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Evangelical Friend

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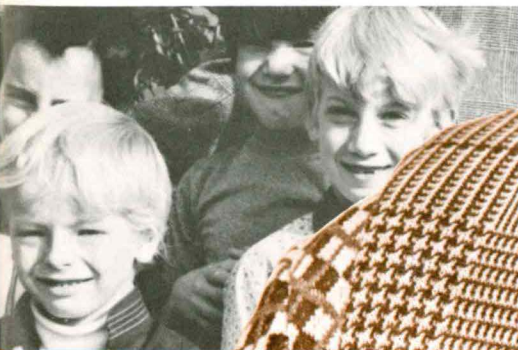
Query from a Friends Constitution and Discipline: "Do you who have children or others under your care endeavor to train them for upright and useful lives, and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace?"

"Do you provide for the suitable education of

your children, and do you guard them against hurtful reading and evil associates?"

Friends have carried a deep concern always for children and family life. Many of the first schools in pioneer communities were started by Friends.

As with the new interest in the place and rights of women, it could be said that Quakers have always espoused the "Year of the Child." Let us hope this priority of concern continues and broadens as we join others in considering the international implications of the current emphasis on the "Year of the Child."



"Jesus set a child in their midst..."

'JESUS SET A CHILD IN THEIR MIDST'

BY FRANK BATEMAN STANGER

The United Nations has designated 1979 as the "International Year of the Child." The objective of such a designation is to bring the children of the world and the problems they face to the center of attention of people everywhere.

PROBLEMS CONFRONTING CHILDREN

The problems children face, when viewed realistically, are appalling. Generally speaking, there are at least four archenemies of children: malnutrition, abuse, rootlessness, and injustice.

More than 1.5 billion children under age 15 now make up 36 percent of the world's population. At least 600 million of them suffer from some form of malnutrition caused by poverty.

In the developing countries, 42 out of every 100 children never go to primary school. Only 9 out of 100 attend secondary school.

In Africa, 108 out of every 1,000 children die before they reach their first birthday.

The average child in a low-income country can expect to live to be only 43 years old.

The number of children in developing nations is expected to double between 1975 and 2000.

While the problems of most American children are different from those in the developing nations, the plight of children in the United States is likewise shocking. Of 66 million U.S. children under age 18 in 1978, one million were runaways, 10 million had no medical care, 20 million had no dental care, 13 million were not immunized against childhood diseases, and 10 million were living in poverty.

Nearly two million American children a year suffer violent physical abuse at the hands of their parents. Thousands—perhaps millions—of others suffer mental and emotional abuse from their parents.

Child prostitution and abuse in pornography are on the increase across our nation. Child neglect because of inadequate day-care facilities for the children of working parents is a national scar. Drug abuse among children is growing at a frightening rate.

It is safe to conclude that millions of American children are outside the spiritual training and influence of the church.

This article and report is written by the president of Asbury Theological Seminary, Dr. Frank Bateman Stanger, and appeared in the May/June 1979 issue of the Seminary Herald. Because of its accurate, thorough, and biblical expression of the urgency of this problem in today's world, permission was requested to share it with readers of the EVANGELICAL FRIEND. We believe it offers practical ways to become personally involved in what must become, for us, a spiritual concern. Reprinted by permission of Asbury Theological Seminary. Copyright 1979.

U.N. DECLARATION OF THE RIGHTS OF THE CHILD

It is significant that the "International Year of the Child" marks the 20th anniversary of the United Nations Declaration of the Rights of the Child. This declaration sets forth 10 principles or fundamental rights of children:

Principle 1: The child shall enjoy all the rights set forth in this Declaration. All children without any exception whatsoever, shall be entitled to these rights, without distinction or discrimination on account of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.

Principle 2: The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose the best interests of the child shall be the paramount consideration.

Principle 3: The child shall be entitled from his birth to a name and a nationality.

Principle 4: The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end special care and protection shall be provided both to him and to his mother, including adequate prenatal and postnatal care. The child shall have the right to adequate nutrition, housing, recreation and medical services.

Principle 5: The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.

Principle 6: The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and in any case in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. Society and the public authorities shall have the duty to extend particular care to children without a family and to those without adequate means of support. Payment of State and other assistance towards the maintenance of children of large families is desirable.

Principle 7: The child is entitled to receive education, which shall be free and compulsory at least in the elementary stages. He shall be given an education which will promote his general culture, and enable him on a

basis of equal opportunity to develop his abilities, his individual judgment, and his sense of moral and social responsibility, and to become a useful member of society. The best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents. The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education; society and the public authorities shall endeavour to promote the enjoyment of his right.

Principle 8: The child shall in all circumstances be among the first to receive protection and relief.

Principle 9: The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form. The child shall not be admitted to employment before an appropriate minimum age; he shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education or interfere with his physical, mental or moral development.

Principle 10: The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood and in full consciousness that his energy and talents should be devoted to the services of his fellow men.

The greatest need of children, not mentioned in the UN Declaration of the Rights of the Child, is a personal knowledge and experience of Jesus Christ as Savior. The spiritual plight of millions of children of the world may be the greatest single challenge to Christian evangelism in our day.

THE CHILD OF BETHLEHEM

The earthly beginning of Jesus Christ as a baby in Bethlehem's stable is an eloquent dramatization of the value of a child in the eyes of God. On the first Christmas God set a child in the midst of our world.

The ancient prophet had written: "Unto us a child is born, unto us a son is given." (Isaiah 9:6) In commenting upon the fulfillment of the prophecy, the Gospel historian recorded that when the shepherds hastened into Bethlehem they "found Mary and Joseph and the babe lying in a manger." (Luke 2:16) The brief record of the early years of the Savior is the description of what ought to be a normal childhood: "Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52)

How priceless then is childhood in the sight of God! He made the supreme revelation of himself in a baby who grew through the normal stages of childhood into the most wholesome adult personality the world has ever known—

and then died redemptively on the cross for the sins of the world.

JESUS SET A CHILD IN THE MIDST

Jesus loved the little children. When He wanted to teach a lesson in faith and humility He set a child in the midst of the people gathered about Him for instruction (Matthew 18:2). He rebuked those who would deny crying infants His blessing. "Let the little children come to me," He said. "Do not hinder them, for to such belongs the kingdom of God." (Luke 18:16)

Jesus even went so far as to say that the childlike were the greatest in the kingdom of heaven. He told His disciples: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child . . . is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." (Matthew 18:3-5)

The New Testament esteems children as a gift from God. The apostles urged children to obey parents as long as their commands do not violate divine directives (Ephesians 6:1-3; Colossians 3:20; Titus 1:6). In turn, fathers and mothers are exhorted to bring their children up in the nurture and admonition of the Lord, and not to provoke them to wrath (Ephesians 6:4; Colossians 3:21).

Supported by the doctrines of divine creation and the dignity of human life, early Christians challenged the practices of infanticide and abortion in the pagan Mediterranean world. Christian orphanages began as early as the reign of Roman emperor Julian (A.D. 361-363). The practice of the baptism of children, begun in the second century, reveals a desire on the part of Christian adults to have their children closely related to the church.

The medieval period in Christian history witnessed a growing concern for the welfare of children, both temporal and spiritual. Infant baptism brought children immediately into the family of the church. Education was encouraged by the church. Among the religious phenomena of the middle ages were the famous Children's Crusades to the Holy Land in A.D. 1212—two attempts in which 50,000 French and German youths marched to free the Holy Land from the Turks.

In his article, "Children," in *Baker's Dictionary of Christian Ethics* (Carl F. H. Henry, editor), Professor Bert H. Hall points out the ever-increasing Christian concern for children during the Reformation and post Reformation periods. Martin Luther wrote children's hymns. John Calvin was called to Geneva to set up an educational system and catechism. Reformed churches brought children into their membership under the terms of covenant theology, while later Methodism considered children inheritors of the unconditional benefits of the atonement until they were able to exercise faith. *(Continued on next page)*

When the Industrial Revolution brought on an increase in child labor, Robert Raikes began the Sunday school movement, and F. D. Maurice promoted child labor legislation as the Christian ethic asserted itself against this evil.

The 20th century has enlarged the Christian concept that children are worthwhile as individuals and that their personal welfare in every area of their lives and their education must be the concern of society.

Because the contemporary church is the inheritor of nearly 20 centuries of continually increasing concern for the welfare of children, it is inevitably an integral part of the reform on behalf of children. The Christian church welcomes the "International Year of the Child." In fact, for the Christian community, every year should be the "year of the child"; every month the "month of the child"; and every day the "day of the child."

WHAT SHOULD THE CHURCH BE DOING?

What are some specific things that the Christian church can be doing on behalf of children during this "International Year of the Child"? Let me mention several:

(1) The Christian church can alert persons concerning the needs of children. Earlier in this article we noted general needs of children on a world front and within our own nation. The local church must also alert its members to the needs of children within its own neighborhood. Why shouldn't every local church have a study committee on the needs and rights of children?

(2) The church should push for legislative reforms to abolish injustices now done to children and to strengthen the rights of children. One of the proved ways of pushing for such legislative reforms is through telephone chains that build up concern and support. Every local church should keep in touch with elected local, state, and national lawmakers about matters that concern children. "Letters to the Editor" can be a powerful weapon in creating public sentiment.

(3) The local church can encourage support for the funding of child-abuse centers and community service agencies that come to the aid of children. An organized group of church women in Missouri has recently received a grant of \$8,000 for a child concern center to work with abusive or neglectful families. This center trains parent aides as paraprofessionals to help families with everything from employment and transportation needs to medical, food, and clothing problems.

(4) The local church should be a center of child evangelism. At the earliest possible age children should be taught about the redeeming love of Jesus Christ. At an appropriate age children should be encouraged to accept Jesus Christ as personal Savior. We must not underestimate the power of the Gospel of Jesus Christ to enter hearts and lives

of children at an early age, and to become the controlling spiritual force through all their growing and adult years.

(5) The local church should emphasize the Christian home and Christian family and train persons to be good parents.

A Christian family is one in which parents so live the Christian life and practice the presence of God that children come to accept God as the greatest reality of life.

A Christian family is one in which each member is accepted and respected as a person having sacred worth.

A Christian family is one that seeks to bring every member into the Christian way of living.

A Christian family is one that accepts the responsibility of worship and instruction to the end of developing the spiritual life of each person.

A Christian family is one that manifests faith in God, observes daily prayer and grace at meals, and is committed to behavior in keeping with Christian ideals for family relations, community life, and national and world citizenship.

Good parents recognize the basic psychological needs in each growing child: (1) being needed and wanted; (2) being attended to, cared for, and protected; (3) being valued, accepted, and given a sense of belonging; (4) being educated and guided toward social capability; and (5) being given opportunities for life satisfaction through useful work and creativity.

Christian parents must live the faith with young children. Home is where redemptive love, discipline, and theological concepts are experienced. The child develops feelings and ideas long before he or she comes to church school. The basic patterns of a person's life are established at an extremely early age in the home.

The members of a family should read the Bible and pray together. They should have grace at the table and attend church together. There should be periods of time each week when parents and children spend time together in fellowship and play. Helpful and inspiring literature should be available in the home for children. At all times the parents must model Christian teachings and the spirit of Christ.

The parents who give their children material things and forget their need of spiritual things earn only ingratitude. You can give a child nothing material that will stay with him. What you can give children in spiritual understanding and strength through biblical teachings, prayer and the

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"Are all meetings for worship . . . duly held, and are you regular and punctual in attending them?" —Quaker Queries

COVER

When He wanted to teach a lesson in faith and humility, Jesus set a child in the midst of the people gathered about Him for instruction (Matthew 18:2). This forthright, spiritual concern during the "International Year of the Child" could be one of the most significant articles we have ever published.

ANTECEDENTS

I'm writing this from our new home on the Oregon Coast. Some 200 yards from our front deck is the broad, sandy beach where the sounds of the pounding surf of the Pacific either inspire one to lofty thoughts or lull into restful sleep. At the moment I may need both.

After 17 years in a most fulfilling publishing position as manager of Barclay Press, I have been led of the Lord to accept the position of executive director of Twin Rocks Friends Camp. The magnificent view from our oceanside home contrasts with the spectacular valley/mountain view from our country home near Newberg we enjoyed for 17 years. But it is no less inspiring. Just different. And that's the case with my new position: different but equally challenging, with new vistas of opportunity in the Lord's work awaiting us each day.

In God's providence there remains this link with the past: I shall continue as managing editor of the magazine—a rewarding task for the past 12 years.

God is good. We give Him praise for clear direction. Pray that we may be faithful in fulfilling the new tasks before us.

—H.T.A.

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'Time for furlough!'

BY RON STANSELL



WOW, I guess it's time for furlough!" Most missionaries sense the feelings behind that statement almost immediately. It means "I'm frustrated and can't cope." It means "I'm empty, discouraged." It means, "I'm sick." Or, it may mean something less dramatic like "I need a change, a new stimulus for growth."

Our family always counts the days to furlough. Grandparents begin to become real people again. We daydream over culinary delights, soft carpets, and asphalt smoothness. And yet, while physical comforts are attractive, missionaries hunger most of all

for relationships that are emotionally supportive and spiritually stimulating.

Admittedly, not all missionaries anticipate furlough with great waves of ecstasy. Some find cultural readjustments simply too painful. Others come home to discover family and friendship ties have evaporated. One missionary we know forced herself to the homeland once every 20 years, mostly out of obligation, I suspect. Another can barely endure six weeks at a time away from the field.

But they are a minority. Most of us sense a personal need to rebuild ties. We also want to share something we feel is important to give. But it's not without a certain amount of apprehension that we face homeward. When we aliens return to what used to be home, we discover Mork from Ork landed during our absence, along with Star Wars, three-piece suits, alfalfa sprouts, and devices to scramble eggs in the shell.

The serious tensions are more emotional. Before we left Bolivia in 1978 we shared with our staff some of our dreams for furlough. We wanted to build friendships more naturally, especially with marginal people in the church and with youth. We wanted to be more at ease than on prior trips home.

We felt our goals were from the Lord, and the Lord gave us a special experience at the beginning of the year to help us accomplish those goals. On Yearly Meeting Sunday, a sweet little Quaker lady was seated in front of us. We knew her only in passing, certainly not to the point of sharing our inner emotions. But God was one step ahead of us. Our little friend turned to face me, and as she took my two hands in hers, I realized she had a word from the Lord. I'm sure I stiffened slightly as her eyes riveted on mine. I quote her: "Ron, I'm praying the Lord will free you from the expectations of the people!"

Missionary Ron Stansell with his wife Carolyn and three children returned to Bolivia this summer for their fourth term under Northwest Yearly Meeting. Although relatively young, they have already experienced the joys and rigors of three furloughs qualifying them well to speak on this subject.

To me, the message couldn't have been clearer! God was saying, "Relax, your debt is to Me, not to your constituency. It doesn't really matter what people expect from you. Find my message. The people may put you on a pedestal, but I don't." That was an extremely helpful exhortation to begin a missionary furlough year. I rejoiced in that spiritual liberty all year long.

But other than staying well-balanced and American, there are at least three more serious reasons for the time and expense of bringing a missionary home. These reasons are rest, self-improvement, and ministry.

REST. First, there is the matter of physical, emotional, and spiritual renewal. A highlight of our recent furlough was a simple but moving prayer service in one of our churches. The pastor, out of a clear sense of guidance from the Lord, asked us to kneel at the altar. We felt the spiritual and emotional lift as unseen hands rested gently on our shoulders.

That prayer service was unusually timely. Carolyn underwent an unexpected surgery six days later. Probably as important, that loving group of people reassured us of their permanent love and concern. We were being prayed for as people with human needs.

We felt comfortable off the pedestal of the supersaint (which we most certainly are not). They accepted us as committed Christians determined to trust and obey, but with human frailties nonetheless. It's much more restful to kneel on flat ground with God's people than to pose on a pedestal. I doubt we ever would have received that kind of supportiveness and resting had we not come home for furlough.

SELF-IMPROVEMENT. Not the least of furlough benefits is the opportunity to sharpen skills in the ministry. I spent two furloughs as a seminary student and one as a part-time professor. Both experiences were broadening and enriching.

Goal setting for the next term of service is equally important. Furlough is an excellent time for self-evaluation and for fresh goals. In my case, last furlough I quickly sensed a need for a fresh cutting edge. Gradually during the year a new stage of my ministry took shape in my mind. It began on a vacation, built as I read field correspondence, and became more concrete during a seminar discussing missionary problems. We shared that concern with mission leaders, who encouraged and directed us further. We returned to Bolivia with a new desire to touch people for Jesus and with some sharpened ideas as to how to do that.

Americans, bombarded with the news media and education, probably cannot fully appreciate the isolation from imaginative thinking that missionaries feel. While they have fellowship with creative and intelligent national leaders, both missionaries and nationals recognize the limitations to their education and spiritual maturity along certain lines. If the missionary keeps in touch with the broader body of Christ outside his field, he can infuse greater insights and imagination into the receiving churches.

MINISTRY. While rest and self-improvement are important, the third major reason for furlough is probably the most important—ministering to the needs of homeland Christians. This is also probably the most misunderstood aspect of furlough. Euphemistically, it is called "sharing the needs" or "raising support." More bluntly, most look upon furlough not as a ministry but as a time to raise money.

Deep down, I've always resisted the idea that furlough is for money raising. I appreciate the valid ministry of nondenominational mission agencies that raise finances through pledges or shares. We partially support several missionaries that way ourselves, and I'm all in favor of their fantastic work.

Yet I have always deeply appreciated the liberty that a Yearly Meeting budget provides. We have greater freedom, I feel, to preach and teach a worldwide concern for building the kingdom. We do not have the direct pressure to perform financially. There is something more important to talk about than our mission finances.

Financial giving will always be important, but before God's people will give as they should, they must achieve a passion for the global community of man, or for some part of it. I don't like to be "different" or to appear superspiritual, but the furloughing missionary, by virtue of his concern and experience, has a serious responsibility to develop that passion in others. That should be the thrust of a missionary's ministry at home.

But just how does a missionary on furlough execute his ministry well? It's not always easy. There are difficulties. As an "alien" he is called upon, it seems, to descend from the celestial ozone for one hour a year to generate a spiritual high so people will pray, give, and go all the rest of the year.

I'm tempted to discouragement when men like Ralph Winter say the missing link

in world evangelization today is the local sending church. Or when J. Herbert Kane, professor of missions at Trinity Theological Seminary, laments that the vast majority of local pastors in America (evangelical and otherwise) have only a very marginal interest in the world mission of the church. What can I do in 30 minutes on Sunday morning?

Nothing is more discouraging than to call on Wednesday to discover your visit the next Sunday has been forgotten, or to be introduced as being from a country where you've never served. One young missionary was harshly rebuked within the hearing of others for "cheapness." You would be amazed how many times the "real live missionary" leaves the meetinghouse wishing he were not a part of a once-a-year spectacle, but rather a part of a genuine world missionary vision.

In contrast, it is a supreme joy to arrive for a missionary service or conference where the planning has been meticulous and the total church is open and eager. Vital prayer and news items have been presented meaningfully all year. The people care already. They gather not merely for a "missionary Sunday" but to celebrate God's advances in another part of the world for which they are already concerned.

To a high degree, then, the responsibility for an effective furlough ministry lies with the home churches, not with the missionary. Granted, missionaries don't always communicate with grace. Public-speaking abilities vary. Not everyone has a magnetic personality, compelling intellect, charming wit, or a handsome face. Some of us are downright homely and dull!

But it is my observation that standing before indifferent or antagonistic congregations, the missionary does nothing right. Before prepared, enthusiastic groups, the missionary can do no wrong. While rest and self-improvement are good reasons for furlough, most missionaries feel cheated if they cannot minister effectively during furlough. And they need all the help they can get!

For the time and expense of furlough to be wise stewardship, the home churches must value missionary time more highly. They must stress missions when the missionary is not there and plan creatively for his time when he is. While the furlough is of considerable value to the missionary and his family, it should be of high value also to the spiritual welfare of the churches at home.



"Isn't the mission
about finished
with its job?"

Missions really why?

BY JAMES MORRIS

"Let's kill the term *missions*" was the candid remark I heard from a concerned friend of mine a short time ago. The so-called moratorium issue "Missionary go home" is dealt with in many of the current missiological writings. Even among Friends it is not uncommon to hear such questions as, "Isn't the mission about finished with its job?" and "Don't you think it's about time to call a halt to foreign missions so we can expand the home base?" These remarks, issues, and questions indicate that it is time to examine carefully the basis for missions and to take a good look at some of the trends.

Everyone recognizes that the most certain thing in our world today is change. We know also that in order to be relevant we must adjust to change. Has all the change and our adjusting to it changed the basis for *missions*? Are they outmoded and passé now? What was and is the true basis for missions?

If we accept the eternal God of the Bible as the only true God and the Bible as His Holy Word, then the basis for missions is clear. Man was created in God's image and

commanded to subdue and inhabit the whole earth. Because of Satan and the Fall, all mankind, regardless of where he dwells on the earth, is a candidate for salvation, which is found only in the Lord Jesus Christ.

The entire Bible indicates God's main purpose is the salvation of the lost of all the earth. The command of Jesus to go and make disciples of all nations, backed up by sending the Holy Spirit to give the power to do just this, leaves no questions about the basis for missions.

John Stott stated the biblical basis of missions in one of his messages during the Pan-African Christian Leadership Assembly. He said that world mission (the endeavor under God to bring the whole world to the feet of Jesus) is neither an unwarranted intrusion into other people's privacy nor a regrettable Christian deviation nor the hobby of a few eccentric enthusiasts, but a central feature of the historical purpose of God according to Scripture. And moreover, it is a responsibility that He lays (in some measure at least) upon all His people. It is no exaggeration to say that the Bible is a missionary book, because the God of the Bible is a missionary God.

Stott points out further that the four major sections into which the Bible is divided (the Old Testament, the Gospels, the Acts, and the Letters) each unfolds the purpose of God (Father, Son, and Holy Spirit) for His Church as a missionary purpose. Thus according to the Gospels, the Lord Christ is a missionary Christ; according to the Acts, the Holy Spirit is a missionary Spirit; and according to the Letters, the Christian church is a missionary church.

It is inconsistent for Friends, who hold to the great biblical truths of the creation, the

Trinity, and the inspiration of the Scriptures, to be weak in our belief in, and acceptance of, our responsibility to the worldwide mission of the church. History tells us that Friends have always been in the forefront of missions when they are experiencing revival and blessing in the local churches. When these ingredients are missing, outreach becomes mechanical and painful. In our age of rapid change, let us take a new look at the biblical basis of missions and make sure that our priorities are right.

A brief look at some of the current trends in missions may help us understand some of our questions and what we should be doing at this particular point in time. Some of the questions being asked these days in evangelical circles can be seen as delayed influence from the increased use of, and emphasis on, "Church in Mission" that has occupied the stage for several years among the ecumenical churches and international missions conferences.

All of this has thrown considerable strain on the understanding of the biblical basis of missions and the traditional task of missionaries. The changes that have come about in the usage of terms may be only a matter of semantics, but they also may, in reality, reflect a problem that really exists in the whole relationship between the church and the mission or missionary task.

We need to remember that the missionary task or the job of world evangelization has never had a corner on the word *mission* or its plural form. The word is neither sacred nor biblical. It has been and still is useful to both the church and the secular world to describe or encircle the efforts of any group locally or internationally who seeks to serve their fellowmen.

What is serious and should concern us is what might be called the "natural drift" that has taken place along with the discussions about "Church in Mission," for with it has come a shift from the mission theme to the church theme. This shift is not all bad, but it is serious when with it there comes the indication that the task is finished and we lose sight of God's priorities in discipling the nations.

Now that many mission efforts of the past have succeeded in the raising up of many churches on both the local and international level, there is a real danger that present and future effort will be concentrated on the church and its local program and that the worldwide mission of evangelization will be pushed into the background


James Morris, superintendent of the EFA Friends Mission field in Burundi, Africa, was asked several months ago to prepare this article for the current series on Friends doctrinal issues, "Going Deeper." Before he finished his writing, he and his wife Doris, along with other mission executives, were abruptly evicted from the country by the government. Now in Kansas awaiting the Lord's providences for the future, James completed this piece. Given this new experience in his outstanding missionary career under Mid-America Yearly Meeting, we gain new insights into the depth of his question "Why Missions Really?"

or lost altogether. This is what has happened among some of the ecumenical churches and is now threatening some of the evangelical ones.

We need to beware of any move that decentralizes the main purpose of God for us as individuals or for His Church. To deemphasize missions because the task appears to be nearly finished or has become too expensive, in the light of the 2.9 billion of the earth's people yet to be reached in some form of cross-cultural missionary ministry, is not being *truthful*. There may be places where the term *mission* or *missionary* may carry with it the wrong connotation because of the changes that have come about. There the terms should be changed or the reasons for the wrong connotation corrected, if possible.

Perhaps it is time to drop the term *missions* and talk about discipling the world community or some other term, but never should the biblical command be explained away. Likewise we should not seek to prolong the mission or the missionary task in areas where the faithful proclamation of the Gospel has resulted in the establishing of a maturing, growing, outreaching church. To do so will only slow the process of development and retard the sending of the Gospel to new, unreached areas. Therefore, we must keep our mission strategy updated and on target.

Why missions really? Have they failed? are they passé now? George W. Peters in his chapter entitled "The Church and Development: A Historical View," in the new book edited by Robert Hancock, *The Ministry of Development in Evangelical Perspective*, gives a good answer: "Modern missions are not a failure and need not apologize for their appearance, achievements, and ministry in the world. Though human imperfections, mistakes and failures accompanied their work, the divine glory, grace and blessings overshadow the human failures by far. They have made immeasurable contributions to mankind. It is difficult to imagine what kind of Third World would have evolved if it had come about without the contributions of Christian missions."

As I experienced the thrill and blessings of the power of Christ among the participants at the Lausanne Congress on World Evangelization in 1974 and realized that they and the millions in the worldwide church they represented were fruits of missions, I had no doubt then or now that missions are a vital part of God's plan for His world and will so be until Jesus comes! 

PEACE AND EVANGELISM . . . ARE THEY RELATED?

Jesus Christ—the answer to the fear
and idolatry of our age

BY JOHN STONER

What has peace to do with evangelism? Can the pacifist and the evangelist find any common ground? These are questions the church cannot avoid; neither can it avoid the biblical answer: peace can and must be related to evangelism in our day.

The good news of new life in Christ comes to people as an answer to their felt needs. The Gospel satisfies a hunger. Someone expressed it well by saying, "Evangelism is one beggar telling another beggar where to find bread."

The evangelist's gift should be affirmed by the church in every age, along with that of the prophet, pastor, teacher, and others. One of the evangelist's abilities is to understand the mind and heart of the sinner, to know the shape of the emptiness that is there, to express that in words, and to proclaim Christ in such a way that He is seen as the answer to that need. The evangelist is God's messenger to identify both the nature of sin and the name of the Savior.

Moreover, the nature of sin is not so self-evident as to make preaching about sin irrelevant. As anyone knows who has tried to fix a car, determining the cause of the problem may be the greater part of making the repair. John the Baptist, Jesus, and Paul called people to repentance, and they

did it by identifying the sins of the people. The Pharisees of Jesus' time were typical of many people in every generation in that they had an idea of what sin was, but it was an idea that needed correction by the light of divine revelation. Jesus supplied this correction. So the evangelist has the task of helping the sinner to identify the sin about which God is concerned, and to feel the guilt that ought to be felt over that which displeases God. This may be quite different from the popular taboos and guilts of society that people feel before the Word of God is proclaimed to them.

the spirit of the age

Moreover, there is in every age or culture a dominant characteristic of people's rebellion against God. While the basic nature of sin is rebellion and alienation from God, the form that rebellion takes varies according to time and place. Thus truly to preach the Gospel and to preach it effectively require the evangelist to discern the spirit of the age in which he or she lives, to identify that spirit by name, and to proclaim the name of Christ as the alternative to that destructive spirit.

John the Baptist, preaching to Jews, identified religious hypocrisy and economic injustice in his call to repentance. Jesus echoed these themes and added condemnation of violence and retaliation against enemies. Paul, in his message to Gentiles, added a warning against idol worship. As these evangelists exposed the essence of sin in the lives of their listeners, consciences were pricked, repentance was evoked, and faith in Christ was awakened.

The spirit of the age in contemporary America might be characterized in a num-

John Stoner is executive secretary of the Mennonite Central Committee Peace Section (U.S.). A member of the Brethren in Christ Church, he holds a clear evangelical faith and views of Christian holiness entirely congenial to the position of EFA. He also carries a keen concern that we should see. Peace and evangelism . . . are they related? This article first appeared in the Christian Leader, June 1979, but was submitted to the EVANGELICAL FRIEND by John Stoner with certain adaptations. Editor.

ber of ways, but no evangelist who has looked deeply into the soul of the modern national security state can fail to identify militarism, or the spirit of violence, as a frontrunner in the competition for the dominant expression of sin today. Amassing nuclear stockpiles that can destroy all of human life on earth is an abomination. Next to our preoccupation with weapons, the tower of Babel looks puny. It would leave speechless the biblical writer who described the age of Noah as "filled with violence." It is amazing that the church in its contemporary evangelistic mission has had almost nothing to say about this rampant evil.

America's militarism grows out of fear and idolatry in the hearts of its citizens. The Bible portrays two ways in which evil works in people: through human weakness and human pride. These two are evident in the fear and the idolatry that lie behind our country's (and others') readiness to kill millions of people and destroy whole continents of God's creation in the name of democracy, freedom, and national security. The guilt implied by such readiness and preparation defies description. It is a profound tribute to God's mercy that He continues to give America time to repent.

hunger for good news

It is precisely at that point that the evangelist has a tremendous opportunity. By honestly interpreting what it means for a person to support preparation for global nuclear holocaust, the evangelist can touch the conscience of multitudes. There is hunger for a better way in the hearts of people. There is guilt for having chosen the road that leads to destruction. There is readiness to hear a different call and follow the beat of a different drummer. The evangelist can proclaim God's mercy as the answer to the fear and the idolatry that have heaped up this mountain of sin. There is hope and freedom for the person who turns from a nation's vain and desperate search for security in nuclear stockpiles.

Therefore, let the evangelist speak of release from fear through Jesus Christ. Itemize the images that express people's silent fears—speak of the loss of economic security, health care, entertainment, and wealth; speak of third world aspirations and communist takeover; evoke the images of a crippled giant, of no longer being "number one," of oil embargo and energy

shortages; show that the nuclear stockpiles are an attempt to alleviate these fears.

Then proclaim the Word of God. Remind people that when Jesus was on earth national security was a burning issue in Israel. A real fear was that the Romans would take over the nation and deny freedom of worship. Israel was looking for a leader who would protect them from the Romans. There was tremendous pressure on Jesus to lead a political revolt, to take up the sword and prevent the massacre of his fellow citizens by the excessive appetite of Roman totalitarianism. Peter was ready to die fighting for Jesus (Luke 22).

Biblical evangelism will tell people that Jesus had another plan for Peter and He has another plan for us. He calls people to take up His cross and follow Him—to be ready to die as He died for doing the will of the Father on earth as it is done in heaven: a will that says "love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matthew 5:44) Biblical evangelism calls for this kind of repentance and shows this entrance into the family of God. It offers the love of Jesus to those who are weary of trying to find security in material possessions and nuclear stockpiles. It speaks the words of Jesus:

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30)

Evangelism that believes in peace will help people explore and honestly face the fears that drive them to accept what is spiritually bankrupt and endorse what is morally outrageous. It will be compassionate toward the weakness that gives rise to those fears, but it will not condone the answers offered by society. It will present the alternative: faith in Jesus Christ.

But today's evangelist must also speak to the idolatry as well as the fear. The fear may be attributed to weakness, but the idolatry must be attributed to perversity. Many in the West have made an idol of military might. The fact must be stated bluntly and boldly. Many have turned from worshiping the Creator to worshiping the creature—the beast of their own making. They have dedicated over half of all their scientific research and development to making the machines of death. To a large extent their economy is based on the profits of doom.

The church is guilty also because it has sanctified the military vocation and supported the funding of weapons systems. It has chased after the false gods of national security and military superiority, and its preachers have become cozy with the spokesmen of war. Thus, the call of repentance goes first to the church. It is time for judgment to begin at the household of God and for the born again to repent.


But the message to the church and the world is that God is a merciful God. He forgives idolatry, too. He accepts back those who confess their sin and erases their sin from record. He invites those who have put their trust in Titan, Poseidon, and Trident to return to Him and bring forth fruits worthy of repentance.

As an act of repentance many people surely will tell their church and their neighbors that they have renounced the arms race and military defense. Some will change their employment and others will rethink their relationship with the false god of military power. Then the joy of the Lord will come upon them and justice and peace in the kingdom of God (Romans 14:17).

peace and evangelism

The failure till now of the church and its evangelists to identify the sin of militarism and proclaim Christ as the alternative is so amazing and so distressing that the Peace Department must now turn the question back and ask the evangelists whether *they* believe in evangelism. When the sin that is so big and so dreadful that it plans the destruction of the world (which God so loved that He gave His only begotten Son that whosoever believes on Him should not perish but have eternal life) is passed over by the evangelists in calling people to repentance and faith in Jesus Christ, how can it be said that the evangelists have fulfilled their calling? The cause of Jesus Christ is not helped by those who imply that the stockpiling of weapons to destroy the earth is not a matter of sufficient concern to deserve the attention and the condemnation of good, spiritual Christians.

Martin Luther said, "If you preach the gospel in all aspects with the exception of the issues which deal specifically with your time you are not preaching the gospel at all."

It is about time for all of us who believe in evangelism to examine whether we are preaching the Gospel at all. 



BY JACK L. WILLCUTS

Parables Never Wear Out

Seed, soil, harvests! Jesus was always using words like these. Salt and light! Words and things everybody understands. One of these stories we all like you should hunt up and read again—"The parable of the sower" (Matthew 13 is a nice rendition). And, when you see what Jesus says when He gets to this-is-what-this-really-means part, you know what He means!

"A farmer went out to sow his seed." While the story is really about the soil, about us (people), and the seed, which we are told is the Word, both the Scripture and the Spirit speak to us through it.

Sowing grain now brings an instant mental picture to me of an Aymara Indian farmer of the Andes, walking slowly back and forth across his small field with a specially made bag for grain, and a distinctive, rhythmic full-arm movement skillfully scattering the seed evenly, not too thick, not too thin.

Jesus came as a sower of truth and hope. He made His points largely by persuasion and patience, for a farmer has to allow time for germination and growth. It is worth remembering that God plants His Word in our hearts, not with harsh, forced arguments, which we often associate with vigorous evangelism, not like an inquisition or some kind of thought control.

Salvation follows the laws of nature too. You reap what you sow. You wait the proper time for seed to germinate and come up. You wait until the grain turns just right for harvesting. Nature cannot be hurried, nor can the plan of God. It can't be stopped or changed, either, without ruining everything. There is one way to grow a crop, God's way. God is not nature, but nature is a fine visual aid of how He works in the fields of our lives.


Now the scene shifts to the seed—fragile, so vulnerable. He describes the hazards: birds gobble it up, it bounces on hard surfaces, the sun scorches some. It's really remarkable that any makes it at all, and according to the predictions of Jesus, one should expect only about a fourth of the seed to make it. Think about that as a fact of life, you preachers, Sunday school teachers, parents, and Christian missionaries. Sowing seed is a scary, risky business and must be done with extreme care. And the seed that does grow, well, it takes a lot of faith to imagine those tiny, dry seeds will produce (especially when matched up with the picture on the garden seed packet).

And the church seems so vulnerable at times, little chance at all in this weedy world—exploiters gobbling up even what is sown, the neighborhood not friendly to the grace of God. Children of

the most Christian homes are bombarded from all directions by influences not conducive to spiritual germination. Yet, seed has a strange way of bearing fruit in unexpected places and unexpected ways.


The main thing to consider, however, is the soil. Most of the problems in poor crops is not the seed nor the sower, but the differences in soil. Jesus lists four kinds: the hard, tramped-on, crusty with a lot of selfishness, certain habit forms of thinking making hard hearts. Then, the rocky soil, no depth, no roots, just quickie sprouts—great enthusiasm but no deep dedication. And then over here is the thorny ground (farmers call this "dirty soil," too many weed seeds)—lives filled with so much soul junk food and trashy talk and thinking that the Word of God has no lasting appeal.

"Other seed fell on good soil." George Fox had good soil, as did Luther, Wesley, and Graham. But a field doesn't have to be big or famous to produce real good fruit. Small lives add to the supply of goodness in our world.

It's a great story. As I said earlier, hunt up Matthew 13 and read it, carefully. 

No Free Cheese?

I picked up a tract in a bank the other day, written by a banker about economics. One thing I read startled me; it was based on an old truism: "peoples who fail to learn their own history are doomed to repeat it." Then he went on to opine that "the most terrifying example is the fact of history that nations who fail to solve their economic problems by reasonable means inevitably solve them by war. And we are beginning to fear that if we cannot begin to solve our energy problems worldwide we will find ourselves in another all-out conflict."

That, from a banker. He went on to the punchline, another truism that "the only place to find free cheese is in a mouse trap." I wonder if that observation, too, doesn't have spiritual implications? 



More on 'Atoms' and 'Wood'

■ A Friend sent me a copy of Bruce Allen's article "Should Christians Split Wood Instead of Atoms?" I found it an impressive and moving article. Feeling the sensitivity of the writer to the delicate balance and beauty of nature and his understanding of God's call to humanity to preserve the earth as a habitable environment, I wondered why these qualities have become so rare among evangelical Christians today. Is it because evangelicals have been so poured into the world's mold that they accept the myths of economic growth and technological achievement without ever thinking of the vast gap between these ideas and the basic Christian testimonies of peacemaking, simplicity, and creation?

History seems to have come full circle. Technology has a greater stranglehold on the minds of people today than superstition did before the age of science. There is famine of the Word of the Lord in the land. Bruce Allen has given us a few words of the that Word. He is a prophet. In the words of Jesus, he hungers and thirsts to see right prevail and he will be satisfied. But perhaps not before he is persecuted like the prophets before him. The qualities that are extolled in the Beatitudes are not the virtues of the mainstream.

JOHN K. STONER

Executive Secretary
Peace Section (U.S.)
Mennonite Central Committee
Akron, Pennsylvania

'The Prospering of Truth'

■ Thank God for theologians! Arthur Roberts's article "The Prospering of Truth" is most timely and well stated. Arthur Roberts stretched me when I was a student in his classes at George Fox College. I thank God that he is still stretching me!

It is true that "hidden traps surround the church growth greens." And every golfer knows that therein lies the challenge. Neither is it proper to destroy the greens just because they are ringed with traps. If we church growth advocates fall into the traps, we need the theologians to help us out and to keep us out.

Arthur Roberts states the conservative case well and as a progressive I need him and others like him. But he needs me too. Church growth enthusiasts and theologians must carry on a continuing dialogue until the lines between "conservative" and "progressive" are obliterated. If left to themselves the progressives will cause the church to self-destruct. Without the infusion of sanctified new methods, the conservatives will just let it die.

I wholeheartedly agree with Arthur when he states "we need to hear from the progressives, but let's also hear it from the conservatives."

ORVILLE WINTERS

Pastor
Friends Community Church
Fresno, California

■ When God says something, it's important. When He repeats it three times, as He did to Peter in John 21 and Acts 10, one would have to be a fool to ignore it. As I read Arthur Roberts's article "The Prospering of Truth" I was reminded of how God taught Peter.

I heard the original lecture from which the article was adapted several years ago in college. It made a significant contribution in my becoming a member of the Friends Church. God's Spirit witnessed to my spirit, "Here is truth." A month ago I had the opportunity of hearing a tape of the same lecture. Again, the power of its message struck me. Last weekend it arrived at my door via the EVANGELICAL FRIEND and the U.S. Postal Service. I would have to be a fool to ignore it.

Like Dorothy (in the Wizard of Oz), we Friends have wandered all over the "Oz" of assorted methods and theologies. Having no concept of the value of what we leave behind, we're off in the pursuit of success and growth. I pray that we'll find, like Dorothy, that everything worth having is found in our own "backyard." Let's rediscover that presence of the Spirit that can manifest itself with such power among us that we will move with unity and speak with its authority. Let's once again have Christ as our present teacher to instruct us about the true message of Scripture, about our need for righteous living, and about how we are to confront the modern symptoms of that disease, a world in rebellion against God.

We have had the treasure (Matthew 13) all along. It's been buried, hidden from view, by neglect and ignorance. Instead of seeking little pots of gold "somewhere over

the rainbow," let's seek once again Christ and His kingdom (Matthew 6:33). When we do, He promises that all things that concern us, including the little pots of success and growth, will be ours as well.

DAVE SCHMIDT

Newberg, Oregon



Sally Pollock is a recent widow who shared this testimony in the pre-Easter services at Damascus Friends Church, Ohio. Pastor Joseph Kirby relates that the testimony was "so meaningful and given with such understanding that we are sure others suffering the same loss would benefit" as they, too, meet this major life crisis.

HOW 15 MINUTES CAN CHANGE YOUR LIFE

BY SALLY POLLOCK

What I want to share with you is something very traumatic that happened to me and my family and how the Lord helped us through it. I would like to quote a verse of Scripture that came alive for us one day at a time when we thought we were on top of the world. The verse is Proverbs 27:1: "Don't brag about your plans for tomorrow—wait and see what happens." How true that verse came to be!

My husband Ike and I and our three children were having a really great year with things going our way. He had a job he dearly loved, driving a semi truck for Wimmers, Inc., hauling their farm machinery. I was working part time as a nurse at Community Hospital's East Unit in Salem, Ohio. We had a marriage filled with love. Mary Ann, Jimmy, and Brenda were healthy and happy.

Ike was a truck driver first, last, and always. He was away from home a big part of the time, but at the same time he managed to be the center of our lives. The sense of excitement at our house on Friday was tremendous. The expectancy, the magic of those two words when one of the children watching would call "Dad's home." How often they would hear him coming over the hill and run to meet him. When he came home, much of life's routine stopped. We

First Day News

QUICK QUAKER COMMENTARY

ELDON and VIRGINIA HELM of Northwest Yearly Meeting left August 13 for a two-month mission to Haiti under the sponsorship of Partners for Productivity. Eldon is named financial secretary for the Yearly Meeting (half time) since returning from a two-year assignment in Botswana, Africa. He has a deep concern for stewardship instruction in local churches.

ROYCE FRAZIER, 27, and wife Carolyn, both of Haviland, Kansas, are the newly named ministers to the youth of Mid-America Yearly Meeting. He will be Superintendent of Youth Activities. He is a former director of Camp Haven and pastored the Twin Mound Friends Meeting while a student at Emporia, Kansas, where he earned a degree in education. Both Royce and Carolyn are graduates of Friends Bible College.

MARJORIE CRISMAN of Medford, Oregon, will be the featured speaker for both Women's Missionary Union fall retreats in Northwest Yearly Meeting. One is at Quaker Hill in central Idaho, the other at Twin Rocks, Oregon. Clynton and Marjorie Crisman pastor the Medford Friends Church.

DR. ALVIN and LUCY ANDERSON returned in July from Nigeria, Africa, where he served as Fulbright Professor at the University of Calabar the last two years. During that time he set up a teacher-training program for Nigerian teachers.

ED REHWINKLE, 25, was placed under appointment by Mid-America Yearly Meeting to Burundi to teach English in the Normal School. He is a graduate of Friends Bible College and Emporia State University. He grew up in Japan, the son of military parents, and was reared a Roman Catholic, but was converted to Christ at age 16 through the ministry of Billy Graham.

FRIENDS FOCUS

SUNDAY SCHOOL INVOLVED IN 'YEAR OF THE CHILD'

Olympic View Friends Church (Tacoma, Washington) Sunday school is making the "Year of the Child" a vivid reminder by allowing the 1-3 and 4-5 grade Sunday school classes to care for the sponsorship of an orphan in Indonesia under World Vision International. It costs \$18 per month, and each child is encouraged to bring one dollar per month for this. (Adults of the congregation have underwritten the agreement in making the commitment.) Letters from the orphan, Betty Komariah, are shared with the Sunday school classes.

FROM FOUR TO FIFTY

University Friends Meeting, Wichita, Kansas, reports their young adult department has grown from 4 couples to around 50 couples the past five years, according to Pastor David Kingrey. "The first year my wife and I started inviting couples to our home to know them better. We cultivated friendships with Friends University students and other young adults we heard about moving to the community." He concluded that rather than focusing mostly on social gatherings, to "take the risk and start a young adult group which will concentrate on the basic truths of the Christian faith." The group is called "The Becomers."

"Although I am very skeptical about using numbers to prove a point, I share these facts and my enthusiasm over the new life God is creating in our midst."

VANCOUVER FRIENDS CELEBRATE 50TH ANNIVERSARY

First Friends Church of Vancouver, Washington, celebrated their 50th anniversary July 20-22 with a number of special events, including a Golden Anniversary banquet with former pastor Roy Clark giving his Preacher at the Piano program featured for many years on the radio.

IDAHO RETIREMENT HOME OPENS NOVEMBER 15

The new Sunny Ridge Manor, Nampa, Idaho, with 117 living units and a 30-bed infirmary will be completed November 15, according to Executive Director Dorwin Smith. Each unit is 19 feet by 20 feet (380 square feet), explains Smith, former pastor and presiding clerk of Northwest Yearly Meeting. "It is the third largest building in the area, two acres under one roof, all on one level with no steps anywhere in the building." Additional facilities include a recreation center, crafts and work rooms and shop, beauty parlor, library, a resident store, and large meeting rooms for use by family gatherings, clubs, prayer meetings, etc.

Since each resident coming in as a founder pays \$18,000 for their unit, the entire structure, built at a cost in excess of \$2 million, will be dedicated almost debt free. While the director, head nurse, program director, and chaplain are all Quakers, and the board is chaired by a Quaker, one member of the board is a Free Methodist, two others are from the Church of the Nazarene, and it is designed as an interdenominational ministry. About one half of the residents already committed are from the Friends Church.

Anyone interested in learning more about this new Christian retirement home may write to Sunny Ridge Manor, 218 - 12th Ave. Road, Nampa, Idaho 83651, or call 1-208-467-7298.

A NEW BANQUET AT YEARLY MEETING

Ohio Friends have added a third banquet meeting to their opening night of Yearly Meeting. A singles (post high and up) banquet was held at a local restaurant with Pastor Wayne Ickes of East Richland Friends Church as speaker. The traditional men's and women's banquets were held on the Malone College campus.

FRESNO FRIENDS START NEW CHURCH

On July 8 Fresno Friends Church in California started the Bakersfield Friends Church. It is an extension meeting of California Yearly Meeting. More than 150 attended the opening service, with more than 100 from the Bakersfield area. Services are held morning and evening each Sunday at the Stine Elementary School, 4300 Wilson Road, Bakersfield, California. Orville Winters is pastor of the Fresno Friends Church, which has grown rapidly under his leadership.

WHAT ABOUT MORE 'BIG BROTHERS'?

Colorado Springs Friends Church is involved in the Big Brother organization. What is a Big Brother? A man who offers friendship and guidance to a boy who lacks an adult male image. A Big Brother is not a counselor or a therapist, but a friend and companion who provides a link to the male world for boys age 7-14. Since 1967 more than a thousand boys have been carefully matched with their Big Brothers.

SHOULD THE CHURCH ADVERTISE?

Russell Myers, general superintendent of Evangelical Friends Church--Eastern Region, writes in his "Pastoral Communicator": "Why is it a person wakes up in the morning

after sleeping under advertised sheets, on an advertised mattress, shaves with an advertised razor, takes a shower with a bar of advertised soap, puts on an advertised shirt, sits down to a breakfast of advertised cereal, picks up an advertised briefcase, drives to the office in an advertised car, writes with an advertised pen, then refuses to advertise, saying 'Advertising doesn't pay'? And yet, ironically, one of the first things that happens when an ill-managed business goes 'broke' is that it is advertised for sale." --Quoted from Guest and Newcomer magazine

SECOND ANNUAL DISASTER AUCTION SEPTEMBER 15

The Friends Church Disaster Service of the Evangelical Friends Church--Eastern Region will stage another fund-raising auction September 15 at the Summit County Fairgrounds at Tallmadge, Ohio. Contributions of plants, baked goods, all kinds of fancy work, flea market articles, quilts, antiques, and so on, are sold.

SUMMER MEMORIES

West Chehalem Friends Church (Newberg, Oregon) moved their entire Sunday school and morning worship to nearby Camp Tilikum on Sunday, August 12. Families brought picnic baskets for lunch, and the youngsters enjoyed swimming, boating, and games in the afternoon.

Tigard Friends, Roy Skeeter, pastor, dismissed their Sunday evening meeting August 19 to journey 90 miles to Twin Rocks on the Oregon coast for picnic dinner and worship on the beach itself. More than 60 attended.

SALMON BAKE FEATURED

Camp Tilikum near Newberg, Oregon, will hold its second annual salmon bake, with more than 300 guests expected September 7-8. Two large baking "spits" constructed in the new multipurpose building are designed for out-of-doors gatherings, with most of their activities serving children and youth. The building sits among tall firs beside a lovely 15-acre lake. The camp is owned and operated by George Fox College, with Gary Fawver, director.

ANOTHER SUMMER MEMORY

Rich Square Friends Meetinghouse in Indiana was struck by lightning on Saturday, July 7. The belfry was destroyed, but quick action by the local fire department saved the building. Insurance covered the damage.

AN 'INTELLECTUAL CONSCIENCE'

Dean William Green of George Fox College, formerly Dean of Malone College, writes, "As the Missionary Board of any church projects the evangelistic conscience of that church and as the Social Action Board is the sense of justice and brotherhood, so the Christian college is the intellectual conscience of the church. It is the church in action in higher education and through higher education to the culture in which it lives."

CHURCH FAMILY USES VACATION HOME FOR BIBLE RETREAT

The Jerry Matthieu family of First Friends, Vancouver, Washington, use their cabin in Oregon's Three Rivers area to hold small weekend Bible study groups, inviting Friends from nearby Metolius Friends Church to participate in this summer vacationing plan. Well-known Bible teachers are invited to lead the sessions and include Bernard Briscoe touring the U.S. from England.

FROM THE 'FRIENDSWOOD FRIEND' (TEXAS)

"There are nine requisites for contented living: health enough to make work a pleasure, wealth enough to support your needs; strength to battle with difficulties and overcome them; grace enough to confess your sins and forsake them; patience enough to toil until some good is accomplished; charity enough to see some good in your neighbor; love enough to move you to be useful and helpful to others; faith enough to make real the things of God; hope enough to remove all anxious fears concerning the future." --Johann Wolfgang von Goethe

FINALLY

"A Christian heart is a good thing, but how much better is a Christian liver!"
--from West Park Friends, Cleveland, Ohio

POTPOURRI

NAE SUNDAY

October 28 will be observed across the U.S. as National Association of Evangelicals Day. Materials are available as well as cassette greetings by writing P.O. Box 28, Wheaton, Illinois 60187.

CHILDREN IN ONE-PARENT HOMES

Nearly one of every five American children now lives in a one-parent household, compared to about one in ten in 1960, according to the Religious News Service. During the same period, the number of single-parent families headed by women increased by 131 percent. --From University Friends Church "Light"

QUAKER GIRL SEES NEW ROLE AS MISSIONARY

Sophia Hasselblad, 14, an associate member of Rosedale Friends Church, Salem, Oregon, found "God's Smuggler" challenging.

"'Wake up and strengthen the things that remain, which were about to die.' (Revelation 3:2) That's not the whole verse, but that's the part I've been thinking about lately. I first read that verse in a comic book called God's Smuggler, and it's been special to me ever since.

"The thing that hit me about God's Smuggler was the fact that Brother Andrew wasn't risking his life in the Amazon, like I thought all missionaries did, but risking his freedom in the civilized world. I guess I never realized what it meant to be a missionary. After all, God loves His children who have heard just as much as His children who haven't, and just because someone's heard doesn't mean they believe.

"Brother Andrew takes Bibles to communists who live where they can't get Bibles. But have you ever thought of people in America who couldn't read a Bible if they had one? And how about the countries where a pastor is a civil servant who doesn't necessarily have to believe what he is preaching? Now if a preacher doesn't believe what he's saying, not many other people will. In some countries you'd probably have to look pretty hard to find someone over 8 and under 40 in church because he really wanted to be there. All of these people need help as much as the aborigines in the jungle, and they need Christians who really care to help them.

"You might have guessed by now that I think that every country in the world could use a few missionaries. I don't expect everyone who reads this to drop everything and go to a country and preach, but I think it would be nice if we'd all pray for the people who don't really have such fine opportunities to learn about Christ as we think they do."

went where he went. He took the children with him when doing farm work, we went out to eat together, or to a good movie, or played games together at home. He asked about their schoolwork, how their week went, and what they did.

The future had never seemed so bright. Jimmy and Ike were doing part-time farming. They planted corn for themselves and in the fall picked corn for other farmers. The children were constantly with him when he was home. If he worked outside, they helped him. He played word games with them in the car or gave them math problems to do. He taught them how to use a road map and atlas by giving them places to find and to see who could find them first. He had them look up where he was going each week and what roads he would take. He taught them to be independent, but he was always there if they needed him. Also he was able to take them with him in the truck.

He left us on Sunday, May 15, 1977, about 2:00 p.m. to go to Garden City, Kansas. He had asked me to go with him but I was scheduled to work. The supervisor volunteered to find somebody to replace me, but I felt I had better stay home this time. I worked through the night on Monday with no misgivings. Tuesday morning just before 7:00 a.m. I called home to get the children started for school. All was quiet. I told Mary Ann I would see her in a few minutes. I was halfway through the night reports to the day shift when the phone rang at 7:15 a.m. It was for me. It was Pastor Smallwood, who said I was needed at home at once. I knew my children were okay, so I thought of my parents. He did not want to tell me on the phone, but he finally did. He told me there had been a fatal accident in Kansas and Elmer was dead. [Elmer was his proper name, but he was known as "Ike."—Ed.] I remember repeating that word—*dead*. He can't be dead, that always happens to somebody else. In those few short words my world had fallen apart. Do we *really* realize how quickly that can happen? How short a time we may have, how important it is to serve the Lord *now*!

The next few days, weeks, and months were at times so empty and seemed so meaningless that I would wonder how I would get through them. I remember getting ready to plant the flowers that had been his Mother's Day gift to me and crying the whole time. I had a terrible time with Jimmy and soon came to the realization that I couldn't go on alone. I had to turn to

somebody. One Sunday morning in September, the children and I came to Sunday school and church. I had known the Lord as personal Savior during high school but had slipped away from Him during nurses' training. But this time I gave my life, my children, and my home to Him. I couldn't do it but He could. Since then my children have found themselves again. We have gained a sense of happiness serving the Lord. He has given us a new home and provided well for us financially. We are living one day at a time enjoying each other and the life He has given us.

We have been blessed at our house by the memories we have. How important it is for us not only to store up memories but to create them! As parents, we have little to leave our children except loving memories.

Parents, have you been creating memories, spending time with your children, giving them something to hold onto if you are gone suddenly, tomorrow? Families, do you appreciate what you are holding in your hand? Are you using your time to love, laugh, play, and work with the people you love most? Take time to share. When those small irritations seem so important, remember that 15 minutes can change your life completely. The word of praise you think of and the appreciation you feel, say it *today*.

I would like to say a few words just to you fathers. Jimmy was so filled with grief that life made no sense to him without his beloved dad. I wonder if you really realize what this kind of relationship means to a boy. You have so much to give to your children—your time, your love, your knowledge, and your confidence in them and their ability. You can make your son or daughter feel 10 feet tall by a few words of praise for a job well done. They learn their responsibilities and attitudes from you.


Perhaps this brief verse on "Success" by Martin Buxbaum says it all:

"You can use most any measure when you're speaking of success.

You can measure it in a fancy home, expensive car or dress.

But the measure of your real success is one you cannot spend.

It's the way your son describes you when he's talking to a friend."

My children and I have given our lives to the Lord. We have made Him the head of our house. He has walked with us through the shadows and into the sunlight. My friends, if you haven't done the same, I urge you to do so. He will never fail you. 



SORTING TIME

BY CATHERINE CATTELL

Please do sit down and have a cup of tea (iced tea if you prefer), while we decide what to do with all the precious relics of another time, things we must keep, and the ones to let go—but where?

There has been quite an epidemic of forced sorting lately among my acquaintances. It appears to be a very complicated affair, going through mounds of things that have been stored in the attic for years "just in case we might want it someday."

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Every time a person is uprooted there is a new crisis about what to take and what to do with the rest. Someone dies and leaves a houseful of treasures—Sunday school papers collected for 40 years. Letters—what does one do with letters with a two-cent stamp on a yellowed envelope written by a Quaker during the Underground Railroad days? Stamps from around the world?

The other evening I was a guest in a home where just such piles of envelopes were spread out on the table. The members of the immediate family opened a few and discovered one letter describing what it was like to live in a home where a thousand and more Negroes found refuge during the period of Quaker participation in helping slaves to freedom. It was fascinating as the experiences were described.

As the letters were read, history was being poured out that ought to be in a book. Do they throw the stack of letters away? What if some unopened ones were the key to lost roots or links in family or church ties?

Who has time to go through an attic full of papers, records, letters, and trunks full of out-of-date clothing? What about books? What seems important to one and a perfect addition to my collection could be trash to someone else.

Do you ever think about a pastor's sorting problems every time he moves? What to take? What to leave? One can't just shove them back into the attic. Moving day means taking what one must take and leaving the rest somewhere.

One pile goes into the trash bag. Can you believe one family selling the family home put out 57 large bags of trash?

One pile will go to the garage sale. That ought to be profitable.

One pile goes to the members of the family. Let's hope they don't all want the same thing!

When all else fails, call the Salvation Army!

In the end a small precious pile goes along in the van, only to be sorted by someone else someday when "moving day" is final.

I have been thinking about sorting my own treasures. I have some really choice ones from the days of pioneer missionaries, stamps and pictures. Each time I move, the pile gets smaller, except there is a whole file of new ones that complicate the situation.

There are other things that need sorting besides attics and closets. Our priorities need to be checked out sometimes. We

need to get rid of the trash—things that have little value for us—none for others, and none for the kingdom of God. We cannot carry everything with us and be unencumbered. There are only a very few matters of *utmost* importance. In the end everything will be left behind except influence of a life lived, and the service rendered. Some people I have known just keep living on and on forever in the memory of others. They have done a good job of sorting out the true from false, the right from wrong, the precious from trash, and the best from the good, and things of eternal value from the temporary.

Oh yes, I meant to ask what *you* think we should keep.

epa



Doris Janzen Longacre, **More-with-Less Cookbook**, Herald Press, 1976, 328 pages, paperback, \$6.95.

In an age when processed foods overflow our shelves and fast-food services abound, it is refreshing to find a cookbook that implores us to eat healthier without making us into "health-food nuts." Compiled by the Mennonites, the *More-with-Less Cookbook* is a collection of tested recipes based

on economy and health. Its emphasis is away from the package processed foods that are ever increasing in abundance. Rather, focus is placed on dishes prepared from basic, simple ingredients, meat extenders (such as soups and stews), use of lentils and whole grains, fruits and vegetables, and moderating the use of sugar.

Not only does this cookbook offer delicious "scratch" recipes for anything from "Pilgrim's Bread" to "Basic Spaghetti or Pizza Sauce," "Middle Eastern Lentil Soup" to "Snow Ice-cream," it also includes a section of information dealing with daily food requirements, and the nutritive content of commonly used foods. Inspirational messages and comments from recipe contributors add a personal as well as an interesting touch to the book.

Finally, the *More-with-Less Cookbook* encourages us as Christians to be more responsible in our stewardship of the earth's resources. By eating more sensibly, and eating *better*, we *can* consume less of the world's food resources and practice our faith a little more.

Mary Emma Showalter Eby writes an interesting introduction:

"This cookbook is not just another collection of favorite recipes. It is more . . . It can constantly remind your family of its central theme, 'There is a way which gives not less but more.' More joy, more peace, less guilt; more physical stamina, less overweight and obesity; more to share and less to hoard for ourselves."

Now in its 16th printing, the *More-with-Less Cookbook* is an excellent contribution to any kitchen.

—Paula Jean Ankeny

Elizabeth Skoglund, **You Can Be Your Own Child's Counselor**, Regal Books, 95 pages, paperback, \$2.95.

Treating children as people with real feelings who need to be listened to is the theme of *You Can Be Your Own Child's Counselor*. While a few children may need the help of a professional counselor, every child needs the help of a parental counselor. The author points out that children are very aware of problems around them and need to be informed so that they do not draw inaccurate conclusions. She further emphasizes the importance of building trust, keeping lines of communication open, and respecting children's rights. She describes the use of creative play as a means of encouraging children to expose their feelings about their world.

The author's use of specific case histories from her professional practice helps the

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reader to identify with the problem that is being presented.

While most of the instruction in the book is in the category of "good common sense," one frequently needs to be reminded of even these simple principles. Therefore, the book would be of value to parents of young children and teenagers. It would also assist teachers and youth workers in dealing with the problems of children.

—Phyllis Hand

John Edmund Haggai, **My Son Johnny**, Tyndale House Publishers, 238 pages, paperback, \$4.95.

John Edmund Haggai Jr. was terribly injured at birth, yet with the love of his family and the tender care given him by his mother he lived for 25 years to be an unusual blessing to those who knew him. Never able to walk nor to communicate verbally, always dependent on others for every detail of his personal care, still he was able to bring joy, to express love, to carry on a spiritual ministry along with his evangelist father.

The book does not play upon the emotions, as it could easily have done, but is a moving tribute to Johnny's indomitable spirit and keen mind, and to his mother, who devoted herself utterly to her son. The reader is led to understand God's sovereignty and faithfulness even in life's most distressing events, that He *will* supply all our need, and that the joy of the Lord is our strength.

—Mildred Minthorne



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

More Men than Women Favor Drafting Females Into Army

NEW YORK—A poll of New York metropolitan area residents shows 48 percent favor restoring the draft instead of relying on volunteers for the U.S. armed forces; 43 percent favor use of volunteers, 9 percent don't know. If the draft law were to be restored, 50 percent said they favored drafting women as well as men; 45 percent op-

posed drafting women, 5 percent didn't know.

The *Daily News* Opinion Poll, taken March 12-14 in a random telephone sample of 400 adults, showed that men were more favorable to drafting women than were women. Sixty percent of men favored drafting women; 40 percent of women favored drafting women.

There are now 724,000 men and 50,000 women in the Army. The draft ended in 1973. The Army Chief of Staff Gen. Bernard Rogers told Congress in March that Army reserves are short 500,000 members and he wanted to draft 100,000 members a year to bring the reserves up to 700,000. Army Secretary Clifford Alexander has since stated that "there is no necessity for the resumption of the draft."

—E.P.

Bowling Alley Refuses Business Of Nondrinking Church Team

BLOOMINGTON, MINNESOTA—A bowling alley has refused to renew a contract with a church bowling team because its members don't drink beer.

Gordon D. Biehl of South Covenant Church here said that the bowling alley "management feels it does not make enough money off bowling and depends on beer drinkers to make a profit." The church team had bowled at the same place for 15 years, but the alley recently came under new management.

"I wasn't aware that liquor licenses also permitted discrimination against nondrinkers," Mr. Biehl said. "It seems to me that our city fathers should look into the issuing of liquor licenses to businesses that discriminate in this manner."

—E.P.

Bill Mandating Teaching Of Creation Theory Killed

ST. PAUL, MINNESOTA—A bill that would have required courses on creation if the theory of evolution also is taught has been rejected by the education committee of the Minnesota House of Representatives. Representatives of major religious groups opposed the measure.

The bill would have required schools to teach the theories of evolution and creation "with reasonably equal emphasis." It also would have prohibited a teacher from lowering the grade of a student who accepts one theory over the other. The bill's sponsor, Rep. Paul Aasness, claimed that schools are teaching evolution and virtually denying the possibility of creation. This discredits the religious beliefs of many students, he said. But educational and

religious leaders spoke out against the Aasness measure.

Dr. Robert Paul Roth, dean of the graduate school at Luther-Northwestern Seminaries, St. Paul, contended that the bill would legislate "bad science, bad theology, and bad pedagogy. No major churches are asking that creationist theories be taught in the schools," he said.

—E.P.

Conference on Reaching Muslims Held

CAROL STREAM, ILLINOIS—Some two dozen Christian leaders met here to discuss effective ways to communicate the Gospel to African Muslims, according to *Christianity Today* (May 4, 1979). Participants representing a cross section of the Protestant community came from Egypt, Nigeria, Benin, Cameroon, Ghana, Kenya, and Malawi.

The meeting was called by an interdenominational organization called "Islam in Africa Project." Participants not only

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discussed ways of reaching Muslims, but also ways of training Christians to defend their faith against the inroads of Muslim teachers. Bishop Antonious Markos of Egypt's Coptic Orthodox Church said that many independent pastors of rural African churches lack training in Scripture, so that they are highly vulnerable to persuasive and committed Islamic evangelists.

Islam in Africa Project is using short-term educational projects, literature, and correspondence courses to train African Christians to share the Gospel with the Muslims, the report said. —M.N.S.

Southern Presbyterian Task Force Urges Abolition of Death Penalty

ATLANTA—A task force of the Presbyterian Church in the U.S. (PCUS) has issued a reiteration of the southern denomination's 14-year-old stand against the death penalty.

The Church's Task Force on Criminal Justice wrote: "While we recoil at the crimes of some who face execution, we recall that Jesus specifically rejected the law of retaliation in the Sermon on the Mount (Matthew 5-7)." The task force issued the statement as the states of Alabama and Florida were in different stages of preparation for the executions of John Louis Evans III and John A. Spinkellink, respectively. —E.P.

Infant Formula Critics Expand Concern from Third World to U.S.

NEW YORK—Critics of infant formula promotion in the Third World have turned their attention to its sale in the United States. Preparation of the powdered formula in unsanitary conditions by poor families can lead to malnutrition and disease as much in an American ghetto or on an Indian reservation as in a Brazilian slum, they claim.

The Interfaith Center for Corporate Responsibility, affiliated with the National Council of Churches, has sponsored resolutions through members before stockholders' meetings of Abbott Laboratories, Bristol-Myers, and American Home Products Corp., this spring asking for establishment of infant formula review committees. Abbott and Bristol-Meyers account for 90 percent of the infant formula sales in the United States, points out Leah Margulies, ICCR staff member who coordinates the infant formula campaign.

To determine infant formula use in the United States, Miss Margulies said, the ICCR and two other agencies of the Na-

tional Council of Churches commissioned a study of 1,500 mothers of infants under the age of one in six areas: Los Angeles, San Antonio, central Mississippi, south central North Carolina, eastern Kentucky, and Pine Ridge Reservation in South Dakota.

—E.P.

URBANA 79 Set for December 27-31

MADISON, WISCONSIN—URBANA 79—Inter-Varsity's Twelfth Student Missions Convention—will not be an end in itself. The expected 17,000 delegates participate in an ongoing program of study and discussion before the December 27-31, 1979 event.

"Following the convention we plan a follow-up program throughout the United States called URBANA ONWARD Conferences," explains John Kyle. "These conferences, on college campuses, will assist URBANA 79 delegates in solidifying what they learned. The conferences will feature missionaries and community pastors aiding students in practical details." Current registration (April 29) for URBANA 79 is over 1,700. —Inter-Varsity

Relief Agencies Send Ugandans Needed Supplies

WHEATON, ILLINOIS—On the heels of an eight-year blood bath in Uganda, World Relief has shipped 1,250 pounds of medical supplies into the area, including medicines and much-needed surgical instruments. In addition, the organization has pledged an initial \$100,000 to the relief effort there.

—E.P.

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THE REAL-LIVE FIGHT

Another Perry and Patsy story

BY BETTY M. HOCKETT

The up-and-down whine of the siren came rushing past just as it was Perry's turn to move his red marker in the game.

"Hey, there's a siren . . ." hollered Patsy, Perry's twin sister, who was playing the game, too.

"Going right down our street," he answered, getting up and hurrying to the front room window.

"There's another one coming around the corner," said Mr. Masters. He got up from the davenport and rushed to the window, too.

Mrs. Masters came in from the dining room. "What are all of those police cars coming here for? They're stopping up at the end of our block."

Perry dashed out to the front porch. Patsy was close behind, even though she had taken time to scoop fuzzy-haired Chico up into her arms. His little body was trembling at the sound of the sirens.

"Your're right, Mom. They did stop at the corner." Perry was out to the sidewalk by this time.

Patsy hitched Chico a little tighter against her and grabbed hold of Daddy's hand. The blue lights on top of the police cars whirled around and around, making a scary pattern in the early evening twilight. Other people from up and down the block were coming out, also.

"Four policemen! What's happening?" whispered Patsy as she walked even closer to Daddy.

"I don't know," Mr. Masters replied. "Take it easy, Perry, you'd better stay back here till we find out what the score is."

Perry turned back. "Two guys are fighting, Dad. Right out in the middle of the intersection. I saw 'em."

He had only had one good look—just before the policeman got hold of the two



men. But, even in the half darkness under the street light, that one look was enough to create a huge, heavy lump right in the middle of his stomach. For a minute he thought he might even be sick, right there on the sidewalk in front of everybody. He had never seen anyone with the kind of look in their eyes as those two fighters had. Besides that, the man with the bushy red-brown hair had blood running down one side of his face. There were long ugly scratches on the chin of the other one.

"That was for real, Dad," Perry said with a husky voice. "They weren't putting on. It was horrible."

Mr. Masters steered the twins back toward home. "I think everything is under control," he said.

"But I didn't get to see anything," Patsy protested. "Perry got to see, but I didn't."

"You don't want to see," her brother replied softly. The lump stayed on, along with the sick feeling.

Chico wiggled and squirmed, licking Patsy's face in the process of asking to get down. Now that his fright was past, it would be more fun to run and investigate things for himself. "This is kind of like some of the TV shows, isn't it? Where people fight and get hurt and stuff and the police come."

"But this was real life, Patsy. And real life is quite a bit different than seeing it on television. On television, the people are just acting. They don't actually get hurt . . ."

"Or killed . . ." Mrs. Masters added.

"That's right. When the program is all made, the people get up and go home, not much worse for the wear. But that isn't the way it is in real life. Violence and hatred are ugly. The people always harm and hurt—they are selfish and uncaring about others. They kill physically and they kill spiritually. People who experience that ugliness within themselves, or from others, always are worse for the wear. That's why we are careful about the television programs that we watch at our house," explained Mr. Masters.

Mrs. Masters nodded vigorously. "We don't want our children to grow up with the idea that violence is right . . . that one just fights and kills their way through life, tending only to what *they* want. God's way of helping us live peacefully with everyone is so much better. His love makes it possible."

"I'm glad that we're Christians so we can have His help," said Perry, plopping down by the game board again. "Boy, those guys

looked awful. They'd probably have killed each other if the police hadn't gotten there when they did." He wasn't going to be sick now, he knew, but the lump hadn't gone away. He sure didn't want to see another real-live fight like that. Not ever again—in his whole life! "I'm gonna always be peaceful, with everybody. Even when somebody does something I don't like, I'm not ever going to fight."

"I won't fight, either," echoed Patsy, while Chico sat down and put his head in her lap. "Me and you'll always be kind to everyone, won't we, Chico?" The fuzzy little dog answered with a friendly lick of his tongue.

"I think we've all had a good lesson tonight," said Mrs. Masters.

"Yes, a real-live lesson!" replied Mr. Masters.

"And that was sure a real-live fight," Perry muttered. Then louder, he challenged, "Come on Patsy, it's my turn. Bet I can beat 'cha at this game, yet!"

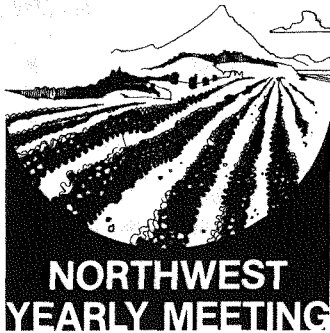
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FRIENDS CONCERNS



Friends: A Spirit-Moved People

This title was selected as the theme for the 1979 Yearly Meeting sessions. Not intended as a mere slogan, certainly not like some kind of religious commercial line, this is a call rooted in our deepest beliefs. Paul put it "Do not put out the Spirit's fire." (1 Thessalonians 5:19 NIV) To be a Spirit-moved people brings us back to the very core of our faith.

To be Spirit-filled is a happy privilege; to be Spirit-motivated is a stirring experience; but to be Spirit-moved, all together as a people, that is an awesome possibility!

What will it mean? The early church was Spirit-moved and eventually penetrated the mighty Roman Empire and a pagan world. Early Quakers were Spirit-moved (not very well organized or trained), and they gathered 50,000 adherents in a dozen years, a hundred thousand by the end of the century despite persecution and hardship. Being a Spirit-moved people is worth considering and praying about.

It may mean something different than we now suppose. It may not be easy or fun. It will not be dull or boring. It may not even be as different as some may expect, or even successful by current religious measurements. But it will be effective, however costly. It will lift us up on the wings of power and praise.

Look around and see our turbulent times; look inside, we know that down deep all of us, everyone, and every church wants to count for something significant with God's approval and anointing. But as we look up, wistfully sometimes, with tears and frustration, we ask, "Isn't God still able to move His people?" Dare we expose our too-often-pretended satisfaction, incompleteness, shallow spirituality? It is not our lack of motivation or strategy, nor our lack of effort or desire that limits us. Can it be a lack of longing for the fresh outpourings of the Holy Spirit in holiness and power?

These uneasy stirrings and acknowledged inner disquiet about our condition, with only sporadic or spotty evidences of God's moving among us, may be in themselves the first and best signs of the Spirit's

movement in Northwest Yearly Meeting! Emptiness precedes filling. Hollow hearts may become happy hearts. Business-as-usual churchmanship can be transformed into dynamic living. Dissatisfaction and heart hunger for the Spirit is a convicting and hopeful condition. Our Yearly Meeting is not anywhere near the end of our opportunity, nor even the beginning of the end (to paraphrase Churchill). We are only at the end of our beginning.

There is no reason for Friends ever to be locked into dead center between a great past and a great future. In the providence of God we stand at the very edge of a great, fresh outpouring of the Holy Spirit.

The Spirit's moving comes to those who wait for God, not just to those who work for God; to those who allow God to work through them, not just fitting God's work into their own agendas, interests, or personal priorities. Luke said they were "clothed with power from on high" (Luke 24:49 NIV) That is worth waiting for. That is a kind of expanding faith that makes an effective church inevitable—a baptism of the Holy Spirit, indwelt, empowered, engrossed, enlightened by the living God!

—Jack Willcuts, General Superintendent

Missionaries On the Move



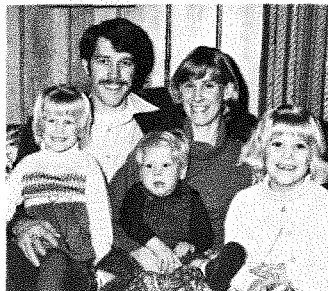
Ron Stansell family returned to LaPaz, Bolivia this summer to begin their fourth term.



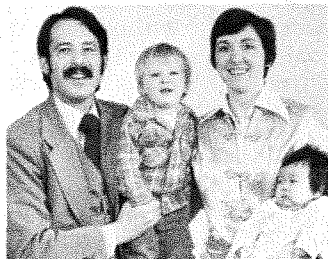
Jean Clark returned to Peru as teacher of missionary children.



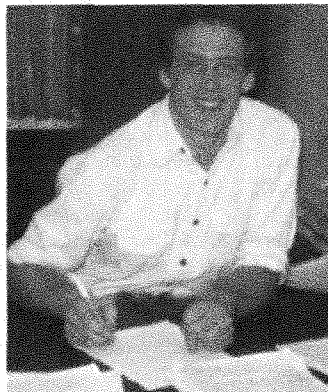
Leland and Iverna Hibbs to live in Arequipa, Peru, and assist in the work of the Peruvian Friends Church. The Hibbses served 10 years as missionaries in Bolivia in the 1950s.



The Randy Morse family returned to Puno, Peru to begin their second term.



Jerry Sandoz family (on furlough from Korea)



Dick Hampton of Newberg, Oregon returns this month after being a summer missionary to Bolivia and Peru.

Vancouver First Friends Celebrates Fifty Years

First Friends of Vancouver, Washington, celebrated their 50th anniversary the weekend of July 20-22 with a full schedule of events. A Friday evening concert, a Saturday evening anniversary banquet, Sunday worship services, and a picnic brought former pastors and members as well as present members and friends.

Preaching at the Sunday morning worship service was former pastor John Retherford, and in the evening former pastor Fred Newkirk spoke. Special music included "The Chancellors" in concert Friday (former minister of music Randy Thornburg and wife Divonna in the group), the Sanctuary Choir, and three trumpeters on Sunday, as well as a solo by Joseph Reece. During the children's Sunday school hour, Robert Rez, former director of Christian education, delighted the children with puppets. After the Sunday picnic, a musical presentation was given in the church courtyard, "The Light."

New anniversary pictorial directories were distributed during the weekend. Attenders toured the newly remodeled pastor's office and also viewed the new carpeting throughout the Nursery and Primary Departments. An additional parking lot was finished in time for the anniversary weekend.

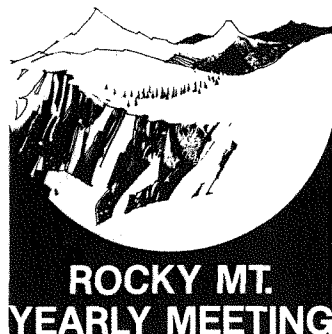
Did you know that . . .

... the Portland Korean Church completed 15 years this summer and held an anniversary service with U.S. Senator Mark Hatfield as guest speaker? Membership is about 500. Gye Wan Jin is pastor and Oscar Brown is associate minister.

... Hayden Lake Friends Church held an open house and dedication of their new church building June 24, with various participants in the building program speaking, together with special music and an evening potluck dinner following? Bob Schneider is pastor.

... Olympic View Friends Church celebrated their 10th anniversary September 9? Dan Nolte is pastor.

... George Fox College is increasing its teaching faculty in four divisions as nine new faculty members join the staff for the 1979-80 year? These are Joel Loken as associate professor of psychology, Cyril Carr as instructor in Bible, Glen Moran as assistant professor of math education, Frank Kyte as instructor of physical education, Roger Crabbs as professor of business, Neil Roth as professor of psychology, David Barker as assistant professor of economics, Janice Barlow as assistant professor of physical education and coach of women's hockey and basketball, and Flora Allen as assistant professor of home economics.



RMYM Briefs

COLORADO SPRINGS, Colorado—Yearly meeting church members are asked to pray for the ministries in the different areas. Meetings on the September prayer list are Hasty, Lamar, and La Junta. The October list includes Las Animas, Ordway, and Pueblo.

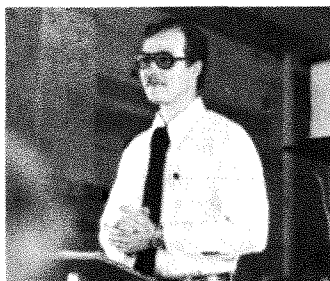
ARVADA, Colorado—The Northwest Friends Church received monthly meeting status at the June Yearly Meeting sessions. At the end of July the new meeting made an agreement to buy a church building in Arvada and will soon begin holding meetings there.

FORT COLLINS, Colorado—Pastor Lowell Weinacht recently underwent back surgery. Prayers for his recovery are requested.

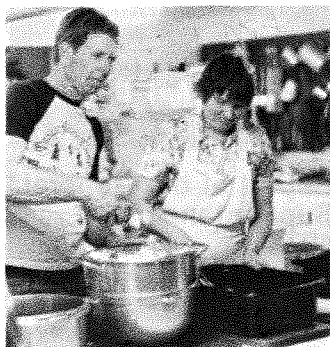
Superintendent's Impressions

By Olen R. Ellis

Reports of an increase in membership, one new meeting, with two more in the planning stages, and only one pastoral change helped to encourage those present at the 1979 sessions of Rocky Mountain Yearly Meeting. The fact we ended the year with a substantial deficit was cause for concern, but the Finance Committee considered this realistically and came up with plans for making



Ron Manring teaches during a Sunday morning meditation at Yearly Meeting.



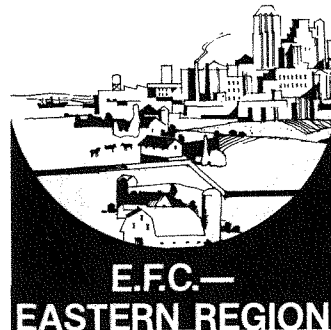
Harold and Cari Maesten serve during a meal break at the 23rd annual Rocky Mountain Yearly Meeting.

whatever adjustments are necessary to correct this for the coming year.

Some highlights of the sessions were the missionary banquet and the youth service.

The new electrical hookups for campers were appreciated, as more campers were present than ever before. This was good, as the sleeping facilities would have been overcrowded if many had not brought their campers.

When I am asked how I felt about Yearly Meeting sessions this year, my answer is *good*. I look forward to the coming year with a great deal of optimism.



Happy Birthday, Byron!

Though submitted months after the fact, this story is significant to Friends as it relates the influence upon Quakerism of Byron Osborne, a former editor of a predecessor of this magazine.—Editor

By Karen Bozman

On March 27, 1979, Byron L. Osborne, president emeritus of Malone College, celebrated his 85th birthday. He did not celebrate alone, however. The joint histories of Malone College and its sixth president are so inextricably linked that the birthday of one makes an occasion of celebration for the other.

Canton's Mayor Cmich proclaimed the date "Byron L. Osborne Day" in Canton in honor of the college's former chief administrator. Governor Rhodes and state senator Ralph Regula sent letters of best wishes. Malone faculty, staff, students, and alumni stopped everything that day to spend a few moments greeting the one man who is responsible for laying so much of the foundation of the institution we now know as Malone College. Osborne Hall was named in 1960 in recognition of that fact.

Dr. Osborne's first contact with the school, then known as Cleveland Bible Institute, was in 1913 when he enrolled as a student. A North Carolina farm boy, he had felt the call to enter full-time Christian work and had chosen CBI for his training. Just two years before his birth, the school had been founded in 1892 as the Friends Bible Institute and Training School. The Lord had blessed the efforts of the founders, J. Walter and Emma Malone, and the school had grown from 6 students in 1892 to 137 in 1913. CBI was one of the earliest Bible institutes to open in the nation. During Byron's years there, he met Ruth Malone, daughter of the founders, and in 1917 they were married.

A sixth-generation Quaker, Byron had been preaching since the age of 16, when he was invited to give his first sermon at the Spring Garden Street Friends Church. The spirit of his message given that day was echoed in the speech he gave upon graduating from CBI, and would remain one of the key motivating forces in his life. Along with Moses,

he had decided that the cost of discipleship meant investing his life, not for time, but for eternity.

After attending seminary in New York, Byron returned to CBI to join the teaching faculty. For the next nine years he taught New Testament, biblical history and geography, personal evangelism, and New Testament Greek. In 1920 he was elected to the Board of Trustees and held that position for 40 years. After receiving his Th.B. degree from Marion College and M.A. from Winona Lake School of Theology, Byron Osborne assumed the vice-presidency of the school in 1928. During his administration, the decision was made to move the school from Cedar Avenue to Euclid Avenue. Also during that time the curriculum was expanded so that in 1937 it became Cleveland Bible College.

Byron's activities in the ministry continued throughout this time. During his senior year at CBI he pastored a small Friends church near Deerfield, Ohio. While in seminary he pastored a Baptist church in New Jersey and then later a Friends church in Sedley, Virginia. While on the faculty at CBI, he pastored a Friends church in Mayfield Heights. During a series of tent meetings held at that time, Worthy A. Spring was converted and later became the school's fourth president. From 1935 to 1947 Byron took on the additional duties of superintendent of the Cleveland Quarterly Meeting and editor of *The Evangelical Friend*. Somehow he still found time to begin a weekly radio program, *The Word of the King*, which would continue for 11 years aired on 11 stations in several states and the West Indies.

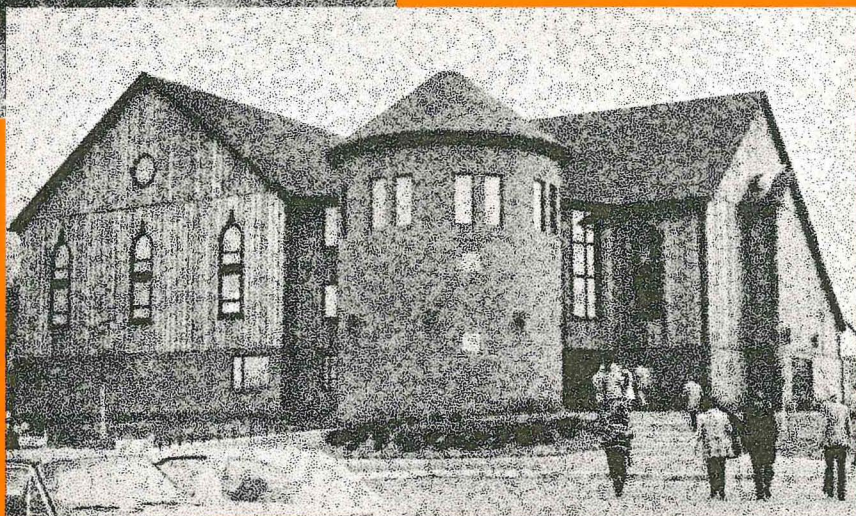
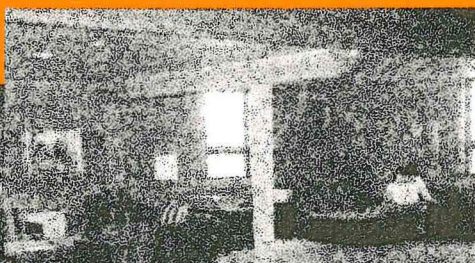
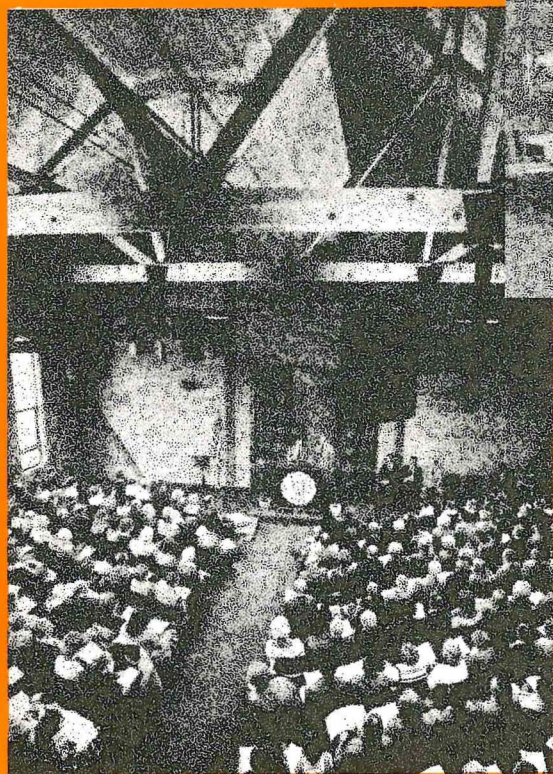
At the age of 12 Byron had been profoundly affected by the faith exercised by George Mueller, the modern apostle of faith and builder of orphanages. The lasting impression from reading Mueller's autobiography prepared Dr. Osborne for the kind of faith he would be called upon to exercise in the next 10 years until his retirement from Malone. In 1950 he was granted an honorary doctorate from Taylor University. That same year he was elected president of Malone College. Just six years later he would be faced with the land crisis in Cleveland, causing the most dramatic change in the school's history, the move to Canton.

Afterwards, the crisis of removal to Canton would be known as "the miracle of Malone" to all those acquainted with the school. During that time, however, only earnest prayers and unwavering faith against seemingly insurmountable odds aided Dr. Osborne in the series of important decisions he was called upon to make regarding the purchase of land in Canton and construction of the new campus. So many small miracles occurred before 1956 to enable groundbreaking to be held that November. Even



The ABDA Trio sings at Yearly Meeting.

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