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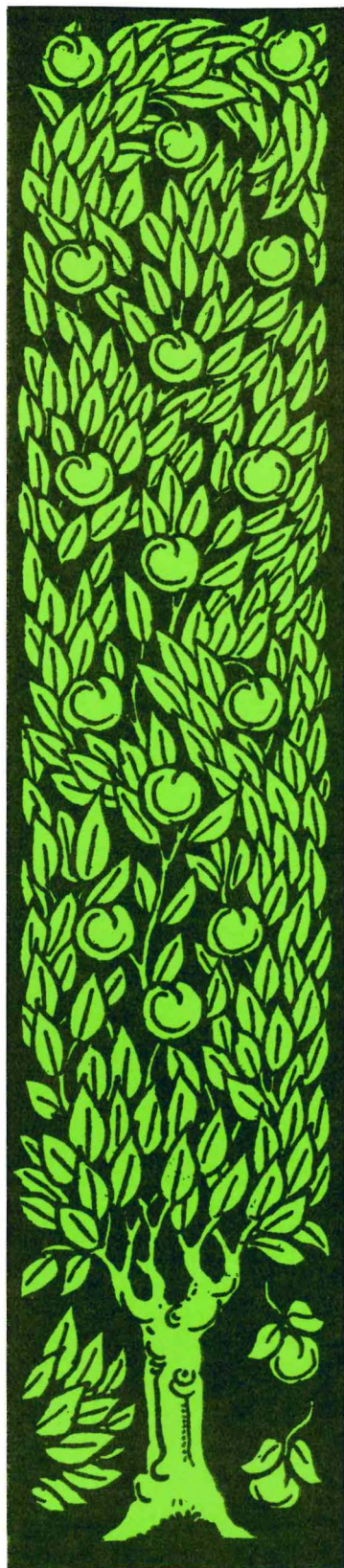


THE MEANING OF MEMBERSHIP IN A FRIENDS MEETING

**"THIS IS THE ROOT OF MEMBERSHIP, BEING UNITED WITH
CHRIST AND ONE ANOTHER IN A FRUITFUL DISCIPLESHIP."**

THE MEANING OF MEMBERSHIP IN A FRIENDS MEETING

BY CHARLES F. THOMAS



MEMBERSHIP is meaningful because it is an expression of an inward spiritual union with God and one another through Christ. This unity is illustrated by the analogy of the vine and the branches used by Jesus (John 15:1-8). He pictured the divine-human relationship as *one-abiding-in-the-other*. This is the root of membership, being united with Christ and one another in a fruitful discipleship. In the same way that the branch bears the fruit for which the vine is intended, the disciple participates in the mission of Christ.

Christ gathers a people to carry forward a gospel ministry in the world. Although gathered one by one, the call is to be joined with others to form a people of God, the "new covenant" people. We are never invited just to be isolated, individual Christians. Discipleship is completely fulfilled only in community with God's people. Membership is the decision to covenant oneself with others in an act of commitment to the calling of God in Christ.

Because personal experience is emphasized among Friends, it is easy for us to lose sight of a doctrine of the church. We tend to forget that it was to the new covenant people that Jesus gave His commission, that He promised to be in the midst of His people as they are gathered, or that St. Paul tells us that the gifts of the Spirit are to the church for its nurture and mission. Paul further speaks of the church as the "body of Christ" and members as joined to the body for its functioning. Membership keeps us functioning within the "body" under corporate guidance.

There are three primary functions of a local church. One is celebration through worship as a corporate act. The worship of the congregation of the Lord is both a public witness and a spiritual nurturing of individual Christians. It is the enactment of the grace of God in a secular society. The covenant community lives out its witness and bears its testimony as a worshipping body.

A second function is the ordering of the life of the church. This is done primarily through the structure of the church. The monthly meeting for business is the focus of this activity. Here members of the meeting join together in searching out the will of God for His people in specific ways. Believing, as Friends do, in group leadings of the Spirit, the whole congregation gathers, each person having equal access to the decision-making process, that together they may gain a unity of spirit and direction for the activity of the local church.

A third function is that of mission beyond the local meeting. As a member of a local church we join in a universal Christian ministry larger than any one person or

Now chairman of the pastoral team of the West Richmond Friends Church, Charles Thomas is technically retired but works full time. A former professor at William Penn College in Iowa and at Earlham School of Religion in Indiana, he has a lifelong involvement as a leader among Friends. He currently has a keen concern for the significance of our faith and practice as it relates to pastoral leadership, evangelism, nurture, and especially the meaning of membership.

local congregation. There is both a missionary and ecumenical character to the church that has meaning beyond any sectarian or denominational structure. The church of which Christ is Head has a catholic existence and mission in the world. Membership implies being an integral part of all three of these functions of the church.

When is a person ready for membership? The answer varies according to the criteria, stated or unstated, by which a meeting accepts members. Books on discipline give limited guidance. Usually the Disciplines imply three conditions: faith in God, the experience of Christ as Savior, and unity with Friends principles. This leaves considerable latitude to the local meeting.

Perhaps it is best not to lay down absolutes. However, the meeting does have a responsibility for determining the qualifications for membership. And those applying for membership should understand what the responsibilities and implications of membership are.

A local meeting might develop guidelines for use in determining the readiness of a person for membership. The following may be suggestive in formulating such guidelines.

- 1** Does the applicant consistently cultivate a personal relationship with God?
- 2** Does the applicant find Christ to be meaningful in dealing with his/her own sinfulness, as one to whom allegiance is a way of obeying God, as integral to the hopes of the kingdom of God?
- 3** Does the applicant have a feeling for, and a calling into, the church as a universal fellowship in Christ? Is this calling recognized as an involvement in the continuing ministry of Christ in the world?
- 4** Does the applicant feel sufficient unity with Quaker faith and practice to be a positive influence in Quakerism?
- 5** Does the applicant feel free, at ease, and basically uncritical among members of this local meeting?
- 6** Does the applicant want to give time, energy, and material resources to the life and mission of this local Friends meeting? Is there a willingness to enter into responsibilities for maintaining the local meeting as an organized body of Friends?
- 7** Is the applicant open to and committed to the development of further understanding and spiritual growth?

Most meetings are aware of the need to have some plan for preparing people for membership. This may include a study program covering various aspects of Christian faith,

Bible study, Friends faith and practice, and the meaning of membership. Study booklets are available in most yearly meetings for use in membership classes.

How long should an individual be in the process of preparation? This, of course, varies with the person's background, experience in the meeting, and personal interests. The preparation should not be hurried. It will continue to the satisfaction of both the individual and the meeting. Allow it to continue until the potential member gives evidence of steadfastness in the faith, active involvement in the meeting, and a reasonable understanding of the meaning and responsibilities of membership.

Some churches have a probation period, which may extend as much as two years. Two years seems an excessive length of time, but there is every reason to take sufficient time in preparation.

Another way to handle preparation is to accept a potential member provisionally on a confession of faith and a commitment to a membership education program similar to that proposed above. If the educational program is not taken, the membership is not finally granted. This might be a helpful approach for new converts who have not had prior church relationships. Such a plan causes the meeting to have a follow-up program subsequent to conversions.

The policy of having associate members lays a crucial responsibility on the meeting for appropriate nurturing and guidance of its youth. At least three groups in the meeting should coordinate in the nurturing task. These are the ministry and membership commission, the Christian education commission, and the Young Friends group.

Christian education should supply Sunday school curriculum that includes both biblical and Quakerism courses as background preparation. Young Friends provides both information and inspiration for personal spiritual life and commitment through experiences that give young people a vital contact with the meeting and other youth activities.

The ministry and membership body is responsible to see that such preparation has taken place. It takes the initiative in presenting the opportunity for youth to become active members and offers a specific membership class as an intensive training experience culminating in an invitation to apply for membership.

By coordinating the programs of these three bodies, there can be a carefully planned preparation for membership. Junior high or senior high is probably the best age for the transition from associate membership. However, many young people do not feel ready for this change until after college.

Membership courses are available from most Friends bookstores. Some yearly meetings provide their own from the yearly meeting office. Such courses need to be examined for content and teachability. A good course will cover the following: How and Why the Church Came to Be, What the Church Does, Why Friends, Basic Beliefs and Practice of Friends, Personal Christian Discipleship, and Respon-

sibilities of Membership. The content of a course may depend on what has been taught in other programs of the meeting.

Not only is there a question of who will become a member, but also how effectively the member supports the purpose and mission of the meeting. How much deviation from the intended character and purpose can be tolerated without serious modification of the meeting's witness and corporate identity? Each meeting will have to answer for itself, but the responsibility is not to be neglected.

Disciplinary action usually begins with loving reminders of what the Christian profession involves. It ought always to be exercised in loving concern for the person whose behavior is thought too deviant. It is carried out by representatives of the meeting who possess a loving spirit, spiritual discernment, and wisdom in interpersonal relationships. Books on discipline provide for such action by a meeting and provide for appeals by individual members who feel that unfair action is taken against them.

One of the more difficult problems in relation to membership is the inactive member. In dealing with these we realize that people withdraw from active participation for various reasons. Some are reasonable; others are unreasonable.


Studies have been made on inactive members that indicate most cases of withdrawal start with some hurt. The hurt may have come from another member, a rejected idea, inattention by the pastor, or social discrimination. Most of

these kinds of withdrawal could be remedied if dealt with early. It is important, therefore, to know when people stop attending or show disinterest.

Members who are absent without obvious reason for two or three weeks should be contacted, not to chide, but to find out if any hurt has occurred. Then deal with the reason for withdrawal, whatever it is, in a way to help these persons find a comfortable way to resume their place in the meeting.

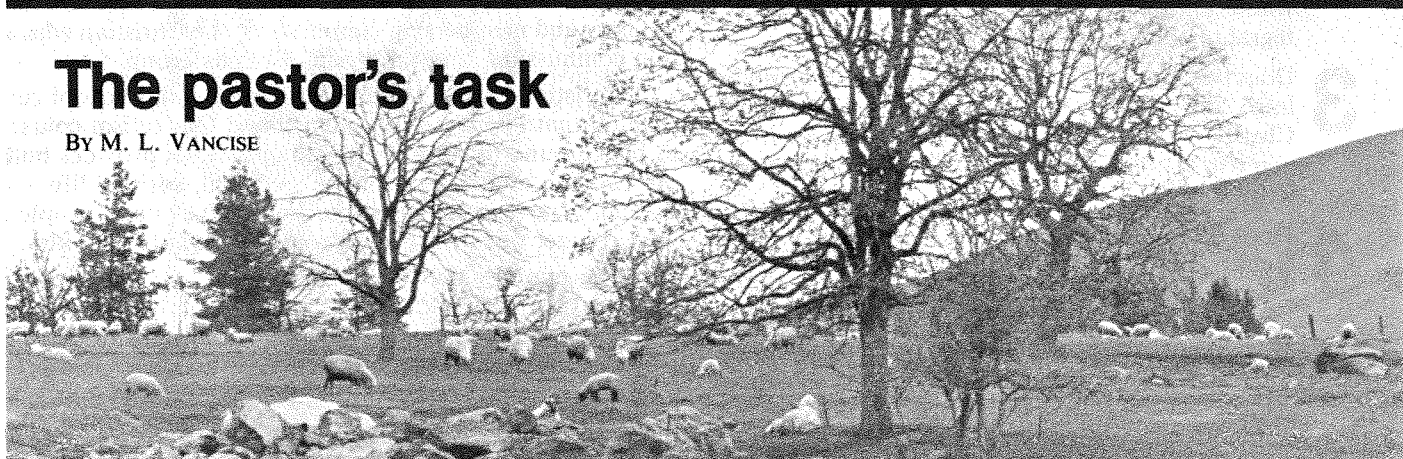
The pastor is not necessarily the person to make contact with those who begin to withdraw. He or she may be part of the problem. It is a responsibility of the Ministry and Counsel (elders). The presence of the problem suggests that a method of keeping informed as to who attends is important. In larger congregations people can slip away and be gone for weeks before they are missed.

To summarize, membership signifies a basic commitment growing out of an experience with Christ that leads into His Church. It is an inward and outward identification with the particular faith and practice of Friends and an acceptance of responsibility in the mission to which Friends feel called.

To become a member is to be identified with the church catholic (universal) and committed to the shaping of the Christian witness in our day. It is a commitment that gives a spiritual order to our lives, in which the kingdom of God takes precedence over secular involvements and values. 

The pastor's task


By M. L. VANCISE



HOW AWESOME is your responsibility, how overwhelming your burden as you shepherd your "plains dwellers"—the ones who live near God yet haven't fully stepped into His presence!

You've been on the mountain with God. He has given you glimpses of himself and you struggle for words to describe God to your flock, but your words are like photo slides taken from a tourist overlook—flat, without dimension, inadequate. The scene cannot be reproduced by human means. No one can comprehend the view unless he, himself, climbs the mountain. Yours is the task of leading your congregation up the mountain. As you guide

them out of spiritual contentment and along a sometimes lonely and treacherous path, *you* confront the enemy first. Satan points out the precipices, but God is there building guardrails to keep you and your flock safe.

Those you led on previous journeys surround you on the mountain. Without their prayers that God would fill you with His wisdom and His Spirit, you would flounder on the trails. But the mountain dwellers urge you and your new flock on to the high places—the lookout points where each person can view, for himself, the majesty of God and sense the exhilaration of being led by His Spirit. 

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"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15:4) This is the root of true church membership—being united with Christ and one another. (Photo by Shirley Putman)

ANTECEDENTS

Our relationship to Christ and the local meeting, to other members of the body of Christ, and to those not yet a part of that body, is the unifying thread of this issue—especially our first three features.

"Membership keeps us functioning within the 'body' under corporate guidance," writes Charles F. Thomas in our lead article. He believes there are three primary functions of the local church: celebration through worship as a corporate act, ordering of the life of the church, and mission beyond the local meeting. Since membership implies being an integral part of these three functions, its meaning, importance, and demands should be of primary importance to Friends.

Don Crist, in "Love Is More than Getting Along Together," believes "knowing is part of loving." "The more we know one another [in the body of Christ—in our local meeting] the more we will be able to care for one another with words and actions that truly speak to their condition."

Finally, Chuck Orwiler in "Que Pasa?" tells how Denver Friends are using their facilities as a tool to reach outside themselves into a diversified community. His article (page 8), sprinkled with humorous observations, is *must* reading.

Each member *does* count in the body of Christ. And each *group* of members—large or small—can be effective. But . . . "without me ye can do nothing."
 —H.T.A.

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Love is more than getting along together

BY DON CRIST

Sometime in the second century after Christ one of the early church fathers (Tertullian) mentioned something he had heard a pagan acquaintance say after coming into contact with some of God's people. "See how these Christians love one another," he had said. What a beautiful observation! One wonders if that almost casual remark might well serve as the foundational statement in an examination of the reasons for the early church's phenomenal growth. Things were simple and spontaneous then, and institutionalism had not yet taken its awful toll from the church.

Though the practice of deep caring within our highly organized and "committed" congregations is often sadly lacking these days, the awareness of a great need for it is not. We often find ourselves sitting around in small groups singing to one another, "... and they'll know we are Christians by our love, by our love."

We wish the capacity to care for one another and to get along in the church would come naturally. It would be nice if new Christians came to us so equipped—"installed for you in the factory at no extra charge." Nothing worthwhile is simple—including the art of loving. If it were, we would see more of it!

When asked to write an article on communications in the local meeting, a dozen possible approaches presented themselves, but there are scores of "how to" books on the business of communications. In the Body of Christ, however, what seems most lacking is an awareness of the connection between effective communication and the gentle art of loving as Christ loved. Communication in the church is far more than newsletters, carefully written memos, bulletin boards, staff meetings, master calendars, and Sunday bulletins. It is also more

A former pastor in both the Evangelical Friends Church—Eastern Region and Mid-America Yearly Meeting, where he demonstrated innovative pastoral leadership, Don Crist is now working with another Christian agency. While chairing the Evangelism Commission of the EFA, it came to the attention of many that he has excellent insights into solving the problems of the best use of volunteers, getting committees to work well together, and a ministry of encouragement.

"Whether it is fun or not so fun, knowing one another is a simple necessity in the Christian community."

than a one-way stream of verbage from paid staff to parishioner.

In a technological age, we often forget that we are not trying to communicate with a predictable machine. Our calling is not just to relay factually correct information like a computer might do, but to minister to intensely complex and constantly changing persons in an impersonal society. I must try to speak the meaningful word to you so that it will help you where you are in your growing, changing walk with God. I must do that from where I am in the same kind of growing, changing walk with God.

Indeed, the task is much like casting a line from one moving object to another. The more skill we develop, the more often we will hit the target. At the same time, it must be immediately obvious how much we depend upon the Holy Spirit for help.

One of the keys to success in this task is simply loving the others within the Body of Christ enough to get to know them well. The more we *know* one another, the more we will be able to care for one another with words and actions that truly *speak to their condition*. If we decide that the investment of time to get to know others is just not worth it, we will invariably discover that our factually correct and clearly presented information is either not at all what is needed, or else our timing is so poor as to render our efforts of little, if any, value.

Premarriage dating is a vital phase in which two people get to know each other well before a full commitment is made. When we are naturally drawn to another, "getting to know you" is such fun! In the Body of Christ, the investment of the time and energy it takes to get to know others is sometimes not so much fun. We are not always naturally drawn to each other.

Here is where divine, Christlike love is indispensable. It is the only motivation that will "constrain" us to get our homework done so that we can communicate the meaningful word to a brother or sister in need. Whether it is fun or not-so-fun, knowing one another is a simple necessity in the Christian community.

How does this definition of love sound to you? "Love is acting and speaking to another within the Body of Christ in ways that the other *perceives* as being indications of our acceptance, affection, and deep caring." The big word in that definition is, of course, *perceives*. It is a strange phenomenon, but true, that some things a person does with the intention of being loving are not perceived that way by the other.

When you were just a little tot, did you ever volunteer to "help" mom by cutting baby brother's hair? Do you perchance remember her reaction when you proudly "surprised" her with your work of art? Few of us escape the memory of being devastated by another's negative response to what we had intended as a loving deed. What was the problem? For one reason or another, we acted without knowing the other's real needs as fully as we should have.

It seems to me there are many such "acts of love" being done within the church. They are well-intentioned, but instead of being helpful, they offend. If the offended person hides the hurt or anger, a hedge begins to grow between persons, and only

"Few things are harder to manage than criticism from one who has not cared enough to take the time to understand."

one party is clearly aware of the reason for that hedge. Seeds of hostility, hurt, or feelings of rejection have been planted, and unless those feelings are dealt with, they will germinate and grow, watered and nourished by the enemy of the Church. One day, neither party may remember the original reason for the hedge, and no one may have the courage to cut it down.

We have all been on the receiving end of well-intentioned but offensive words or actions. We have likely responded at times with a spirit of Christian forgiveness and tolerance, but at other times not as well. In spite of commendable motives, if the other person did not care enough about us to know our real needs before he acted, we do not feel loved or nourished. We feel used and misused.

Even our Lord knows what it is to be acted upon or spoken to without adequate understanding. He knows what it means to

be maligned and rejected even though "all the ways of the Lord are loving and faithful . . ." (Psalm 25:10 NIV) He is misunderstood even though He knows our deepest needs more thoroughly than we could ever understand another.

Certainly then, there will be times when our "acts of love" will be misunderstood. But not having the advantage of being omniscient, we must do our best to know one another within the Body well enough to eliminate the unnecessary offenses. "How good is a timely word!" (Proverbs 15:23 NIV)

This knowledge will enable us to be more sensitive concerning when to confront and when to be silent. It will help us to know when the encouraging word is needed. There will be a new spirit of concern for one another in business sessions and a new reason for keeping one another informed about the various activities within the church. There will be a special concern between pastor and parishioners about each other's needs.

Criticism, if it is necessary, will be dealt out with honest love and real understanding. Criticism is only tolerable when the recipient is aware that the critic speaks from a place of caring and thorough understanding of the one he criticizes. Few things are harder to manage than criticism from one who has not cared enough to take the time to understand.

Knowing is a part of *loving*. It is like the research one does before he writes his term paper. It is caring enough to invest time and energy in another. It is listening until we come to know something of the hurts, concerns, goals, dreams, hopes, and fears of our brothers and sisters in the Lord. It is time consuming.

It means gently entering a level of conversation with which many of us are basically unfamiliar. It is certainly an emotional investment for us to begin to "carry each other's burdens." (Galatians 6:2 NIV) It is the ingredient that will often make the difference between evangelistic efforts that produce vibrant disciples of Christ and those that have a far-too-high infant mortality rate. It is that which will allow good preaching to become the word that meets us where we are.

It is the thing that enables congregations to work *with* pastors in truly supportive roles. It will release pastoral evaluation committees to deal with facts as they really are. It will bring healing and unity to many unnecessary breeches in relationships. It is worth the effort!



QUE PASA?

(or, On Safari
in a
Heterogeneous
Jungle)

*Another side of the local church is seen
through the eyes of a youth pastor.
Chuck Orwiler is outreach coordinator
of First Denver Friends Church in Colorado.*

BY CHUCK ORWILER

A few years ago First Denver Friends Church took a hard look at its people, its ministry, and its facility and honestly tried to discern how God could best minister through them. Ultimately they decided to expand their present facility and reach out to the immediate neighborhood, in addition to establishing new Friends meetings in other areas of the city. It was a courageous plan.

The members of FDFC poured their time, money, and dreams into their building, and when the dust settled they had a functional plant with a preschool and gymnasium (complete with orange carpet) as the focal point of their neighborhood outreach. The only unanswered question was, how would the Denver Broncos react when all

those people would go right on past Mile-High Stadium and on up the street to FDFC?

In September of 1978 my family loaded a U-Haul truck and headed for Denver intent on coordinating the church's outreach ministry, with the gym being a primary tool.

When the gym doors were opened to the neighborhood we got a nice response. Nice, that is, if you were anticipating the homogeneous group of heterogeneous units that came to dribble on our fuzzy floor.

Those of you who are familiar with the work of the Institute for American Church Growth, be ye disciples or otherwise, need no introduction to the infamous "homogeneous unit." Wagner defines it as "... a

group of people who consider each other to be 'our kind of people.' They have many areas of mutual interest. They share the same culture. They socialize freely." (*Your Church Can Grow*). Hopefully, I'm not misrepresenting the institute by saying that one of their fundamental principles is that churches grow more rapidly and evangelism is potentially more effective when we minister in the context of a single homogeneous unit. The implications of this principle are wellsprings of controversy with which I have no interest of distracting you.

So we began our gym program with a group of basketballers that were not homogeneous with our congregation, but as far as these guys were concerned I was the odd-ball, Super Hetero, for a number of reasons. It made for an interesting year.

To begin with, I am tall (6' 3" plus), white (as a sheet), and live in a house. "They" are short (5' 10" minus), an attractive nonwhite, and live in a *casa*. I felt like a Q-tip in a bowl of refritos.

Now I know those fellows don't all look alike, but for the first couple of weeks, inevitably guys on an opposing team would really delight in yelling for me to pass them the ball, and I would, not really certain whether they were on my team or not. Great sport! Their favorite contest was Chicanos against the whites. *Ole!*

Then there were linguistic barriers. The only Spanish I knew besides the Bolivian quips my wife tosses about was what I had picked up off the menu at Taco Bell. Spanish may not have helped anyway, except for help in pronouncing names. Their team rosters read like a muster for Mexican National Guard with a few Italians thrown in just to confuse me. Most of the men are full generation U.S. citizens with a Mexican heritage, but culturally they are unique to both.

The church had the foresight to budget funds for me to take a guy out to talk over a hamburger and coke. Unfortunately that's not the prevailing "cup of tea." A cold beer and a smothered burrito would be a more likely fare.

In time mutual trust grew between myself and these men because we all loved to play basketball. We run and pass and shoot and sweat together. I'll block their shot and they'll steal my dribble. We laugh and shout and get mad and have a great time.

Last winter FDFC was involved in a church basketball league, and we invited a half dozen from outside the church to play on our two teams as an outreach effort. This summer I decided to go further and try

an all-neighborhood league. Tony Duran and I were the sole representatives involved from the church. We didn't get bored.

Between 6 teams we had 50 plus men join the league. There were many questions. Would they respect the neighbors' property? Would they help keep score? Would they help officiate? Would they use the church lawn for a weekly beer bust? Would we be able to control tempers and fighting? Would they vandalize the church?

We worked out each problem as it came up. The list of casualties is less than staggering: one 6" x 3" hole in the wall, two games (out of 35) called for fighting, a meager attempt at stuffing the ballot box for the all-star vote, a broken door hinge, four stolen jerseys, a half dozen broken beer bottles, two fat lips, one swollen eye, an impressive K.O., and a double handful of technical fouls.

The triumphs were many, including volunteer officials that rose from the ranks of the reluctant, lots of scorers, broken glass swept up before I could get to it, better sportsmanship and respect for the neighbors than we got from the church league, and tough clean basketball.


The clincher was the Awards Banquet where we had a chance to present the Gospel in some form. Most of those men I had not known before the league started. I was leery, but 67 including dates signed up for the banquet, although I knew that figure was as firm as a hot marshmallow.

The stage was set: Saturday night, 7:00 p.m., time to begin the banquet. We had more people in the kitchen than the dining room. Thirty minutes later we had about 25 plus the speaker (thank God he showed up!), so we began. A steady trickle of stragglers raised the total to over 40 by eight o'clock and I was praising God.

Winston Hill, an ex-N.Y. Jet, spoke and hit them right where they sat. I loved it, they soaked it all in, and everybody said amen for the closing prayer.

In 12 months time, and for some a lot less, that heterogeneous unit was transformed into Mike and Roland, Roach and Lloyd and the Bear and Lazaro Appodaca, and a whole lot more who know they are cared for, and truly appreciate it.

Pray for us; we don't claim expertise, but we are trying to love in Christ's name. We are a city set on a hill and our lamp is beginning to leak a few weak rays from under the peck measure.

By the way, the Broncos are obviously intimidated. They have yet to schedule a 9:30 a.m. game on a Sunday. 



A Missionary Failure

BY ANNA NIXON

Here is another story of a young man who failed. John Mark had started out brilliantly and with high hopes. He was associated with two of the greatest men in Christendom, Paul and Barnabas. His was a rich Christian heritage. Son of Mary in whose house the early Christians held frequent prayer meetings, Mark was present the night Peter, delivered from prison by an angel, knocked at the door.

Mark is supposed to have been led to Christ by Peter. So he had been exposed to the best, and for this reason much was expected of him. Therefore when Mark went back on that first missionary journey, his failure was disastrous. It led to a violent argument between the two great saints, Paul and Barnabas. The Greek word to describe the tension between them is the same used for a man having a convulsion. It resulted in a split, with Paul and Silas going one way and Barnabas and Mark going the other.

Will you let your imagination fill in the details and the background as we look in on a little dialogue that we shall call "The Two Hands of God"? Let's turn the clock back to the first century and imagine that we are dropping in on Mark, now fully restored and called a fellow-laborer with Paul.

In addition to this he is, according to tradition of some early fathers, collaborating with Peter in writing the Gospel of Mark. As the scene opens, it is early morning. John Mark is seated at his desk put-

ting final touches on his manuscript. He is so deeply engrossed in his work that he doesn't hear the door open as Peter enters.

"Good morning, John Mark."

"Oh, good morning, Peter. I didn't hear you come in."

"You seem deep in thought and you are sitting here in exactly the same spot and in the same clothes as when I left you last night."

"I have to confess, Peter, I haven't slept a wink. After that last bit of information you gave me to write down, I have been thinking all night about how much we have in common."

"Yes, through those early prayer meetings in your home, Mark, I came to think of you as a son."

"But I mean more than that, Peter. I mean we started out a lot alike."

"How is that? I was a fisherman and a family man. You were a city boy."

"That's not the point. I mean, Jesus called you and you threw down your net, left your ship, and followed Him immediately. You left everything. And you were so enthusiastic that you became the spokesman of the disciples at every turn."

"Yes, I was, but foolishly so. You see, I thought Jesus would establish His kingdom immediately. I rode the crest of His early popularity. I looked for a throne."

"You know, I also left everything to go with Paul and Barnabas. My enthusiasm was high too. I was confident I would win the world for Christ on that first trip and win the acclaim of those great leaders as well."

"Is that how you felt?"

"Yes, I thought there wasn't anything I couldn't or wouldn't do to please my Lord, and Paul. But I hadn't reckoned with the mosquitoes, the anger of rejecting people, the hard long treks up rough mountain trails, or the homesickness."

"I understand, Mark, just as I hadn't reckoned with the cross. You know, I told the Lord it just couldn't be, it just couldn't happen to Him."

"Yes, I read that over again several times during the night and the Lord said to you, 'Get behind me, Satan.' That must have been very hard medicine to take, Peter, right after you had shown your deep insight in declaring, 'Thou art the Christ, the Son of the living God.'"

"Yes, that was the worst rebuke I ever had in my life, but I know I had to have it, for you see, Mark, I didn't want to follow my Lord to a cross. I had a crown in mind."

Anna Nixon is a veteran missionary to India under Evangelical Friends Church—Eastern Region, now at Union Biblical Seminary at Yavatmal. She is a frequent contributor to EVANGELICAL FRIEND.

"When I started out, I wasn't ready for the cross either. That's why I failed and earned the disapproval of Paul."

"I'm beginning to see what you mean, Mark, by saying we started out alike. By the way, what have you done with that information I gave you about the denial?"

"I've struggled all night to get it down, Peter. Shall I read it as it now stands?"

"Please do."

"And as Peter was below in the courtyard, one of the maids of the high priest came and seeing Peter warming himself, she looked at him and said, 'You also were with the Nazarene Jesus.' But he denied it saying, 'I neither know nor understand what you mean,' and he went out into the gateway. And the maid saw him and began again to say to the bystanders, 'This man is one of them,' but again he denied it. And after a little while again the bystander said to Peter, 'Certainly you are one of them for you are a Galilean,' but he began to invoke a curse on himself and to swear, 'I do not know this man of whom you speak' . . . hmmm . . . Maybe I should leave that out, Peter."

"No, no, Mark. You'll have to leave it in. It happened like that. It was my bitterest hour. I thought He could never forgive me. But do you know what He did?"

"No, tell me."

"After His resurrection, His angel sent a messenger saying, 'Tell the disciples and Peter.'"

"And Peter.' You mean He added your name separately?"

"Yes, Mark, He added my name. I who was no longer worthy to be called a disciple. He mentioned me by name. He included me. He gathered me unto himself and restored me. In this way I felt the loving comfort of the two hands of God—the hand of rebuke when I went astray and the hand of love to restore me to true discipleship."

"The two hands of God. Yes, Peter, you said it well. He does have two hands."

"Yes, the hand of rebuke alone would have crushed me. And the hand of love alone would have spoiled me. But together they guided me firmly into the path of light where I follow Him today."

"Peter, this was my need, too, right back there at the place of failure. There was Paul through whom God disciplined me with his hand of rebuke, and there was Barnabas, too, with his hand of restoration. And it took both hands to bring me to the place I am today as a true disciple, a follower of Christ."

NATIONAL CONFERENCE ON PASTORAL MINISTRY PLANNED FOR ST. LOUIS, APRIL 14-17, 1980

BY FLORENE NORDYKE

"Rekindling Our Calling" is the theme for the National Conference on Pastoral Ministry to be held at the Henry VIII Inn and Lodge in St. Louis, Missouri, April 14-17, 1980.

Monday evening the keynote dinner address, "Rekindling Our Calling for the Eighties," will be presented by Robert Hess, professor of philosophy and history at Malone College and executive director of Evangelical Friends Mission.

Tuesday the pastors will examine the emerging characteristics of our society led by the following speakers and topics: looking from a biblical base, "The Moving of the Spirit—to Jesus Christ," Oswald Hoffman, *Lutheran Hour* speaker and parish pastor, college professor, film production advisor, and public relations executive; looking from a psychological base, "The Church and Society in the Eighties," Gary Collins, author, professor of psychology, and chairman of the division of pastoral counseling and psychology at Trinity Evangelical Divinity School, Deerfield, Illinois; looking from a sociological base, "The Search for Wholeness," Bruce Larson, author, pastor, who has served on the staff of Faith at Work.

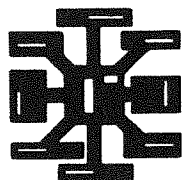
Wednesday conference attendees will seek to discover the strategy as well as

methods of outreach that will facilitate taking the Gospel to our world in this decade. Sessions include "The Moving of the Spirit—to Life in Christ," Oswald Hoffman; "The Pastor and the Home in the Eighties," Gary Collins; "The Primacy of Preaching," Verl Lindley, senior pastor at Granada Heights Friends in California.

Thursday will be a day for dreaming of ministries for the eighties and celebrating the pastoral call to serve Christ together. Speaker will be D. Elton Trueblood, Quaker author and lecturer, who continues his ministry in the role of encourager and advisor to countless groups and individuals, speaking on "My Vision for the Eighties."

In addition to the daily messages, various small group discussions and workshops keyed to the day's presentations will be conducted. Thursday will feature "Dreaming Together" led by Ron Allen and Orville Winters, "Celebrating Together" led by C. W. Perry and Charles Mylander, followed by an afternoon of fellowship activities and sight-seeing tours. The conference will close with an evening evaluation gathering.

Pastors and spouses are encouraged to make reservations promptly for this outstanding conference, a cooperative effort of Friends United Meeting and Evangelical Friends Alliance.



Aymaraland Tour
June, 1980

Join our 1980 tour planned especially for those who have dreamed of seeing "firsthand" the exciting areas of Bolivia and Peru where our mission work has centered and thrived over the past half century. This is a chance to meet national church leaders, visit Aymara church services, see where our missionaries live, shop, and travel, and catch the true flavor of mission life. These stirring opportunities will be supplemented by visits to colonial, Inca, and pre-Inca centers, including the fabled "lost city" of the Incas, Machu Picchu. Those interested should contact Aymaraland Tour • P.O. Box 190 • Newberg, Oregon 97132.



BY JACK L. WILL CUTS

It's Not the Time For Pulling Back

How do we keep our vision big enough? It is in danger of shrinking instead of stretching. The Great Commission does not just tell us gently that it would be a good thing to carry the Gospel around the world if it isn't inconvenient. "Go into all the world," Jesus said. That is a big order. It gets us out of the neighborhood and the local meeting. It also gets us into the neighborhood out of the local meeting.


Seeing the shouting hordes on TV every day has a tendency to callous our sensitivity to strangers, at least when they are seen as mobs or as unidentifiable statistics in Cambodia, Afghanistan, or some refugee camp. It is hard to see the growing world as human beings of whom we are a part. Part of our theology as Friends is that people, even in remote and crowded places, are our concern. They are human brothers and sisters to be loved and cared for like the handful of people we do know.

Every car on the freeway contains a person; the accident up ahead is my accident, for it brings not only that person's life and family to a horrible, helpless halt, it brings my life to a halt too as a caring Christian. We are not alone as we move down the highways of the world. We are affected by everything that happens to anyone on the way. Our security lies in the security of others. The Lord's admonition was not that everything will turn out all right on earth, but that we are to bear one another's burden.

The tendency toward conservative, isolationist thinking springing up in our land is the most frightening prospect confronting Friends. It has a way of deadening our missionary vision and our sensitivity to those about us who need our Savior and our love. It also tends to color our view of Christian cooperation. Drawing our religious wagons in a circle as a local church or a yearly meeting is not a Christian concept. A Christian who refuses to live his life on a global or wider spiritual fellowship basis is a contradiction of terms, for Christ calls us to a supranational, supracultural, and suprayearly meeting fellowship that transcends every geographical and cultural barrier we have erected to protect ourselves. Are we so paralyzed by contemporary worldly values and evangelicalism's self-interest that we are unable to break out? The enormity of evil is no excuse for the creation of walls separating us from the rest of the world—they merely support and give comfort to our prejudices and fears.

In our striving for excellence in evangelism and discipling technique—there is nothing wrong with that—we must be cautious that our Christian living not be caught up in only

human or comfortable calculations. Friends, it seems, tend to drift into provincialism. "Why do we need the Yearly Meeting? What value does our denominational connection have for us here?" Part of the disinterest with little-known "others" is simply just that, we don't *know* them or see them as fellow Christians or part of our Family of Friends. Have we been equally concerned with doctrinal issues, Christian love, and caring? There is an increased social conscience among evangelical Christians, including a realization our missionaries have long known, that binding up wounds and feeding the hungry are not peripheral matters. They are spiritual too. We must not get trapped into which comes first, chickens or eggs, service or witness, word or deed. Friends, I believe, have shown the way on this. Let us continue in this model.


The sin of this generation, Stan Mooneyham insists, is that "Christians play it safe." Faith is risky or it isn't faith. "Faith is the evidence of things not seen," and we have made it read, "*Things* are the evidence of faith not seen." This is no time for pulling back in our efforts to grapple with worldwide problems and needs, withdrawing our commitment to overseas missions, and interyearly meeting and monthly meeting cooperation (being squeezed into this world's mold, or even the church-at-large's mold.) Isolationism is not a Christian or Quakerly position. It is a selfish, lazy, competitive term rooted in fear, not faith. 

It's Smart to be Wise

"Wisdom (wiz'dom) n. 1. the quality of being wise; good judgment." (*Webster's New World Dictionary*)


With that in mind, now listen to James 3:13-18 (NIV): "Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such 'wisdom' does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice.

"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness."

Did you happen to notice where wisdom comes from? From heaven. Not the library, classroom, bright parents, or professors . . . *from heaven*. Let's keep that in mind. 

Our Family Ties

Shortly before Thanksgiving one of our daughters who lives in Europe came back for a visit. "What would you like to do?" I asked, trying to arrange my schedule for a happy time together. "I really don't care . . . I don't care what we *do*, I just want us to be together as a family for awhile."

That was my own reaction to the recent EFA gathering in Oklahoma City. What we *do* is important, but just being part of the "Family of Friends" in this kind of Christian togetherness means more than our programs and *doing*. Friends across the U.S. and in each Yearly Meeting, too, want this sense of "family"; we need each other, very much. 



'Black Holes' Packs Wallop

■ I've just been reading the December EVANGELICAL FRIEND and decided I must express my feelings. Chuck Mylander's "Black Holes and Cosmic Fires" packs a wallop one would never dream of by looking at the stark black and white design. I grew more excited as I read, feeling Chuck must have been inspired as he was doing his research to come up with this provocative, scientific suggestion of a literal hell—horrible, true, but so plausible. All of the terms describing this place of punishment have seemed so confusing to me, even though I believe firmly in everything Jesus said, and I know all the truths placed in the Bible are there by design, not by accident. The whole picture of the end times here on earth and the sequence of events continues to be a puzzle, though very stimulating to ponder on. Our family and friends, like many other Christians, keep attempting to fit every news break from the Middle East into the prophetic picture. All of this is meant just to say thanks for printing the article.

Other choice pieces I'd like to mention are Jack Willcuts' editorial, "Faces Up Front," Joan Tanquist's tribute to Milo Ross, Catherine Cattell's "Entertaining Angels," and John Braun's poem. To me, this was an extra good issue. I endorse your "Antecedents" tribute to the writers.

MARJORIE CRISMAN

Medford, Oregon

More on Church Growth

■ Regarding the recent article entitled "He Will Give Us Grace and Glory" [October 1979], I feel I must respond to several points made in the article.

First of all, I am troubled by reading the Church Growth Movement caricatured as being interested primarily in "noise, nickels and noses." This is probably the easiest, but most inaccurate way of attacking the movement—easiest because it focuses on the most obvious and best-known characteristic of church growth. However, this approach is inaccurate because church growth is, more accurately, a way of attempting to measure the spiritual health of

a congregation. Like "people doctors," "church doctors" are practitioners trained to use statistical measurement as a diagnostic tool. Church growth proponents agree wholeheartedly that "spiritual health is the first priority of the Gospel." One way to measure that health is through statistical analysis.

Second, as there are many "healthy" adults who have no children, there are many "healthy" churches that have no spiritual children. These churches fall into one of three categories. The first category is those who choose not to grow. Though this is rarely, if ever, articulated or even conscious, this attitude can be seen and felt throughout a church's life and ministry.

There are also churches that cannot grow. Many of our Friends churches are located in lightly populated rural areas where there is an insufficient population of unchurched people to enable a church to grow numerically. These churches should not have church growth goals unrealistically and thoughtlessly imposed upon them. To do so is to impose unnecessary guilt and frustration upon such a church.

There are, however, many churches that fit into the third category. They want to have spiritual children but don't know how. A large number of our churches are located where there are large numbers of people who are not active members of any congregation. We must do our best to seek responsive people with the most effective means available. It is to this group that church growth can be the most helpful.

Another area that troubles me is very subtle, that is, that it is acceptable and approved that we plan programs for every form of nurture and training. Everything from Bible studies, prayer meetings, Christian education workshops, leadership training, etc. is planned, staffed, and budgeted. By contrast, we assume that "God will take care of the increase." Why should evangelism and outreach be any less structured or intentional than any other area of our ministry? Unless we are attempting to avoid it by neglect, we must rediscover our part in God's evangelistic strategy.

Finally, maybe we know so little of God's grace and glory because we are spending little of His resources on expanding His kingdom. Perhaps part of the answer as to why we know so little of God's power is that our inward focus short-circuits that power. The church we love can be revitalized as we release the redemptive power of God throughout our communities as wit-

nesses of Christ who saves, fills with His Spirit, and makes us whole.

MICHAEL W. GROGAN

Bethel Friends Church, Pastor
Poland, Ohio



THE LITTLE CHILD IN THE MIDST

BY CATHERINE CATTELL

The yellow buses rolled again carrying our precious children to and fro across the city and county in the wake of the desegregation order. I was deeply moved by a television message to parents by little school children singing, "Be careful what you do. We are looking up to you." And so the first day of school came and went last fall and there was no trouble—that is, no rioting.

It is beautiful to see how easily little children adjust to circumstances, to each other, to inconveniences. Who has not been stumped by a small child's questions? They have long, deep thoughts and such a fine sense of fairness and basic wisdom.

One woman I know went to the library to look for answers to her little daughter's questions about God. She came to our Bible study still searching. Occasionally our Bible study hour is spent in wrestling with questions, asked by little people, that defy easy answers.

It is so very important to give the right answers, to take the time to talk things out. I love talking to little people.

There comes a time when the wondering and asking stops, and it is too late to build that closeness and to share faith.

I wonder how busy mothers manage the time and how the little ones fare when learning basic truths from baby-sitters, or teachers in secular schools. I wonder too what they see in adults who are prejudiced—teachers who strike, and violently. And what about the hours spent in front of the TV looking at whatever is there to see. Everybody at home is too busy.

I know for a fact that children don't see color of skin, they see *people*. I also know that they see us for what we are. Their

(Continued on page 16)

First Day News

QUICK QUAKER COMMENTARY

NORMAN BRIDGES, president of Friends Bible College, Haviland, Kansas, has been named by the Evangelical Friends Alliance as its representative to the National Christian Holiness Association.

BENNIE and WINNIE PUCKETT (NWYM) were home from Taiwan for the year-end holidays to attend their daughter's wedding in Idaho. The Pucketts have been serving the past two years as teachers in the Grace Academy in Taiwan.

STANLEY TAM of Lima, Ohio, president of the States Smelting and Refining Corporation, will be the guest speaker for the Northwest Yearly Meeting "Men's Retreat" to be held at Twin Rocks Friends Camp March 7-9.

ROBERT HESS spoke at the Northwest Yearly Meeting Department of Missions midyear meetings February 1,2; RETA STUART visited the Friends church of Tulsa, Oklahoma, enroute to the EFA annual meetings in January.

LOIS HARMON, widow of well-known Friends pastor EDWARD HARMON, instead of retiring has taken a teaching position under Wycliffe Bible Translators in a missionary children's school in Cochabamba, Bolivia.

DAVID and BEVERLY FENDALL have taken the pastorate of the Grand Junction Friends Church in Colorado, which has been without pastoral leadership since July. They moved from Newberg, Oregon, where they had been attending West Chehalem Friends Church. They formerly pastored in Northwest Yearly Meeting.

FRIENDS FOCUS

"GOD IS AT WORK . . .

. . . in India," writes Anna Nixon, veteran Friends missionary there, "especially in Bundelkhand" and the Union Bible Seminary, which Friends help support. "We have one student from Chhatarpur who graduates this year and who is eager to get back to serve the church. Phillip Silas Masih, son of Ghuara's Silas, is a young man of vision and some unusual spiritual gifts of discernment and wisdom. He is in charge of a major annual event that is called Days of Challenge. More than 100 young people come for the weekend from all parts of India. They are introduced to the seminary and are challenged with God's call to them; many are converted and some receive a call to the ministry."

"CLOSE ENCOUNTERS OF THE STRANGEST KIND"

This is the title of a course being taught by Pastor Donald Green, Reedwood Friends Church (Oregon), from the book of Revelation. It is one offering of this term in this church's Center for Christian Studies. Other courses include night or Sunday sessions: "Toward Becoming Whole Persons," by Jim Higgins and Jim Miller; "The Cultural and Religious Climate of Jesus' Day," by Karen Mikkelsen, a Christian Jewish student at Reed College who attends Reedwood; "The World of Medicine, Past, Present, Future," by Dr. Ezra DeVol, a Friends medical missions doctor in India and China for many years and now residing in Newberg, Oregon.

"FOCUS ON THE FAMILY" POPULAR

Many Friends churches from Mid-America to the Northwest report making special use of the James Dobson film series, Focus on the Family. The seven films tackle the many specific subjects related to the Christian family. Several churches report hosting conferences for an entire community of churches. It is worth considering in every Friends church as a means of family enrichment and Christian nurture.

FRIENDS YOUTH INTO MISSIONS

The senior high Friends Youth of First Friends in Alliance, Ohio, report giving \$1,800 to foreign missions in 1979. Has any other group done as well?

A group of eight teens from Eastern Region, led by Alvin Anderson of Malone College, will tour NWYM mission fields in Bolivia and Peru from July 9 to August 1.

AUDIOVISUALS AVAILABLE

An excellent Mexico slide series shown at EFA conference in Denver 1978, with cassette narration, is available by writing your Yearly Meeting headquarters. Also, the Growing Friends Church in Taiwan by Russell Zinn is available from the Evangelical Friends Church--Eastern Region.

CONTINUING EDUCATION IN FRIENDSWOOD

Ron Allen will teach a course on "Church Growth"; Delbert Vaughn, "The Major Prophets"; "Discoveries" is the title of a class taught by Paul Thornburg; and Dr. Don Little will continue a course in the study of Greek. This is a tuition-supported program for adults who are serious about broadening their knowledge of Scripture and the Christian faith.

PRAYER REQUESTED FOR FRIENDS IN PERU

"One of the most important principles we own as a mission is that the churches of Peru be indigenous; that is, they must be administered and supported by the nationals themselves rather than by the mission.

"Word was received that at the annual representatives meeting in December in Peru an official resolution was adopted asking that the mission take over responsibility for much of the work that up to this point has been the responsibility of the national church leaders."

The Northwest Yearly Meeting Department of Missions is requesting prayer for wisdom and special discernment for missionaries Mark Roberts and Randy Morse in dealing with this development and prayer also for national leaders that love, trust, and a sense of mature responsibility will be given them of the Lord in resolving this situation.

--taken from the "Aymaragram," January 1980

QUAKER CHAPLAIN POPULAR

Air Force Chaplain Capt. Jack Williamson of Friendswood, Texas, Friends Church was featured recently in the Stars and Stripes because of one of his ministries and is now "known as the man who started a visitation program with a local Turkish orphanage." He, along with SONS, a chapel group made up primarily of unaccompanied air-men, visit the parentless kids twice monthly now in Incirlik, Turkey. The chapel's efforts acted as a stimulus for the whole base to reach out and help, Williamson reports. "Watching the children respond to affection is the most gratifying part. When the program began, the kids were listless. Now they are full of life and respond to emotional caring."

Another program launched by Williamson is "Celebration," an upbeat church service held at the base recreation center on Sundays. Guitar and drum playing, skits and a wide range of alternate religious possibilities exist at the "Celebration" worship.

--from The Stars and Stripes, January 4, 1980

POSITION OPENINGS IN NEW FRIENDS SCHOOL

Reports of several new schools started by Friends meetings include the following announcement from Silverton, Oregon, Friends Church. "The Friends Church is now taking applications for positions in a Christian school. They have openings for an administrative principal and a certified teacher. Anyone interested in applying for these positions may contact the church by writing: Paul G. Meier, P. O. Box 164, Silverton, Oregon 97381."

MISS PIGGY A FRIEND?

This surprising notice appeared in the Midweek Memo of First Friends Church, Canton, Ohio: "Miss Piggy (of Muppet Show fame) will be in Jr. Church this Sunday. This will be her first church appearance. Bring a friend."

RAMALLAH NEEDS BOOKS, TOO

An appeal has come from Friends Girls School in Ramallah for children's books, elementary reading levels. Books in good condition may be mailed in five-pound packages to Lewis Curless, Friends Girls School, P. O. Box 166, Ramallah (West Bank) via Israel, marked "Used Books for Educational Purposes," according to an announcement in the New England Friend.

CALLS IN THE NIGHT

Robert Gilmore spent last year in Guatemala Friends Guest House, having earlier been a missionary on the Friends field in that country. Now head of the media department at George Fox College, he has offered his services as an interpreter for the Newberg (Oregon) Police Department when communication breakdowns occur involving Spanish-speaking persons. Getting calls in the middle of the night or at any other unusual hour is becoming a common occurrence for Gilmore, who welcomes the opportunities for direct involvement with those fluent in the Spanish language.

POSITION OPEN FOR A FRIEND

Western Yearly Meeting announces an opening for a director of Christian education, a full-time position. Persons who might be interested should contact Kay Record, 5610 West Hanna Avenue, Indianapolis, Indiana 46241, phone (317) 856-5825.


1980 WILL BE FOR YOUTHQUAKERS

Young Friends from across America will gather at the beautiful facility of Campus Crusade for Christ in the foothills of the mountains at Arrowhead Springs, near San Bernardino, California, December 26-31, for the second "Youthquake." The last gathering occurred in 1975. Facilities will accommodate up to 788. All attenders must be a part of an organized delegation from a yearly meeting, and delegates must provide at least one sponsor for each ten youth of each sex. The possible additional options for the trip will be the New Year's Day Rose Parade at nearby Pasadena, and a day at Disneyland.

(Continued from page 12)

bright little eyes take in a great deal. When they "look up" to us, we had better give them a worthy example. It is after all the example that speaks louder than what we say.

And, as I think of it, Jesus invited the little children to come to Him and made the little child in the midst our example. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18:3)

We are concerned about child abuse. Is anyone concerned about spiritual abuse or neglect of the little people? 



An ordinary Ohio couple trusted explicitly in Christ, brought their dream down to earth, and put legs to their faith. Freelance writer and author Jane Gurley tells this extraordinary story.

THE DREAM GOD TOUCHED

BY JANE GURLEY

It all began on a Sunday morning in 1974. Bill and Priscilla Casto listened carefully to Joe Roher's message in the First Friends Church of Canton, Ohio. When they went home, a thought lingered in their minds. "Is there a new direction in your life? If not, ask God for a new direction."

Bill had a successful career at Timken High School, teaching business courses. Priscilla also enjoyed her teaching position in the elementary grades. But the search for a new direction began to create a restlessness within. Together, Bill and Priscilla began seeking God's will.

A year later, a dream began to crystallize while visiting friends in Florida who were involved in Project Strawberry, the Friends outreach in Florida. Bill began forming the idea of a total ministry for retirement-age people. The warm climate would be ideal for a church and nursing home complex. The thought of a nursing home captured Bill's imagination. What better way to demonstrate Jesus' love to the elderly than to provide them with excellent loving care in a Christ-centered environment! Bill witnessed the deterioration of his own father for 10 years, and then saw his

mother's need for a "special place." The thought of them spurred him on.

The dream took shape as Bill and Priscilla explored the possibilities. They were hungry to see their faith in action. A new excitement welled up within them. Books by George Mueller and Oral Roberts inspired them to hold onto their dream. The Castos also asked the Lord for a specific word. They would not move out on self-induced excitement, or the word of other men. Bill knew the tremendous cost of a project of this magnitude. Their own life savings did not add up to much. Resources of other people would have to be brought in. Bill knew he needed to hear from the Lord before he stepped out.

At a banquet, he received a Scripture on his placecard. Upon reading it he knew he had heard the Lord. From that time on they never doubted that there would be a nursing home.

I will go before you
leveling the heights.

I will shatter the bronze gateways,
smash the iron bars.

I will give you the hidden treasures,
the secret hoards,
that you may know that I am the Lord
God of Israel,
who calls you by your name.

Isaiah 45:2-3

What a promise!

Much like Noah, Bill now had to get to work! He had to bring the dream down to earth, and put legs to his faith. Bill and Priscilla knew what they were doing. They counted the cost of giving up their financial security, retirement benefits, etc., that their teaching positions brought. Next, they established four objectives they wanted to see happen as a result of the nursing home: (1) To bring glory to God. (2) If a husband can do something for the Lord, and a wife

can do something for the Lord— *together* their efforts will be doubled. They wanted to demonstrate what the Lord can do with a couple. (3) To develop a business of establishing health-care facilities. (4) To make a living from this new business venture.

When Bill and Priscilla shared their dream publicly, they met varied reactions, ranging from mutual excitement to doubt and skepticism. The Castos knew they would have to focus their eyes on the Lord. Many friends gave their word to support them in prayer. Bill and Priscilla derived strength and comfort from this. They knew there would be lessons to be learned, and they set themselves to the task.

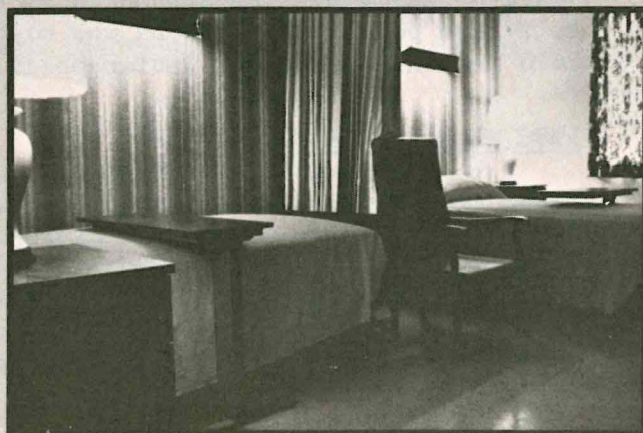
Bill applied himself to knowing the total operation of a nursing home. He took college work in Health Care Administration, and interned for one year in a local nursing home facility. Many decisions were being made. Instead of building the home in Florida, Bill felt led to Mt. Gilead, Ohio, his hometown. There was evidence of tremendous need there.

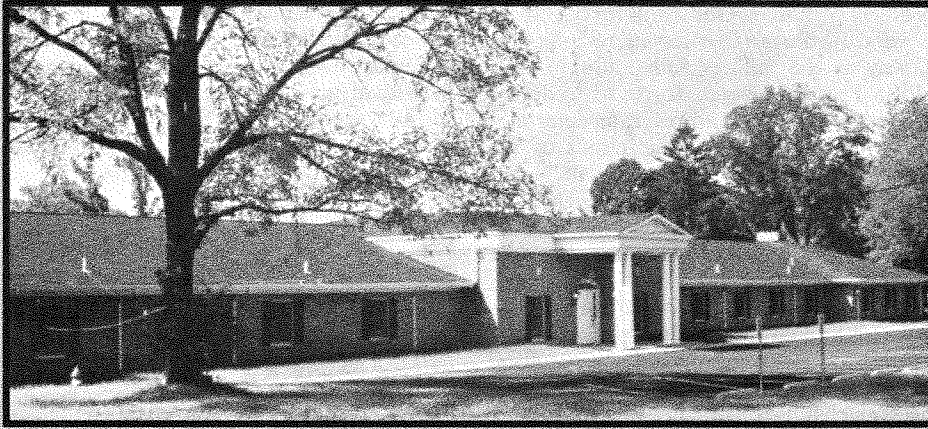
The home did not drop out of the sky. Obstacles presented themselves from every quarter. The land to build on: where was it? Red tape: securing local, state, federal approval for the project! Funding! Finding an architect, etc. When they became discouraged, Bill and Priscilla would go back to the Word of God and once again receive strength and confidence.

The Lord uniquely intervened in each pressing decision, many times just as time was running out. One incident bears sharing. The proposed home, now in architectural drawings, went before the State Board for final approval. Several other facilities were being considered, and the likelihood of Woodside Village (the name chosen for the home) being approved appeared slim.



*Bill and Priscilla Casto.
One of the bright rooms
in Woodside Village.*





The outcome was surprising, and in their favor. The architect later shared with Bill that it "seemed like there was Someone in the room that was on your side."

As the project of Woodside Village continued, they learned over and over that God is their only source—not the government, or people—but God. During the months of preparation and work, Robert Schuller, known for the *Hour of Power* on television, provided great inspiration. One night as they listened, Schuller talked about how every great idea goes through a testing before the final victory. The Castos realized this testing fully. They learned that faith is not saying, "God, supply the resources; we will supply the program." Instead, faith became stepping out, doing what the Lord had ordained, and seeing the Lord supply the resources. Bill and Priscilla learned to plant seeds in other ministries so they could reap the joy of harvest in their own.

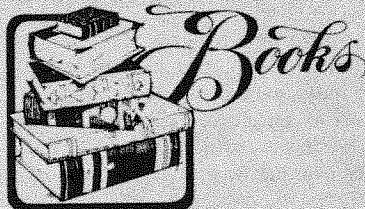
Slowly, a dream became bricks and pillars, beds, tables, and chairs. Bright airy rooms, beautifully decorated, a library, dining rooms, sun rooms, all sparkling clean and new now awaited their purpose. Nurses, aides, cooks, acquainted themselves with a place called Woodside Village.

Then one by one they started coming—the special residents of this special place. Soon there will be one hundred of them. All sense something special. Bill and Priscilla welcome these new dear friends, their hearts rejoicing, their hands outstretched.

On November 4, 1979, a formal dedication was held. Russell Myers, superintendent of the Eastern Region, gave the address. He emphasized the courage it takes to follow our dreams, and more than that, the faith it requires to believe the mountain can be moved. He presented Bill and Priscilla with a painting. It depicts only the hands of Jesus—the hands of Jesus

that touched, healed, and loved. Bill and Priscilla, along with their co-workers, are extensions of those hands, to touch, heal, and love.

All the glory goes to our God. Bill and Priscilla bear witness of what one ordinary couple can do when they dare to follow their dream.



Marshall Frady, *Billy Graham: A Parable of American Righteousness*, Little, Brown and Company, 1979, 512 pages, hardback.

It has now been 30 years since Billy Graham came to prominence with an eight-week summer revival in Los Angeles—a revival that was eventually to be the model for many other "crusades" spanning the next three decades. In these 30 years Billy Graham has been the most notable and most widely recognized institution of American evangelicalism and spokesman for the American ethic. Marshall Frady in this lengthy biography traces the life of Billy Graham from his boyhood on a farm near Charlotte, North Carolina, to his friendships with presidents and beyond. Frady attempts not only to trace the life of Graham, but also to trace his ministry—a ministry indistinguishable from his life and his social ethic.

But the author, while trying to be journalistically fair, never comes to a full understanding of the nature of Graham's rather unique ministry. Frady criticizes

Graham for not being more socially conscious, more individualized in his approach, and less concerned with the trappings of power. Additionally, there is a tone throughout the book that Graham is somehow an anomaly—a man essentially out of touch with the realities of the world in which he lives. A little such criticism is perhaps justified, but Graham has endured, his crusades have helped many, and his organization has weathered the scrutiny of the government and has come out clean. This mystifies Frady. He seems to think that there must be some impropriety in Graham's ministry.

Failing to find this, he writes a biography that is intense in its own detail and characterization of Graham. It is this characterization that disturbs. We are trained in evangelical circles to think one way about Graham—the public image being almost overpowering. But Frady exposes the uncertainty of the evangelist. He talks at length about Graham's wrestling with the

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problem of finding God's will for his life. It is very uncomfortable for us to look this closely at the failings and doubts of our idols. Frady, however, forces us to do so.

Marshall Frady is, however, an entertaining writer. His many descriptions of the American churchman and Graham's crusade audiences are very apt and delightful in their detail. And, while the book may at times misunderstand the exact nature of Graham and his ministry and may at times also drift off into tangents, the author has done his homework and does give us a more thorough, if not more kind, biographical look at Billy Graham than has previously been given.

—Robin T. Ankeny

Rosalind Rinker/Harry C. Griffith, **Sharing God's Love**, Zondervan Publishing House, 152 pages, paperback \$2.95

Many people today desire to share God's love with others, but do not know how to guide conversation to spiritual things, and consequently feel inadequate.

An important purpose of this book is to help people share God's love in ways that are *natural* to them.

Another purpose is to show that there are basically only seven types of people with whom we may share God's love.

The authors emphasize the need to understand what our responsibility is in the ministry of evangelism and also what God's responsibility is, since it is a shared ministry.

We are not led through this book to become street corner evangelists or to knock on doors but to develop a life-style of *naturally* telling others of God's love and salvation.

I recommend it as a helpful and sensible book for learning to "share." It could be specially helpful for young adults, but any earnest Christian could profit from it.

—Carol H. Lee

Cecil Maiden, **Man Before the Morning**, Christian Herald Books, 191 pages, \$5.95.

With the scarcity of good Christian fiction this novel about Joseph of Arimathea will be a welcome addition to anyone who enjoys having biblical events brought to life. Written in a very easy, concise manner, the reader will find he has finished the book just as he was getting involved in the plot. The accurateness to the biblical account and especially to the purpose of the crucifixion is an added blessing.

This book would make an ideal gift for a hospital visit during the Easter season. The

print is large and widely spaced. Church libraries should also offer this book, as novels are always in demand. However, an individual may find the price a little high for all the content he receives.

—Kay Burgi



Courage, convictions, and conflict sometimes accompany a call to preach—in unexpected ways. This testimony should make us all more sensitive to all young people preparing for the ministry. Judy Middleton is a seminary student in Portland, Oregon.

A PAUSE FOR PRAYER

BY JUDY MIDDLETON

Lord, this is it. This is the final blow—the straw that finally broke my overloaded and weary back.

I've sat quietly through the term, trying to overlook being called "man of God" and being referred to with the masculine pronoun, over and over again (generically, of course).

I've sat good-naturedly as I was singled out as the odd one of the group, and tried to laugh along with them.

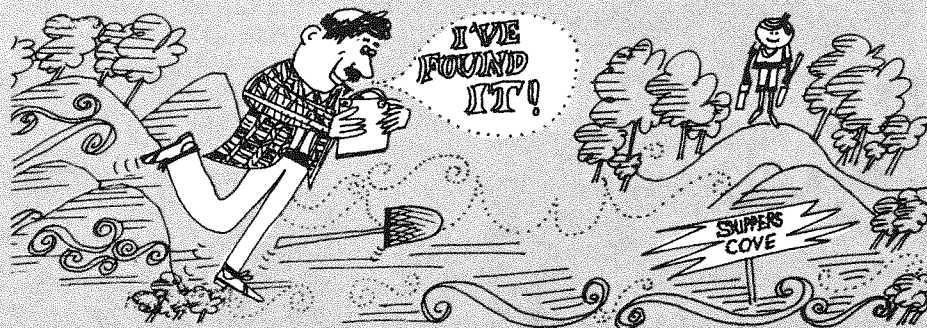
I've spoken gently to the professor about how much it hurts to be left out as he addresses this group of men preparing for the ministry. But today, Lord, it was too much when I was told in my class that women were created to be mothers and wives and that there was something wrong with those who ventured out to seek Your will in a profession, in a calling outside the home. It probably wouldn't have been so hard to take if it hadn't come from one I had been counting on to give a sense of support and a historical perspective to the rest of the wondering seminary.

Is there something wrong with me, Lord? Have I really heard Your voice calling me to communicate Your Word? If that's not true, why did the Potter who created this vessel provide it with such strong desires to follow You? If I was created simply to be a "helpmate" for my husband, why didn't You call him to proclaim Your message? Why did You give me gifts and compel me to use them? Am I totally deluded to think

that You would call me, a woman, to represent You in the pulpit? If I cannot be sure of the call that I have heard and felt, can I be sure of You? If I cannot hear from You directly, how can I worship You directly? I'm confused, Lord.

But what about the gifts that You have given me? What about the power that I've experienced in preaching? What about the support and confirmation that I have received from Your people? What about my burning desire to make Your Word clear and meaningful to Your people? I guess I can't put aside or deny Your directives to serve You, even if others don't understand why You would work in me, a woman.

Lord, give me the strength to enter the battle again, to take the blows bravely, graciously—even as You would. Show me how to build the bridges and forge a path that other women can follow—a little more easily because I didn't quit when no one seemed to understand.



anyone talked about the shipwreck or the treasure made me know for sure that he was determined to be the one to find it! And I was just as determined he wouldn't be the one!

When lunch was over Mrs. Mathers said to Dad, "Well, Mr. Swann, I suppose Jeff really did pray about solving our local mystery?" I think she was making fun of me, but Dad answered, "Yes, as a matter of fact he did." (He didn't go on to say that we'd prayed for her, too.) Then she got that stern look on her face and said, "I'll believe it when I see it . . . that God would answer prayer—especially for a thing like that!"

Dad winked at Mom and me and we caught his message: we'd need to pray extra hard for Mrs. Mathers.

That afternoon we went fishing, but I did more thinking about where that little metal box might be buried than I did about fishing. But the thing that really bugged me was that Mr. Tagley had been down at Shipper's Cove a lot of times. Since he hadn't found the treasure yet maybe it had been washed out to sea. I argued with myself for awhile but finally wound up deciding to go ahead and look anyway. After all, it was fun and who knows but maybe I'd be the one to solve the mystery and get the reward. I prayed more about it, too, because if I could find the box then probably Mrs. Mathers would believe in prayer. Then if she'd be saved that would really be the best reward!

So, for the next two days I searched around the trees and the three big rocks before and after we fished or swam or just played on the beach. Mrs. Mathers kept asking me if I was still praying, then when I'd say "yes," she'd shake her head. Mr. Tagley was as quiet as ever, but he went down to the beach with his shovel and bucket every chance he got.

One morning I stood on the bank above the Cove to survey the situation. There was Mr. Tagley over by the rocks with his sort-

of-bald head shining in the sun and his plaid coat flapping in the breeze. He was bent down so that I couldn't see what he was doing. I went on toward the path, still game for the hunt, even though I knew that since he was a scientist he was way ahead of me.

About that time I saw Mr. Tagley toss his shovel in the air, whirl around and come running toward the path faster than I ever



SHIPPER'S COVE MYSTERY

BY BETTY HOCKETT

Part II

My hands were shaking as I tried to get hold of whatever it was my shovel had hit. I thought about yelling for Mr. Tagley but in a minute I was glad I hadn't because when I lifted out this thing I was being so careful not to damage I saw it was nothing more rare or valuable than an old motor oil can.

Was I let down! I could've cried I was so disappointed. I heaved the can way out into the tide and flopped down on the sand. It was quite awhile before I got enough gumption to look around the rocks some more. Even then my investigations didn't bring up anything more important than two pop bottles and a worn-out shoe.

At lunch Mr. Tagley sat at his usual table alone and didn't pay much attention to us. However, when Mrs. Mathers asked me if I'd had any luck that morning he perked right up. Because he never said much I didn't know what he was thinking. The way he always came to life, though, when

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thought possible for him! He was holding the bucket carefully between both hands. As he got closer I heard him shouting, "I've found it!"

I stopped dead in my tracks and my mouth dropped open a mile!

(To be continued in March)



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

Relief Official Says Aid Getting to Cambodians

MONROVIA, CALIFORNIA—Contrary to some reports, Cambodians are getting the international aid going into the country despite enormous distribution problems, says Dr. W. Stanley Mooneyham, president of World Vision International [January 3].

The leader of one of the world's largest Christian humanitarian agencies returned recently from his second visit to Cambodia, where he met privately with President Heng Samrin and Foreign Minister Hun Sen.

"Hasty conclusions should not be drawn on the basis of partial information," he said, speaking to the charge that the Vietnamese-backed government is deliberately withholding food from the people. "There are enough valid reasons for the slow distribution of food supplies without looking for some conspiracy theory."

Before leaving Phnom Penh, Mooneyham made an urgent request to be permitted to send in two mobile medical units with medical teams. [Norval Hadley, former superintendent of Northwest Friends now a WV executive, is assisting in the screening of medical volunteers.]

World Vision, a private nondenominational Christian agency, has pledged a total of \$5 million for Cambodian relief. It was the first U.S.-based organization to get permission to set up an operating location in Phnom Penh and has, through mid-December, sent 65 tons of relief supplies to the devastated nation.

The agency is being joined in its relief efforts by several other evangelical organizations: World Concern (Seattle, Wash.),

Youth for Christ (Carol Stream, Ill.), MAP International (Carol Stream, Ill.), Bethany Fellowship (Minneapolis, Minn.), Christian Life Missions (Wheaton, Ill.) and the "700 Club" (Virginia Beach, Va.) —W.V.

Overseas Growth Highlights Year for Nazarenes

KANSAS CITY, MISSOURI—The International Church of the Nazarene completed its 18th quadrennium with a membership of 661,114.

The largest gains were made by churches and missions outside the United States, which now represents one third of the denomination's total membership. While the church in the United States made a 6.5 percent gain in the four-year period 1975-1979, the churches in Canada were posting a 10.8 percent gain; Central and South America gained 27.4 percent, and mission churches, 65 percent. During the seventies the church's membership has increased by 189,268, while the Sunday school average attendance gained 105,837. Nazarenes around the world raised for all purposes a total of \$220,524,788, or a gain of 11 percent. The per capita giving for the year was \$384.42. —E.P.

Worried about World's End, Humbard Begins Major Push

NEW YORK—After nearly 30 years in television and much longer in radio, electronic evangelism pioneer Rex Humbard has largely fulfilled Christ's commission to preach the Gospel in all lands to all people.

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A service of the Evangelical Friends Church, Eastern Region since 1931.

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Mr. Humbard's syndicated weekly programs are now broadcast in countries where half the world's four billion people live. But he feels a desperate need to spread the message to the rest of the world within three years—before it is too late.

Mr. Humbard said this sense of urgency gripped him only recently while he was vacationing in Florida. A mental tally of biblical prophecies fulfilled and yet to be fulfilled revealed that the end times had already fallen upon the world and that Christ would return before the century was out. "I expect to be living when He comes," said the 60-year-old evangelist.

"Now I'm not a calamity Jane," Mr. Humbard said, "... but the world is being led astray by wicked men and you and I know it." He predicted that one billion persons would die of starvation, disease, and war within a short period. —E.P.

Baptists Told Controversy Can Impede the Church's Growth

NEW ORLEANS—Evangelism leaders of the Southern Baptist Convention, which has been embroiled in a debate over biblical inerrancy during the past year, have been warned that "controversy stops revival."

"We're facing a serious situation in the matter of religious controversy," C. B. Hogue of the Southern Baptist Home Mission Board told Baptist state evangelism leaders recently. "The next few years could siphon our energies and our evangelistic thrust."

Using Western imagery to make his point, Mr. Hogue said, "You may have a fast draw on the Scriptures and be able to shoot eyes out on any argument, yet when the smoke clears away the real count is not those lying in the street, but those kneeling at the cross." While he professed his personal belief in the inerrancy of the Scriptures as given in the original manuscripts, the evangelism leader added, "But I have no time to spend arguing about it. I just believe it." —E.P.

Touch the Hare Krishna? Not with a Ten-Foot Pole

DENVER—The battle isn't likely to end soon between two Denver religious groups that have been trading charges of harassment, threats, and physical abuse.

The Lovingway Inner City Pentecostal Church and the Hare Krishnas each accuse the other of not being "a real religion," and each says the other is infringing on its religious rights. The grounds of the battle have spread to the courts as the two groups battle over what one side calls "soliciting" and the other calls "witnessing" at Denver's Stapleton Airport.

The robed Hare Krishnas, whose male members have shaven heads, have been soliciting in American airports for several years, offering books and other literature in exchange for donations to their organization, which is called the International Society for Krishna Consciousness. Though many persons passing through airports complain about the group, the Lovingway Church members are the first to actually try to interrupt the Krishna efforts.

Last September, Lovingway, led by the pastor, Maurice Gordon, began sending its members to the airport each day to follow the Krishna members and talk passersby out of giving money to the Krishnas. Calling themselves the "truth squad," Mr. Gordon said his people simply wanted to "warn people about the Hare Krishnas and neutralize their money-making schemes."

The Hare Krishnas recently asked for and got a temporary restraining order to stop the Lovingway activity. The court ordered that Lovingway people not go within 10 feet of a Krishna member. So the next time Mr. Gordon's people were at Stapleton, each

carried a 10-foot pole, at the end of which hung a sign reading, "The court has issued a restraining order that we may not touch the Hare Krishnas with a 10-foot pole. We suggest you don't either." The order was effective until January 11, and Mr. Gordon said his group would be at the airport every day until then. —E.P.

Church Builds Own Solar Heating System for \$540

RIVERDALE, MARYLAND—Fighting high heating costs, members of the First Presbyterian Church in Washingtonville, New York, spent \$540 to build their own solar heating system out of wood, glass, a fan, and aluminum pop cans. The system heats the two-story, 46,800-cubic-foot church comfortably, and in the first four months saved the church \$500. Pastor Lee Poole has copyrighted the plans and is making them available for \$1 by writing the church at Goshen Avenue, Washingtonville, New York 10992. —Marian O'Conner

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For 9 years Mr. Eichenberger has been associated with Dr. Robert Schuller as Executive Director of the Robert Schuller Institute for Successful Church Leadership.



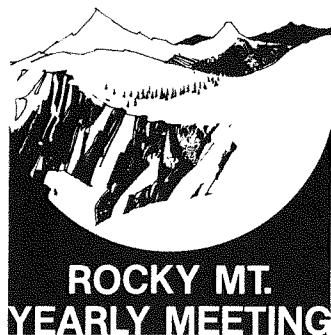
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FRIENDS CONCERNS



Continue in God's Truth

Staying close to God and getting to know Him better are two challenges to Christians in 1980 and the 1980s.

It is noteworthy that the Apostle John wrote to Gaius in 3 John 4, "I have no greater joy than this, to hear of my children walking in the truth."

Without developing a deeper relationship with God, how can anyone hope to stay in the truth? There are many groups and organizations that claim to have the "truth"; however, the test of Scripture shows they lie. Christ himself also warned of false teachers (see Matthew 7:15-23).

Therefore, 2 Peter 3:17-18 stands as a signpost amid the darkness of false teaching: "You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen."—Mike Henley

A Foster Parent's Prayer

By Jan Haley

December 13, 1978

Dear Lord, It is 8:00 a.m. and the caseworker just called. They are bringing our first foster child at 11:00 a.m. Panic! Beth is three days old. We have never had children of our own. What am I doing, Lord, trying to care for another person's baby? What makes me think I am more capable of taking care of this infant than the infant's own mother? What kind of responsibility am I taking on? Your love and presence calm me. Thank You, Lord, for giving us the opportunity to love and care for one of Your children.

11:30—What a beautiful little bundle I am holding in my arms. Such a perfect, delicate little girl. The tiny little fingers and toes are so perfect. Lord, what a miracle this thing called birth and life! All these tiny little cells dividing, multiplying to make a tiny, little being. She is so tiny, Lord, Nothing we have bought for her fits. And, yet, that is part of the continuing miracle. She will soon grow into them, then out of them, and into a beautiful young lady. Lord, already I have felt a deep love for her. How can I possibly think of ever giving her

up? How can I ever go on without this precious child? The thoughts terrify me. My heart cringes in pain. Again, Your presence and love calm me.

February 1979

Her first giggle. What a lovely sound! Her dimples seem to light up her whole face when she laughs. She is so ticklish, Lord! It reminds me again what a precious miracle life is. When she stops eating just long enough to look up at me with her big, brown eyes and her beautiful smile, it cuts clear through my heart. I love her so much. Please, Lord, be with the caseworkers as they try to choose the best family for this child who has become so dear to us, the family that will pick up where we will have to leave off. Lord, it is hard not to feel resentment toward this family. And they haven't even been selected yet. I don't even know them. I feel like they are wanting to take away *our* baby! Lord, remind me of my duties. We took this child into our home to love and care for until a permanent home could be found. We knew we would have to give this child up. One more time, Your love and presence calm me. Thank You, Lord.

July 5, 1979

A family has been chosen. But, Lord, instead of the resentment I once had, there is love and excitement for the new parents. With Your all-knowing wisdom, You have helped me understand their side. Their months of waiting for and wanting a child are now almost over. Their dream has finally become reality. They will have one of the most precious things on this earth to love and raise. Lord, I know you will continue to watch over this child. Bless the whole family. Thank You again for the calmness and peace You have given me.

July 6, 1979

She is with her new parents now, in a strange place with a lot of strange people. Watch over her, Lord. Calm her fears and confusion. She is such a special baby. Help her to feel Your presence and Your love. Lord, a lot of prayers have come to You in her behalf, for both her spiritual and physical life. Give me the faith to know these prayers are being answered. I know, wherever she is, Lord, You can see her and take care of her. Thank You for Your presence that has been with us throughout these past seven months, for the chance to care for one of Your children, for this wonderful opportunity.

Lord, I pray that You will be with other foster parents as they go through the pain and hurt of giving up "their" children. Be with them and give them the feeling of Your love and presence as You have with us.

In Jesus' name we pray, amen.

(Editor's note: Jan Haley is the wife of Mike Haley, La Junta Friends Church pastor. She writes that Beth

is doing well in her new home. The Haley's have taken care of another girl, Jerilyn, who also has gone to an adoption home.)

Cravens Celebrate 50th Anniversary

Ercil and Lorene Craven of Denver celebrated their 50th wedding anniversary November 4 at First Denver Friends Church.

The couple exchanged vows November 8, 1929, at Northbranch, Kansas, where he farmed and she taught at a rural school.

Craven later went into the ministry. The couple served 25 years in pastoral work, from 1948 to 1973. Their last ministry was in Buffalo, Iowa.

The Cravens retired seven years ago in Denver. However, he stayed active. He is the leading carrier for the North Denver *Tribune*. At one



time he carried as many as eight routes. A minor heart attack earlier this year failed to slow him down, and he still delivers the newspaper each week.

All the couple's children, grandchildren, and great-grandchildren were in Denver for the occasion.

'Twinkle Little Star'



Children from the Las Animas Friends Church presented the music operetta "Twinkle Little Star" in December. The operetta is about the star of Bethlehem and the birth of Jesus. In the story an old Arab man relates the story of the star to several children.

RYM Briefs:

OMAHA, Nebraska—The Chancellors musical group presented a special concert November 18, 1979. Prior to the presentation the junior and senior high school puppeteers had a show. They have named their group "His Hand in Puppets."

LA JUNTA, Colorado—Several La Junta Friends Church members visit a local nursing home to sing once a month before Wednesday services.

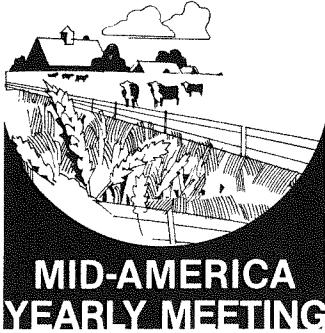
WOODLAND PARK, Colorado—Senior high youth from throughout the yearly meeting met at Quaker Ridge Camp for the annual mid-winter camp.

RYM—Yearly Meeting officers met for the annual midyear meetings in Colorado Springs, Colorado, February 8 and 9. The 1980 Rocky Mountain Yearly Meeting is scheduled for June 11-15 at Quaker Ridge Camp.

GRAND JUNCTION, Colorado—Grand Junction Friends have called David and Beverly Fendall to pastor at the church.

GRAND JUNCTION, Colorado—Sue Chrisco of Grand Junction Friends, who works at the osteopathic hospital, organizes Sunday church services for alcoholic rehabilitation program patients. Several patients have indicated a desire to know Jesus as their personal Savior. Prayers are requested.

VALE, South Dakota—Gene and Myra Pickard ministered at Empire Friends with slides, songs, and testimony during November 1979. They shared about their missionary work in Chiquimula, Guatemala. The family will soon begin a new three-year term under the sponsorship of California Yearly Meeting.



Yearly Meeting Proposes Two New Churches

The Home Ministries Division of the Outreach Board is recommending to the midyear meeting of the boards that the Yearly Meeting "plant" two new Friends churches in 1980 to be located in Greater Wichita and in Salina, Kansas.

The HMD, which has the same general responsibility pertaining to extension of the home field as the Foreign Ministries Division has regarding foreign missions, has been meeting almost monthly since the Yearly Meeting session last August. Their work has involved researching various possible communities for locating an extension church, including a visit to Salina.

The division is recommending these ventures after consideration of several factors. Among them was the mandate of the Yearly Meeting churches when, in response to a survey made in 1976, the people of Mid-America Yearly Meeting moved to "strengthen the base . . . through the planting of new Friends Churches."

Also, since 1978, there have been several meetings of interested people representing the four Friends institutions located in Wichita (Northridge and University meetings, Friends University, and the Yearly Meeting Office) conferring on the subject of new church ministries in the great Wichita area.

Reports indicate that the general area of west Wichita is among the fastest growing regions of the state in regard to housing developments. A deciding factor was the suitable conditions desired for church planting, which west Wichita fulfilled, such as population growth, new housing, families in transit, availability of site, and a high potential of response to a new ministry.

Demographic and field studies have also been made in Salina, a burgeoning community of over 41,000 in mid-Kansas. Salina has been on the drawing board of concern for church extension for some time. Excitement is building as the time of formal initiation nears for this new advance.

The "Extension" Division has prepared a budget and is developing a detailed plan, including negotiations with potential pastors, in anticipa-

tion of general approval by the Yearly Meeting in midyear session, January 31-February 2, 1980.

It is further anticipated that these enterprises—two new churches in 1980—will receive the prayerful support and helpful encouragement of all of the churches of the Yearly Meeting.

This expectation is justified in the light of the fact that our Yearly Meeting has grown throughout its 108-year history by just such support. The evidence of this is realized when we remember that in recent decades such stable churches as those in Hutchinson, Arkansas City, Topeka, and Oklahoma City were once extension churches. They are now establishing meetings involved in the work of Mid-America Yearly Meeting worldwide.

—Gerald Teague

A Pastor's Concern

Koinonia is the Greek word in the New Testament we translate "fellowship." Literally, as it is used in the Scriptures, it means "fellowship in Christ."

Fellowship is more than warm fuzzy feelings. It is the shared life of God's people engaged in carrying out the Great Commission. Our ability to experience the depths of camaraderie, the joys of shared service, the blessing of concerned caring, is directly related to our obedience to express our salvation in service with and through the fellowship of believers.

No one who is willing to settle for casual participation in an occasional worship service will ever experience the deep riches of genuine Koinonia. One cannot be both a spectator and a participant. If a person comes to church to be entertained, not only will he probably be disappointed, but that will be the extent of his reward—temporal, mundane.

But if a person enters into the life of the Body to express his salvation in service, the reward is eternal and glorious. We need to realize that unless we are willing to enter not only into the worship, but also into disciplined study, caring ministry, and appropriate stewardship, our expectations will not be met.

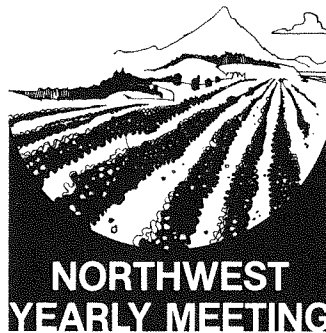
Often when someone expresses concern to me over the quality of fellowship, the failure has not been the church's inadequate expression of love but the individual's lack of participation. Of course, there are times we "miss the mark" and we overlook a need to which we should respond. Then our attention should be drawn to that shortcoming.

I remember years ago going to the hospital every day for several weeks to call on an ailing friend. A few Sundays later a woman stood and said, "I was in the hospital and every day the pastor came and called on my neighbor, but he never called on me." Of course I didn't know or I would have called on her as well.

Even Jesus wasn't able to meet unconfessed needs.

If the church isn't meeting your expectations it may be one or both of two things: you aren't in a place where people can respond, or you haven't let your needs be known. Our fellowship should be noted as a caring community, lovingly serving one another and together serving a needy world in the power of Christ. Members should ask themselves: "How can we do a better job?"

—Ron Allen, Pastor,
Friendswood, Texas



Our Youth Potential

One of the brightest groups in our Yearly Meeting is our young people. Even a casual reading of our Yearly Meeting history reveals each new wave of growth and ministry has been spearheaded by young people with a vision. The Christian Worker's League, now more than 50 years past, is an Oregon Quaker legend, and Friends youth of each succeeding generation, including today, are no less capable and challenged.

No barriers must stand in the way of these young people finding and following the Spirit in the exercise of their developing Christian faith. The Friends Youth Exec and the growing number of youth pastors across the Yearly Meeting are demonstrating abilities, dedication, and spiritual leadership that is impressive.

Reference is often made these days to the new "youth culture," and usually this is viewed with despair by adults fearful of the new generation. In society at large, this may be a legitimate apprehension. But the good news is, I think, that a shift in attitude has taken place toward religion and the big questions of life—not so much a negative protest mentality now, but a determined, earnest searching for reality and truth.

These attitudes characterize the young people in Yearly Meeting leadership I know. No shortcuts, no hypocrisy, suspected or real, is tolerated. They want to get involved as Christians, really touching the social problems and the spiritual needs about them. Novel kinds of evangelism, serious Bible studies, caring about people—these preoccupy the priority interest of youth and young adults and this is good.

At the same time, there remains a need not to lower the standards on the meaning of commitment, church loyalty, and clear concentration on the fruit of the Spirit found in Galatians five—joy, love, kindness, patience, tolerance, open minds, ears and hearts, sincere and honest simplicity, and directness.

The youth are quick to detect and reject overtures by the church aimed at their mere attendance or financial support. They are uncertain about any ulterior purpose and often have a fine sense of integrity about certain sins my generation has tolerated or become a part of, i.e., racism, injustice, materialism.

The ministry of the 1980s will be characterized by the Spirit's leading us to people where they see their greatest need to be, not necessarily where we feel their needs may be. But what if we fail to respond to this generation in relevant ways? Let us use every means possible, especially prayer, to encourage and support the Christian youth in every local church, in the high schools, colleges, and wherever they are involved. I am optimistic about the future of our church after returning from our Midwinter Convention during the holidays.

—Jack Willcuts

Northwest Friends Men To Hear Stanley Tam

R. Stanley Tam, known across America as an evangelical lay speaker, will be featured at the Friends Men's Retreat scheduled for March 7-9, 1980, at Twin Rocks Conference Center.

The conference will center around the messages of Tam, with discussion groups following his messages. Tam emphasizes the challenge to Christian men to invite non-Christian friends to the conference, and to pray and see the Holy Spirit work in their lives. His messages are geared to the non-Christian as well as the Christian man, and he encourages prayer support for the conference throughout Northwest Yearly Meeting churches.

J.D. Baker is director of the annual conference for Friends men in Northwest Yearly Meeting. The cost for the weekend is \$30. For further information contact Russell Baker at Friendsview Manor, Newberg, or the Yearly Meeting office.

FOR SALE

Comfortable and attractive two-bedroom home across the street from Greenleaf Friends Church and Academy. Ideal home for retirement or a family wanting their children in Christian schools. \$30,000. T.W. Winslow, Box 6, Greenleaf, Idaho 83626.

Friends Youth Sponsors To Meet in Umatilla

Sponsors and counselors involved in Friends Youth activities will gather at the Columbia Inn, Umatilla, Oregon, for a weekend conference Friday evening, April 11, through Sunday morning, April 13.

The conference will center around speakers and workshops geared to help the volunteer lay people who work with college, high school, and junior high Friends youth. Speakers include Billy Lewis, youth secretary of California Yearly Meeting of Friends, who will give a main address and lead a workshop; Paul Bock, Reedwood Friends; Keith Vincent, Newberg Friends; Ken Vanden-Hoek, Boise Friends; and Jim Settle, director of admissions at George Fox College and Friends Youth director for Northwest Yearly Meeting.

The conference is planned and sponsored by the Friends Youth of Northwest Yearly Meeting. Information has been sent to individual churches for their sponsors and workers; any questions concerning the conference should be directed to the Yearly Meeting headquarters office in Newberg, (503) 538-9419.

Coming Events

FEBRUARY

- 11-16 Minority Emphasis Week, George Fox College
- 18 David Howard Recital, George Fox College
8:00 p.m. Wood-Mar Auditorium
- 21-22 Music Theater: "Dinner Music—Music Review,"
8:00 p.m. Wood-Mar Auditorium, George Fox College

MARCH

- 6-8 One Act Plays, George Fox College, Wood-Mar Auditorium, 8:00 p.m.
- 7-9 Friends Men's Retreat, Twin Rocks Conference Center
- 28-30 Christian Education Conference, Twin Rocks Conference Center.
- 30-31 Deeper Life Conference, George Fox College

APRIL

- 1-2 Deeper Life Conference, George Fox College
- 7-8 Women's Awareness Conference, George Fox College
- 11-12 Friends Youth Sponsors Conference
- 14-17 National Friends Pastors Conference, St. Louis, Missouri
- 14-19 Fine Arts Festival, George Fox College
- 17-19 Easter drama: *The Vigil* Wood-Mar Auditorium, 8:00 p.m., George Fox College

Did You Know That . . .

... some Friends living in the Albany-Corvallis area have organized a new Friends group and are meeting for regular Sunday services?

... architect Donald Lindgren is working on preliminary drawings for a new Northwest Yearly Meeting headquarters building? The present building is being offered for sale to Newberg Friends Church.

... Friends in Northwest Yearly Meeting will be considering how to launch the next 200 years at the Christian Education Conference for Friends at Twin Rocks Conference Center March 28-30? 1980 marks the 200th year of the Sunday school movement.

... the new Friends group in Kirkland, Washington, continues to meet for regular evening services on Sunday and Wednesday? The Yearly Meeting Department of Evangelism is helping them in securing pastoral leadership.

... George Fox College students have contributed at least eight tons of rice flown to Cambodian refugees in a spontaneous response to this need?

Around George Fox College

George Fox College students are helping to build churches in Mexico through their special projects fund of the student government by purchasing an aluminum frame to be used in building a church, then moved to another location to be used in building another church when the first one is completed. The idea came for the Evangelical Friends Mission, who are using this method in Mexico City. Students are now challenging other organizations to raise the remainder needed for the frame.

Who says there's no such thing as a free lunch? There are free lunches now for George Fox College professors who are invited by boarding students. The idea is to promote social interaction between students and faculty.

Eight George Fox College seniors will be listed in the 1979-80 edition of *Who's Who Among Students in American Universities and Colleges*. Chosen for the national honors are Janell Almquist, Jeff Bineham, Jan Cammack, Kim Duncan, LeAnn Nash, Christine Fitch Nordquist, Crisanne Pike, and Lurae Hanson Stuart.

George Fox College professor David Barker is one of five persons in the nation chosen to serve on an Administration on Aging panel to eval-

uate proposals for setting up a gerontology center in the nation to study employment and retirement issues. Barker was recently in Washington, D.C., for initial meetings of the panel.

A grant of \$275,000 for operation of a television production center has been given to George Fox College by the M.J. Murdock Charitable Trust of Vancouver, Washington. It follows a \$260,000 grant by the same foundation in 1978 to establish the pilot project on campus to market video cassette courses nationwide. First courses are being taped, and about 10 courses during the first year are expected. This second grant will establish a series of test markets in Oregon including 10 homes, 5 high schools, 2 retirement centers, and 5 churches. The videotape cassettes are designed to be used in home television equipment or for use in industry, churches, and business.

A psychology club is the newest student organization at George Fox College with 35 members composed of psychology and "helping" majors.

George Fox College has placed more than 500 students during the last three years for varying periods of time in on-the-job training programs with local business and industry. The popular program is designed to show that private liberal arts colleges can also provide a practical education. Students learn to relate their liberal arts courses to practical needs. More than 200 firms and agencies have had George Fox students, ranging from an agricultural chemicals firm to a publishing house.

ALBUQUERQUE, New Mexico

Albuquerque Friends have raised money to give to two missions.

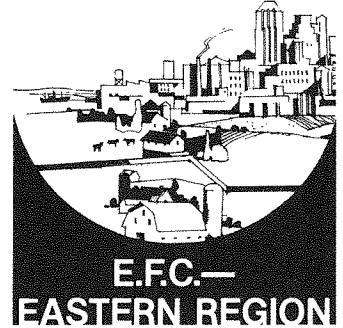
An ingathering raised \$250 for missions November 18, 1979, and \$42 was pledged through a youth hike-a-thon.

Church members celebrated the annual Moravian lovefeast December 21 with the Christian Alliance Church of Albuquerque.

ALLIANCE, Ohio

A group of blacks visited our Sunday school and church recently and stayed for the Christian education fellowship dinner afterward.

The Quaker Circle had a dinner at Copeland Oaks Retirement Center with retired missionaries Elsie Matti, Freda Girshberger, and Ethel Naylor, along with two ladies from the church who live there—Rose Winn and Minnie Emery. Following the



Portsmouth Celebrates 200th Birthday of S. S.

The 200th birthday of the Sunday school was celebrated recently by First Friends in Portsmouth, Virginia. Percy Trueblood was guest speaker for the occasion. After the service each one in the congregation was served a piece of cake from the six-foot-long birthday cake. Since Sonja Souther brought the most vis-



itors for the morning, she was privileged to cut the first piece of cake. Also to help celebrate, Dottie Griggs had a special puppet show for the children.

FRIENDS GATHER

meal Shirley Waggoner gave a Christmas devotional talk and gifts were presented to the ladies.

Marion and Wilma Merriman and daughter Paula left December 24 to spend over two weeks in Guatemala City on a work trip. They helped refurbish an orphanage that houses small children.

CLEVELAND, Ohio

The Mary-Martha Missionary League packed Christmas cookies for the elderly and shut-ins.

A "family" Christmas dinner was held Sunday evening, December 16, with the "Seekers" Sunday school class in charge of the program afterward. There was a time of singing carols and a play entitled "Christmas Comes to Bethlehem," directed by Lois Johnson. The church social room was gaily decorated, and it proved to be a rewarding and festive occasion.

DAMASCUS, Ohio

Among the many Christmas activities at the church was a live nativity in the social room as part of the AWANA meeting on Wednesday before prayer meeting services.

The High School Girls' Sunday School Class presented a program each week of Advent during closing exercises.

The senior FY delivered Christmas cards for 10 cents each, with the funds going for Endeavors for Christ.

Over \$900 was given by members toward Christmas gifts for our missionaries. This is an all-time record, and we are very proud and grateful for the generosity of our people.

We now have a Vietnamese family living with members Clifford and Elma Kerr, sponsored by the church. They consist of the mother and three young sons, ages 3, 5, and 7.

**EMPIRE
Vale, South Dakota**

Vern and Lois Ellis, Rough Rock missionaries, visited Empire Friends in October 1979. They told about progress at the mission and presented a slide program. Church members sent winter clothing and money to the Arizona mission.

Several Christmas baskets were delivered by church members December 14, 1979.

Some Empire Friends Church members attended the Institute on Basic Youth Conflicts in Denver, October 29 to November 3, 1979. The seminar gives scriptural principles to live by and to deal with problems.

Five youths attended the 1979 midwinter camp at Quaker Ridge—Gary and Teri Sulzbach, Robin Knaub, Scott Kaubisch, and Todd Tollette.

EUGENE, Oregon

This past summer, Eugene Friends Church cleared trees to accommodate future building. Especially needed are Sunday school classrooms. Pledges are being taken for the building fund.

This Christmas Eugene Friends were asked to prayerfully seek the Lord's guidance in supporting one or more alternatives to sharing from our bounty. The choices were: (1) Financial assistance to help feed the world's starving. (2) Anonymously provide Christmas gifts for a local family in financial difficulty. (3) Contribute food to annual Christmas food barrel. (4) Donate sewing skills, material, or money to provide new clothing for children in local shelter homes. (5) Give to Great Commission Budget of Yearly Meeting.

Michael and Mickie Jarvill have been moved to organize our church family to sponsor a Cambodian/Southeast Asian refugee family.

**FERRY ROAD
Danville, Virginia**

The month of December has been a busy time at Ferry Road. December

6 we went to Mary's Diner for a "Family Christmas Supper."

Our young people have been busy also. They had a "Rent-A-Kid-Day." This was to raise money for their Christmas project. They collected food in boxes and bought a ham, which was given to a needy family. It went along with the Christmas program called "Bethlehem Treasures," which was given December 23 after which a Christmas party with treats and refreshments was held in the basement of the church.

The young people cooked and served breakfast to the Senior Citizens on Saturday, December 29.

Back in the summer we set some goals we hope to reach. One of our goals was a 50 percent increase in attendance. We have been working and praying for this, and as the year ends we are seeing good results. Praise the Lord.

**FULTON CREEK
Prospect, Ohio**

The Dorcas Pantry of the Fulton Creek church was able to help several families for Christmas with food, toys, gifts, and clothing as well as helping families that had burned homes.

The Christmas program included the tiny folks giving songs and recitations, and a skit "It's More than a Dream," presented by the older folks, with Donna Clady in charge.

Guest speakers recently were Jack and Paula Sarcona from Medina, Ohio.

GRAND JUNCTION, Colorado

Youths from the Grand Junction Friends Church wrapped Christmas presents in a local department store to earn money for a mission project.

A church member, Nancy Loucks, wrote and directed the 1979 Christmas play presented December 16. The children's Christmas program was December 21.

GREENLEAF, Idaho

Armin Gesswein held meetings in our church October 21-24.

The Academy held their Harvest Dinner November 16 and their annual Christmas dinner December 3.

The cantata *Night of Miracles* was given Sunday morning, December 16, directed by Lavonda Ehrlich.

The Sunday school program, "Christmas at the Orphanage," directed by Patty Sherman, Becky Cloud, Jennifer Kercher, and Cindy Wright, was given Sunday evening, December 16.

Audra Renee, daughter of Ken and Devonne Hibbs; Ryan Conrad and Brooke Nicole, children of Gary and Paulette Gledhill; and Brian Alan, son of Harold and Karen Tish, were dedicated to the Lord December 23.

HUGHESVILLE, Pennsylvania

The youth of the church went "trick or treating" for world hunger and collected \$69.

A Christmas cantata "The Joyous News of Christmas" was given by the choir. The program given by the Primary Department was entitled "Through the Eyes of a Donkey."

Hughesville Friends Church was host to the Advent Service sponsored by the Hughesville churches.

The Ecroyd Missionary Circle sponsored "mail your church cards here" project, which netted \$25 for the English Primary School in India.

MERIDIAN, Idaho

In September Friends for Kids Preschool and Child Care Center was opened in our education unit, with Leslee Whiteman as director. Fifteen children are enrolled for the preschool so far, and we are adding more children each month. We praise the Lord for this.

Our Christmas program this year was held in four parts, each taking place in the opening time before Sunday school. Each Sunday a different group or committee from the church was in charge of the mini program.

Our meeting has received a gift of 40 acres of land close to Marsing, Idaho, to be sold or used as best toward our future building program. The Stewardship Committee is looking into how best to use this much-appreciated gift.

A group of women is starting a daytime Bible study/fellowship at the church.

In June a refugee "boat family" arrived in Meridian and have been a real challenge and privilege for us to minister to. Then in September a brother and his wife and a niece arrived to join "our" family. The brother and his wife live with a family, the Dale Matthews, from Boise Friends.

**NEW HOPE
Hay Springs, Nebraska**

Five children were dedicated to God at the special Christmas program December 16, 1979. Mr. and Mrs. Eddie Buettner dedicated their daughter Shae; Mr. and Mrs. Max Anderson dedicated their daughter Kristin; and Mr. and Mrs. Coop Elwood dedicated their three children, Laurie, Clint, and Amber.

OMAHA, Nebraska

Families in the Evangelical Friends Church are involved in a new kind of fellowship "KUMECHEURFRNS." It means "come meet your friends."

The care groups meet in different homes. Each host presents several questions to help get everyone better acquainted. The goal is to have home Bible studies.

Several youths in the church recently got special awards. Those recognized include Jeff Hupf, Cub Scout certificate for special uniform inspection achievement; Sue Brown, alternate to the Morton Junior High School student council; and Kay Allen, 4-H medal.

PORTSMOUTH, Virginia

Leslie Winslow from Asheboro, North Carolina, held revival services at First Friends Church. God reached out and touched many lives throughout the week.

A Christmas party was held for underprivileged children with the young people in charge. The youth also had a Senior FYers Parents' Night, at which time the parents came to share with their teenagers in the evening time of fellowship.

PUTNAM, North Carolina

Gary Wright of Haviland, Kansas, conducted revival services November 11-18. Gary also ministered in song accompanied at the piano by his wife Carol. Several of the youth made decisions for Christ, and many others received special help.

On December 8-9 it was our privilege to have Dr. Harold McNabb conduct a family life seminar. Dr. McNabb is professor of Christian education at Liberty Baptist Seminary, Lynchburg, Virginia. The sessions of this ministry to the family included such topics as "What Is Christian Love?" "What Is Christian Communication?" "What Is Christian Discipline?" "What Is Christian Evangelism?" and a rap session with youth on "Care and Feeding of Parents" (or how to live at home and like it).

Dr. McNabb closed the seminar at the Sunday morning worship hour with a most inspiring and challenging message emphasizing the family altar.

**RAISIN VALLEY
Adrian, Michigan**

December was an exciting and activity-filled month at Raisin Valley Church. The pastor's sermons for the month of December centered around the theme, "Christmas Means Listening to Jesus." The annual Christmas program was highlighted by a media presentation involving the Sunday school children, who portrayed the biblical characters and scenes of the Christmas story. The Young Marrieds' Sunday school class made the candy given to the children after the program—a new treat.

On Christmas Eve the choir presented the cantata: "The Colors of Christmas."

The year 1980 began with a special New Year's Eve celebration. The film *Christiana* (Pilgrim's Progress Part II) was shown. Refreshments, games, and a meditation on the seventies by two of our ministers followed.

SMITHFIELD, Ohio

A live nativity scene was conducted on the lawn of the church for three evenings during the Christmas season. Twenty-five church people participated, with pastor Norman Anderson in charge of the costumes.

A three-act skit "Charlie Brown's Christmas" was presented by the

Alpha Teens for the candlelight Christmas Eve service.

New hymnals are being purchased for the church.

The "Adopt a Patient" program was held again with members choosing the name of a nursing home patient and purchasing a fitting gift, which was presented at a special program. They are to continue to remember their adopted friend throughout the year.

SOUTHEAST, Salem, Ohio

Southeast Friends enjoyed the talents of Raleigh and Loraine Harris, who presented a musical concert playing the piano, organ, sleigh bells, and table bells in observance of New Year's Eve. A food and fellowship time followed, and the church ended the old year and began the new year with a worship and communion service.

Our 15-member Junior Choir gave a Christmas cantata "Jesus Is Born" by Ethel Trent Rogers. We praise the Lord for the efforts, loyalty, and talents of our youth. The choir is directed by Gertrude Firestone, with Crystal Whitehead as accompanist.

SPRINGBANK Allen, Nebraska

Members from the Springbank Friends Church participated in a Dixon County, Nebraska, Sunday school convention at Newcastle, Nebraska, in August 1979.

Springbank Friends and the First Lutheran churches joined together for a special musical program November 29, 1979, held at the Lutheran church.

SPRINGFIELD, Colorado

The Springfield Friends Church of Springfield, Colorado, will celebrate 50 years of service this year. May 4, 1980, has been set as the date of celebration, with special services at 2:00 in the afternoon. For those who would like, Old Quaker Dress or facsimile is encouraged for the day.

Merle Roe, former Superintendent of Mid-America Yearly Meeting of Friends, has been asked to speak at 11:00 a.m. worship, and Bradley Fisher, former pastor of Springfield, will be guest speaker at 2:00 p.m. service. There will be special music and a time for reminiscing during this time also. The local church will serve dinner at noon.

We would like to extend a welcome to anyone who has ever been a part of Springfield meeting or is a descendant of those who were, says Waylen Brown, who is presently pastoring the church.

For those who desire information regarding lodging at this time, please write Mrs. Willard Jordan, 241 W. 4th Ave., Springfield, CO 81073, or Pastor Waylen Brown at 157 W. 4th Ave., Springfield, CO 81073.

STAR, Idaho

We were privileged to have Jack Willcuts conduct revival meetings

December 2-5. He also spoke at our 75th anniversary service in the afternoon of December 2. The program included a resume by Walter Lee of the events that occurred before and after establishing the monthly meeting June 4, 1904, until the present time. He gave the names of the pastors and the outstanding lay members who encouraged and supported the church over the years. There were several present who were descendants of those mentioned who shared personal memories and side-lights of interest to everyone. There was good attendance, and the presence and participation of each one was appreciated.

"A Little Is a Lot if You're in the Right Spot" could have been the theme of the Christmas musical "Twinkle, Twinkle, Little Star" presented on December 23. The scenery and costumes were outstanding and showed much work and originality.

SVENSEN, Astoria, Oregon

In retrospect 1979 held many exciting and life-changing events for Svensen Friends Church, located east of Astoria, including two seminars led by Dan Lindberg on "Walking in the Spirit" and a "Family Life" seminar.

Pastor Phil Morrill has led us, under the direction of the Holy Spirit, into a deeper spiritual walk, as a total church body and as individuals.

In 1980 our deepest yearnings are

to better serve our Father in all our ways and to be instantly obedient to all that He asks of us. We yearn to be drawn into an ever-closer intimate relationship with Jesus Christ—through prayer, praise and worship, and service. We want to be able to meet the needs of those among our local body and to those around us in the community, even if their needs are other than spiritual.

URBANA, Ohio

Variety was clearly evident in the Missionary Fair sponsored by the Christian Education Commission. A girl wearing a sari, children dressed as American Indians, and talking sheep were among the participants in the program. In the Fireside Room were interesting displays depicting the fields of service of EFM, and at the display tables viewers were served food typical of the country. China was included with a caption "OPEN, CLOSED, OPENING," with a picture of Elsie Matti on the table.

In a morning service Reverend Shaum of the Twentieth Century Crusader Boys' School challenged us to a greater faith and dependence upon the Lord. Gifts of food were given to the home—a faith work.

A beautiful Christmas cantata, directed by Mrs. Linda Porter and narrated by Pastor Donald Kensler, was presented by the choir in the Sunday morning service preceding Christmas.

TISH—To Harold and Karen Tish, a son, Brian Alan, August 23, 1979, Greenleaf, Idaho.

WHITE—To Barry and Edith White, a son, Daniel Glenn, August 5, 1979, Boise, Idaho.

MARRIAGES

ARMSTRONG-SETIK. Anita Armstrong and Mark Setik, December 22, 1979, Lynwood Friends, Portland, Oregon.

BOYLE-ZIMMERMAN. Kathleen Boyle and Jeff Zimmerman, December 24, 1979, Damascus, Ohio.

BRIDGE-MENDENHALL. Morgan Bridge to Mark Mendenhall, July 28, 1979, United Methodist Church, Hay Springs, Nebraska.

BURROWS-BUETTNER. Carol Burrows and Lonnie Buettner, August 11, 1979, United Methodist Church, Hay Springs, Nebraska.

CAMPBELL-CRECELIUS. Tracy Campbell and Ron Crecelius, Jr., April 22, 1979, Newberg, Oregon.

EHRLOCK-MEIREIS. Carol Ehrlock and Dan Meireis, May 19, 1979, Salem, Oregon.

McPEEK-COTTURONE. Toni McPeek and Pat Cotturone, November 14, 1979, Portsmouth, Virginia.

MORSE-CRECELIUS. Sandra Morse and Rod Crecelius, June 16, 1979, Hayden Lake, Idaho.

PHIPPS-BULLOCK. Rene Phipps and Bruce Bullock, August 25, 1979, Newberg, Oregon.

PUCKETT-TUNING. Gwendolyn Puckett and Steven Tuning, December 28, 1979, at Woodland Friends, Kamiah, Idaho.

SANTEE-STEER. Sheila Santee and Steven Steer, December 2, 1979, Damascus, Ohio.

WILLETT-CAMPBELL. Lauri Willett and John Campbell of Newberg Friends, Oregon, September 8, 1979.

DEATHS

ALDRICH—Rachel Aldrich of Newberg Friends, Oregon, July 2, 1979.

BROWN—Clayton Brown, 85, of Newberg Friends, Oregon, October 12, 1979.

BROWN—Louella (Mrs. Clayton), 85, of Newberg Friends, Oregon, August 4, 1979.

DARLINGTON—Estella Darlington, 82, December 2, 1979, Alliance, Ohio.

DAWSON—Bill Dawson, November 1979, Greenleaf, Idaho.

ELLIS—Lawrence Ellis, 65, of Springbank Friends, Allen, Nebraska, in Hartington, Nebraska.

GAYLIN—Evelyn Gaylin, October 23, 1979, Nampa, Idaho.

HAINES—Marie Haines, 81, of Newberg Friends, Oregon, June 16, 1979.

HARRIS—Jonathan Harris, of Greenleaf, Idaho, in a drowning accident, July 1979.

JOHNSON—Alice K. Johnson, 89, December 27, 1979, Alliance, Ohio.

LUNGER—Grant Lunger, 76, November 29, 1979, Hughesville, Pennsylvania.

MILLER—Elna Miller, December 5, 1979, Damascus, Ohio.

SCHULTZ—George A. Schultz, 77, December 6, 1979, Radnor, Ohio.

THORPE—Margaret Thorpe, August 20, 1979, Newberg, Oregon.

WARNER—Elizabeth W. Warner, 81, December 22, 1979, Hughesville, Pennsylvania.

FRIENDS RECORD

BIRTHS

BERTSCH—To Andy and Cynthia Bertsch, a daughter, Cathleen Anne, December 8, 1979, Denver, Colorado.

BUSKIRK—To Richard and Lindy Buskirk, a son, Jacob Richard, October 18, 1979, Star Friends, Idaho.

CATHCART—To Ernie and Katrina Cathcart, a son, Jabari Yohani, June 20, 1979, Newberg, Oregon.

ENNS—To Greg and Sally Enns of Newberg Friends, Oregon, a son, Corbin Maxwell, May 8, 1979.

FRAZIER—To Michael and Donna Frazier, a daughter, Heather Jean, December 15, 1979, Portland, Oregon.

GUIDICI—To Larry and Gwen Guidici of Newberg Friends, Oregon, a son, Luke Asa, July 10, 1979.

HARRIS—To David and Nancy Harris, a son, Jonathan David, December 11, 1979, Greenleaf, Idaho.

HAYS—To Cary and Terry Hays, a daughter, Cheri Lynn, December 5, 1979, Portland, Oregon.

HIBBS—To Ken and Devonne Hibbs, a daughter, Audra Renee, October 9, 1979, Greenleaf, Idaho.

LANTZ—To Nick and Susan Lantz, a daughter, Sarah Elizabeth, December 23, 1979, Mechanicsburg, Ohio.

MANTZ—To Brown and Nancy Mantz, a son, Paul Stafford, October 1, 1979, Omaha, Nebraska.

McKENNA—To Doug and Diane McKenna, a daughter, Annie Patricia, May 7, 1979, Newberg, Oregon.

MORRILL—To Philip and Koni Morrill, pastors, Svensen Friends, Astoria, Oregon, a son, Justin Robert, January 15, 1980.

NEWMAN—To John and Bonnie Newman, a son, Daniel Joel, September 15, 1979, Newberg, Oregon.

NORDMO—To Rowland and Joyce Nordmo, a daughter, Katrina Joy, December 13, 1979, Portland, Oregon.

OLMSTEAD—To Tim and Sandi Olmstead of Newberg Friends, Oregon, a son, Adrian Scott, September 27, 1979.

PARKER—To Richard and Debbie Parker, a daughter, Anna, September 19, 1979, Urbana, Ohio.

PETERSON—To Alan and Lois Peterson, a son, Robert August, October 4, 1979, Albuquerque, New Mexico.

SHANK—To Margaret Shank, a daughter, Amanda Nicole, July 1, 1979, Mt. Pleasant, Ohio.

SOWLE—To Michael and Paula Sowle, a daughter, Kimberly Beth, July 25, 1979, Newberg, Oregon.

BLESSED ARE THE PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the children of God."

Matthew 5:9

BY DONALD GREEN

In struggling with this teaching, I have come to some convictions.

Peacemakers are not pacifists.

Push a pacifist for an example of his life-style and you may hear any number of bases: "see the world as one" or "we are brothers" or "a federated world is the answer" or "love is the key" or "the multinational corporations are the cause." None of these is wrong in and of itself. They may all be possible keys. The point is that they are incomplete, inadequate by themselves. Pacifism is often humanistic, politically, culturally, or socially determined. Human pacifists often come from an intellectual, high-class, educated minority. Pushed far enough a pacifist may be able to share his own convictions—a sandy foundation at best. If I pursue peace because of a political philosophy, then the best I can do is try to persuade and convince you with logic.

A peacemaker is a biblical Christian—he be Quaker, Mennonite, Brethren, or whatever, it makes no difference. The lives of biblical peacemakers are rooted and grounded in the universal expression of God's truth. A peacemaker shares the Spirit and mission of Christ, for as Paul said: "For He Himself is our peace, who made both groups into one, broke down the barrier of the dividing wall . . . that in Himself He might make the two into one new man, thus establishing peace." (Ephesians 2:14 NASB) Jesus hung on a cross that we might find peace with God through His blood. Jesus was a peacemaker, and to you and to me He issues the same call.

We are not of the kingdom of this world; we are soldiers for Christ and our command is to be peacemakers. George Fox expressed this succinctly in his declaration to Charles II in 1661: "We utterly deny all outward wars and strife and fightings with outward weapons, for any end or under any pretence whatsoever. And this is our testimony to the whole world. The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world." The call to peacemaking is the call to a biblical life-style.

Peacemakers are active, not passive.

Somewhere, somehow, someone received the idea that peacemakers live a "will not" life. "I will not fight," "I will not make war," "I will not kill." "I will not" may be the orientation of the pacifist but not of a biblical peacemaker. Jesus did not command His followers to be "I will not" disciples. Peacemakers are the children of God. Their lives are not filled with *running from violence*, but confronting it, bringing it under the judgment of God. (See Romans 12:17-21)

The Bible says: "As much as lieth in you, live peaceably with all men." For Quaker merchants in Boston and Philadelphia (1600-1700) this meant sending ships to sea without cannon. It meant trusting the purpose and sovereignty of God—confronting violence in the name of peace. Quakers, Mennonites, and Brethren were driven from their homes and lost everything they owned to both Americans and British during the Revolutionary War. The world was at war and it threw its wrath and violence indiscriminately against those who attempted to be peacemakers. In the Princeton meetinghouse today, blood stains remain on benches where British and American soldiers lay side by side as Friends, biblical peacemakers, ministered to the dying on both sides.

A peacemaker confronts violence and brings it under God's judgment. Be it emotional and physical violence in marriage, or between parent and child, violence between employer and employee, or the violence of crime and corruption, a peacemaker always sees an alternative to strife. He always pursues reconciliation, always understands the potential of God's mercy and grace. Peacemakers are ambassadors for Christ, as though God were entreating through them on behalf of Christ be reconciled to God. Peacemaking begins with your mate, your in-laws, in your neighborhood. It begins at work, or it begins in school.

A peacemaker of the New Testament is patient, kind, not jealous—he or she does not seek his own, is not provoked, does not take into account a wrong suffered—bears all things, believes all things, hopes all things, endures all things (1 Corinthians 13:4,5 NASB).

A peacemaker respects governmental authority.

Whereas a pacifism not based on the Bible, but based upon a "will not" political philosophy, may see government as the enemy, not so a biblical peacemaker. "Rulers are not a cause of fear for good behavior, but

for evil." (Romans 13:3 NASB) The three Christian fellowships given privilege of carrying the peace mission in the world historically have always respected the servant of government. They take seriously the Bible's admonition that "entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life." (1 Timothy 2:1, 2)

Peacemaking is the way of suffering.

The Bible commands that we ". . . pursue peace with all men, and the sanctification without which no one will see the Lord." (Hebrews 12:14 NASB) Peacemakers are conquerors for and through Christ. They were the men, women, and teenagers who gave up their lives by the hundreds on Roman crosses and in Roman arenas. These peacemakers confronted violence and brought the Roman empire to its knees.

Mennonite, Brethren, and Quaker peacemakers for 400 years have been in the middle of battlefields caring for the wounded and dying of both sides. They have been in the midst of racial hatred and strife lifting a standard for God. They have chosen the way of suffering, the way of the cross.


Peacemakers in the home, the community, or the world of nation-states may end up being hated and rejected by both sides of a controversy. But then, biblical peacemaking is the way of suffering.

Peacemakers trust the sovereignty of God.

Friends in Ireland gathered for the Ulster Quarterly Meeting of 1798 in the middle of terrible bloodshed and carnage. Rebel and English forces alike committed horrible atrocities in their struggle.

David Sands of New York felt led by God to visit the Quakers of Ulster in his traveling ministry. He records some of his experiences as Friends went to Wexford for their meeting. The road to the meeting house was strewn with bodies, but trusting in the sovereignty and protection of God, Quaker men, women, and children made their way to worship safely. They marched to the drumbeat of another kingdom; they were in this world but not of it.

Now, my friends, I come to the key issue of this presentation.

Have you discovered your place among the soldiers for Christ? Have you joined the Lamb's war? Are you living in the Spirit that takes away all occasion for war? Have you heard the call from the Captain of our salvation? Are you a peacemaker? Have you explored the *New Call to Peacemaking*? 

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A NEW SPIRIT OF LOVE

A Report of the EFA Coordinating Council Meetings

By JACK L. WILL CUTS

THE EFA is 15 years old. It convened for the 15th annual business sessions in Oklahoma City's nearby "Christian Renewal Center," a former Catholic seminary facility that now hosts many kinds of religious conferences. It has almost become the EFA's national headquarters (we meet there so often).

"See you next year!" local Friends pastor Sheldon Cox called out as he delivered another group of EFA commission members to the Will Rogers air terminal. Cox, along with Mid-America's Yearly Meeting administrative staff, Frances Smith, Superintendent John Robinson, and Gerald Teague seem to maintain a second office for EFA in Oklahoma City. Their hospitality is one of the looked-forward-to features for the 50 or so Coordinating Council members coming all the way from Oregon to Rhode Island.

Stanley Perisho, pastor of the First Denver Friends Church, presided over the meetings as the current EFA president.

Major decisions approved include the appointment of James Morris, the second executive director of the Evangelical Friends Mission, for a three-year term starting July 1980. James and Doris Morris spent nearly 30 years as Friends missionaries under Mid-America Yearly Meeting in Burundi, where he had been field superintendent and executive director of Radio CORDAC. He has a master's degree in cross-cultural communication from Wheaton College. He replaces Robert Hess in this position. Reta Stuart was renamed administrative assistant for another term.

The EFM administers the Friends mission work in Mexico City, and will also assist in administration of Mid-America Yearly Meeting's and Evangelical Friends Church—Eastern Region's overseas mission program in Burundi, Taiwan, India, the Philippines, and Hong Kong. He will also give guidance to the Rocky Mountain Yearly Meeting mission among the Navajos. Morris will meet frequently as a consultant with Northwest Yearly Meeting Department of Missions, which has a work in South America. The Evangelical Friends Mission office will probably be located in Denver, Colorado.

Dorothy Barratt completes her 12th year as EFA Christian education consultant. Harlow Ankeny, who has served 14 years as managing editor of the *EVANGELICAL FRIEND*, was renamed to that position for another year.

The various commissions of the Evangelical Friends Alliance—Social Concerns, Evangelism, Publications, Christian Education, Missions, and Youth—usually review priorities and programs of their ministries in these annual Coordinating Council sessions.

Here are the highlights from their reports and plans this year.

Evangelism Commission—More than a dozen new Friends churches in various stages of development have started in the past year; this commission is in charge of planning for the next General Conference to be held in August 1981 on the Malone College campus, Canton, Ohio. "Extending the Family" will be the theme of this gathering expected to bring more than a thousand Friends together for worship, fellowship, and Christian celebration. These triennial

conferences are regarded as a very important feature of the Evangelical Friends Alliance.

The *Social Concerns Commission* prepared a letter that was approved and sent to President Carter commending him for his publicly expressed commitment to a non-violent resolution of the Iranian and Afghanistan crises and urging him to continue a posture of restraint in addressing international tensions.

The "Miss-A-Meal-A-Week" program for world hunger will again be promoted next year, with every family among the 225 churches of the Evangelical Friends Alliance urged to participate.

It was learned that many local churches are sponsoring refugee families from Southeast Asia. Every church is urged to consider doing this, or cooperate with another meeting doing so.

The *Christian Education Commission* introduced a number of new or updated curriculum materials including electives and graded Sunday school literature all the way from toddler and nursery material to home Bible studies for adults and families titled "New Horizons." A special focus on the 200th anniversary of the Sunday school will be emphasized throughout the EFA.

Friends Youth are developing a new Bible quiz plan to begin in each local church. Competition will move through each Yearly Meeting, with champion teams competing at the General Conference from each EFA yearly meeting in 1981. First prize winners will receive \$100 college scholarships or similar amount for purchase in Christian bookstores.

In his keynote message, Stanley Perisho restated that one purpose of EFA is "to seek to do together that which can be strengthened by combined effort." Basing his address on the "Love chapter" (1 Corinthians 13), he emphasized the importance of love and trust in all our relationships. Without doubt the sense of oneness in mutually shared concerns in our love for the Lord is still the bond of Quaker fellowship.

From my perspective and sense of the meeting, this is one of the most inspiring and optimistic EFA gatherings I have attended in some time. It is not only what we *do* together that constitutes the value of our spiritual alliance but the sense of belonging to one another in the Family of Friends. This reinforces individual and corporate faith.

New EFM Leadership

Because of other commitments, I have resigned the full responsibility of EFM to the energetic leadership of James Morris. I intend to keep in touch by praying, preaching, and sharing with EFM, for I believe that God has an exciting plan to use this promising organization to further establish His Church in world areas where it is already begun and in other areas that are presently unreached by the Gospel. Let us support James and Doris Morris in prayer, giving, and encouragement.

ROBERT HESS



James and Doris Morris