our Adult Choir. We praise God for filling our sanctuary to overflow capacity these last two months each Sunday morning. The Spirit has been moving North Valley in exciting ways.

PELHAM Fenwick, Ontario, Canada

The congregation of Pelham Friends Church celebrated their 180th anniversary as a Friends meeting on October 21, 1979. The church began in 1799 when 79 members of the Society of Friends gathered together for worship. The church became part of Eastern Region in 1959 when it decided to leave Canada Yearly Meeting.

Mildred Fling Harris, recording artist and opera singer, presented a concert of sacred music at the celebration. Pastor Peters preached on the subject "This Day Is Holy unto the Lord" from Nehemiah 8. The afternoon service featured Bruce Burch and local historians. The congregation had made their goal to have 180 in attendance for the day. As it turned out, there were 240. The Friends Youth also presented music, and many members gathered together with instruments to make up the Pelham Friends Band.

PENINSULA Port Angeles, Washington

October was a month of inspiration to our congregation as it included the visits of two missionary couples.

Earlier in the month Riley and Sandy Rice spoke to us in both Sunday services giving us their testimony and sharing their experiences during their one-year term in the Philippines.

The last weekend of October was our Missions Conference and included the World Concern film on the "Boat People," messages and slides by Gil and Louise George, and a closing film, *The Gospel Blimp*, and also a fellowship potluck.

Over 100 people of all ages participated in our harvest party October 31. The evening's activities included a cake walk, apple bobbing, jack-o-lantern carving, a walk through the "spook house" and the breaking of a "pinata." Prizes were given to the best costume, and the evening closed with a cartoon film.

Our Sunday school youngsters are earning "talents" by learning Scripture and bringing visitors. With these talents they can buy items of various values at the "country store." The store, created by Larry and Pat VanSelus, even includes the atmosphere of a simulated potbelly stove.

Our choir, under the direction of Roger Schlung, is preparing a Christmas cantata *Especialty for Shepherds*.

PORTSMOUTH, Virginia

The Men in Missions group began Missionary Month at First Friends by having an oyster roast. After the delicious meal, Dr. Robert Hess spoke. Other guest speakers during the month were David and Elizabeth Harris, missionaries to Belgium, at which time they expressed their deep concern for European nations. Also one Sunday Jerry Adams, chaplain at the Chesapeake-Portsmouth jails, shared in regard to the amount of missionary work that needs to be done in local communities. Another one of the highlights of the conference was when the church choir presented the cantata *The Greatest Story Yet Untold*. It was also given at the Virginia Beach church. Faith Promise commitment for 1980 amounted to \$15,800.18. Praise God for the faith He has given His people!

Our young people went with youth director Toni McPeck to Malone College for the youth conference. It was a time of spiritual renewal and growth for many senior high youth.

ST. CLAIRSVILLE, Ohio

Revival meetings were held recently with Stan Scott, noted evangelist in the Upper Ohio Valley region. A prayer vigil preceded the service.

Our church has begun a Christian Service Brigade to bring boys from 8 to 18 into contact with Christian living.

A drive for funds for the new EFC-ER campground near Carrollton, Ohio, surpassed its goal of \$1,000. The money was generated by an auction and the offering at a praise concert. Both were coordinated by Ron Verardi.

Dave and Cindy Aufrance, missionaries to Hong Kong, were guest speakers in September.

We are in the process of instituting a teaching program in the nursery. Its purpose will be to give even the toddlers exposure to the principles of faith.

SMITHFIELD, Ohio

A "sacrifice of thanks" Sunday school contest is being conducted for six weeks, with emphasis on perfect attendance, bringing Bibles and visitors.

A 3-D (Diet, Discipline, and Discipleship) program has been started with Shirley Boyd and Pat Barbai as instructors.

The 175th anniversary of the church was observed with a Homecoming Dinner. The church started with a log building in 1804, was replaced by a brick structure nine years later, which stood until 1879. A frame church at the cost of \$2,000 was built and lasted until 1963, when the present brick church was built.

The missionary society, who have been sewing, quilting, and making crafts since summer, exhibited and sold many of their items at the Fall Bazaar held in a nearby shopping mall.

SOUTHEAST, Salem, Ohio

At a Sunday morning service recently, Southeast church was privileged to have Professor and Mrs. Don Murray, along with their son David and guest Paul You, both students at Malone College. A very inspiring service of message and song was presented.

SPRINGBANK, Allen, Nebraska

A men's quartet from George, Iowa, presented a musical program Sunday evening, September 28.

A carry-in supper was held October 21 in honor of Vern and Lois Ellis. We all enjoyed the pictures of Rough Rock and the questions and answers about the mission work.

Galan and Mary Burnett took the Kid's Club to Sioux City to see the film *Jesus* one Saturday evening. The juniors gave a good report on Sunday morning.

Herbert and Edna Ellis, Kenneth and Edna Mathiesen, Galan, Mary, and Miriam Burnett, Margaret Puckett, and Naomi Ellis attended area meeting in Plainview Sunday, November 4.

Chester and Fern Benton had a farm sale in October; they have moved into Allen.

SPRINGFIELD, Colorado

Springfield WMU has just completed the second printing of their cookbook, *Specialties of Springfield*

Friends. The ladies have had so many requests they decided to print a second time. Proceeds from the first printing were used to send a barrel to Burundi. The second printing proceeds will be used to do badly needed repair in the church basement.

September 30 was dedication of our Sunday school teachers and staff. The substitutes took over the jobs for that day.

A Bible Baseball game was played between Vilas Friends and Springfield Friends, with Vilas winning by a good margin. An outside service and volleyball game were enjoyed by the same churches later, with Springfield winning one of the games.

We had a missions Sunday in November with Esther and Ralph Choate as our speakers.

We had a study of "Cults" in our Wednesday evening services and found it to be very worthwhile. We hope to be better able to recognize and deal with the cults who come calling at our doors.

God is still performing miracles in our midst as many of us can witness to special answers to prayer.

UNIVERSITY, Wichita, Kansas

Margi Macy and Phil Speary have joined our ministerial team. The new spiritual life ablaze in our church is spreading rapidly, and increased ministries have led to the need for the leadership that Phil and Margi will now provide.

Both are serving part time in our ministry of Christian education. Margi will have responsibilities in curriculum development, teacher training, and the Christian education ministry with children and junior highs. Phil's interests lie especially with senior high and college age. Furthermore, he anticipates finding creative ways to bring Christian drama into our life at University Friends.

Fred Tiffany, professor of Old Testament at the Earlham School of Religion, brought a morning message in October. This was the first opportunity for most of us to listen to Fred and one we wouldn't have wanted to miss.

Sunday at Six is what we are calling our new evening activities. Designed to get more people actively involved in a wider variety of group worship experiences, the evening meetings will include a great deal of singing, special music, personal interaction, and devotional teaching. Each week's meeting will be designed to enrich spiritually all those who participate.

WEST PARK, Cleveland, Ohio

Several newly converted families had a time of "housecleaning" recently, at which time they publicly burned records, magazines, books, etc. they felt were a detriment to their Christian lives. The service was held in the Metropolitan Park.

A very impressive baptismal service was experienced in November,

when seven people gave their testimonies and then were baptized, thus declaring publicly to friends and relatives the newness of life that has begun in their hearts.

A very meaningful service with emphasis on "A Heavenly Home on Earth" was experienced the last Sunday in October. During the service, six infants and small children were dedicated to the Lord. Pastor Johnson emphasized that if we plan to dwell in a heavenly home in eternity, it must begin here on earth.

A week of missionary emphasis was held November 7-10 with David and Cindy Aufrance as speakers and a film shown by Wycliffe Bible Translators.

FRIENDS RECORD

BIRTHS

BARLEY—To Gary and Maria Barley, a daughter, Heather Joy, September 27, 1979, Alliance, Ohio.

BOWLIN—To J. Perry and Sami Bowlin, a daughter, Andrea Lucinda, August 27, 1979, Beloit, Ohio.

BUCHANAN—To Bill and Debbie Buchanan, a son, Ross William, October 16, 1979, Medford, Oregon.

FRENCH—To John and Linda French, a daughter, Amy Jo, July 24, 1979, Salem, Ohio.

FYE—To Charles and Donna Fye, a daughter, Elizabeth Sue, September 29, 1979, Hughesville, Pennsylvania.

GARDNER—To James and Carol Gardner, a daughter, Michelle Marie, May 26, 1979, Medford, Oregon.

GLOCKLING—To Bill and Connie Glockling, a daughter, Cherie Mary, August 15, 1979, Medford, Oregon.

GOERES—To Mark and Kay Goeres, a son, Brian Charles, August 10, 1979, Medford, Oregon.

GRIFFIN—To Rick and Nancy Griffin, a son, David James, October 29, 1979, Homestead Friends, Cedar Point, Kansas.

HARP—To James and Debbie Harp, a daughter, Andrea Renee, August 8, 1979, Sebring, Ohio.

HOOLEY—To David and Cheryl Hooley, a son, Edwin Earl, November 6, 1979, Portland, Oregon.

HOWENSTEIN—To Alan and Nancy Howenstein, a daughter, Amanda Jo, August 8, 1979, Beloit, Ohio.

JONES—To Vern and Kris Jones, a son, Adam Kristopher, October 29, 1979, Medford, Oregon.

KEHRES—To Greg and Cathy Kehres, a son, Adam Gregory, October 10, 1979, Deerfield, Ohio.

KEUCHEL—To Bill and Deneen Keuchel, a son, David Eric, September 28, 1979, Willow Creek Friends, Kansas City, Missouri.

KUZMA—To Michael and Lindy Kuzma, a son, Joseph Frank, July 28, 1979, Beloit, Ohio.

WILLOW CREEK Kansas City, Missouri

Clark and Kathy Pickett were officially dedicated as pastoral interns at Willow Creek on Sunday, October 21, during morning worship. They received the certificate of a Minister-in-Training from Mid-America Yearly Meeting as provided for in our *Faith and Practice*. Both are graduates of Friends Bible College and are attending Nazarene Theological Seminary and are employed in the city.

Clark and Kathy will be working on a volunteer basis in the youth work, visitation, teaching, follow-up work, and administration. This is an exciting step for Willow Creek and the Picketts, and we praise God for this opportunity.

KYLE—To Frank and Glenda Kyle, a daughter, Susan Michelle, October 16, 1979, Friendswood, Texas.

LEWIS—To Sheryl and Larry Lewis, a daughter, Lyndie Anne, October 20, 1979, Haviland, Kansas.

LOWE—To Mike and Peggy Lowe, formerly of Medford, Oregon, a son, Matthew Morgan, October 19, 1979, Escondido, California.

PENNA—To Floyd and Merry Penna, a son, Jedidiah John, June 24, 1978, Oregon City, Oregon, and by adoption, Danny Paul 12, Janelle Marie 11, Laureen Annette 8, Robert Joseph 7, on November 13, 1979.

PETERS—To David and Barbara Worley Peters, a daughter, Rebecca Lynn, January 31, 1979, Fenwick, Ontario, Canada.

PHIFER—To John and Prudence Phifer, an adopted daughter, Shannon Louise, born April 15, 1979, Bethel Friends, Hugoton, Kansas.

PHILLIPS—To Cheryl and Steve Phillips, a daughter, Michelle Elizabeth, October 30, 1979, Tacoma, Washington.

SANDERS—To Joy and Arden Sanders, a boy, Glenn Joshua, September 12, 1979, Papua New Guinea.

STILLION—To Franklin and Marsha Kurtz Stillion, a daughter, Hailey Jo, September 17, 1979, Beloit, Ohio.

TERREBERRY—To Les and Brenda Carl Terberry, a son, Gregory Chester, March 15, 1979, Fenwick, Ontario, Canada.

TERREBERRY—To Richard and Sandy Carl Terberry, a son, Jeffrey Allen Shapland, December 14, 1978, Fenwick, Ontario, Canada.

VELAZQUEZ—To Oscar and Sue Velazquez, a daughter, Amy Nicole, October 18, 1979, Medford, Oregon.

WOLK-LANIEWSKI—To David and Vicki Wolk-Laniewski, a son, Joseph Peter III, July 21, 1979, Medford, Oregon.

MARRIAGES

BATEMAN-SANDER. Cynthia Bateman and Philip Sander, July 21, 1979, Medford, Oregon.

CATHERS-MYTON. Mary Cathers and David M. Myton, November 21, 1979, North Valley Friends, Newberg, Oregon.

COPE-RICHTER. Hannah Cope and Andreas Richter, September 1, 1979, University Friends, Wichita, Kansas.

DANIELS-RAMSELL. Nancy Daniels and William Ramsell, October 20, 1979, Canton, Ohio.

DAVIDSON-ALLEN. Jan Davidson and Bruce Allen, September 15, 1979, North Valley Friends, Newberg, Oregon.

FLUHARTY-LANNEY. Tina Fluharty and Kevin Lanney, June 19, 1979, Salem, Ohio.

JONES-LEWIS. Janet Jones and Randy Lewis, September 15, 1979, Medford, Oregon.

KAY-MURPHY. Jeannine Kay and George Murphy, October 20, 1979, Deerfield, Ohio.

KIEFER-EDWARDS. Doreen Kiefer and Jim Edwards, November 3, 1979, Post Falls, Idaho.

KINSER-CASE. Rhonda Kinser and Ted Case, June 30, 1979, Bethel Friends, Hugoton, Kansas.

LEWIS-BIONDI. Rebecca Lewis and Scott Biondi, May 12, 1979, Medford, Oregon.

MILLER-LOY. Karen Sue Miller and David Ernest Loy, October 27, 1979, Canton, Ohio.

PIERSON-SELL. Sandy Pierson and Ray Sell, October 20, 1979, Salem, Ohio.

ROBERTS-FULLER. Joanne Roberts and Doug Fuller, August 4, 1979, Medford, Oregon.

THUMLER-CHRISTENSEN. Debbie Thumler and Don Christensen, August 18, 1979, Medford, Oregon.

DEATHS

BALLARD—Berton D. Ballard, 76, November 13, 1979, Haviland, Kansas.

COBBS—Albert Cobbs, August 21, 1979, Beloit, Ohio.

COLE—Ivan Cole, 74, October 22, 1979, Olympic View Friends, Tacoma, Washington.

ELWELL—Bess Elwell, 78, September 8, 1979, University Friends, Wichita, Kansas.

FURBAY—Margie Furbay, October 3, 1979, Mt. Gilead, Ohio.

GOODMAN—Charlie T. Goodman, 87, member Hillsboro (Oregon) Friends, October 31, 1979, Portland, Oregon.

HEATER—Edith B. Heater, 97, charter member Silverton Friends Church, Oregon, November 12, 1979.

HOOPER—Jennings Hooper, September 24, 1979, Smithfield, Ohio.

HULS—Elmer Huls, 65, October 6, 1979, University Friends, Wichita, Kansas.

JENKINS—Ona Jenkins, September 22, 1979, Alliance, Ohio.

PARKS—William Parks, October 1, 1979, Smithfield, Ohio.

SCHMIDT—Myrtle Lyon Schmidt, 64, November 12, 1979, Haviland, Kansas.

SMITH—Mary Smith, 94, October 2, 1979, Hughesville, Pennsylvania.

WEIZNECKER—Fred Weiznecker, 68, October 7, 1979, Beloit, Ohio.

WILLIAMS—Tula (Mrs. Abner) Williams, 68, October 23, 1979, Alva, Oklahoma.

WOOD—Viola Wood, September 16, 1979, Beloit, Ohio.

'Facing the 1980s'

(Continued from page 10)

Gospel. Although methods and form will be changed to reflect the culture, the content of the Gospel will remain intact.

This brings us to the second factor that needs emphasis, and that is that *the New Testament message must be maintained*.

Here there is danger on two fronts. Liberal theology maintains that reason, not revelation, is the basis for action. Hence, they say, it is not necessary to be bound by the New Testament; we can attempt to understand what God is doing today by taking our agenda from the world.

This dependence on reason and consensus leads to subjectivism. Further, there is a tendency to apply salvation to corporate and national structures rather than to individuals, so that the vertical relationship of a man to his God is changed to give emphasis to the horizontal relationship of man to man.

In Latin America the word *concientizacion*, or in English *consciousness raising*, put forward by Paul Freire, has had wide acceptance. This concept teaches that the missionary method should be focused in such a way that oppressed groups are taught to understand their true condition and be activated politically for revolutionary transformation.

Sometimes liberal theologians ignore the fact that there would be no Christian church if it were not for the Gospel of Jesus Christ as taught in the New Testament. Further, they bypass the fact that about three billion people in the world today do not have an adequate exposure to this message.

We believe the message of the death and resurrection of Jesus Christ as taught by the apostles is applicable today and is as necessary now as in New Testament times. This message can be preached in any culture and to any people. We cannot change the content of the Gospel from spiritual transformation of the individual to a sociopolitical emphasis and still achieve success in our mission.

Finally the Church *must be involved with the world of man*.

This is the supreme question facing us: How does God want the Church to face the world? From a biblical standpoint we immediately come up with a two-fold involve-

ment: evangelism, bringing the good news of the Gospel to all men; and Christian service, revealing the love of God both to Christians and non-Christians.

We are fully aware that many of the structures of society are not right. Oppressions exist. Inequalities abound. There are haves and have nots.

Someday God is going to make everything right and bring equality and justice to this world through Jesus Christ. In the meantime He has commissioned the Church to preach the Gospel and live the Gospel. We make no apology in stating that the Gospel is the greatest factor that exists for social reform. Through it people's lives are changed, evil habits are broken, men get a vision of something better to live for, and their station in life improves.

Some tell us that the poor should be the special concern of the Church. I would like to ask, therefore, what greater benefit can be brought to the poor than to preach to them the Gospel of Jesus Christ with its revolutionary message and transforming power?

Pentecostal people, being people of the Word and people of the Spirit, have always emphasized the transforming power of the Gospel. In fact, they have been criticized as being the people of the poor and of the masses. This is as it should be! I am satisfied that the preaching of the Gospel in its power to the poor has done more to alleviate suffering and raise living standards than all the consultations of liberal missionary efforts, with their money to help revolutionary units and their exhortations to help the poor, together with their social and political schemes to deliver the oppressed! The Gospel of Jesus Christ is God's way of raising the consciousness of the people.

There are times when evangelical people have become too self-centered and cut off from the world of need. Christians should be exhorted to do good to their fellowman and to help the suffering as an expression of what Christ has done for them. There has been failure along this line, just as there has been failure among Christians in prayer and Bible reading. The answer is to teach and preach the Word of God and encourage Christian people to be truly Christian.

The challenge of the 1980s is the same challenge that has been upon the Church since Jesus Christ gave the Great Commission: Go and teach; go and preach; tell the love of Christ, and serve your fellowman. This is the Christian's responsibility and will be so until the end of the age.



'WHAT DO I WRITE LORD?'

BY TINA KNIGHT

In the midst of deadline pressures and previous plans, Bolivian missionary Tina Knight and husband Roscoe find that interruptions bring opportunities, and that inconvenience is a relative matter.

FOR DAYS I've been thinking of what to write for the "Missionary Voice." Today the Lord answered.

I had known that Julio was arriving to pick out some used pieces of lumber left over from our building project. But I was hardly prepared for a visit from his wife also. Today just wasn't my day for visiting! In fact, I was a bit irritated as I left my typewriter and walked down the stairs to meet them.

I had planned to write to our kids in the states. The house is a mess! Boxes and barrels everywhere—nothing in order. We just moved into the new house two days ago and since there is no electricity, there's no frig, no lights, nor can they sand the white cement off the tile floor. The carpenter is still leaving curls of wood shavings on the kitchen floor and everything is covered with a layer of dust. Today he didn't come to finish the cupboards, so I'm still stacking clean dishes in boxes and standing on my head to find oats or flour or some other needed commodity for cooking.

And to top it all, it is pouring rain! As it beats against the south window, it runs under the molding and down the wall, leaving brown streaks and a full two yards of wet plaster to be dried before Dick Hampton arrives to paint. Also, that window has to be fixed so it won't leak again!

So I put on my best fake smile and greeted Julio and Felipa. The wind and rain blew through their thin clothing and I noted that Julio wore no socks, leaving his bare feet peeking through several worn places in his shoes.

"Do come in. It's so cold out there."

"Oh, Senora, we're used to it."

Can anyone get used to cold blue feet and wet wind blowing through thin clothing? I wonder . . .

We sat and talked . . . the weather . . . their family . . . our house. I felt uncomfortable, knowing we knew nothing of poverty. They don't have a frig. The wind and rain always blow under their doors and windows. As for tile floors, they'll never need a sander nor even dream of tile floors!

After those first important 15 minutes of small talk, Felipa mentioned not feeling well—the doctor had taken blood tests and reported diabetes, advising a diet and medication.

"But my husband didn't buy the medicine for me."

Why? "It costs \$18, and we don't have it!"

Felipa continued, "So my friends told me of an herb doctor, and I went to him, but I'm no better. I don't want to leave four motherless children." She broke down and wept. And we all wept as we prayed together.

Roscoe explained the danger of going to the *brujo* (witch doctor), for Julio had reported privately that her family had taken her to one.

It's a long story, but we advised her to go back to her first doctor and conscientiously follow his advice. It's easy to say the words but how do you find that extra \$18 every month? Their water is turned off because they can't pay the bill. Some days there is little food for hungry children. And some days there is no work nor sale of work for this poor carpenter!


To me it seemed a hopeless situation! Then I heard a voice from within say, "I was hungry and you gave me nothing to eat . . . sick and you didn't look after me . . ." Here were the hungry. Here was the sick, the needy, and they needed our help.

As Roscoe and Julio went out to dig through that pile of lumber Felipa sipped a cup of camomile tea, while I flew around preparing some stew. Thank the Lord for pressure pans for fast service. As I peeled those carrots and potatoes, I was furious with Satan! Why does he always attack new believers? He heaps problems, frustrations, and doubts on them—fears, impossible situations—trying his best to discourage them in their walk with the Lord. Job? Yes, but he was experienced in the faith. Julio and Felipa don't know the Scriptures. They aren't strong to withstand such buffetings from the enemy.

As we lunched around a small folding table, the stew and tea helped to clear away the hopeless feeling—a full stomach does help! And as they left with money for medicine (although it will only be for a short time) we breathed a prayer asking the Holy Spirit to keep these new babes, add the necessities of life, and a physical touch for Felipa.

"And encourage them, Lord! Oh, do keep them encouraged in You!"

"I was hungry and you gave me something to eat . . . sick and you looked after me . . ." I somehow also heard the Lord add, "needy, lonely, and frightened, and you helped me." I hope so!

My day? Thank You, Lord, for interruptions! 

CHRISTMAS TIME— the manger

*It's Christmas time,
A busy time.
We run about
And children shout.
Ah, there's a gift that I should buy.
But, oh, I wish you'd tell me why
It costs so much to satisfy;
Why all these things are priced so high!
Money.
Money.
Money.*

Please tell me what it's all about!

*Oh yes . . .
The manger.*

*The Christmas songs;
The shopping throngs;
Distrustful eyes;
A lost child cries.
Oh call a cab! I'm really beat.
I simply must relax my feet.
The children scream: they want a treat!
Oh no! We did forget to eat.
Hurry!
Hurry!
Hurry!*

Please tell me what it's all about!

*Oh yes . . .
The manger.*

*These cards we send
To every friend . . .
Quick! Buy some more!
We missed these four!
Now what about our uncle dear?
He writes that he'll spend Christmas here.
That means another gift, I fear.
Why can't he stay at home this year?
Christmas!
Christmas!
Christmas!*

Please tell me what it's all about!

*Oh yes . . .
The manger.*

*What's this I see?
Yes—wisemen three
On bended knee,
Where joy flows free!
Oh Lord! Could I be really blessed
By all this horrid anxiousness?
Why don't I take some time for rest,
To make God's love my first request?
Peace.
Joy.
Love.*

I wonder what it's all about?

*It's there:
The manger!*

—John A. Braun



QUAKER COMMUNION

BY ERROL T. ELLIOTT

In one of our last in this continuing series dealing in depth with our Christian Quaker faith Errol T. Elliott, now of Wichita, Kansas, renowned Quaker writer, poet, and editor, relates prayer as communion in a simple "witness of what prayer means to one Friend."

COMMUNION

*When men stood on the rim of history
And hardly dreamed of ages yet to be
What drew them each to each and toward
the One,*

*Like planets finding center in the sun?
Within the twilight of that dawning day
It seems not strange, their first impulse
to pray.*

*A hunger deeply known within the soul
Led each to find himself within the whole.
Was not communion then their vital
breath,*

*By it to live, if not to end in death;
And was not this creation's greatest art,
To give the whole the pulsebeat of the
part;
And through the age pains of this cosmic
birth
A saving grace that would o'erflow the
earth!*

calls the Church into His continuing creation. It is the most exciting and inspiring experience His people can have to know themselves united as the committed followers of Christ. The people called "Quakers" rose from this inward experience that "there is One, even Christ Jesus, that can speak to thy [our] condition."

George Fox prayed in private and in Meetings for Communion. How often in meeting we cannot know, but William Penn speaks of it as a very impressive experience for those who heard him. It suggests that Fox truly prayed *from depth*, that it was much beyond "saying prayers," such as were common in the churches of his day.

The spontaneity of prayer should not suggest that prayers must never be written.

AT ITS DEEPEST LEVEL prayer is communion, and the Meeting for Worship is essentially the Meeting for Communion. It is an experience of wordless wonder in which the person is "caught," within a frame of silence. It may also be in a group, perhaps of two or of many, in which one or all may be deeply aware that the Church is "at prayer."

Communion naturally leads to communication. The world of spirit that envelops us has no language of its own, and we can and should try to witness to one another in the language that we have—a language made from the daily external world of sight, sound, and touch. There is no other way to tell of our spiritual experiences. This statement in itself illustrates the point.

Indeed within such a sitting and waiting in the presence of our Lord a pentecost may break through, not in a riot of competing voices, but in an awareness that the Holy Spirit has invaded the meeting and found us open to receive. We may perhaps speak of it as a "mighty rushing wind" or as "flames of fire," but we know that it is the real presence, the experience, not the dramatic words about it that matter.

Through prayer God is speaking to His expectant people and moving them to a deeper and expanding meaning for their lives, personal and collective. The experience can transcend the diversity of languages and each hears "in his own tongue" the universal voice of God. The resurrected Christ has come alive in His people, the Church has found its mission—His mission.

Prayer thereby becomes not only a communicating experience, but also an acting, serving experience, "to the ends of the earth." The Gospel through the inward experience has become the "whole Gospel," the "Gospel of wholeness," but wholeness would have little meaning if it had no informing, inspiring, nurturing center. That center is communion in which God is the initiator. That He is seeking us is evident in that He is leading us into seeking Him. We understand Augustine in saying, "Our hearts are made for Thee and they are restless until they rest in Thee."

It should be evident that when the Church is active in telling and in practicing the Gospel it is because the Church has been "at prayer." God as Creator is at work and

The oral or written prayer often aids us in our thoughts about it, indeed helping us to pray thoughtfully. The leading example is, of course, the prayer that Jesus taught His disciples to pray, "Our Father who art in heaven . . ." Though it offered a form of thought, more than a form of words, it suggests the revolutionary meaning of true prayer. We can race through that prayer in seconds of time, but if we read it thoughtfully, praying as we read, it can require hours, or perhaps we should say a lifetime!

One can test this out with his New Testament open before him, reading—praying with it line by line. It is a prayer that, when sincerely known as experience, will change a world. It is the prayer of the kingdom of God. The only truly creative revolution is not one devised by the overactive initiative of man, but the kind that God the initiator inspires. Only prayer, deeply known personally and collectively, can change men and their world inside out.

The persons called "mystic" have known this inwardness. We have thought of them, in many cases, as being impractical, divorced from the outward realities of a disturbed world. Many of them have been quite aware of the circumstances around them and have related their prayer life to the world needs. Through "missions" and through "service" activities we now venture into the problem areas, the dangerous situations of life to keep alive in the attentions of men the only workable dream, revealed in Christ.

The Christian forces on the world level have rightly spoken of "Man's Disorder and God's Design." It is this "design" that must break through. Back of and within all of our prayer are the words of the great Prayer, "Thy kingdom come, Thy will be done on earth."

In varied words and acts the political and business worlds are discovering the necessity of cooperation of all nations and races in order that each may live. In time mankind must learn what it means to say that the world is truly one, "under God." That world must come not simply through reformation, but through redemption. That is the depth and scope of Christian prayer. There can be no lasting reformation without redemption. The Church, beyond all other groups, prays the kingdom of God into being.

☐