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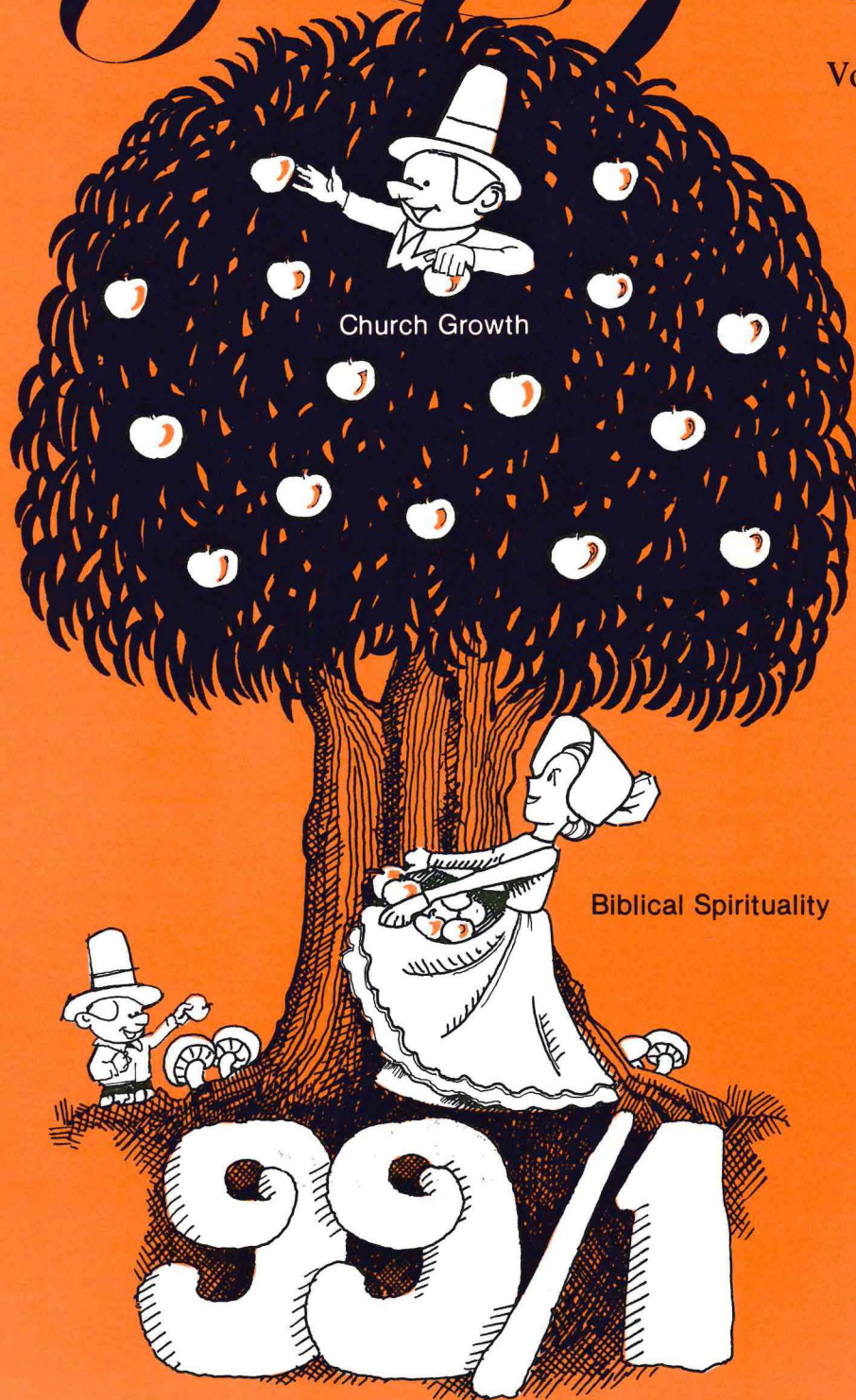
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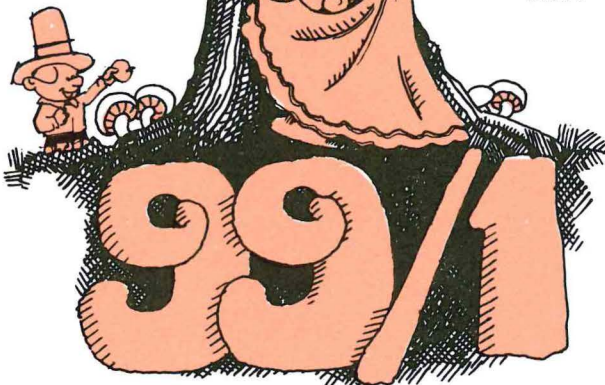


Church Growth: A Biblical Principle

Church Growth:

A Biblical Principle

BY
CHARLES
NUTT



THERE IS A STRANGE WIND of doctrine sweeping across the evangelical Friends of America. It is a doctrine that proposes that as pastors and people we must choose either the principles of church growth or biblical spirituality.

Today I write as one who does not believe it is an either/or question. I believe the answer is both/and. I call for the integration of church growth principles and biblical spirituality, or shall I say the spirituality of evangelical and 17th-century Quakerism. It is this synthesis that is the solution.

This is a difficult procedure and perhaps that is why the advocates of each concept attempt to subdue the other. Both are afraid of losing. Yet, when church growth principles and biblical spirituality are merged and bonded together, they are stronger and better for it. They are partners, not adversaries.

If we as Friends are to reap the harvest fields of the 1980s successfully, we must put ourselves to the task with both the truth of biblical spirituality and the tools of church growth.

There is, however, a great fear among evangelical Friends of compromising our message. Unfortunately, too many Friends view successful growing churches that have used a trace of the world's knowledge for their outreach as churches that have compromised their message. Their reasoning is: "They have made the Gospel too easy," or "It is not the Gospel those people are flocking to, but personalities, entertainment, and fun." Now I do not deny that this is sometimes true, but more often, I believe, successful growing churches are that way because they are using the proper tools for the whitened fields of the 20th-century harvest. They have properly sharpened the cutting blades. They are meeting needs and healing hurts.

We unconsciously comfort ourselves in our heart of hearts by believing that "small is spiritual" or "many are called but few are chosen." In Jesus' day the harvest was plenteous. If it is anything, it is more plenteous today. The task is overwhelming. I ask, are we afraid of the task? What can our answer be when we refuse to use the tools that have been developed by men of God that when coupled with the power of God's Spirit help us to reap a more bountiful harvest?

I realize that when I call for the use of church growth principles in Friends churches, many people believe these principles are not historically Quaker. It has been argued that we must not sacrifice three hundred years of Quaker

Charles Nutt is pastoring the Gardner Friends Church in Kansas and is one of two pastors chosen for Mid-America Yearly Meeting's church/pastor teams. These teams participate in the "Full-time Pastor Program," a subsidy project of the Spiritual Life Board for those meeting prescribed criteria in church growth potential and outstanding leadership.

heritage for the sake of lively music and a warm handshake. I could not agree more.

I deeply appreciate our Quaker heritage and too many Friends, myself included, know too little of its richness. However, we must not let our Quaker heritage become the ball and chain that hinders us from carrying out the last marching orders of Jesus Christ: to reach the world for Him.

Just as Jesus Christ was contemporary to the first century, so we too must be contemporary to the 20th. Three centuries of Quaker heritage must not be used to stifle methods and principles effective for Christian outreach in this century. If we cling too tightly to our rich heritage, we shall find ourselves with a poor future. In fact, early Quaker history and present-day church growth principles are *not* in contradiction! The record growth and the ministry of the "valiant sixty" is, indeed, church growth demonstrated. Praise God, as Quakers we have a precedent for bringing great numbers of people to Jesus Christ!

Whenever one talks about church growth, people often think that its only concern is with numbers. Surely that is part of what church growth is all about. I believe that is good and right. For behind every number there is a person, and there is no reason why we have to forget about the persons behind the numbers. Jesus did not forget about them and He dealt with more numbers of persons than most of us pastors ever have or will in a lifetime. If God's concern is demonstrated in being anxious for the one that is lost when 99 are safe, imagine His heart impulse when 99 are lost and one is safe. I believe God is concerned with numbers.

The command of Christ is to be both spiritually fit and reaching out to the lost around us. The Bible tells us we cannot be one without the other. How can you say you love God if you do not love your brother—i.e., sharing the good news of Christ with him? Sacrificial service to others and evangelism are the keys to the successful integration of these two concepts. And I do mean service *and* evangelism. Evangelism without service is Christianity without its working clothes on. Service without evangelism is nothing more than good and decent humanism. Only when we have done both can we truly be called Christians, and fulfill the Great Commission.

Biblical spirituality and the principles of church growth do go hand in hand. That does not mean we must swallow every new idea that comes down the pike. But we must not fear them either.

It is unfortunate that there is a great deal of misunderstanding and fear of church growth. I myself have some fear of church growth and what it means. I fear it because I write as one who does not need to defend the large crowds flocking to my church. There aren't any. I fear it because as I examine church growth, I must also let it examine me. I fear it because it points to failures in my own personal ministry. God has taught me that when something makes me uncomfortable, often I am wrong; often I am not where I belong; I am not who and what I ought to be.

So, God helping me, I shall take church growth for what it is: contemporary tools and methods that will help me better proclaim the everlasting truth and message of Jesus Christ.

□

Another Look at Church Growth

What Kind of Men Do We Look for to Organize a New Church?

Some denominations have a hard time identifying the kind of pastors who can organize a congregation in a reasonable length of time. The process is much like construction. You will need organizers who can accumulate resources, generate enthusiasm, and get things going. These people will not be so sensitive to the feelings and pastoral needs of people that they get immobilized with petty people problems. They are going to be goal-oriented, result-demanding, go-getters! They may not wear well. But they will get a new congregation underway.

This kind of person ought to be able to launch a new congregation in one to three years. To use a standard pastoral (shepherding) type is like asking a maintenance man to build a new house. He is better at cleaning and polishing than a carpenter, but woefully slower at construction.

I have seen denominational programs in church planting that did not expect to be self-supporting within ten years! This does not call for much care in the selection of aggressive organizers. To vigorously pursue new church planting requires a price in prayer and push.

What else slows down new church development besides poor choice of leadership? One thing is building plans that are too ambitious, too elaborate, and too early for the fledgling congregation. The notion that "we cannot achieve an attendance because we don't have a building" is at times a nongrowth excuse. When there is a momentum for growth and an excitement about spiritual life, the will to solve building problems is not far away.

Architectural evangelism is a pathology that imagines that people will come if we build. There is too much reliance on the building instead of on the development of programs and leadership that are needed to encourage disciple making.

The initiative for church planting comes from God. This initiative will probably appear as a sense of burden or a vision of the possibilities for the new church. In many cases, it will be a member of the committee charged with this work. In yet other cases, laypersons carry the torch for the new church.

□

—Carl F. George, Director Department of Church Growth Fuller Evangelistic Association



I STOPPED in midstep and turned around. Had I heard right? Had the news commentator really mentioned Bolivia? Bolivia rarely makes the headlines in U.S. news programs, so I knew, if something wasn't wrong with my ears, it must be serious. I quickly stepped across the kitchen to the radio and turned up the volume.

I had heard right. Just the day before a coup had toppled the fledgling democratic congress and set up another military regime. In protest the U.S. was withdrawing all military and economic aid. As I listened to the crisp staccato voice of the announcer, I felt fear. I thought of my friends Bob and Beryl who work with U.S. AID in La Paz. I thought of Charles, who as a U.S. Army colonel advises the Bolivian military and who, along with his wife Kim, is active in the English-speaking church in La Paz. I wondered about the safety of these and the many other U.S. citizens residing in Bolivia.

And of course I thought of our own missionary co-workers: Ron and Carolyn, James and Gail, Roscoe and Tina. Sitting up here some 6,000 miles away, it's hard to know how serious the situation is. Is this just another minor revolution where caution on the part of U.S. citizens is advisable but real danger remote? Or is it different this time?

And I thought, too, of the people the situation touches most closely: the Bolivians. I thought of Mr. Morales, our former landlord, who just became a Christian last year. I thought of Jorge, who works in the government geology office. I wondered about Ricardo, Elias, Umberto, and other university students, who in the past had expressed such idealism and at the same time doubt about the possibility of a democratic government in their country. I thought of the thousands of Christians. How are they affected? Are any of them among the wounded or killed? Will there be persecution because of their association with U.S. citizens?

I expressed my concern to a friend and he facetiously chuckled, "Oh really? Another revolution in Bolivia?" His humor is

within reason. Bolivia has seen more presidents than years of history. She is a country noted for political instability. Why, indeed, should any of us care about what's happening there?

Missionaries at home on furlough commonly experience what's called "reverse culture shock." The speed of traffic, the tensions and rapid pace of U.S. living, the affluence—these and other things can produce an emotional paralysis that's sometimes worse than the missionary's initial reaction to the foreign culture. Hal and I have experienced our share of this.

But for us the hardest thing about the U.S. culture to readjust to (and I hope we

BY
NANCY
THOMAS

A CALL TO INVOLVEMENT

don't) has been the sense of apathy toward the rest of the world. The apathy touches even the church. Sure, the evening news may be part of the daily ritual, but what does any of it mean personally? The church has become ingrown. Even missions is becoming passe. We missionaries speak in many churches whose interest is obviously marginal. Having missionary speakers is something a church just does. And if we're "good," people appreciate and enjoy the presentation. But what does it mean at the commitment level? Often not much, I'm afraid.

To this furloughing missionary, even worse than the "reverse culture shock" is the readjustment to the sense of apathy toward the rest of the world found in the United States.

Nancy Thomas, a gifted writer, and her husband Hal return to Bolivia this summer.

Recently Hal and I spent the evening with some friends. The four of us talked about our concerns and struggles and then prayed for each other. It was good. But at the end of this time of prayer, one of the members of the group said, "I don't understand this, but I feel we should pray for the peace of Jerusalem." We took this suggestion as from the Lord, and spent an hour praying for Israel, for peace in the Middle East, and for Jewish populations all over the world. We prayed for Woody Allen's salvation. It was exciting because that evening we were involved in what God is doing in the world. We were a part of it. The Church needs to recognize her responsibility before God to the whole world. She needs to care.

There are certainly bright spots in the picture. Some churches and many individuals in our yearly meetings are vitally interested in missions. The prayer chains and groups evidence a continuing commitment. Several churches have responded to the crisis in Southeast Asia by sponsoring refugee families.

But I'm convinced that throughout the Evangelical Friends Alliance we need to wake up and see ourselves as responsible members of God's worldwide kingdom. What do you know about the total program of EFA missions in Burundi, India, Taiwan, or Latin America? Have you fasted and prayed for the starving peoples in Cambodia? Have you prayed for the Pope, the most powerful spiritual leader in the world? Have you considered your personal responsibility to the boat people? Have you prayed for the governments in Bolivia and Peru? It's risky. If you pray and care, God may ask you to do something more. Love is always risky.

As you read this, the situation in Bolivia has been partially resolved. A democratic congress again governs the country, and Bolivians look forward to free presidential elections in May of 1980. But our responsibility to be involved in whatever way God asks is ongoing. Let's open ourselves to Him and ask that He let us see the world through His eyes. Let's ask, "Lord, how would you have me pray? What would you have me do?"

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COVER

The principles of church growth and biblical spirituality are partners, not adversaries, believes Charles Nutt, a pastor in Mid-America Yearly Meeting. Teamed together they are effective in reaping the harvest. (*Design and art by Shirley Putman*).

ANTECEDENTS

The subject of church growth has been discussed and almost debated in recent issues of the *Evangelical Friend*. It may be that Charles Nutt's article is a reasonable compromise in the ongoing debate. Perhaps one can be spiritual and grow! Maybe God is interested in numbers!

There is no doubt that a key to church growth—or growth in any enterprise—is leadership. In the case of churches, it's the pastor. To help our pastors sharpen their skills, rebuild their confidence, and recharge their spirits should be the goal of all of us who sit in the pew each week.

Such an opportunity comes next month. From April 14-17 hundreds of Friends pastors will be joining together in St. Louis for a second National Conference on Pastoral Ministry under the theme "Rekindling Our Calling." The conference is a cooperative effort of Friends United Meeting and the Evangelical Friends Alliance but open to all Friends ministers.

Thousands of us have a close link to the event because either our own or a nearby Friends pastor will be attending. Others may not have that vital an interest. But all can share by joining in the "Day of Prayer in Local Meetings," Sunday, April 13—a part of the conference program itself.

If the pastor is the key to church growth, we are the key to our pastor's growth. Let us help him "rekindle his calling" through our prayers, support, and encouragement—whether it be St. Louis in April or on the homefront where the euphoria of a conference is not present.

—H.T.A.

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SIMPLICITY

BY RICHARD J. FOSTER

"The Christian discipline of simplicity is an inward reality that results in an outward life-style To attempt to arrange an outward life-style of simplicity without the inward reality leads to deadly legalism."

SIMPLICITY is freedom. Duplicity is bondage. Simplicity brings joy and balance. Duplicity brings anxiety and fear. The preacher of Ecclesiastes observed that "God made man simple: man's complex problems are of his own devising." (Ecclesiastes 7:29 *Jerusalem Bible*) Because many of us are experiencing the liberation God brings through simplicity we are once again singing an old Shaker hymn:

It's a gift to be simple,
It's a gift to be free,
It's a gift to come
down where we ought to be,

Richard J. Foster, a Friends minister, is special lecturer and writer in residence at Friends University, Wichita, since July 1979. This article is excerpted from his best-selling book, Celebration of Discipline, published by Harper and Row (1978: \$7.95) and is used with permission.

And when we see
ourselves in a way that's right,
We will live in a
valley of love and delight!

The Christian discipline of simplicity is an *inward* reality that results in an *outward* life-style. Both the inward and outward aspects of simplicity are essential. We deceive ourselves if we believe we can possess the inward reality without its having a profound effect on how we live. To attempt to arrange an outward life-style of simplicity without the inward reality leads to deadly legalism.

BECAUSE we lack a divine Center our need for security has led us into an insane attachment to things. We must clearly understand that the lust for affluence in contemporary society is psychotic. It is psychotic because it has completely lost touch with reality. We crave things we neither need nor enjoy. We buy things we do not want to impress people we do not like.

Courageously we need to articulate new, more human ways to live. We should take

exception to the modern psychosis that defines people by how much they can produce or what they earn. We should experiment with bold new alternatives to the present death-giving system. The spiritual discipline of simplicity is not a lost dream but a recurrent vision throughout history. It can be recaptured today. It must be.

Simplicity is the only thing that can sufficiently reorient our lives so that possessions can be genuinely enjoyed without destroying us. Without simplicity we will either capitulate to the "mammon" spirit of this present evil age, or we will fall into an unchristian legalistic asceticism. Both lead to idolatry. Both are spiritually lethal.

Scripture abounds in descriptions of the abundant material provision God gives His people. "For the Lord your God is bringing you into a good land, a land . . . in which you will lack nothing." (Deuteronomy 8:7-9) It also abounds in warnings about the danger of provisions that are not kept in proper perspective. "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' " (Deuteronomy 8:17)

The spiritual discipline of simplicity provides the needed perspective. Simplicity sets us free to receive the provision of God as a gift that is not ours to keep and that can be freely shared with others. Once we recognize that the Bible denounces the materialist and the ascetic with equal vigor, we are prepared to turn our attention to the framing of a Christian understanding of simplicity.

THE CENTRAL POINT for the discipline of simplicity is to seek the kingdom of God and the righteousness of His kingdom *first*—and then everything necessary will come in its proper order (see Matthew 6:33). It is impossible to overestimate the importance of Jesus' insight at this point. Everything hinges upon maintaining the "first" thing as first. Nothing must come before the kingdom of God, including the desire for a simple life-style.

Focus upon the kingdom produces the inward reality, and without the inward reality we will degenerate into legalistic trivia. Nothing else can be central. The desire to get out of the rat race cannot be central, the redistribution of the world's wealth cannot be central, the concern for ecology cannot be central. The only thing that can be central in the spiritual discipline of simplicity is to seek *first* God's kingdom and the righteousness, both personal and social, of that kingdom.

FREEDOM from anxiety is characterized by three inner attitudes. If what we have we receive as a gift, and if what we have is to be cared for by God, and if what we have is available to others, then we will possess freedom from anxiety. This is the inward reality of simplicity. However, if what we have we believe we have gotten, and if what we have we believe we must hold onto, and if what we have is not available to others, then we will live in anxiety. Such persons will never know simplicity regardless of the outward contortions they may put themselves through in order to live "the simple life."

To receive what we have as a gift from God is the first inner attitude of simplicity.

We work but we know that it is not our work that gives us what we have. We live by grace even when it comes to "daily bread." We are dependent upon God for the simplest elements of life: air, water, sun. What we have is not the result of our labor, but of the gracious care of God.

To know that it is God's business, and not ours, to care for what we have is the second inner attitude of simplicity. God is able to protect what we possess. We can trust Him. Does that mean that we should never take the keys out of the car or lock the door? Of course not. But we know that the lock on the door is not what protects the house. It is only common sense to observe normal precaution, but if we believe that it is precaution that protects us and our goods we will be riddled with anxiety.

To have our goods available to others marks the third inner attitude of simplicity. Martin Luther said somewhere, "If our goods are not available to the community they are stolen goods." The reason we find these words so difficult is our fear of the future. We cling to our possessions rather than sharing them because we are anxious about tomorrow. But if we truly believe that God is who Jesus said He is, then we do not need to be afraid. When we come to see God as the almighty Creator *and* our loving Father we can share because we know that He will care for us.

I want to list 10 controlling principles for the outward expression of simplicity. They should not be viewed as laws but as one attempt to flesh out the meaning of simplicity into 20th-century life.

1. Buy things for their usefulness rather than their status. Cars should be bought for their utility, not their prestige. Consider riding a bicycle. In building or buying homes, thought should be given to livability rather than how much it will impress others. Don't have more house than is reasonable.

Consider your clothes. Most people have no need for more clothes. They buy more not because they need clothes, but because they want to keep up with the fashions. Hang the fashions! Buy only what you need. Wear your clothes until they are worn out. Stop trying to impress people with your clothes and impress them with your life.

2. Reject anything that is producing an addiction in you. Learn to distinguish between a real psychological need, like cheerful surroundings, and an addiction. Eliminate or cut down on the use of addictive, nonnutritional drinks: alcohol, coffee, tea,

Coca-Cola, etc. If you have become addicted to television, by all means sell your set or give it away. Any of the media that you find you cannot do without, get rid of: radios, stereos, magazines, movies, newspapers, books. Chocolate has become a serious addiction for many people. If money has a grip on your heart, give some away and feel the inner release. Simplicity is freedom, not slavery. Refuse to be a slave to anything but God.

DVELOP a habit of giving things away. If you find that you are becoming attached to some possession, consider giving it to someone who needs it. I still remember the Christmas I decided that rather than buying or even making an item for a particular individual I would give him something that meant a lot to me. My motive was selfish: I wanted to know the liberation that comes from even this simple act of voluntary poverty. The gift was a ten-speed bike. As I drove to his home to deliver the gift, I remember singing with new meaning the worship chorus, "Freely, freely you have received; freely, freely give." Yesterday my six-year-old heard of a classmate who needs a lunch pail and asked me if he could give him his own lunch pail. Hallelujah!

De-accumulate. Masses of things that are not needed complicate life. They must be sorted and stored and dusted and re-sorted and re-stored, ad nauseam. Most of us could get rid of half our possessions without any serious sacrifice. We would do well to follow the counsel of Thoreau: "Simplify, simplify."

4. Refuse to be propagandized by the custodians of modern gadgetry. Time-saving devices almost never save time. Beware of those words, "It will pay for itself in six months." Most gadgets are built to break down and wear out and so complicate our lives rather than enhance them. This problem is a plague in the toy industry. Our children do not need to be entertained by dolls that cry, eat, wet, sweat, and spit. An old rag doll can be more enjoyable and more lasting. Often children find more joy out of playing with old pots and pans than the latest space set.

Look for toys that are educational and durable. Make some yourself.

Propagandists try to convince us that because the newest model of this or that has a new feature (trinket?) we must sell the old one and buy the new one. Sewing machines have new stitches, tape recorders have new buttons, encyclopedias have new indexes. Such media dogma needs to be carefully scrutinized. Often "new" features are only a way of inducing us to buy what we do not need. Probably that refrigerator will serve us quite well for the rest of our lives even without the automatic ice maker and rainbow colors.

5. Learn to enjoy things without owning them. Owning things is an obsession in our culture. If we own it, we feel we can control it; and if we can control it, we feel it will give us more pleasure. The idea is an illusion. Many things in life can be enjoyed without possessing or controlling them. Share things. Enjoy the beach without feeling you have to buy a piece of it. Enjoy public parks and libraries.

6. Develop a deeper appreciation for the creation. Get close to the earth. Walk whenever you can. Listen to the birds; they are God's messengers. Enjoy the texture of grass and leaves. Marvel in the rich colors everywhere. Simplicity means to discover once again that "the earth is the Lord's and the fulness thereof." (Psalm 24:1)

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7.

OOK with a healthy skepticism at all "buy now, pay later" schemes. They are a trap and serve to deepen your bondage. Both Old and New Testaments condemn usury for good reason. ("Usury" in the Bible is not used in the modern sense of exorbitant interest; it referred to any interest at all.) Charging interest was viewed as an unbrotherly exploitation of another's misfortune, hence a denial of Christian community. Jesus denounced usury as a sign of the old life and admonished His disciples to "lend, expecting nothing in return." (Luke 6:35)

These words of Scripture should not be construed into some kind of universal law

obligatory upon all cultures at all times. But neither should they be thought of as totally irrelevant to modern society. Behind those biblical injunctions stand centuries of accumulated wisdom (and perhaps some bitter experiences!). Certainly prudence as well as simplicity would demand that we use extreme caution before incurring debt.

O

8.

BEY Jesus' instructions about plain, honest speech. "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." (Matthew 5:37) If you consent to do a task, do it. Avoid flattery and half-truths. Make honesty and integrity the distinguishing characteristics of your speech. Reject jargon and abstract speculation whose purpose is to obscure and impress rather than to illuminate and inform.

Plain speech is difficult because we so seldom live out of the divine Center, so seldom respond only to heavenly promptings. Often fear of what others may think or a hundred other motives determine our "yes" or "no" rather than obedience to divine urgings. Then if a more attractive opportunity, or a situation that will put us in a better light, arises we quickly reverse our decision. But if our speech comes out of obedience to the divine Center, we will find no reason to turn our "yes" into "no" and our "no" into "yes." We will be living in simplicity of speech because our words will have only one source. Soren Kierkegaard wrote: "If thou art absolutely obedient to God, then there is no ambiguity in thee and . . . thou art mere simplicity before God One thing there is which all Satan's cunning and all the snares of temptation cannot take by surprise, and that is simplicity."

9. Reject anything that will breed the oppression of others. Perhaps no person has more fully embodied this principle than the 18th century Quaker tailor John Woolman. His famous *Journal* is redundant with such tender references to his desire to live so as not to oppress others, as this:

"Here I was led into a close and laborious inquiry whether I, as an indivi-

dual, kept clear from all things which tended to stir up or were connected with wars, either in this land or in Africa; my heart was deeply concerned that in future I might in all things keep steadily to the pure truth, and live and walk in the plainness and simplicity of a sincere follower of Christ And here luxury and covetousness, with the numerous oppressions and other evils attending them, appeared very afflicting to me, and I felt in that which is immutable that the seeds of great calamity and desolation are sown and growing fast on this continent."

That is one of the most difficult and sensitive issues for 20th-century Christians to face, but face it we must. Do we sip our coffee and eat our bananas at the expense of exploiting Latin American peasants? In a world of limited resources, does our lust for wealth mean the poverty of others? Should we buy products that are made by forcing people into dull assembly-line jobs? Do we enjoy hierarchical relationships in the company or factory that keep others under us? Do we oppress our children or spouses because certain tasks are beneath us?

S

10.

HUN WHATEVER would distract you from your main goal, George Fox warned: "But there is the danger and the temptation to you, of drawing your minds into your business, and clogging them with it; so that ye can hardly do anything to the service of God, but there will be crying, my business, my business; and your minds will go into the things, and not over the things And then, if the Lord God cross you, and stop you by sea and land, and take your goods and customs from you, that your minds should not be cumbered, then that mind that is cumbered, will fret, being out of the power of God."

God give us the courage, wisdom, and strength always to hold as the number one priority of our lives to "seek first his kingdom and his righteousness," understanding all that that implies. To do so is to live in simplicity.

A CHILD AND HIS GOD

BY ANNA NIXON



The relationship of a child to his God is of utmost importance, not only to the child, but to God. Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." When they came, He reached out to establish a relationship of loving trust, confidence, and respect. They came to him with outstretched arms, looking to Him for forgiveness, love, strength, and guidance. For long before a child can understand that he must be converted, he feels the need of it. And in relationship with Jesus he experiences it without knowing what name to call it.

Some educators object to giving Christian education to children. The Bible, they

say—and correctly so—is an abstract book and written for adults, and literal-minded children cannot possibly understand Bible truths. But one does not wait for a child to understand the laws governing digestion before feeding him. A mother will naturally choose different foods for her child than for her husband, but she will continue from birth to feed the child. And long before a child can understand the abstract meaning of love, he reaches out to be taken into his mother's arms.

Therefore, Christian education doesn't mean merely teaching abstract and intellectual truths to a child, but rather bringing him into an atmosphere of spirituality where he absorbs the meaning of actions and attitudes. These come to him through concrete experiences in relation to others. On the basis of these experiences, the child, out of his own longing for strength, forgiveness, and love, learns to turn to God in prayer and to believe in Jesus—his very best Friend and Savior.

In fact, "religious training" cannot always be equated with "Christian education." The Apostle Paul had the best possible religious training of his day, but he was a persecutor of Christians; and according to his own testimony, he was "the chief of sinners." His religious training led him astray, for though he learned much about God he was never led into personal relationship with God himself. After he finally met the Lord face to face on the Damascus road, he said,

"Whatever gain I had

I counted as loss for the sake of Christ, Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord."

The change took place because he met a person, Jesus Christ, the Son of God. And

"Children still like to learn about Jesus and hear stories of His love" Anna Nixon, veteran Eastern Region Friends missionary and educator, expresses a deep concern for a continuing ministry of teaching children about God in this 200th anniversary of the Sunday school.

when he came to *know* Him, this sophisticated man became very childlike. He wanted to throw away everything just to be near Jesus. He wanted to get close to Jesus, just like the little children who ran and climbed upon His knee.

Children still like to learn about Jesus and hear stories of His love and kindness and sing of His grace and power. But when do they really come to know Him as their own Savior? Can a child really have a conversion experience and come to know God?

Many a child, brought up in a Christian home where he sees his parents taking Jesus seriously, has come to know Jesus very early in life. There are those who have testified to this experience as young as three years of age. Often in Sunday school through the study of the lesson a child may come to realize his need of forgiveness. His Sunday school teacher may lead him to Christ, or he may go home to pray with his parents, who should be alert and ready to help him know what is happening in his life.

Both Sunday school and home have a role to play in helping a child to know God. The home is by far the most important area of training for a small child. I like to think

“Can a child really
have a conversion
experience and come
to know God?”

of the Sunday school as the underlining key on a typewriter. The lessons of the week are typed out day by day in the home, in the school, or on the playground. The Sunday school goes through once a week and *underlines* the main spiritual truths.

However, this doesn't imply that the Sunday school is meaningless to children who don't come from Christian homes. There have been many instances where the child's conversion in Sunday school has revolutionized the non-Christian family. In such cases, the Sunday school teacher is called upon to fill a much larger role of support and example for the child, for every child needs examples to follow.


The ideal situation for helping a child know God in a deep, meaningful way is found in Deuteronomy 6:4-9. There the command is given to the whole community

to teach. First of all, they are all to teach one another to know the Lord in a very deep and personal way. As they encourage one another the adults are also admonished to teach their children.

The content of the teaching is clear: Adults are to teach the *words of life*—that means teaching that makes a difference, causes growth, leads to understanding, and gives life. The teaching is to be done diligently, by many different methods: Tell, discuss, show, write. The teaching is to be done all day—when you sit, when you walk, from morning when you rise until night when you lie down. The teaching is not confined to any one place, but is to be done in the home, in the community, and beyond the gates, which I believe implies the missionary spread of the Gospel to those beyond the immediate community. And the reason for all this is that each one may *know* and *love* God. These are deep and personal words, and go to the very heart of our being.

The Sunday school has a role to play in cooperation with the home and community so that as teachers and parents live close to God, what they teach with their lives will be explained in words by their teaching in the classes. The Sunday school may present stories and drill in memory work, but these things have meaning only as they are exemplified in the daily life of those they see around them. And what they see takes on significance and meaning as the Sunday school, *the underlining key*, helps them to understand the important truths upon which life is based.

If a Sunday school feels its job is done merely by teaching facts and awarding prizes, it is sadly mistaken. It is a fact that Nikita Khrushchev memorized all the four Gospels for candy prizes. I know a missionary whose Sunday school teacher gave him 25 cents for memorizing the 23rd Psalm. “I spent that quarter long ago and I don't remember what I bought,” he told me, “but I still remember the 23rd Psalm.” The difference between Nikita Khrushchev and that missionary may have been that the missionary had a loving Sunday school teacher who helped him not only memorize the Scripture, but also to know the Lord as his shepherd.

Hear, O Sunday school teachers, Christian community, and most of all, parents: The Lord our God is one Lord and you shall love the Lord your God with all your heart, with all your soul, with all your might, and *you shall teach this diligently to your children.* 

Chasing After Naaman*

Arthur O. Roberts

*(A seven-dip Jordan cure,
and no charge?
Not even a gift booklet
to bait the mailing list?
The man's a good prophet
but a poor manager.
Naaman's more perceptive—
he knows we need
more military
and political clout
with celebrity status
to preserve the franchise . . .)*

*“Where have you been,
Gehazi?”*

“Oh . . . nowhere, Elisha.”

*“No, Gehazi, nowhere
is where you are going,
not where you have been.
The Jordan cannot cure you,
nor the Nile, nor the Volga,
nor the Mediterranean,
nor the Potomac,
Lake Thun, Tahoe,
nor the depths
of the China Sea.”*

*See 2 Kings 5



BY JACK L. WILLCUTS

Bank on Your Stewardship

Draw whatever mental picture you are used to for the setting of the Sermon on the Mount and listen to this: "... where your treasure is, there your heart will be also." Jesus continues further, "You cannot serve both God and Money But seek first his kingdom and his righteousness, and all these things will be given to you as well." (Matthew 6:21, 24, 33 NIV)

Like other things taught in the Sermon on the Mount, it is amazing that this truth can be lifted out of its Middle Eastern cultural setting 20 centuries ago and fit our inflationary living. Money is capitalized. It's as real and relevant as your check book and savings account, your investment portfolio, your real estate, your cars, your wardrobe, your furniture, and things like that.

Jesus' teaching on kingdom living is clear as can be and relentless. It is talking about the things we have or are paying on, even the things we would like to have if we could afford more. It exposes the difference between generosity and greed, selfishness and sharing, good management and impulsive spending. And don't forget the setting; we are being let in on some very direct and private home-Bible-study kind of teaching.

Jesus had sent away the multitudes; this was not a press conference. Nailed to the door of the Sermon on the Mount room is a sign reading, *Disciples Only*. One really doesn't discuss these messages, nor argue, nor try to explain them any more than one can improve on the Ten Commandments. They are neither overstatements nor understatements. God is speaking. Be quiet and listen, and obey!

Christian discipleship involves these two specifics: (1) a deliberate detachment from the acquisition of unnecessary things and (2) a careful accounting of one's resources. Graphic color word pictures bolster these words: The treasures you accumulate very soon get moth-eaten and rusty. Don't put your money on things that decay and quickly lose their value. Don't buy things you don't really need or quickly tire of. Peter understood when he later wrote: "God's divine power has given us everything we need to live . . . so that by means of these gifts you may escape from the destructive lust that is in the world" (2 Peter 1:4 TEV)

Another continuing problem with overspending and too large an inventory of things is that "robbers [can] break in and steal"—not just our stuff but our abilities, time, capacity to serve, care, help, love, and ministry to others.

The awful grip and power of super sales merchandise and personal expertise in any field of competency is seen in the expression *treasure*. Where *that* is, your heart will also be. This

is the nitty-gritty of stewardship, not amounts only, but the *heart*. "No one can serve two masters"; note the word *serve*. Why do we become more cynical and pessimistic about economics as we grow older? We see how loudly money does talk. How clever we become at explaining our own ideas about handling and spending money! Everyone of us has rationalized our present approach to stewardship. We have to, we are either good stewards or bad stewards. One is not a Christian because he gives; he just realizes that all he has been given in intellect, health, opportunities is a gift of God and makes him a debtor. And even if it were true that our bank balance is due to our cleverness and hard work, it doesn't change the heart concern and responsibility of a Christian.

There is great joy and meaning in giving to the Lord who has given us everything we have. The Gospel deals straight out with facts and practicalities of daily living far more than with abstract ideas. The sermons of Jesus are as much like an income tax form as they are like poetry. Money is not evil, not sin, not wrong. Jesus warns only about the misuse of it. But He also speaks of the positive use of money as an agent of love. The real issue is our freedom of choice. Banking is always an act of faith, so let's lay our treasures in the kingdom. It's a good place for our heart to be also.

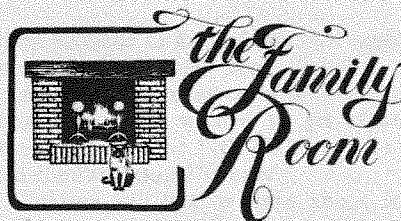


The Wonder Of Systematic Giving

Some of us are uneasy with heavy-handed demands for percentage giving. Like a tithe. Others are bothered with newfangled ideas for raising money, emotional appeals, far-out schemes to bring in the budget.

It may not be a legalistic requirement, but it would certainly simplify and strengthen all we are trying to do as Friends if everyone began his giving practice by systematic, consistent tithing to and through one's local church. Every budget we have so far laid out in missions and evangelism would be met, and then we could get on with the business of giving offerings, faith promises, and beyond in a crescendo of blessing, prayers, and ministering that would stagger our highest visions. Wouldn't that be wonderful?





THE ADOPTION OPTION

BY BECKY ANKENY

Adoption is no longer a last resort for involuntarily childless couples. In the last few years, doors have opened for couples who already have children, couples who have decided not to bring biological children of their own into the world, and single persons to adopt. This is a healthy change. There are so many children in this world, and even in this country, who desperately need the stability and love that a permanent home of their own can provide.

Any adoption social worker or agency will tell prospective parents, "If you are looking for a healthy, white newborn, we can't help you." Changing social mores have decreased the number of these babies released for adoption. Those that are available are often adopted through private placement, which means knowing the doctor who delivers the baby and retaining a lawyer on your own. This often proves to be a very expensive procedure, but for some people it is the only option they will consider.

But what about all those children who need homes? The children in the United States who are legally free for adoption are usually handicapped in one or more of these ways: (1) They are biracial or black; (2) they have a physical handicap of one kind or another; (3) they are over the age of five; (4) they have emotional handicaps, often as a result of early environment; (5) they are mentally handicapped; or (6) they have one or more brothers or sisters with whom they want to be placed.

The physical, emotional, and mental handicaps vary in severity. The heartwarming movie, *Who Are the DeBolts, and Where Did They Get 19 Kids?* encouraged me to consider what physical handicaps I think I could cope with in a child. Incidentally, many states provide subsidies to parents who take a physically handicapped child, removing the financial obstacle to adoption.

The "handicap" of racial background says something condemning about our society. The only race that is hard to place is the child with black ancestry. There are

waiting lists for healthy American Indian children, but the healthy black child often grows up in assorted foster homes. One contributing factor is that social workers in some states prefer to place black children under five with black parents. However, the large number of black children over five still awaiting adoption may never find a set of black adoptive parents. It is sad never to have a permanent home because of being black.

The other overwhelming source of children needing homes is the rest of the world, including Latin America, Korea, the Philippines, and India. Children in these countries are often living in orphanages. There are healthy children under five in these countries, and many more who are handicapped in one or more of the ways listed above. The major obstacle in adopting from overseas is the cost, but it costs only about one third as much as a new car and is sure to be a more rewarding investment. In addition to whatever charges the adoption agency requires, there is the transportation

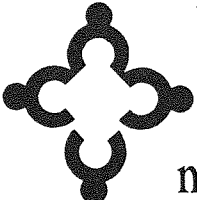
expense and whatever reimbursement the social services of the parent country requires. The other major requirement for overseas adoption is patience—patience to wait out the paper work required by the bureaucracies in the United States and in the parent country.

Anyone who wants to pursue adoption will find that a "home study" is a necessity. A social worker retained by the adoption agency will visit prospective parents in their homes to get to know them better as individuals and to establish in a cursory way their ability to be parents. This home study is much less detailed and stringent than that required for prospective foster parents, but is still set up to protect the child. There are no square-feet-per-person requirements for your house. You can be renters rather than home owners. You don't have to make a lot of money. Some agencies make no separate charge for the home study, including it in their fee. Other agencies charge only for the home study. However, it is a requirement for any type of adoption except private placement.

My husband, Mark, and I are testing the water before actually applying to adopt a child. We have been to preadoption classes (from which this material was gleaned), which were very challenging and helpful. People who have adopted children shared with us the trials and joys of bringing new people into their families to live permanently. Many of these families were already populated with children, and one couple with five children had adopted a brother and sister. Their courage and persistence encourage me when I begin to worry about whether or not I can cope with one new child.

Without question, bringing a new child into the family of any background that is different from yours or mine is sure to be a disruption to our present ways of life. Having a baby biologically brings a lot of permanent changes and is sometimes a bit traumatic until everyone adjusts to his or her new role and to each other. Each child brings his or her own baggage of fears, behavior patterns, and perspective on the world to the family. Adopted children are no different in this from biological children, except that their baggage is not of the same make as yours at all and is often in sad repair. As one person in our preadoption classes put it, "The older the child, the less time you have to train him or her in the things you feel are necessary to face the world." Starry-eyed idealism will soon

(Continued on page 17)



WOMEN and the ministry of RECONCILIATION

Evangelical Women's Caucus

4th National Conference
June 25-28, 1980
Saratoga Springs, New York

Featured guests include:

Susan B. Anthony II
lecturer, grandniece of Susan B. Anthony

Rev. Victoria Booth Demarest
granddaughter of Catherine Booth

Ken Medema
recording artist

Virginia Ramey Mollenkott
author of *Women, Men and the Bible*

For registration/information contact:

Elaine Stone, Registrar
867 Myrtle Avenue,
Albany, NY 12208



First Day News

QUICK QUAKER COMMENTARY

DR. CHARLES DeVOL and LEORA, who returned from Taiwan to Oregon in January, arrived in Columbus, Ohio, February 12, and will stay awhile in the family home, Sunnyslope, near Marengo, Ohio. Their address is 1280 County Road, Road #24, R.R. #3, Marengo, Ohio 43334.

DOROTHY THOMAS of the Newberg, Oregon, Friends Church has been appointed for service in Guatemala by the Board of Missions of California Yearly Meeting.

JOY RIDDERHOF was honored by the women of Garden Grove Friends Church (California) on the occasion of the 40th anniversary of her founding of Gospel Recordings, Inc. The story of Joy Ridderhof, a Quaker, is told in a book, Count It All Joy, by Phyllis Thompson. It may be obtained by writing 122 Glendale, Los Angeles, California 90026. Gospel Recordings has pressed more than 13 million records in 4,023 different languages and dialects.

CHARLES BALL left his retirement in Ohio to return as interim pastor of Diamond Bar Friends Church in California.

ELLA RUTH HUTSON will return from the Friends field in Taiwan just before Easter for a brief furlough. After visiting relatives in California, she plans to do deputation in Northwest, Rocky Mountain, and Mid-America Yearly Meetings before starting visitation among the churches of Evangelical Friends Church--Eastern Region.

FRIENDS FOCUS

NEW ZEALAND FRIENDS QUOTE FOSTER

The following 10 "controlling principles" for the outward expression of simplicity are printed in the New Zealand Friends Newsletter, lifted from Richard Foster's book Celebration of Discipline:

1. Buy things for their usefulness.
2. Reject anything that is producing any addiction in you.
3. Develop a habit of giving things away.
4. Refuse to be propagandized by modern gadgetry.
5. Learn to enjoy things without owning them.
6. Develop a deeper appreciation for the creation.
7. Look with skepticism at "buy now, pay later" schemes.
8. Obey Jesus' instruction about plain, honest speech (Matthew 5:37).
9. Reject anything that will breed the oppression of others.
10. Shun whatever would distract you from your main goal!

SPEAKING OF GOALS

"The church that does not have a clearly defined purpose or mission which everything they do can be screened through will drift and stagnate."--Lyle Schaller, Yokefellow Institute, as quoted in the First Friends Church of Canton, Ohio, midweek paper.

"We Beheld His Glory"

Alfred Miller, veteran Friends missionary to Burundi, Africa, under Mid-America Yearly Meeting, tells of the continuing revival experienced there now. "Spiritual

victories are being won these days on all fronts. The teams that are holding revivals are reporting tremendous manifestations of God's power displayed. The prayer burden is unbelievable and staid Quakerism gets kind of uncomfortable in the midst of earnest prayers, tears of repentance, and shouts of joy to God my old 'quiet Quaker heart' gets so involved that I can't stop the tears from falling nor the shivers running up my spine. Like John wrote, 'We beheld his glory!' and another said 'whereof we are witnesses.' Praise the Lord.

"We don't know what storm clouds lie over the horizon, but we've already seen the power that will carry His church through to the end."

"AGING CREATIVELY"

This is the title of a new publication of Northwest Yearly Meeting's Department of Social Concerns. It is a quarterly edited by Mike Allen and George Moore and carries devotional thoughts, book reviews, poetry, news stories, and helpful and interesting articles for those in "midlife and later years." Those interested in receiving the paper should write to Box 37, George Fox College, Newberg, OR 97132. A donation of \$1 is requested to care for postage and mailing costs.

IF ALL CHRISTIANS WOULD STOP . . .

. . . helping out of a sense of duty and instead respond joyfully to the creative urgings of God's Spirit to do what they wanted and enjoyed doing, we could not only change ourselves but our churches and our world. --from the Alliance, Ohio, Friends Church, a quotation from the book The Passionate People by Bruce Larson and Keith Miller.

STUDENT ENROLLMENT UP

Friends Bible College, Haviland, Kansas, reports 13 new full- and part-time students this term. In January 1979, there were 93 full-time students enrolled compared to 109 this year.

WORLD RELIEF OFFERING LARGER

Northwest Yearly Meeting reports \$11,600 given in 1979 to the work of the World Relief Commission of the National Association of Evangelicals compared to \$6,367.15 the previous year.

RETIREMENT HOME DEDICATED

A new retirement home with nursing care facility for 100 residents was dedicated at Mt. Gilead, Ohio, in November. Named Woodside Village, Bill and Priscilla Casto of the Mt. Gilead Friends Church are administrators. General Superintendent Russell Myers of the Evangelical Friends Church--Eastern Region gave the dedicatory message. (See "Salt and Light" story, February Evangelical Friend, p. 16.)

HAVE YOU TRIED TITHING?

"Mathematically it is a tenth . . . Scripturally it is a law . . . Morally it is a debt . . . Economically it is an investment . . . Spiritually it is a blessing." This quote comes from the Iowa Friend. Stewardship is much more than money, however, according to Russell Baker, enthusiastic member of the Stewardship Board of Northwest Yearly Meeting, who has arranged with the George Fox College bookstore to have for sale to any who wish to broaden their understanding of this vital subject a package of six challenging books. (See advertisement on page 18.) Baker's favorite quote comes

from a church that carries in its weekly bulletins this announcement: "our church is not concerned with your share of our budget, but vitally concerned about God's share of your income."

A GOOD REPORT

Robert Hess and Charles Robinson gave encouraging reports to the full Missionary Board of the Evangelical Friends Church--Eastern Region in their midyear meeting. Having just returned from an extended visit to the Friends missions in India and Taiwan, they urged continued support of both fields. Of special interest in India are the plans for training young new leaders in the church and in the program of the hospital. Another successful venture is ACCRA, an evangelistic/agricultural ministry.

FRIENDS CAUGHT IN VISA PROBLEMS

Mexico will no longer issue new visas for Wycliffe translators nor extend current visas, according to recent Associated Press news releases. Three Friends missionaries of Northwest Yearly Meeting, Donna Marks, Barbara Morse, and Inez Butler, are affected. Although Inez has a resident visa, she will have to leave when her partner's visa expires this fall. Donna's visa terminates in March and Barbara's in July. Prayer is requested that God will guide in this situation.

THEME SELECTED

Friends General Conference has selected the theme, "Here Am I! Send Me," for their annual "Gathering," June 28-July 5, 1980, at Ithaca, New York. Their executive secretary, Dwight Spann-Wilson, is to be the speaker for North Pacific Yearly Meeting in Salem, Oregon, in late July.

FOCUS ON CHRISTIAN EDUCATION

Special conferences featuring Christian education opportunities will be held March 21-23 in Canton, Ohio, on the Malone College campus, and March 28-30 at Twin Rocks, Oregon. Dorothy Barratt, EFA consultant for Sunday school, will be a speaker at both conferences.

CHURCH HIRES DIRECTOR OF DEVELOPMENT

In Clinton Corners, New York, Pastor Jon Heymann has raised \$80,000 for the purchase of 45 acres for new development of their church facilities and programs. Dr. Clinton E. Tatsch will serve in a part-time position as Director of Development.

"AMIGOS ACROSS THE BORDER"

This was the theme of the Texas Friends Area Rally held at Friendswood Friends Church in late February. Everett and Alda Clarkson were guest speakers along with a Spanish pastor and his wife.

PREPARING FOR WORSHIP

From Morningside Meeting in Florida midweek mailing comes this advice: "What does one do during the instrumental prelude before a worship service? The ideal thing would be to find a seat, quiet one's mind and soul, enjoy the spirit of the music, and in general, prepare for worship. While greeting one another is important, let's not let that joy interfere with our personal preparation for worship."

THAT FRIEND IN EVERY MEETING

From the New Zealand Friends Newsletter comes this appreciative poem written by Norman Bennett:

She has not got the O.B.E.
Or maybe Varsity degree,
But every Sunday without fail
She takes the toddlers out of jail,
Well, out of Meeting anyway,
With blocks or toys or books to play.
Of course, she misses most of Meeting--
Even the Clerk's concluding greeting.
This Friend deserves our special thanks
For coping with our children's pranks.

NEW TESTAMENT READ ALOUD IN ONE DAY

Phoenix, Arizona, Friends Church led a marathon reading of the New Testament on the last day of 1979 carried out by 29 different readers in 76 fifteen-minute periods. From 5:00 a.m., when the pastor, Ernest Thompson, began with Matthew 1:1, until the last verse was read at 11:45 p.m., with musical interludes, the entire book was read aloud. Warren and Cheryl Boblet planned and arranged the effort, which was carried live on the 6:00 p.m. news by KOOL-TV in Phoenix.

A NEW 'CLIC' IN THE CHURCH

Medford Friends Church (Oregon) announces a Church Leader Improvement Course (CLIC) in a series of six mini (1½-hour) workshops to help improve the effectiveness of church lay leaders such as committee chairmen, Sunday school department heads, elders, or others in leadership roles. Although the topics are based on needs identified in a recent all-church retreat, its classes are open to everyone. Classes will be led by Jim Teeters, associate pastor.

SUNNY RIDGE MANOR HOLDS OPEN HOUSE

Several hundred visited the new Sunny Ridge Manor Retirement home, Nampa, Idaho, for open house March 15. The \$2.5 million facility is a non-profit enterprise with 90,000 square feet, all on the ground floor. There are 117 "life tenancy" units with seven still available. The manor has a 30-bed Health Center, its own beauty shop and commissary. Dorwin Smith, former Friends pastor and presiding clerk of Northwest Yearly Meeting is Executive Director; Ron Willcuts, a Friend from Newberg, Oregon, is chairman of the board. For additional information, write Sunny Ridge Manor, 2609 Sunnybrook Drive, Nampa, Idaho, 83651.

ONE HUNDRED COMMITMENTS

George Fox College Chaplain Ron Crecelius reports more than 100 students made commitments of their lives to Christ and His service during a recent missions conference held on campus. Twenty-nine volunteered to go as Faith Promise missionaries this summer. The student body Faith Promise Commitment totaled \$6,081.

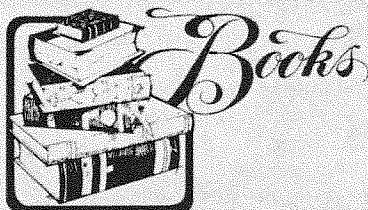
READING THE BIBLE THROUGH

Boise Friends Church gave earned certificates to 21 persons who read the Bible through in 1979. Boise Friends will be sponsoring a new church in the city this year, with classes in personal evangelism being held now each week for the individuals who plan to be a part of the congregation when it opens.

(Continued from page 12)

fade when an adopted child becomes stubborn and says, "I don't have to do what you say. You're not my real mommy (or daddy)." There has to be a conscious decision to love this child unconditionally, to commit yourself to ministering as a parent to the needs of this child. It's the same sort of decision to love that keeps the marriage relationship healthy.

It would be good to see the homes of Christians all across America opened to the fatherless and orphans of this world. Adopting a child with special problems or of another race is a potent testimony to the love of Jesus working in our hearts. I would like to encourage us to consider adoption as an alternative to zero population growth, families of four, childlessness, uninvolved pity for the unfortunate, but more than these, as something that is good, in itself, to do.



C. Peter Wagner, *Spiritual Gifts to Help Your Church Grow*, Regal Books, 1979, 272 pages, paperback, \$4.95.

When I mentioned to a friend that I was reviewing this book on spiritual gifts, his reply was something like this: "I was 'gifted out' about four years ago." It was with an attitude approximating this that I began C. Peter Wagner's *Spiritual Gifts to Help Your Church Grow*.

The preface alone convinced me that this work might be something different than the usual run-of-the-mill paperback on spiritual gifts. Wagner begins with a brief but well-written historical bibliographic essay in which he traces the schools of thought of the 48 major works he has chosen from this field. For those wanting an overview of the past 15 years' development of this issue, his preface can be useful.

Wagner believes that "a spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body." The final phrase of this definition has special meaning to him, for he states clearly that "individual Christians disconnected from the Body are not very useful. Spiritual gifts are not designed for

lone rangers." In this sense Wagner underscores a biblical teaching that has not been heard frequently in the "gifts discussion" of the past two decades. By this I mean he argues that gifts are both functional and congregational, that there is an interrelatedness within the Body's members that demands attention to be focused on corporate ministry as strong as upon individual ministry.

Three chapters in the book that may be of particular interest to Friends deal with the pastor and his gift mix, the evangelist, and the ministry of gifts.

The author makes himself vulnerable throughout the book by confessing openly the mistakes in judgment and prejudices he encountered within himself as he worked through the scriptural teachings on gifts. I found *Spiritual Gifts* . . . to be suitable for group study or classes on church growth and on Christian discipleship itself. This may not be the most scholarly study of spiritual gifts nor does it intend to be exegetical. It is, however, well done and deserving of the attention of those inside and outside the church growth movement.

—Donald Green

Dale V. Benton, *A History of Rough Rock Friends Mission* (privately published), Albuquerque, New Mexico, 1979, 86 pages, paperback, \$2.

There is more to the Arizona desert than sagebrush, cactus, and lack of water. People live there—Navajos, who perhaps know more about simplicity in living than anyone. They are sturdy people, having survived blizzards and droughts, and the most drastic kinds of weather.

But they are a needy people, too, and the people of Nebraska Yearly Meeting under the leadership of Millard V. Powell saw this need and responded. From 1944 to 1957 the people of Nebraska Yearly Meeting gave of their money, time, and of themselves, sending missionaries to teach and preach. In 1959 the transfer to Rocky Mountain Yearly Meeting was legally made.

One of the most exciting times was the digging of the well. "It is a blessing to hear John [Cline] tell how the Lord led him to the very spot to drill for water and how important men in this work told him there could not possibly be water there. But there was water, and it is a bountiful supply at a depth of a little over 200 feet." (p. 30)

Since the region was so dry, everyone rejoiced over this life-giving water.

Schools were built; teachers came; classes convened. Churches were established

where God's Word was taught and Navajos became Christians. "Mrs. Williams, a Navajo lady of 80 years, gave her testimony of God's deliverance from fear . . . Mrs. Williams was the youngest of three children who were cared for by their grandmother. The mother herded the family's sheep. When evening shadows creep to the hogan, the children never venture out. The evil spirit could catch them. Fear kept them from the door and outside.

"One evening no wood had been brought in for the fire. Grandmother told the children they must go out for the wood. They were so frightened. First Grandmother made juniper twig wreaths for the head, no evil spirit would attack the head. Then wreaths for wrists, hands, and ankles. Now the children were ready to venture to the wood pile. Each picked up the portion of cut wood and ran quickly to the hogan. But little sister could not run very fast and became frightened. Years later a Christian teacher was able to lead Mrs. Williams to

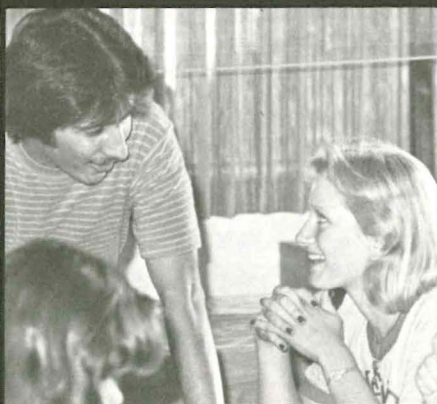
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accept the Lord Jesus as her Savior and free her from this terrible fear and superstition."

Willie Draper became a Christian who preached and interpreted for seven years. He says he learned the chants, songs, and ceremonies of the medicine man. He also drank, was a bootlegger, and used tobacco. After he and his wife were saved, they quit serving the Navajo gods, stopped drinking, bootlegging, and using tobacco, and destroyed the medicine man's equipment. Willie Draper said, "He has answered my prayer and made it possible for me to spend my full time preaching and teaching. The Lord is Great!"

Navajos continue to be reached through schools and churches.

One of the impressive parts of this book to me was the evidence of the guidance of the Holy Spirit to the people of Nebraska and Colorado. When a missionary was needed, someone responded. When builders, masons, carpenters, well-drillers were needed the people responded sacrificially with time and money. God blessed and today the Navajos are established in their own churches.

This book may be purchased from Dale V. Benton, 2705 Carol NE, Albuquerque, NM 87112. Dale Benton gathered the materials for the book.

—Geraldine Willcuts



IN TIMES LIKE THESE

CATHERINE CATTELL

Hello! For a long time now news has been very unsettling to a lot of people around the world. Local news is not much better. I remember hearing that during World War II bombs were falling in England; no one knew where the next one would fall, and people were helpless—women, children, and the aged. During those dark moments neighbors, even strangers, huddled together around someone's tea table sharing their fears and hopes over a hot cup of tea.

Danger has a way of erasing barriers between people, as they cling together for protection and comfort—to give as well as to receive. Helplessness is very frustrating. If we could just *do* something about the situa-

tion! In times like these we look for little things to bring cheer, to give strength and comfort. The big things are out of our hands. Little differences, however, are put aside to give solidarity to meet the threatening crisis.

This is happening on the political scene, the international scene. Nations are realigning, looking for friends with whom to unite, because of the dangers posed by the realignment of enemy nations.

I was thinking about Christians, you and me, in times like these, and the seeming unawareness of spiritual warfare that is going on now. Our *enemy* is looking to see where he can destroy fellowship and defeat us. It is one thing to be helpless, but aware strengthening our forces. It is another thing to be given the power to overcome and withstand attack, but totally unaware in times like these that our enemy is ruthless and that his bombshells are falling around us in families, churches, denominations and on a world scale.

There is great power in uniting our forces, our faith, and laying hold of the *available* resources for just such times as these. There is great comfort in sharing, in giving and receiving, in supporting one another.

The war is on, Friends! And victory is to be had at the cost of laying aside our unloving attitudes, suspicion, jealousies, and hurt feelings that divide us.

Let us "speak comfortably" to one another to encourage and support. Let us cling together to share hope and receive cheer. In times like these we need each other.

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THE SHIPPER'S COVE MYSTERY

BY BETTY HOCKETT

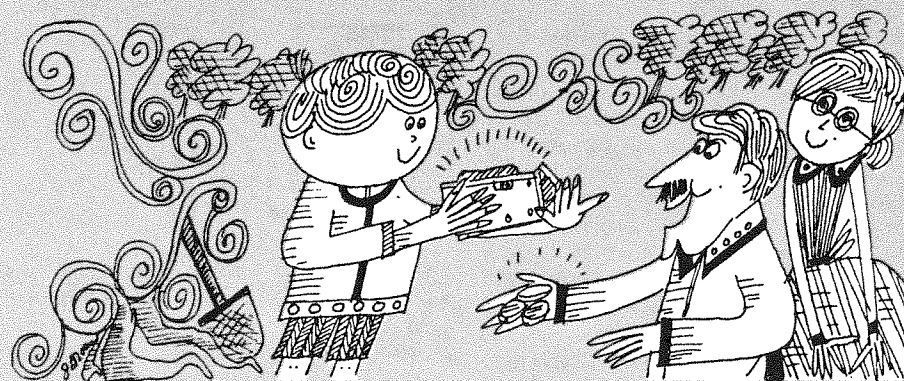
Part III—Conclusion

"Oh, no," I thought. "He's found the missing box! Now he'll get the reward and Mrs. Mathers won't believe in prayer . . ." I moaned out loud. By the time Mr. Tagley came close I felt so weak my legs would hardly hold me up.

He still was yelling, "I've found it! I've found it!" when I hesitatingly looked into his bucket to see . . . three clams. Yes, clams! You could have knocked me over with a feather. I began to laugh but at the same time I noticed tears were running down my face. Mr. Tagley just stood there beaming from ear to ear. Finally I sputtered, "But . . . clams! What . . . I . . ."

Then he interrupted me and gave the longest speech I'd ever heard from him, even though he was so excited he could hardly talk. "These clams . . . I've hunted a long time for them. They're a certain kind that are practically extinct now, but in my scientific research I had concluded that probably they would be here in Shipper's Cove if they were anywhere at all yet. Just think . . . after all these trips down here and all this time . . . I've found them!"

He looked at those clams with the most loving expression. As far as I'm concerned clams are clams, but it was quite evident that he thought differently. When I men-



tioned about having thought he was hunting for the missing South American idol he really laughed. He said he'd been interested in hearing about it but that's as far as it had gone with him.

Right away he hurried off to the lodge and I breathed a great sigh of relief and continued on down to the beach.

The last day of our vacation came bright and clear. I decided to give one more quick look around while Dad was surf fishing. It was looking like I wasn't meant to be the one to unearth the long-lost treasure, but I did hope Mrs. Mathers would be saved anyway.

There was one tree—a pretty big one—that was clear down flat with its big tangled roots upended and mostly exposed. Just for fun I poked the shovel handle in around some of the roots. I wasn't expecting to find anything there but suddenly the handle hit something other than dirt. I rammed it again and I realized it was something metal. "Not another oil can," I hoped as I worked at getting the thing loose.

I gasped because really and truly it turned out to be a metal box, all rusted and crusty with dirt. The lid wouldn't budge so I hollered to Dad. My heart was pounding hard and loud and I felt shaky all over. Since he couldn't wiggle the lid, either, we got a screwdriver out of the tackle box. We worked and worked. Then all at once the lid snapped and popped off.

At that moment it was my turn to yell "I've found it!" which you can be sure I did very loudly, for there in my dirty hands was actually the solid gold idol. It was somewhat tarnished after all these years but the precious jewels still glittered in the sunlight.

Mom and Mrs. Mathers heard me yell and came running to meet us. They were as excited as Dad and I, and everyone began laughing and oh-ing and ah-ing over the treasure. Then I noticed that Mrs. Mathers was wiping tears.

She looked me straight in the eye and whispered, "He did answer, didn't He! God did answer your prayer!" She paused a minute. "Well, Jeff, maybe He *would* listen to an old woman like me after all!" She gave my arm a squeeze and then patted my shoulder.

About that time Mr. Tagley came out

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and the excitement started all over again. I thought we'd never get calmed down.

It would take too long to tell all that happened after that but it still seems like a dream! Mrs. Mathers told us that one big tree had blown down in a storm last winter. Later, at a real high tide the waves came clear up to the bank and washed all the dirt away from the roots. That's how come I was able to locate the little box. It took just that one storm and high tide to begin the job.

The best thing about it, though, was that because God answered my prayer as He did, Mrs. Mathers prayed and was saved that very day. And now the museum officials tell me that probably I'll get the other reward, too.

Yes, sir, there's no doubt about it. God helped us pick the right vacation spot. And He surely did answer our prayers—all of them!

Conclusion



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

Ministering to Body and Soul in Upper Volta

AKRON, PENNSYLVANIA—"If you want to preach only to our souls, go to the place of the dead. That is the only place where body and soul are separate," an Upper Voltan villager told Pastor Samuel Yameogo.

"Here on earth to reach my soul, you cannot neglect my body."

Yameogo is a pastor evangelist and development worker with Upper Volta's Federation of Evangelical Missions and Churches (FEME), the organization with which Mennonite Central Committee carries out its relief and development work in Upper Volta, a West African country between Mali, Niger, and Ghana.

—M.C.C. News Service

Graham Speaks Out on Dangers Facing Evangelicals

URBANA, ILLINOIS—In response to questions at the Urbana Missions Convention here, Billy Graham said that the tremendous pressure placed on new celebrity Christian converts is "unbelievable." He said his own organization had been guilty of this in the past, and they have taken measures to correct the situation.

Graham also said American evangelicals can look forward to persecution in the 1980s, although he said he doesn't know how it will happen. "I don't think this country is a pet of God," said Graham, and added that evangelicals need to band together, avoid excess publicity, and emphasize discipleship.

Graham commented that the 1980s will see changes in missions. Americans will work as partners with Christians from other countries.

The evangelist said that he is opposed to abortion except in cases of incest, rape, and when the mother's life is at stake. He admitted to some ambivalent feelings about cases where abortion is permissible and cited the case of Ethel Waters, whose mother was a victim of rape. —I.V.C.F.

Eldridge Cleaver Sentenced

ALAMEDA, CALIFORNIA—Former Black Panther turned Christian convert Eldridge Cleaver was sentenced to probation and 2,000 hours of community service work in Alameda, California, Superior Court in February. Cleaver had pled guilty to three assault charges in connection with a 1968 shootout between Black Panthers and Oakland police.

—Christianity Today, February 8, 1980

Family Farms

WASHINGTON, D.C.—Family farms were dealt a major blow recently with Senate passage of the Reclamation Reform Bill of 1979. The bill would repeal the intent of the original Reclamation Law to distribute the benefits of federal irrigation as widely



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as possible to resident family farmers. By substantially raising the acreage limitations that qualify farmers for federal irrigation projects and by lifting residency requirements, the bill would permit a small number of very large farms to receive large federal subsidies. The Senate action undermines U.S. commitment to a food production system based on the family farm unit.

—F.C.N.L.

Journey from Despair to Hope

(Dozens of Friends churches and several individual Friends families are sponsoring refugees from Southeast Asia. What is it like? This story tells it through the eyes of one family, one church, and one refugee. Since it is so close to being typical of many more, it is shared with appreciation and as a call to prayer and concern for others yet waiting for sponsors.)

AKRON, PENNSYLVANIA—Helpless. Homesick. Hopeful. These three words describe the emotional upheaval of a young man who arrived recently in the United States. Since his escape from Vietnam by boat in August 1978, he had been at the mercy of other forces—of the weather, of the Malay and United States governments, and now, of a group of unknown Americans who had agreed to help him reestablish a normal life in their country. It was frightening, as well as humiliating, for this proud man.

Helpless—Lu Vinh Ky came to us on January 23, 1979. His few belongings were packed in a plastic tote bag. A shortwave

radio he had bought in Malaysia was slung over his shoulder. It seemed strangely out of place and a terrible waste of money. To Ky, who spoke almost no English, it was an absolute necessity. The radio provided his one contact with the world via a 15-minute news program in Chinese, his first language, on BBC.

If Ky had his anxious moments, so did our family with whom he lived. Even though we had had constant contact with the Indochinese refugees since their first arrival in 1975, the task of providing for Ky's needs was overwhelming. How do you communicate when neither understands the language of the other? How do you meet his emotional needs? What if he becomes ill?

Members of the congregation provided a job, transportation to English classes, food, clothing, furniture, a car, and lots of prayer support. Because of the efforts of all these people, Ky is no longer helpless. He is nearly ready to take his place as a full member of our society.

Homesick—When Ky arrived in the United States, he had been separated from his family for five months. His brother Cuong had escaped from Vietnam shortly after Ky and was in a second Malaysian camp—the notorious Pulau Bidong. Although the church offered sponsorship to Cuong shortly after Ky's arrival, it was not until July that they were reunited.

Because of the chaotic conditions in the camps, communication between the brothers was practically impossible. In seven months Cuong received only one telegram from Ky. Ky received one letter, carried to the U.S. by a refugee leaving the camp.

Knowing the horrible conditions on Pulau Bidong made the wait almost unbearable. As Christians we could turn to God. Ky, a nominal Buddhist, had no such resources. Because of the language problem we could do little more than uphold him and his family in prayer.

Then came word that 11 additional members of Ky's family had reached Malaysia and were in a third refugee camp. Joy was soon replaced by concern as the church deliberated how to help them. With Malaysia's decision to set the refugees out to sea, the church decided to offer sponsorship to the entire group, trusting God to provide the funds necessary for their support. Ky was happy about the church's action, and yet was fearful that his family might be next to be put out to sea. Again, no communication was possible from Ky to his family. From time to time, however, Ky received a

letter from his relatives, begging him to find a sponsor for them. The letters only served to make a homesick young man even more unhappy.

Cuong's arrival seemed to improve Ky's emotional life dramatically. At about the same time, Ky's sister wrote to tell him that six family members were bound for Australia. We have learned that four other members of Ky's family will be coming to Palmyra in the next few weeks. The future home of only one brother is unknown at this time. Things are looking up for Ky.

Hopeful—Within a week of Ky's arrival, he was being tutored in English and had a part-time job. Within a few months he was speaking English well enough to qualify for a training program in welding. He proved to be an excellent student, finishing second in his class.

At the same time Ky passed his oral driver's test in English—quite an accomplishment for one who knew almost no English four months previously. He has

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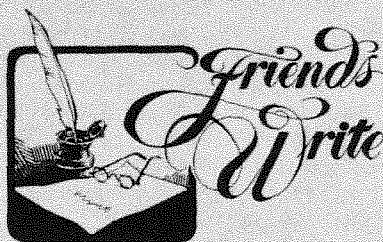
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since passed the skill part of the driver's test and is proving to be an excellent driver.

At present, Ky is working in a local welding shop. Eventually, he hopes to become an electrician, the work for which he was trained in Vietnam. No longer helpless, and only somewhat homesick, Ky now has hope for a good life in his new native land.

—Carolyn E. Pertusio
M.C.C. News Service



■ The coverage of Voice of Calvary Ministries in the November EVANGELICAL FRIEND was really appreciated. The relationship between Voice of Calvary and Northwest Yearly Meeting has been, and I trust will continue to be, a mutually beneficial experience. John Perkins was impressed with the front page exposure and grateful for it.

As Friends, our impact upon the world has been weakened as we have tended to neglect some of our traditional testimonies. Society in general has taken the leadership the church should have exercised (i.e. civil rights movement and protest of Vietnam war). Now we are already behind in providing models and a prophetic voice in simplicity and ministry to the poor. I fear that as Friends our life-style has tended toward conformity rather than transformation. I see a great potential for Friends to be leaders rather than followers through our grasp of biblical truth and our traditional testimonies of that truth.

DAN McCRACKEN

Director of Communications

Voice of Calvary Ministries
Jackson, Mississippi

Is It 'The Sound of a Friend'?

■ After reading Ralph Beebe's article in the EVANGELICAL FRIEND, "Voice of Calvary Has the Sound of a Friend," [November 1979] I think the article itself also has many of the sounds and nuances of contemporary socialism and Marxism.

Beebe is wrong in implying that 17th century Quakerism was a movement zeroing in against political and religious institutions that condoned and promoted economic injustice. Surely that movement was a major

protest on behalf of spiritual freedom from sin and importantly, religious freedom!

Also, I deplore the scattergun approach in the article that says in the United States "a major protest is in order against those institutions that have enslaved and degraded millions of human beings." Is it too much to ask for clearer definition of the institutions that are being indicted? In Beebe's context, they sound American. Has he nothing to say in protest against the Soviet Union and its slave labor camps, which for decades have ground dissent underfoot in Siberia, or present-day Marxist societies that put the state before the people, no matter what the cost in personal suffering? If the United States is so bad, why do immigration authorities have the problem of trying to control the huge numbers of people who are seeking refuge in these economically unjust United States?

In a quote from Perkins, "If the blood of injustice is economic, we as Christians must seek justice by coming up with means of redistributing goods and wealth to those in need." Beebe says that without an economic base there will never be a launching pad for ministry. I reply, let the truth be heard: Socialist and Marxist economies have never on any long term been able to produce enough food and goods to meet the needs of their own societies, not to mention having enough left over to share with other needy peoples. Free market systems, such as prevail in the United States, have the incentives that result in surpluses that can be shared. It's that simple.

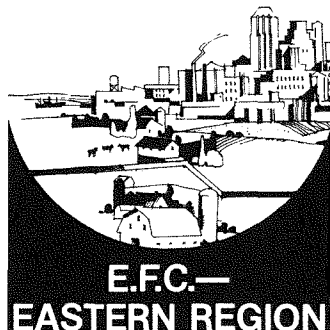
True, it sounds very Christian for Beebe to urge us to commit ourselves "to just redistribution in terms of creating a new economics in broken communities." But what community is not "broken"? His solution at best implies that the free market system is unchristian, and I do not see that he offers a plausible alternative. Until it appears, why knock the best system on the scene?

I like the suggestion that we "live out creative alternatives that can break the cycles of wealth and poverty that oppress people." But honestly, I see few evangelical "radical" leaders *doing* this. In most cases, they still live in comfortable, well-furnished, carpeted homes. In spite of high prices and energy shortages, they have the means to travel where they wish—across the country or around the world to spread the message of "the simple life-style" that doesn't "oppress" anyone!

MYRON GOLDSMITH

Newberg, Oregon

FRIENDS CONCERNS



Help for the Hungry

The North Olmsted Friends Youth Group decided recently to emphasize the plight of the millions of people in this world who are starving to death.

On a Friday evening, the congregation was invited to attend an international dinner sponsored by the youth group. Following the viewing of a slide presentation by World Vision International on the world shortage of food, "dinner" was served. However, not everyone was treated equally. Twenty percent of the people were given a full meal, 70 percent received only a bowl of soup and bread, and 10 percent were served nothing at all. The percentage breakdown was the same as the distribution of the world food supply. The message was loud and clear, and soon people were offering to share with the less fortunate ones.

Two weeks later the Youth Group carried their awareness program even farther when they took part in a "starve-a-thon." For 27 hours they committed themselves to fasting. They asked others to support them by pledging \$5 to the World Vision International relief fund, and also by agreeing to forfeit one meal during the time of the fast.

On Friday night the group met with a full schedule of activities to last from 6:00 that night through Saturday evening until 10:00. In addition to recreational activity, serious periods were set aside for Bible

study, discussions on hunger, and morning and evening devotions. Work sessions were planned for cleaning the church and for periodic physical fitness routines. Other activities included a scavenger hunt, singspirations, and all types of games. Added duties were assumed when a snowstorm came through on Saturday afternoon. Soon the young people were busy cleaning the walks and drives for the beginning of the Saturday evening program.

Arrangements had been made for the showing of Corrie ten Boom's full length feature film entitled *The Hiding Place*. As the people came in, the Youth Group met them with placards around their necks that read "Do Not Feed." The large sign in the Christian Education Wing clearly proclaimed their attitude toward the final countdown. It said "Let it Growl," and indeed their stomachs cried out from the lack of food.

Following the movie, the group traveled to a local restaurant, where the fast was broken. Laura and Roy Beck, the youth counselors who guided and participated in the "planned famine," discussed with the participants the value of their commitment. When all was counted, the young people had raised \$185 and all had experienced real self-sacrifice for a worthy cause.

—Walter R. Sheffield

Let's Get Acquainted

Perhaps there are some of you who have never had opportunity to get acquainted with the fine staff at our headquarters office in Canton. If that is so, then here's your opportunity!

First is Russell Myers, our general superintendent, then Joe Roher, administrative assistant; Don Worden, director of development, and Bruce Burch, administrative assistant. Also pictured are staff secretaries Anna Cobbs and Lucy Anderson.

As lay people out in our local churches, most of us are probably never aware of the tremendous pressure and sense of responsibility



experienced by the leadership of Eastern Region. Now that you have met them, let's support them and pray for them. We thank God for these men and women of vision that He has placed in these strategic positions. We are confident that we will move ahead in this new decade because of their extreme competence, loyalty, and dedication to Christ and His Church.

—Lois Johnson

Eastern Region Happenings

MIDYEAR BOARD meetings were held the end of January at the Canton headquarters office and Malone College.

FINAL REPORT of 1979 giving to the Missionary Outreach Budget is a total of \$552,965.63 for the year. This means that 96.68 percent of the "adjusted" MOB was met. Compared to last year (1978) \$6,328.63 more was given in 1979. Another interesting item: December receipts of \$97,753.77 registered the highest giving ever for any month in Eastern Region Friends history. True, there remains a deficit of some \$18,969. Creative suggestions for solving this problem are most welcome by the Finance and Stewardship Board.

SUPERINTENDENT RUSSELL MYERS represented EFC-ER at the Evangelical Friends Alliance Commission meetings in Oklahoma City in January. Others representing our Yearly Meeting included Galen Weingart, Robert Hess, Charles Robinson, Roger Wood, Ron Johnson, John Grafton, William Lockwood, Dean Johnson, Ben Stahley, and Marjorie Landwert. Representatives of EFM were Reta Stuart and Rebecca Coleman.

DR. CHARLES and LEORA DEVOL have returned to the States from the Taiwan Friends Mission and spent a few weeks resting and visiting at the home of his brother, Dr. Ezra DeVol, in Newberg, Oregon, before continuing on to Ohio, where they are now.

A NEW FRIENDS CHURCH in Akron on Copley Road held its first service on February 3. It is called Friends Community Church, with George Primes serving as pastor. Watch in future issues for reports from this work of faith.

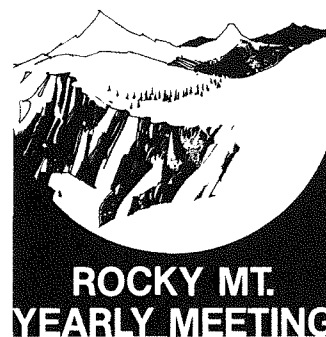


Focus On Malone

Founders Week 1980 at Malone was held February 5-7. Guest speaker for the annual three-day spiritual emphasis time this year was Dr. John P. Williams, Jr., pastor of Canton Friends Church.

Dr. Murray Banks, adjunct professor of psychology at Norwood Institute in Midland, Michigan, will appear at Malone on March 10 as the third speaker of the 1979-80 Forum Lecture Series. Banks's entertaining program blends his best comments on good psychology and mental health taken from his six books and eight LP recordings.

Madeline L'Engle, author best known for her Newberry Award-winning children's book *A Wrinkle in Time*, will be guest speaker for Malone's 1980 Christian View and Literature Conference.



Extension Meeting Begins in Lamar, Colorado

A new church outreach began recently in Lamar, Colorado.

The new meeting is led by Jim and Kay Summers. Since starting, the Sunday services have grown to an average attendance of 21.

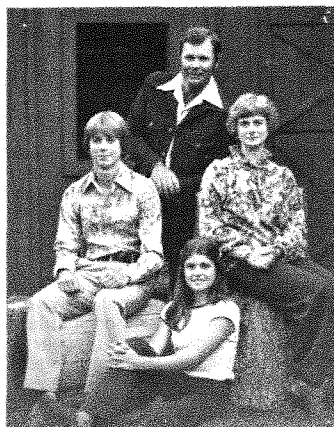
Families helping the Summerses in the church are Chuck and Sherri Bowen, Homer and Mary Carpenter, and Wynona Grover. Summers is a graduate of Friends Bible College. While students at FBC, he and his wife worked as dorm parents. They came to Lamar from Jet, Oklahoma, where they performed different func-



tions through their own ministry, Jesus Missions Unlimited.

For six years the Summers helped with the summertime Bible School at Rough Rock Friends Mission in Arizona. They have two children.

Your prayers for this new church are appreciated.



The Jim Summers family

RYM Briefs

DENVER—Several couples from Rocky Mountain Yearly meeting attended a Marriage Encounter February 15 to 17.

DENVER—Youth for Christ's television program, *Where Have All the Children Gone?* aired in Denver January 17, featured several well-known celebrities.

COLORADO SPRINGS—The 1980 Rocky Mountain Yearly Meeting is set for June 11-15 at Quaker Ridge Camp.

WOODLAND PARK—Juniors, junior high school, and senior high school summer camps are set for July at Quaker Ridge Camp. Consult with your pastor for information.

What Is Your Standing With God?

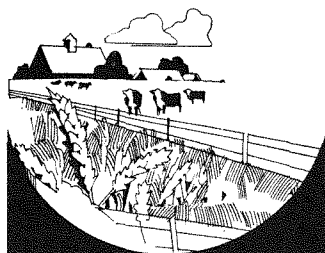
(Editor's note: Here is an item from a recent Beaver Park Friends Church newsletter.)

We look around us and see a world of strife. There are wars and rumors of war; there are famines and disasters. The end of time is near and yet many people say, "I can meet Christ tomorrow. I'll become a Christian tomorrow."

The road to hell is filled with people who have said these things, and tomorrow never came. Are you still waiting for tomorrow? God has let us remain this long, but He doesn't promise us that we will be here when the sun rises again.

Do something about your spiritual life today—NOW.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7)



MID-AMERICA YEARLY MEETING

On the Incline At Midway Point

The ice and snow of winter did not deter MAYM board members as they met for three days at Northridge Friends in Wichita in midyear sessions.

In addition to the four boards—Outreach, Education, Stewards, and Spiritual Life—and the Executive Council, there also were meetings of the WMU and the Camp Board.

Despite icy roads, 31 Friends met in Executive Council on the last day chaired by Clerk David Smitherman. Assistant Clerk Elmer Davis brought devotions from James 4.

Hal Cope with his wife Ann represented MAYM at last summer's Friends World Committee for Consultation Triennial Conference in Switzerland. He presented a slide-illustrated report of the 260 Quakers from 11 different yearly meetings in nine different countries who were in attendance.

Neil Harmon was introduced as the newly appointed superintendent of the new Colorado Area, which functions officially beginning July 1, 1980. Board reports and discussion followed.

SPIRITUAL LIFE BOARD— Steve Harmon, President

Evangelism and Worship Division chairman, Maurice Roberts, outlined tentative plans for the coming Yearly Meeting Sessions August 1980, which will mark the entering of the Decade of the Eighties. Two departures from the usual format were suggested: the evening services are to involve the MAYM boards, as they present their interests and future plans as a part of the worship; and there will be no workshop sessions. Maurice presented a plan to promote evangelism throughout the Yearly Meeting that would involve securing the services of an evangelist who will travel throughout MAYM over a three-month period, upon the invitation of the churches. The spring or fall of 1981 were possible projected dates.

Internal Nurture Division chairman, J. Parker Craig, began with a note of thanksgiving and praise in that Willow Creek Meeting, Kansas City, Missouri, participants in the Full-Time Pastoral Support Program shared by the Yearly Meeting, announced their growth was such they no longer required the finances of the program. The Gardner Meeting will continue in that program.

Christian Ministries and Vocations chairman, Alden Pitts, reported that new guidelines for the recording of ministers would be available soon. Topeka was approved for the Pastoral Intern Program next year.

EDUCATION BOARD— Laura Davis, President

Youth Activities Division chairman, Sheldon Cox, introduced Royce Frazier, the MAYM superintendent of youth, who reported that 130 youth attended midwinter retreat, and 30 college and careers young people met in a similar experience. Two projects were presented by Royce: first, the involvement of college and career age young people in the board work of the Yearly Meeting; and second, a Summer Ministries Program for high school youth, to utilize their music and art talents in ministries to churches of the Yearly Meeting.

A yearly meeting quiz contest, to start this summer, will conclude on the Evangelical Friends Alliance level, with the champion being chosen at the 1981 EFA General Conference in Canton, Ohio. Royce has accepted a position with Aldersgate as a youth division consultant as added responsibilities.

Christian Education Division chairman, Cathy Davidson, told of four planning dinner meetings held last fall with Dorothy Barratt. Also, positive response was given for the Toddler Workshop with Betty Hockett. Coming soon on the EFA level will be a revision of Bible study material and children's church materials.

School Relations Division chairman, Lyle Wheeler, spoke of continued support of our church colleges. A program of information is anticipated.

OUTREACH BOARD— Roscoe Townsend, President

Home Ministries Division chairman, Dave Ellis, distributed written reports, then, with Gerald Teague, gave background for the division's recommendations, which were:

1. Ten-year Plan—for the Decade of the Eighties, seeking to establish eight new Friends churches.

2. The HMD recommends starting new Friends churches in Salina and Wichita, Kansas, and Dallas, Texas, about the beginning of the 1980-81 church year.

3. An amended budget of \$45,000 was approved for the planting of churches in 1980-81.

Administrator of Texas Friends Churches, Jerry West, presented a

written progress report and financial statement for the current year. The budget of TFC for the 1980-81 church year totaled \$49,226.

Foreign Ministries Division chairman, Fred Littlefield, reported that the convention (agreement) between MAYM and the Burundi Interim Yearly Meeting is now being considered by BIYM. All churches have been taken in the Sister-Church Project. New personnel are needed in the areas of agriculture, building, teaching, and medicine. Personnel changes are as follows:

- James Morris has accepted the position as executive director of EFM.

- Ed Rehwinkle completes his advanced degree in May and will begin French studies soon.

- The Gary Youngs, Carolyn Hinshaw, and Geraldine Custer are all scheduled for furlough during the year.

A 10 percent salary increase was approved for all missionaries.

A communication from Stanley Perisho, EFA Coordinating Council president, was read in which appreciation was expressed to Fred Littlefield for his leadership as the president of the EFA Missions Commission.

Social Action Division chairman, Galen Hinshaw, reported on the EFA "Miss-a-meal-a-week" project, with funds to go for world hunger through the World Relief Commission. He spoke of the work of the Fred Leimkuhl and the Fred Warnkens in prison ministries, of Charlene Davis's representation to the FCNL meetings in Washington, and of the four MAYM members who attended the Mid-America Conference on Peacemaking and of their regional conferences coming soon.

To assist local meetings in being current on the draft issue, a Christian Peacemakers Registration form was prepared and shared with all meetings, in the prospect of the proposed registration and draft. Pastors and youth workers are urged to give knowledgeable counsel to our youth on peace education.

STEWARDS BOARD— Dick Long, President

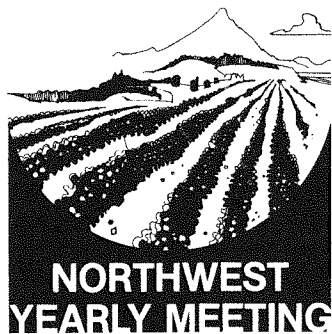
The board was happy to announce that due in part to the efforts of Clerk Smitherman in contacting key persons involved with MAYM finances, Treasurer Agnes Hain was able to report that at the midway point in the year, receipts totaled 48 percent of the UFP, the best financial posture experienced in several years.

The president presented the UFP for 1980-81 in detail, with a grand total of \$389,585.

Chairman of Trustees, Billy Warner, informed the council that the property adjacent to the Yearly Meeting Office had been purchased. It is anticipated that rent of most of the space will make the payments, while still providing additional storage space for headquarters materials.

GENERAL SUPERINTENDENT—John Robinson, voiced praise for the caliber of people who serve on the various boards, mentioning the Spiritual Life Board for the in-depth work depicted by the new guidelines for the recording of ministers, the Trustees for their recent and continuing work with churches experiencing change, and to the Home Ministries Division for their progress in church planting.

John believes that Friends can rise to the needs of the day and can face opportunities with optimism and faith.



Let's Be Friends

"Do we have any materials or literature for teaching children about what Quakers believe? Or new attenders . . . and new Christians?"

This question comes from several leaders in extension churches and other meetings. Yes, we do. Let me list a few:

There is a teaching Resource packet titled "Let's Be Friends" that includes a wealth of material for children and adults. This course on Friends history and doctrine includes a teacher's manual and student book written for and by Friends as part of the Aldersgate-produced graded curriculum for senior, teen, and primary ages. George Fox Press has produced additional children's lessons and activities including "Faithful Friends," "Friends in Mexico," "True Friends," and a complete set of Quaker materials for Vacation Bible School titled "Bible Heroes."

In the "Let's Be Friends" packet one finds items such as a chart showing a "Church History Time Line," posters and skits on the conversion of George Fox, James Parnell, William Dewsbury, and Robert Barclay. Lesson three has a poster

on "The Quaker Family Tree," showing the development and divisions of Friends across the U.S., a brief history of each of the four yearly meetings composing the Evangelical Friends Alliance, and fascinating stories about William Penn and Mary Dyer.

Additional lessons include skits and teaching on "What the Friends Church Believes," and additional stories about Mary Fisher's visit to the Sultan of Turkey, Stephen Grellet, and the "Modern Miracle of Joy Ridderhof." There are more on John Woolman, Elizabeth Fry, Laura Haviland, and the Underground Railroad.

There are also materials available through Barclay Press, P.O. Box 232, Newberg, Oregon 97132, for attenders new to Friends or those enrolled in church membership classes. These include "The Family of Friends," a membership course of 10 lessons on Quaker beliefs and practices; "I Have Called You Friends," a course of study designed for children by Virginia Helm; "What About the Ordinances," by Herman Macy; "Essential Baptism," by Charles Beals; "The Bible and War," by Paul Mills; "People Called Quakers," by Arthur Roberts, and others, including several full-length books on Quaker history and biography (write to Barclay Press for their catalog). Every family of the Yearly Meeting should be encouraged to subscribe to the daily devotional booklet written by Friends for Friends, *Fruit of the Vine*, edited by Harlow Ankeny.

Let's make use of these valuable tools in Christian nurture and acquainting new Christians with who we are!

—Jack L. Willcuts

Around George Fox College

Winter term enrollment is at a record 697 with 638 full-time students and 59 part-time; not included are 32 participants in the college's off-campus independent study courses.

A record-breaking time was featured for George Fox College's first Homecoming celebration of the 1980s. Participants attempted to break old campus records and establish new ones. Featured were tricycle races, pickle eating, bench press competition, banana eating, and a He Man/She Man obstacle race. More traditional events included a coffee reception, Homecoming chapel, departmental updates, decade luncheons, and the Homecoming basketball game, followed by an after-game reception featuring former and current GFC quartets. The 1980 Homecoming queen was Vicki Morgan, a senior from Portland, Oregon.

Silas Hong, executive director of United Evangelism to the Chinese, and Valetta Steele, director of the home meeting department of OMS International, were the main speak-

ers for the 14th annual GFC Missions Conference. The week featured 27 missionary representatives from 14 worldwide organizations. The conference included a "Faith Promise" meeting to give attenders opportunity to pledge financial support to students interested in summer mission service.

A paper "The Historical Moment" presented orally to the Oregon Historical Society by George Fox history professor Lee Nash is scheduled for publication by the society. Nash, chairman of the George Fox Division of Social Science, was one of two Oregon independent college representatives chosen to speak at the 82nd corporate meeting attended by 600 persons. The paper tells of Nash's turning to history after an undergraduate education emphasizing studies in the field of English. He completed a doctorate in history and taught at Northern Arizona University before joining the George Fox faculty in 1975.

Dr. Arthur O. Roberts, George Fox College philosophy and religion professor, has written new words to the tune of the "Star Spangled Banner." The three-stanza poem by Roberts "The Song of the Free" affirms a more universal peace-seeking dimension. The music dates back to England in the 18th century and has been sung to at least 85 different parodies.

Around the Northwest . . .

A retreat is planned for April 21-24 for pastoral team members in the Idaho area to be held at Quaker Hill Conference grounds at McCall, Idaho. Gerald Dillon, Western Evangelical Seminary professor, is speaking; also Jack Willcuts, NWYM superintendent.

FRIENDS GATHER

ALBA, Missouri

The Tri-State Area Rally was held in our new sanctuary in February. The Ozark Bible College of Joplin, Missouri, brought special music for the afternoon, and Superintendent John Robinson was speaker in the evening.

Sheldon Tucker directed youth activities, and there was a puppet show for the juniors.

ALLIANCE, Ohio

It was our privilege to have Dr. Alvin and Lucy Anderson speak at a morning service this month. Dr. Anderson is professor of education and psychology at Malone College. Also, he and Lucy spent two years teaching in Nigeria.

Coming Events

MARCH

- 28-30 Friends Christian Education Conference, Twin Rocks Conference Center
- 30 Deeper Life Conference, George Fox College

APRIL

- 1-2 Deeper Life Conference, George Fox College
- 7-8 Women's Awareness Conference, George Fox College
- 11-13 Friends Youth Sponsors' Conference, Umatilla, Oregon
- 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, George Fox College, 8:00 p.m.

Now is the time to prepare for Yearly Meeting sessions—by making plans to be in Newberg July 26-August 1—put these dates on your calendar now and be praying. Don Green will be speaker for the evening services.

John and Janet Lyda and boys Jamie and Jerrie from Newberg spent six weeks in Papua New Guinea helping missionary friends with needed construction on their house.

NWYM Friends Youth sponsored a volleyball tournament in February on the George Fox College campus with 18 high school teams participating; also Junior High Jamboree was held at Twin Rocks Conference Center in February.

Janet Wuske traveled to Columbus, Ohio, to receive an award for her husband, Jim Wuske, who was posthumously inducted into the Ohio Association of Track and Cross-Country Coaches Hall of Fame. Mr. Wuske, who died February 7, 1979, was Mt. Union College's "winningest" cross-country and track coach, leading his men to many awards since 1957.

At the induction service, Janet was able to share how Jesus appeared to her husband as he was being wheeled into surgery, and told him He would be with him. Through that experience Jim was able to witness to many persons that he knew Jesus was with him no matter what happened. His witness was written up in the local paper. Janet,

Lents Homecoming

All persons who have attended worship services or other activities at Lents Friends Church, 5728 S.E. 91st, Portland, Oregon, are invited to a homecoming reunion Sunday, March 30, 11:00 a.m. to 5:30 p.m. Potluck dinner 12:30 to 2:00 p.m.

too, has had many opportunities to share how Jim has complete healing with the Lord.

Wednesday evening attendance is up well over 50 percent since the Elective Program has been initiated.

We rejoice that our Faith Promise giving went over the top for 1979.

BAYSHORE, Bacliff, Texas

A quick review of activities reveals that we have nine classes on Sunday morning for the study of Scripture. Three times a week we meet for worship, prayer, and study through preaching. Our ladies meet monthly to care for mission-related concerns, and our men are beginning to meet weekly for an early morning prayer meeting.

We do this because God deserves it, we need it, and there are others who will receive Christ if we are faithful to witness.

Our junior and senior high youth group had a February banquet with Karl Newmann, youth minister from Friendswood Friends, as their speaker.

BEAVER PARK Penrose, Colorado

Beaver Park Friends member Dylan Roberts recently received the Penrose Middle School student of the week award.

Roberts, an eighth grader, earned the honor because of teacher recommendations, a good attitude toward academic subjects, and leadership potential. His interests include journalism and sports such as basketball and football.

BELOIT, Ohio

The "Lifeline" singers, consisting of young adults from Beloit, Salem, and Youngstown area, participated in morning and evening services for Youth Sunday.

The Friends Youth have started meeting at 5:30 for prayer and sharing on Sunday evening before the 6:00 o'clock service. They have also begun a Saturday night Bible study and sharing time, meeting in various homes.

BOISE, Idaho

Charlene Olson produced and directed "The Christmas Story" on Sunday morning, December 16. It was a unique presentation. A cast of 80 children, who had been photographed during recording sessions, appeared on two separate movie screens. This was a new approach to that old, sweet story.

The annual "Soup Supper" was held Saturday evening, December 22, in the church Fellowship Hall. More than \$350 was given to help with Midwinter conference expenses. Eight of our youth attended the conference.

A Lay Institute for Evangelism (LIFE) was held in our church January 17 through 19. This was an extension course of the "I Found It" campaign. The theme was "Helping

to Fulfill the Great Commission" and accomplishing it by "People Reaching People."

CANTON, Ohio

As a fellowship we dedicated ourselves to donating funds to be used in worldwide ministry of hunger relief. Banks shaped like loaves of bread were distributed to families and money was collected for four weeks. The money received was distributed as follows: 40 percent (\$978.81) to World Vision, 40 percent (\$78.80) to World Relief Commission, 10 percent (\$24.77) to FISH, a Christian emergency organization.

Our Junior Department aided the FISH organization by decorating a Sock and Mitten Tree for needy children.

A six-week Couples Covenant Group is being led by our pastor and his wife, John and Carol Williams. Couples spend Wednesday evening enjoying a salad supper, Bible study and recreation.

Our fellowship shared in a communion service held on New Year's Eve. Time was spent in prayer, meditation, making new covenants for the coming year, and sharing with our pastor. Under influence of the Holy Spirit, communion was partaken of as families felt led. What an inspiring time it was preparing for the new year!

COTTONWOOD Emporia, Kansas

Several "new things" can be seen around the church that are greatly enhancing various ministries. New King James Bibles have been purchased and placed in each pew. We believe that "following along" with the reading of the Scripture will increase learning and understanding of biblical principles. The Stewards recently installed an electronic hearing device into the PA system in the sanctuary, which will be helpful to those with hearing problems.

Soon-to-be-completed projects include the installation of a hot water heater in the parsonage, radiant heaters in the Sunday school rooms, and the laying of indoor-outdoor carpet on the front steps of the church.

COUNCIL HOUSE Wyandotte, Oklahoma

An encouraging development for us has been the organizing of a regular Sunday night meeting. Other factors to strengthen our faith have been the purchase of a van, debt free, and the great financial support we have received from many of you. As you know, our salary comes from the Associated Committee, which is supported by donations; however, we receive no money from them for special projects. This is where your assistance is so important to us. We are praying that sufficient funds will come in to enable us to hold Quivering Arrow Camp again this year.

We were pleased to have Larry and Shirley Mendenhall with us this

month sharing in a music and teaching ministry.

DAMASCUS, Ohio

Our FY has begun sponsoring monthly roller skating parties for everyone on the last Monday of the month. This is always well attended, with our first one enjoying 104 participants.

The pastor has begun weekly word study during Sunday evening services. Anyone with a word they would like to see studied can give this to the pastor and he will expound on it. Also during the Wednesday night services, the pastor has been holding membership classes for prospective members, and for the rest of the membership to observe what is involved in the class content.

EAST GOSHEN, Beloit, Ohio.

Missionary Sunday was observed recently when we were privileged to have Dave and Cindy Aufrance and their daughter Rebecca. It was a real blessing to hear them share concerning their four years in Hong Kong, as well as provide special music for the services.

There were 189 in attendance for the annual Christmas program.

While the pastor was on vacation the church was privileged to have Steve Steer preach. Special music was provided by the "Young Believers." One Sunday evening the young people were in charge, at which time the film *Deceived* was shown; 85 people had their eyes opened to the events of the People's Temple and how easy it is for even Christians to be deceived.

We have been having a time of prayer and meditation as part of our Sunday services. We also praise God for the increased attendance in prayer meeting.

ENID, Oklahoma

The topic of our Sunday evening Bible study has been "Be Mature," taught by Merl and Eunice Kinser.

A special Valentine's supper and program was given in February as a gift to the congregation from our youth.

We have been most thankful in recent months to report that our General Fund giving has been exceeding our budgeted needs.

FERRY ROAD, Danville, Virginia

Tom and Frances Murphy celebrated their Golden Wedding Anniversary on December 30. An open house celebration was given in their honor at their home on Sunday afternoon by their son and his wife, David and Carolyn Murphy.

Tom and Frances are very special people at Ferry Road. We all love them very much. They founded our church at Ferry Road in 1947. He was pastor for many years. Although he retired in 1963, he still preaches the Word whenever he is able. I am sure they would enjoy receiving a note or card from their many friends.

FOWLER, Kansas

Dr. Richard Foster, author of *Celebration of Discipline*, presented a weekend seminar in February. Plains Friends joined us for the evening fellowship supper and service. Fowler Friends joined Plains on Sunday morning followed by a dinner and wrap-up service in the afternoon. Car-pool captains scheduled rides for the evening Western Area Rally at Liberal.

Pastor Ron Ferguson announced that several year-end gifts to our Building Fund enabled our Stewardship Committee to pay off the parsonage loan. He added: "Thanks to the Lord for His provisions."

FULTON CREEK, Ohio

Watch Night services were scheduled for 8:00-12:00 p.m. New Year's Eve, with a break for refreshments and social hour. A spiritual and fulfilling evening was the result for the beginning of a new year.

GRAND JUNCTION, Colorado

Dave and Beverly Fendall, Grand Junction pastors, assumed their duties at the end of December.

One family, the Gary Chricos, recently moved to Denver. The Young Friends helped the family pack for their move.

Nancy Loucks is coordinating special services for men and women involved in alcoholic rehabilitation programs in local hospitals.

HAVILAND, Kansas

A Christian education workshop with Joyce Lamb was hosted in our church in November. It was a single day packed with enough information and helps to meet any teaching need for a long time.

In December, 44 persons gathered to participate in a Teacher Appreciation Dinner prepared by Kay Smith, Charlotte Ross, and Roxie Anders. DeWayne Bryan brought devotional thoughts and the evening was planned by Anita Kendall and Gene Jacks.

Youth Minister Hubert Nolen reports: "It has truly been a blessing to see how the Lord has worked among our youth in 1979. Our youth raised \$9,000 for a trip to Haiti, then raised money to bring a family from Haiti to participate in our missions conference. Our youth group has doubled in size from 15 to 30, new converts have been won, and lives have been changed because of what they have experienced this past year."

MORNINGSIDE Port St. Lucie, Florida

December and January brought increased attendance and enthusiasm at the Morningside church. No doubt our several special activities contributed to this. Jorge Estrada, a Guatemalan layman converted a couple of years ago through the ministry of our church, shared his testimony with us in an evening service. One Saturday night at a show-

ing of *The Cross and the Switchblade*, more than half of those in attendance were strangers to us. The Malone College basketball team was present one Sunday.

Our church's first choir, under the direction of David VanCise, presented the John W. Peterson Christmas cantata *Love Transcending*, and our children's Christmas program involved 22 boys and girls (last year we only had 3) in a reenactment skit of the Christmas story.

One special December event was a Christmas party for our two Cambodian refugee families, sponsored by the Morning Glories Ladies Missionary Society. We had a Khmer language New Testament and had one of the men read the Christmas story in his own language—which may have been the first time he ever heard it!

In January Dave and Cindy Aufrance, missionaries to Hong Kong, ministered at Morningside; they happened to be the first current missionaries to visit us.

OKLAHOMA CITY, Oklahoma

Enthusiasm is building for our second Annual Missions Conference, to be March 14-16. We will have missionaries from New Guinea, Burundi, Kickapoo Indians, City Rescue Mission, and our Yearly Meeting super-intendent of youth will present the Summer Ministries program to our youth.

OLYMPIC VIEW Tacoma, Washington

Olympic View Friends Church ushered in 1980 with Stewardship Month. On January 13 we experienced a break with tradition in the showing of the film *Discover Your Gifts*, an illustrated sermon very much enjoyed by the congregation.

January 25 the Stewardship Committee provided a Loyalty Dinner and program for the entire family. The evening opened with the continuation of the previous film shown and was entitled *The Gift of Love*. At the conclusion we sat down to a dinner of beef stroganoff and noodles, followed by pie dessert. The highlight of the evening, however, was the dedication by Pastor Dan Nolita of the new addition to Day Care, which is part of the "Friends Building for the Future" program and is the first step toward the proposed multipurpose building due for ground breaking in April 1981.

ORANGE ROAD Westerville, Ohio

We have been blessed here at the Orange church with many recent visits by missionaries. Dr. Robert Hess and Dr. Ezra DeVol were speakers for a district rally. Gilbert and Louise George from Bolivia and Peru, James and Doris Morris of Burundi, Africa, Russell and Esther Zinn of Taiwan, and David and Cindy Aufrance of Hong Kong have also ministered to us.

A senior citizens group known as "The Faithful Followers" has been organized. At the first meeting we had devotions, music, and quiz games, followed with a delicious luncheon furnished and served by the ladies of the church.

The Women's Society sent gifts of money for Christmas to missionaries in India, Taiwan, and Mexico. Highlighting the Christmas season were the Christmas program and a candlelight service. A special Christmas offering amounting to \$978 was divided between Eastern Region MOB and a local need.

PENIEL, Onemo, Virginia

A special treat for us was to have Dave, Cindy, and Becky Aufrance for an evening service. Two children, Anna Marie Huggins and Ron Huggins, dressed in Chinese costumes, sang a welcome Chinese song. A time of refreshments and fellowship followed the service.

Pastor Lockwood and 8 of our teenagers met with 117 other young people of the Virginia district in the Portsmouth church. A film concerning the tribulation was shown and several young people were saved during the service.

Bobby Stewart, Jr., freshman at the University of Virginia, and his sister Allison, senior at Matthews High School, were cited in the *Who's Who in American High School Students*.

Our Missionary society sponsors a boy in the Matthews County Boys Home, remembering him on special occasions.

PLAINS, Kansas

Our December "Year of the Child" emphasis included special features by and for children through fourth grade. Their music, Scripture reading, prayer, and other participation were a blessing to the congregation.

Our Christmas program entitled "The Babe—The Man" closed with a candlelight service conducted by Stan Thornburg. There were refreshments and caroling to complete the evening. Funds from our Christmas card wreath made possible the purchase of a record player for class use.

Forty people attended when our high school youth hosted the adults at a skating party in Liberal. Dave Hickman, Liberal, ministered to us in January, as he presented a special evening of message and song.

RAISIN CENTER Adrian, Michigan

Every Sunday school member from the toddlers to the high school participated in our annual Christmas program.

An adult choir, under the direction of Larry Ehinger, presented the cantata *Come to the Manger*.

The end of the year was certainly a time for reminiscing and recalling of past events with our former pastor Dan Frost while Pastor Esch was on

a winter vacation. Dan Frost shared with us about his present work in Florida.

ROLLIN, Addison, Michigan

On January 13 Rollin Friends Church held a potluck supper, in which those who attended had opportunity to meet and get acquainted with the quartet "Sound in Spirit" from Mt. Gilead, Ohio, who ministered during the evening service.

SILVERTON, Oregon

The Silverton Friends Church is making plans to start a new school in Silverton this September using facilities of the church. Initially the school will have one certified teacher and one aide for up to 30 students in grades two through six.

According to Pastor Paul Meier, the church's effort is not a challenge to Silverton public schools, nor to imply criticism of the local schools, but a concern regarding the increasing number of state and federal regulations that restrict the teaching of principles and subjects the church members feel are important. There are trends that seem to be eroding the authority of parents and the shifting of control over schools from the local community to the state.

SMITHFIELD, Ohio

The movie *The Hiding Place* was shown for the community during a Sunday evening service.

Home Bible studies will continue every other week at the homes of members during 1980.

Four members attended the district Sunday School Conference at East Richland Church.

A "going away party" was given for Dean Dagan, a young man who is going into the U.S. Marine Corps. Dean has attended our Sunday school and church ever since he was a young child.

SPRING GROVE Osawatomie, Kansas

Many of our people found joy and peace when they accepted Christ at our fall revival, with Kenneth Burnham as speaker. Other recent events have been guest speaker, James Hickman, the primary and junior Christmas program, and a playlet by the youth. A watch night service was a time of fellowship as we gathered around the altar as the New Year approached.

Linda Elliot, on a year's exchange study in Mexico City, has been privileged to visit Everett and Alda Clarkson, with EFM Missions.

TECUMSEH, Michigan

Christmas at Tecumseh Friends was celebrated with many programs. The annual Children's program was highlighted with the Junior Department and adult choir presenting a musical entitled *Mary Had a Little Lamb*. The children used animal puppets to tell the Christmas story from the animals' point of view.

The Frances DeVol Willing Workers Missionary Society held a "Golden Carol Sing" for the ladies of the church. Each table featured a centerpiece representing a Christmas carol that was sung. One of the goals of the missionary group was realized when an artificial Christmas tree was used to decorate the sanctuary with white and gold beaded "Chrismons" made by society members during the past year. Stars, angels, and crosses, along with white lights, adorned the tree symbolizing the life of Christ.

TRINITY, Martinsville, Virginia

The Christian Education Department sponsored a breakfast on a Sunday morning in December. Fifty-five people were present to share in this enjoyable event. Pastor Brantingham shared some meaningful Scripture with us at the close of the meal. This was a very special time for all of us.

TIMBER CREEK Atlanta, Kansas

Pastors Glenn and Cora Sanders returned January 19 from a trip to Papua New Guinea. They visited their son and wife, Arden and Joy Sanders, who are Wycliffe Bible Translators, and had charge of a dedication service for their new grandson, Glenn Joshua. The people in the area where the Sanders are opening a new field of work are very primitive and needy. The Timber Creek church people sponsored raising the finances for the trip and gave their pastors a six-week leave of absence. The local people, during the absence of their pastor, had charge of the church services with the help of Robert Hutson and the FBC Singers, who gave a concert Sunday evening, December 16.

TOPEKA, Kansas

Our Education Committee and the Worship and Spiritual Life Committees received approval from our meeting to secure the services of a part-time person to work with our preschool and elementary age children in a two-year program of development and recruitment of children from the immediate church neighborhood, with planned instructions and activities for their education and spiritual growth. Funds have already been set aside to begin this work. We are praying that we will find the right person to develop this needy area of outreach.

Topeka Friends honored two of our early day founders, as we sent a card shower to Charles Jones celebrating his 90th birthday and to Marie Jones, celebrating her 82nd.

TULSA, Oklahoma

Our WWMU Christmas party was centered on "Secret Prayer Sisters." During our gift exchange, each person revealed who had been her "secret sis" during 1979. In devotions, it was emphasized that the important gift we give is the gift of

ourselves to one another in love and prayer.

January brought Peter Enns, author and speaker, to our pulpit. He gave us a provocative message on the harmony of the body (of Christ) in poetic verse.

Our new youth group is blossoming. At their January social, Wilbur Mayfield and sons presented a gospel magic show. This was followed by a time of fellowship, games, and refreshments. Later in the month, a youth banquet was held and officers for 1980 were elected. The following Sunday these officers were installed during the evening service by the laying on of hands and prayer. We praise the Lord for the kolonia developing within the group.

UNIVERSITY FRIENDS Wichita, Kansas

A new interdenominational men's breakfast Bible study has been started for men at Friends and WSU. Sponsored by Phil Speary and Dan Robinson, the men are studying on Thursday mornings Getz's book, *Building Up One Another*. Kevin and Deanna Frazier are providing excellent leadership in our college class, which meets Sunday morning in their home. John Wine II recently spoke to the class on the topic: "Environmental Law and Ethics." We are blessed and enriched by 40 new members since our last recognition service a year ago.

Tom Mullen of the Earlham School of Religion was in our community one weekend in February. He spoke at Friends University convocation and conducted a seminar on that Saturday, "The Church in Change." Sunday morning he spoke on the subject, "Christ, the Son of God," as a part of our Living Christ Series.

VILAS, Colorado

Blanche Hagerman, a long-time member of Vilas Friends, departed this life January 13, 1980, at 96 years of age. She was in the Loma Linda, California, nursing home at the time of her death.

She and her husband were engaged in pastoral evangelistic work in Walsh Quarterly Meeting for many years. A memorial fund has been established for Blanche and her husband, Royal S. Hagerman, at the Vilas Friends Church.

WEST MANSFIELD, Ohio

A revival was held recently in our church with Irene Weitert of University Park, Iowa, as evangelist and Randy Penhorwood of Rushsylvania, Ohio, as song leader. We highly recommend both of these Christian workers.

Our pastor and wife, Rev. and Mrs. William Ballinger, spent the month of January with their son in California. The pulpit has been filled by James Chess of Urbana, and Alma Marmon. Lawrence and Alma Marmon are now making their retirement home in West Mansfield.

A good Men and Missions meeting was held at West Mansfield recently. This quarterly meeting group has been working on a project of buying a used tractor for a youth center area in the Eastern Region.

FRIENDS RECORD

BIRTHS

AHERN—To Tony and Sue Ahern, a daughter by adoption, Katherine O'Conner, January 9, 1980, Canton, Ohio.

BRAWNER—By adoption, to John and Sue Brawner, a daughter, Lynne Anne, October 19, 1979, and a son, Robert John, November 4, 1979, Denver, Colorado.

DOBBECK—To Ben and Linda Dobbeck, a daughter, Miriam Elaine, February 1, 1980, North Valley Friends, Newberg, Oregon.

EARLL—To Randy and Paula Thomas Earll, a daughter, Tiffany Nicole, December 22, 1979, Spencerville, Ohio.

FORRIDER—To Keith and Vickie Forrider, a daughter, Andrea Renee, January 18, 1980, Radnor, Ohio.

HINKLE—To Mr. and Mrs. Rick Hinkle, a son, Adam Lee, December 15, 1979, Penrose, Colorado.

KENNEDY—To Wayne and Sandra Kennedy, a son, Brent Mason, December 20, 1979, University Friends, Wichita, Kansas.

KING—To Earl and Marcia (Duncan) King, a son, Michael Earl, January 12, 1980, Booker, Texas.

LEWIS—To Del and Lori Lewis of Kent, Washington, a daughter, Alissa Michelle, January 3, 1980.

McCAIN—To Randy and Joann McCain, a son, Matthew Scott, January 16, 1980, Smithfield, Ohio.

PONDER—To Bruce and Julie (Bales) Ponder, a girl, Shelly Ann, January 15, 1980, Newberg Friends, Oregon.

SALES—To A. J. and Kim Sales, a daughter, Angie Marie, January 9, 1980, University Friends, Wichita, Kansas.

SANTEE—To Dwight and Karen Santee, a son, Benjamin Roger, January 2, 1980, Beloit, Ohio.

TUCKER—To Sheldon and Annette Tucker, a son, Marc Ryan, December 30, 1979, Riverton, Kansas.

WEMHOFF—To Ken and Marva Wemhoff, a daughter, Karey Joy, January 20, 1980, Boise, Idaho.

MARRIAGES

AMOS-MORRIS. Patsy Amos and Dale Morris, October 20, 1979, Martinsville, Virginia.

BOWMAN-CHASE. Traci Bowman and Douglas Chase, November 17, 1979, Tecumseh, Michigan.

BRANTINGHAM-McCLURE. Paula Brantingham and Jim McClure, November 17, 1979, Martinsville, Virginia.

COLE-LUPTON. Wanda Cole and Philip Lupton, December 23, 1979, University Friends, Wichita, Kansas.

GEE-SEAY. Karen Gee and Mike Seay, August 11, 1979, Martinsville, Virginia.

HARRIS-BRANTINGHAM. Becki Harris and Samuel Brantingham, June 23, 1979, Martinsville, Virginia.

HARRIS-ELLYSON. Lisa Harris and Michael Ellyson, December 27, 1979, Damascus, Ohio.

KWIATKOWSKI-KNOX. Terry Kwiatkowski and David Knox, February 15, 1980, North Valley Friends, Newberg, Oregon.

NIVER-MATHIAS. Denise Niver and Mark Mathias, December 15, 1979, Canton, Ohio.

NORTON-MADDEN. Robert G. Norton and Dawn Madden, January 19, 1980, Friendswood, Texas.

SANTEE-STEER. Sheila Santee and Steven Steer, December 1, 1979, Beloit, Ohio.

VANDERVELDE-BATTEN. Connie VanderVelde and Ralph Batten, December 21, 1979, Miami, Oklahoma.

WILLIAMS-HOLLIDAY. Betty Williams and Michael Holliday, November 17, 1979, Beloit, Ohio.

DEATHS

BOONE—Dan Boone, 57, October 12, 1979, Booker, Texas.

CARTER—Gertrude B. Carter, 83, January 19, 1980, Independence, Kansas.

KENWORTHY—J. Nyle Kenworthy, November 8, 1979, Denver, Colorado.

MARDOCK—Clarence Mardock, 82, February 4, 1980, Newberg Friends, Oregon.

NOTTURNO—Andrew Russell, infant son of Peter and Laurel Notturmo, December 19, 1979, Canton, Ohio.

PHILIPPY—Lewis Earl Philippy, 90, February 16, Newberg, Oregon.

REPP—Viola Repp, January 4, 1980, Boise Friends, Idaho.

RINARD—Phil Rinard, January 2, 1980, Boise, Idaho.

SCHWARTZ—Minnie Schwartz, January 7, 1980, Canton, Ohio.

SHEWELL—Carl Shewell, November 26, 1979, Beloit, Ohio.

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COMING ENCOUNTER WEEKENDS:

April 1980
11-13 IDAHO
25-27 OREGON

May 1980
2-4 COLORADO
2-4 INDIANA
30-June 1
WASHINGTON

June 1980
6-8 OHIO
6-8 SO. CALIFORNIA
13-15 KANSAS
13-15 IDAHO
20-22 OREGON

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