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Evangelical Friend

January 1980

Vol. XIII, No. 5

FRIENDS
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What should be the direction for Friends in the next decade? Leaders representing the three main bodies of Friends in America—Friends United Meeting, Evangelical Friends Alliance, and Friends General Conference—suggest answers in their articles being published in the January issues of Quaker Life, Evangelical Friend, and Friends Journal.

The agenda for Friends in the Eighties

BY KARA L. COLE

THIS IS my second attempt. The first was filled with high-sounding phrases, religious idealism, even preaching! The agenda for Friends in the eighties, I said, is to “hear and obey God’s will,” to “proclaim the Gospel,” to “love one another,” to “nurture leadership.” Nothing wrong with those things, of course, but my husband pointed out that they’re “tough to get a handle on,” they “hardly constitute an agenda.” So now I’ll try to get down to business.

As the seventies settle into silence, I propose a 10-item agenda. Each one is important, but they all must be worked on at the same time in order for Friends to make an impact on what might be a very difficult as well as challenging decade.

The first item is prayer. I am afraid we often take the necessity for prayer for granted, at the same time not prac-

Quakers in the eighties: A spirit-moved people?

BY STANLEY PERISHO WITH JACK L. WILL CUTS

THE CALENDAR is moving us relentlessly into the eighties. The pressures and noise of this event in today’s busy, burdened, pessimistic world may appear a thing to dread. Yet “In quietness and trust is your strength” (Isaiah 30:15 NIV) presents us with a reassuring, tried pathway into an unpredictable future. Reverent, quiet waiting in God’s presence to find how the Spirit will move us is again our destiny.

“They . . . kindled a fire, and left it burning.”¹ This familiar legend of Friends coming from the intrepid spirit of Quakers crossing the Atlantic on the *Woodhouse* to New England’s inhospitable shores remains as a guiding light for contemporary Friends. That fire was a new burst of flame mentioned in First Thessalonians 5:19, “Do not put out the Spirit’s fire.” (NIV) Friends are more familiar

Strategy for Friends in the eighties

BY DWIGHT SPANN-WILSON

BEFORE I ENTER the body of this article, I recognize the necessity to inform readers that although I am the executive for Friends General Conference, I am not representing a mythical “FGC point of view.” FGC continues to be an association of independent yearly meetings. As such, no one can speak for it. However, I must be intellectually honest and acknowledge that some readers will give more weight to my words than they might to any other member of FGC. Because of this, I am going to limit myself to concentrating on our needs that can be met in the eighties. I am going to restrain myself even to the point of ignoring my own dreams and visions for the years to come. Perhaps in so doing, fewer people will feel that I have overstepped my bounds.

ting it. I would like for us to highlight specific programs that encourage all Friends to pray during the eighties. We need to pray for each other, we need to pray for the world in which we live, we need to pray for strength to carry out the tasks that God gives us to do. One way this emphasis could be carried out would be for adult study groups to make a systematic survey of what Scripture says about prayer. Learning about prayer, I feel, could be an encouragement to pray.

Proclamation of the clear, simple Gospel must be a high priority on our agenda. Proclamation, however, may include using new methods that may make some traditionalists uncomfortable. There can be little doubt that television and advertising are here to stay. I would never submit to McLuhan's edict that "the medium is the message," but

neither do I totally agree with Muggeridge's assessment that television propels us inevitably toward evil. The media are tools, technology for our use, and it behooves us to use them wisely, being sure of our message as well as of our standards for their use. The goal is always to be proclamation of the Gospel—not growth, not successful competition with Hollywood entertainment, and not the creation of a "super church."

The seeds of cooperation among Friends as well as among the larger body of Christians have been sown in the late seventies. These seeds must be nurtured and cared for in the eighties. Jesus tells us in John 13:35 that "if there is love among you, then all will know that you are my disciples." (NEB) Our example of cooperation and caring is one of the ways we witness. This cooperation can begin in

with the King James wording, "Quench not the Spirit."

To be Spirit-filled is a happy privilege; to be Spirit-motivated is a stirring experience; but to be Spirit-moved as a fellowship of Friends is not only comforting, it is frightening! A thoughtful consideration of this fresh possibility may even cause us to decide we prefer the pressure of the times to the implications of being Spirit-moved, led, and used.

To describe ourselves as Friends by biblical definition (John 15:14 NIV) is both humbling and audacious. It brings us back to the core of our heritage and our faith, the Source of our being, to a purpose for life. Rooted in our deepest foundations of conviction, it lifts us up on the wings of hope and joy. Can we contemplate a more awesome and courageous possibility? "Do not put out the Spirit's fire."

The reader should also be forewarned that I have a personal problem with the assigned theme. I am a mystical Quaker. I do not believe in following human strategies toward humanly chosen goals. I believe in waiting for leadings from the Inner Light, and then with deliberate speed, obeying Truth as it is inwardly revealed. At this writing, I have no revelations to share. Thus I will only be able to state what from my vantage point seem to be needs for the eighties. Some of these needs I have held up to the Light for years. I have also witnessed the practice of Quakerism from the Maritimes to Southern California and from Florida to British Columbia. Although my observations may not be prophetic, they are well-informed.

From the point of view of one who spends most of his religious life with members of FGC, there are two primary

Precedents for Penetration

Early Quakers were Spirit-moved, not well organized or trained by and large, but at least 50,000 adherents were gathered within a dozen years, a hundred thousand by the end of the 17th century despite persecution, hardship, and political harassment. This is not unlike the Spirit-moved church of New Testament beginnings, which penetrated the mighty Roman Empire and a pagan world. "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked." (Luke 12:48) The Society of Friends has been given much in singular vision and opportunity to be witnesses of Truth. This heritage brings greater responsibilities than others may have as we move into the next decade and beyond. To be Spirit-led is not a new thing to

spiritual needs for the Religious Society of Friends, and four foci worthy of major effort in the eighties. The spiritual needs are—increased commitment to Quakerism as a way of life, and improvement in our appreciation of the place of worship in Quaker practice. The foci are advancement, youth work, meeting nurture, and family nurture. The major difference between the two spiritual needs and the four foci are that the former demand attitudinal shifts and the latter demand programmatical shifts.

Commitment to Quakerism as a Way of Life

Not only was the first generation of Friends fueled by a total commitment to the movement, but the same has been true of members of every religious revolution in recorded history. Relatively few contemporary Friends are so moved.

small ways. Perhaps the joint publication of materials acceptable to all Friends groups is a way to begin. The pragmatic fact of efficiency that can be gained through cooperative publishing is a way that Friends might come together.

It is interesting that cooperative efforts so often focus on communication, which must be another agenda item if cooperation is to succeed in the 1980s. Communication efforts can include individuals and groups visiting yearly meetings other than their own; joint publication of selected articles in all major Quaker publications; coming together for fellowship and inspiration in large gatherings such as the 1977 conference of Friends in the Americas in Wichita; holding consultations on effective communication tools for local meetings and churches, including Friends from all

groups. A nice feature of the communication agenda is that each and every Friend can participate in it, among Friends as well as in the larger Christian family and, in fact, in the world.

There are many indications that the eighties will be a time during which resources of all kinds will be in short supply. Proclamation of our message, communication among Friends, even prayer—these are only effective as the Good News is exemplified in the lives of those who make these claims. Friends have established a testimony of living simply at peace and in harmony with God's creation. Certainly, in the eighties, perhaps more than at any other time in our history, simplicity must be on our agenda. In contrast to our current abundance we will be called on to share with

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us; it is an expected experience, not to be taken for granted, not an inherited trait, but a bold commitment to be made. It is a sacred trust, this knowledge of the Truth, and if God allows we may be privileged again to pick up the mantle of the Spirit's empowering if we are ready.

So, we look around at the turbulence of our times without dismay, rather, with determination. We look inside ourselves and know down deep that all of us, everyone, every meeting, every member wants to move forward with God's approval and anointing. We are really needed; can we also be useful and effective? Isn't God still able to move His "Friends"?

Honest Appraisal

Another trait of Quakers is honesty. Dare we expose at this threshold into new history the pretended satisfactions, the

sense of incompleteness, shallow spirituality that characterizes our period if not ourselves? If this describes some of our feelings and outlook something is missing. It is not a lack of motivation, or strategy, no lack of effort or desire, but a longing for the fresh outpourings of the Holy Spirit, the flame that was kindled and is to be fueled for the eighties. These uneasy stirrings, this pause to peer into the next decade, this acknowledged disquiet about our divided condition may be in itself the best hopeful sign of the Spirit's presence in our midst. Emptiness precedes filling. Hollow hearts may become happy hearts. Business-as-usual Quakerism can be transformed into dynamic living and influence. Dissatisfaction and heart-hunger for the Spirit is a convicting and hopeful condition. Friends are not anywhere near the end of our opportunity as we face the

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Too many of us are resting on laurels earned by our spiritual foreparents. As a result, both our spiritual and our numerical growth have been impaired. What does it profit a person to possess a faith that is turned off and on like a faucet? Without greater commitment to the Quaker movement, we will greatly curtail our own power to grow.

Appreciation of the Place of Worship

Quakerism continues to be a community religion that has as the center of its practice the meeting for worship. Meeting for worship is more than the community's gathered waiting on God—it is also the heart of the meeting for business. However, tragically few meetings can count on an average attendance of even half of its members. Thus, our tiny group is further reduced in its functional size. Further-

more, a great many of our business meetings only give lip service to being meetings for worship where business is considered. Thus, important decisions are made without waiting for leadings. The usual excuse is that we are hard-pressed for time. I fear our concern over time has caused us to make decisions where we have actually voted without taking a count. It is possible to conclude that faith in ourselves has increased and faith in God has decreased. I choose to believe that this is an overstatement, and what has shifted is only our dependence, and that we are placing less faith in God and more in ourselves. This too is sin.

Advancement

Early Friends spoke of being "publishers of Truth."
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KARA L. COLE
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*"I said we Friends are going to make the 1980s
a time of peace, or else . . . !"*

COVER

Some people may wish an entire decade could be seen in one sweeping view, as depicted on our cover. For others, it's even difficult to face another day. The 1980s are here, and only God knows the end from the beginning. (Design by Stan Putman)

ANTECEDENTS

There's little to cheer about as we enter the new year and decade. Iran! Afghanistan! Energy! Inflation! Cambodia! Either the news is worse, or our constant diet of it at the dinner hour makes it seem so.

Nevertheless, the new decade is here. And even though the world situation engenders little optimism, we as occupants of this small planet spinning through endless space have few options but to face the days and years as they come. For Christians, the world news could be as sobering and hopeless as for anyone—except that our faith in God gives us light, hope, and eternal victory through Jesus Christ.

Such personal hope in the midst of turmoil should not tranquilize us into a stupor of doing nothing while we await our eternal reward. On the contrary, the crises of our times and our concern for people's needs should spur us to more training, more planning, more prayer, more cooperation to assure more effective ministry and results.

Our first issue of the new decade features the views of representatives of the three main bodies of Friends in America outlining a strategy for Friends in the eighties. The fact that all three articles are being published simultaneously in each group's respective journals is significant in itself, and may well be a symbol of things to come.

—H.T.A.

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"REKINDLING OUR CALLING"

NATIONAL FRIENDS PASTORS CONFERENCE

St. Louis 1980

BY D. L. HICKMAN

Are you ready for change? Yes. Good! "We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." (2 Corinthians 3:18). Once again Friends leaders will be gathering, not just to hear words, but to make a difference.

As a pastor, my route into a spiritual desert is often a mystery. At times I become aware that I am simply (?) going through the motions of leadership and sense that something has evaporated. I can identify with leaders who are tired of trying. Trying words that have lost their depth. Trying to read a road map that wasn't marked for detours. Trying to discover living water in dry stream beds. Trying to relive memories of mountaintops now past only to find sand sifting in, scratching and chafing in all the wrong places. Trying to dream new dreams with a mind crammed full of "have-to's." How does one get out of such a dry place? How does one break the desert chains to celebrate his/her calling?

A new kind of gathering, "Dallas 1976," provided a way for many to stand in a flowing stream of God's love and intimate fellowship that served as a cup of life from which to drink. "St. Louis 1980" will be another like experience for many more, as church leaders and pastors from Friends come together expecting to meet God and each other.

As I "rekindle my calling," positive growth will be the result of my changed life. In physiology the verbs describing the processes of growth are in the passive. Growth

is not voluntary; it takes place, it happens, it is wrought on matter. "Ye must be born again"—we cannot born ourselves. "Be not conformed to this world but be ye transformed"—we are subject to a transforming influence; we do not transform ourselves. As a minister I must be perceptive of societal changes and be flexible in the solidarity of Christ as the *prime influence* to accept the changes and demands those changes bring to bear on my life. I'm looking forward to the ministry of tough and tender men such as Trueblood, Collins, Hess, Hoffman, and Larson, which will be a transforming influence. I must be open and susceptible to that change, and be present in St. Louis, before it will happen.

Fellow believers, I'm convinced that as we gather again to focus on the opportunities for vital ministry and give positive affirmation to existing friendships and those new ones we look forward to, the desert chains will be broken. In our times of quiet centering down we will discover that the vertical love will strengthen the horizontal love of our humanness and thereby enable us to find unity and strength in our diversity.

Even though we are low-risk people in a high-risk ministry I challenge you to dream a new personal dream for yourself and one other person that will find the St. Louis gathering as being the catalytic time that makes it happen. I would ask each church that sends its pastor to pray down a rekindling of the vision that first brought him/her to minister among you. Vision is at the heart of faith. Venturing and risking depend to a degree on sensing the possibilities open to us. St. Louis could be your opening by what it does for your pastor.

In his closing benediction at Dallas, Elton Trueblood prayed, "Go in joy. Love God. Follow Christ. Serve the brethren!" For St. Louis we invite you to—Come in joy! Expect God's love! Meet Christ! Encourage the brethren!



MISSION SERVICE FOR YOUTH

BY KATI

WHEN WAS the last time you were challenged about being a short-term missionary? I was challenged in the summer of 1978.

My sister spent two months in Guam teaching children and ministering in churches. Excited about her own experience, she challenged me to look into missionary opportunities for myself.

Perhaps, like me, you're interested in missions. And, like me, you have questions. Recently the Lord has put me in contact with several students who have had an

Mid-America Yearly Meeting pastor, David Hickman, believes that as "Dallas 1976" was a time of refreshing for Friends pastors and church leaders, "St. Louis 1980" can be just such a time for many more participants.



S NARY ICE R U?

PASSERINE

overseas missionary experience. Here's what I found out.

WHY SHORT-TERM MISSIONARIES?

Even though the church is growing at a rate of 70,000 a day, there are still countless numbers of people throughout the world who have never heard the name *Jesus Christ*.

In Matthew 28:19-20, Christ commands His disciples to go into all the world spreading the "good news" of salvation. Short-term missionary work gives an opportunity to follow that commandment.

The summer of '78, 17-year-old Theresa Heeney spent six weeks in Argentina. Her reasons for going, she explains, were varied.

"I wanted to get a better view of missions, to help the missionaries by doing odd jobs, to learn how to cope in a different culture, and to meet people. Also, I wanted to let God show me if He wanted me in missionary work."

As a result of her experience, Theresa believes God wants her to have "a possible future in missions." So she is looking into another short-term missionary opportunity.

Dan Einarsen, 21 years old, spent six months in Taiwan. The greatest benefit he sees in spending time overseas is personal growth.

"No other experience at school, home, or church can change your outlook on life. We can learn many good things at school, home, and church, but unless they are applied, tested, and used, all is vain," Dan says.

"Spiritually speaking, God can change a man and use him anytime and anywhere," Dan continues. "But God often sends His servants to strange places so they can learn things that only this type of personal experience overseas can provide."

AM I QUALIFIED?

Are you growing in your knowledge of God? Are you interested in people? Are you willing to be a servant?

Dennis Crane, 18 years old, went to Indonesia with a singing group to provide music for church services. From that experience, Dennis identifies three essential qualifications for overseas work: the ability to adjust to changes quickly and easily, the willingness to do anything one is asked without complaining, and most importantly, the desire to get to know God better.

Even the Apostle Paul recognized how essential it was to have a right concept of God. When confronting imprisonments, shipwrecks, and ridicule, one reason Paul was able to endure with joy is found in Philippians 3:10. Paul had a goal—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings."

At a missionary conference I attended in 1977, JoAnn Ray, missionary in Singapore with the Navigators, noted that 9 percent of the missionaries overseas failed because they didn't consistently spend daily time alone with God.

Reflecting on Jeremiah 12:5, JoAnn says if you don't consistently have a quiet time here at home, then you're not going to have a quiet time consistently overseas.

Like Jesus Christ's ministry on earth, your ministry overseas will deal with the total needs of individuals. Going overseas to tell others about Jesus Christ means being willing to share yourself. It means being involved with people, learning to understand them, listening to them, and serving them.

Connie McGuire, 17 years old, wanted to be involved with the people in Indonesia. But it was hard to understand the people because when she arrived in Indonesia she didn't know the language. And she didn't know much about their customs or individual needs and desires.

For example, at a church service she sat by two women. She shared her songbook with them and admired one of the ladies' baby. But because she didn't know the Indonesian language she could not become involved with them except at a superficial level.

WHAT WOULD I DO?

Most anything. Reorganize a seminary library in Argentina. Teach English as a foreign language in Taiwan. Counsel children at a camp in Japan. Hand out literature in Peru. Work with kids at an air-force base in Guam or Italy.

Or help the missionaries with odd jobs such as washing dishes, cooking, painting, mowing lawns, or fixing lawn chairs.

You may even get to do something as unique as 17-year-old Dennis Crane and Diane Pierson did in Indonesia—keeping cows and children off an airstrip while planes landed.

CULTURAL DIFFERENCES DO EXIST

It's a servant heart that will help you adjust to the many cultural differences such as

food, hygiene, climate, and living conditions.

Dan Einarsen quickly became aware of many cultural differences in Taiwan.

"The many new foods—such as bean curd, leeches, nuts, octopus, edible fungus, pigeon and eel—take some time to get used to. Smells of incense, sewers, fish markets, and restaurants all seem new and strange.

"Traffic is chaotic. Horns blare, whistles shriek, bicycle bells ring, and busses roar—while taxis whip in and out of the street lanes in unbelievable confusion."

Dan also had to be aware of offending nationals when encountering social customs. In Taiwan beer and cigarettes are served to guests. Because of Dan's Christian principles, he offended several by refusing beer and cigarettes. "They just couldn't understand," Dan remarked.

In Indonesia men and women bathe in the same rivers together, a cultural difference Connie McGuire had to accept.

Marcia Elliot, missionary in Indonesia with the Navigators, suggests doing as many things differently as you can in the States before leaving so you'll get used to doing things differently overseas—even something as mundane as washing dishes.

Marcia also suggests learning to do without, differentiating between what you need and what you want. While in Indonesia, Connie McGuire became aware of her preoccupation with clothing.

"The people in Indonesia aren't so concerned about wearing the 'right outfits,'" Connie explains.

In regard to food, Connie notes "Indonesians eat mainly rice and vegetables. They eat what they need. I learned to get along without snack foods and candy."

LONELINESS IS REAL

"It's hard if you don't know anyone," Susan Amend, 25 years old, admits after spending a year in Taiwan.

"Christmas time, when you're away from your family, can be particularly lonely. So can birthdays. You can't celebrate Christmas or your birthday like you do with your family. And your new friends may not even know when your birthday is."

When Susan became lonely, she tried to get together with people—her Chinese friends or other short-term missionaries. "You have to get your mind off yourself," Susan stresses.

BUT I CAN'T SPEAK MANDARIN CHINESE

Of the people I talked with, most didn't know the language of the nationals. And yet all of them were able to communicate fairly well on a day-to-day basis.

Dan Einarsen found the language barriers in Taiwan to be "enormous" with the many Chinese, Japanese, and Taiwanese dialects.

Dan says, "the language barrier can be overcome by smiling, listening, and recording new words for future use. It is always frustrating not to understand or not to be able to communicate, but it must be expected.

"Sometimes I responded by asking them to repeat, or by using books, maps, dictionaries, sign language, or gestures.

"Communicating about the Gospel usually requires even more understanding and fluency," Dan adds. "Otherwise, misunderstanding increases."

Studying about the customs and culture of the Taiwanese, interacting with the Chinese on his university campus, and taking Chinese at school before going overseas were helpful in preparing Dan to handle the language barrier.

REMEMBER, YOU'RE A FOREIGNER

The types of adjustments vary from person to person. Philip Waters, 24 years old, found his most difficult adjustment was being singled out as a foreigner.

"America is a multiracial country where no particular race stands out. But in Japan a foreigner really stands out. Children point at you in public places, not to make fun of you, but they're just surprised to see someone different from themselves. It was hard to be just an 'average' person living in the outskirts of Tokyo because the Japanese thought of me as being special," Philip explains.

A WORTHWHILE EXPERIENCE

Having spent two months in Guam, 24-year-old Mary Passerine saw that God was the God of the the Guamanians and Koreans. "He is not just concerned with

people in my home state of Colorado. I had such a narrow perspective," Mary explains.

"My experience helped me become more confident of myself," Susan Amend discovered. "I had a poor self-image and God has used this experience to encourage me, to help me realize that I have usable talents and skills."

After spending six weeks in the homes of three missionaries in Argentina, Theresa Heeney realized that overseas missionaries have the same daily struggles as she does. They have family disagreements. They become impatient. And they become frustrated when they have many things to do. This experience has enabled Theresa to pray more specifically for these missionaries since she is more aware of their work and daily struggles.

"Observing the simplicity of the people, their lives, and the joy they have in the Lord, their uncomplaining acceptance of the poor living conditions, and their willingness to give of themselves affected me the most," Connie McGuire reflected after spending four weeks in Indonesia.

DOES GOD WANT ME?

You may have one more very important question: "How do I know if God is leading me to go overseas?"

First, ask yourself, are you honestly willing to go any place that the Lord wants you to go? If you are, let Him know.

Then continue to pray about your decision. Ask God to show you as you spend time with Him in prayer and while reading your Bible. But don't stop here.

Acts 13:1-3 shows that Paul and Barnabas were appointed and sent out as missionaries by the church. So find out what your church thinks. Or find out what other missionaries think.

As the lives of Abraham, Moses, and Esther show, God calls us in various ways and for various purposes. He doesn't send everyone as an overseas missionary. But He may want you to go overseas, even for a short period of time. How are you going to respond?

Regional Editor Mike Henley of Rocky Mountain Yearly Meeting has submitted this article by Kathy Passerine of Colorado. Kathy has interviewed several young people regarding the value of short-term missionary service in determining possible missionary careers.

BODY

LIFE

BY PAT EDMUNDSON

THE ALARM CLOCK went off as usual—shrill, annoying, and relentless! Right Arm reached out from the warmth of the covers, fumbling until there was silence. An Eye opened cautiously, but promptly scrunched tight to avoid the sunlight glaring through the window. Both Hands jerked at the covers, and Body curled himself under them, refusing to budge.

"Oh, come on," said Head. "It's a beautiful day! Adventure is waiting!"

"No way!" said Body.

"Come on . . . you can do it. I know you can. Just follow my directions," replied Head.

Body failed to respond. And so, Head continued to send his messages of encouragement. Body still continued to ignore him (or at least pretended to) until at last, Head could stand it no more and literally *commanded* Body to get up at once!

Body slowly obliged. But he grumbled every inch. By the time Feet touched the floor, Mouth had fixed itself in the awfulest pout. Ears refused to listen to the birds chirping outside the window. Shoulders slouched and Back bent himself so low you'd have thought he carried the burdens of the whole world himself. From deep inside Abdomen there came a fearsome rumble. Hand reached for a bottle on the nightstand.

"That won't help," said Head. "Won't even relieve the symptoms. What you need is a balanced diet . . . and some roughage!"

In their first pastorate at Camas, Washington, Friends Church, Dick and Pat Edmundson have made the transition from high school teaching via an internship as youth ministers. This vivid analogy of learning to function as a unit under the Head's leading unmistakably reveals some well-known church problems we all experience in the Body of Christ.

"Oh, what do you know?" grumbled Body as he minced his way to the shower.

As warm water beat upon Back, Muscles began to relax. While Hands were busily scrubbing away, Nose enjoyed sniffing the refreshing scent of the billowing suds. Being squeaky-clean does things for your morale. Unconsciously Throat began to hum some nameless little tune.

"See," chimed Head. "It's exciting, isn't it?"

"What?" cried Body. "You don't know what you're talking about."

And with that, Hand shut the water off, grabbed a towel and began to dry Body . . . and none too gently either!

PERSISTENTLY, Head continued to send his message of encouragement . . . until Body was clothed, Teeth were brushed, and Hair was combed. Eyes smiled back from the mirror. What a handsome fellow! Mouth agreed with a chuckle.

Then Body sat down and eagerly devoured the nourishing meal that had been prepared for him. Stomach was satisfied, even thankful. The warm, contented feeling seemed to rise within Body until it touched his Heart. And Heart in turn began to pump warm good feelings to other parts of the Body. Each part responded so enthusiastically that Head instinctively felt that now was the time!

"I need you, Body," whispered Head. "I need you!"

The message came with such depth of sincerity that Body just gave a little gasp. He didn't know what to say.

"I need you to carry my message to the marketplace," continued Head. "There's no other way for me to get it there. Will you help?"

"Yes," said Body, surprised at his own response. "I will."

But even as he went down the hall to get his coat the conflict began. Little Toe got stubbed. He moaned and groaned and whimpered and whined!

"I suppose you'll blame us," said Eyes. "Surely you can't expect us to do everything."

Then Eyes began arguing with Hands, who in turn took it out on Feet. Ears, bitter because they were not Eyes, denied they were even a part of the body.

To top it off, Eye shouted at Hand, saying, "I don't need you."

To which Hand sarcastically replied, "Then button the coat yourself!"

Body did the logical thing. He plunked himself on the top step of the porch. He felt so confused. Life was passing him by. He'd never know what he could have done if he would have done what he should have done. It was hopeless! *How could anyone possibly expect a whole Body with that many different parts to function?*

Still, Head persisted with his message. He counseled each member privately. No one was insignificant. Each was necessary. One by one they began to realize their own importance. It was thrilling to see them become aware of one another . . . reaching out with an affirming touch. There were even tears in Eyes . . . and Hand reached up to wipe them away. Head convinced Little Toe that he was important too, and assured him that he'd get along just fine if he'd stick close to his friends so that he wouldn't get hung up when going around corners.

JUST TRUST ME," said Head. "And obey my directions."

So . . . Body tried again. But this time things were different. Backbone was strong and straight with determination. Willingness squared Shoulders. Arms were swinging happily as Legs marched steadily down the street. Little Toe got so excited he got Feet to skip along. Heart beat the rhythm of a brand-new song. The words went something like . . . "Free . . . free . . . free to be!" And the tune escaped when he whistled!

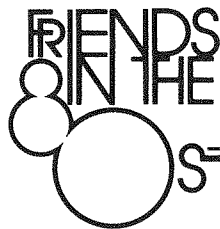
Before he knew it, Body was at the crossroad. There was the marketplace. The crowd was so vast that it looked like the ocean, tossing and turning with a storm. Body hesitated. He felt so small. The task looked too great.

"We can do it . . . together," promised Head.

Body lifted Head high and crossed the street.

(THE BEGINNING)





STRATEGY FOR FRIENDS

BY DWIGHT SPANN-WILSON

(Continued from page 4)

Members of other Quaker branches often speak of evangelizing. When FGC speaks of spreading the message, advancement is a favored term. There is reason to believe that if more of us do not come under the weight of this concern in the eighties, the entire world will pay the price. Part of the decay in our society can be laid at the feet of the Religious Society of Friends. I realize that this is a strong charge, but I make it because I believe in what we have found.

Once in meeting I had a vision of a great people who were told to build a city on the top of a mountain. They obeyed, but chose a mountain with a crater at its top. By so doing, they confounded the spirit who desired that all could see what Truth might be. Instead, the people only showed each other what Truth might be. We are that people.

Our society is filled with violence, but most people do not even realize that one can be both human and pacifist. Quakers believe in the sacredness of all of life: "That of God in everyone." But most Christians are taught they are basically evil. I grew up in a family that was violent enough to produce five murders in two generations. I have known over a score who were either murdered or murderers, but I was an adult before I learned that Quakers had found the godlessness in street violence. I rebelled against my original church's teaching and that "God's chosen" (preachers) were closer to God than others. I never found a home until at 21 I chanced upon Quakers.

What misery I both witnessed in others and experienced in my own spiritual life! Yet over 50 meetings for worship gathered every First Day within 50 miles of my hometown. However, the members were so low key that I, an active seeker, did not know that they existed until I had moved 1,500 miles away and was a graduate student in Maine. I share all of this not because I am unique, but because there are doubtlessly millions of Americans who would rejoice to know of the city in the crater. Without knowledge, thousands will turn to street

crime who might otherwise have been persuaded of the beauty in nonviolence, and still more will seek adulthood by joining the American military machine who might otherwise be working with us side by side in the New Call to Peacemaking.

I want the Religious Society of Friends to increase in the eighties, not because I am concerned with numbers, but because of all those who could be influenced to improve the quality of their lives. How can we dare hope that we can turn the world around from almost certain nuclear holocaust and increasing street crime if we do not speak more boldly of what we have found? It is our duty to advance our message in the eighties.

While we go about doing it, hopefully most of us will realize that to be a good Quaker one does not have to be white, middle class, and well-educated. One could make a good case that those most in need of the Quaker message do not fit any part of that profile. I am not suggesting that our advancement efforts concentrate on those most unlike our majority. I am suggesting that we at least let them know we live.

Youth Work

Not only must we do a better job of advancing our position to outsiders, but also the eighties should find us doing a better job of sharing our position with our own children. Unofficial statistics indicate we have been losing about three out of every four of our youth either to other religions or to no religion. I do not believe this phenomenon is the result of an inherent weakness in Quaker thought. I believe it is because we are not doing an adequate job of incorporating youth into the mainstream of our activities. Although each meeting should have high schoolers in religious education classes, a youth group, and youth serving on each meeting committee, in actuality, high school religious education classes can be counted on one hand, few meetings have youth groups, and a committee member under 25 is a rarity.

Since Fox and over half of the "Valiant Sixty" were under 30 when the Quaker movement was launched, we know that the scarcity of youth in high positions is not a part of classical Quakerism. I do not at this time want to concentrate on how we have slipped away from our initial witness. I do want to point out that we are in the early stages of a leadership crisis that is going to snowball if the eighties don't find youth a greater part of our meetings. Already we

are hard put to find sufficient numbers of Quakers for openings in the key positions at Quaker schools and organizations. With the impending retirement of those who served in the civilian public service camps, it will take all our resources to keep from drastically altering the orientation of Quaker institutions.


Meeting Nurture

The need for meeting nurture is something that we always have with us. However, many contemporary Friends invest so little time in meeting activities that I sometimes feel we are in danger of becoming the Society of Acquaintances. Friends who invest only one hour a week in meeting activities cannot expect to be adequately nurtured. The eighties will find that those meetings that grow the most will be those who most involve the meeting community in meaningful corporate activity and develop the best support systems for their members.

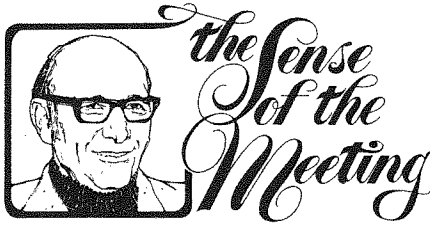
Family Nurture

The fabric of the traditional American family has been badly frayed in recent years. I see no evidence of a reversal—the Religious Society of Friends is not immune to the plague. Divorce and strained family relations are to be found in nearly every meeting. If we care about each other, we will mount a massive, ongoing effort to undergird the family. FGC has long had a successful Marriage Enrichment program and recently has added a Family Enrichment program. Because we understand Quakerism as being ideally a family relationship in itself, we are even including single individuals in our efforts. Our prayer is that we will be supported in this valuable work.

Conclusion

Above, I too briefly outlined a few needs from an FGC member's viewpoint. It is my hope that we will not be alone in our attempts to answer these needs but will be joined by other members of all persuasions of the Religious Society of Friends. For us, the eighties may well be the most important decade of this century. I hope we will not be found short. 

Dwight Spann-Wilson is executive director of Friends General Conference, with offices in Philadelphia. He has been a minister of several local churches and has served on the faculties of Bangor Theological Seminary, Oberlin College, and Marshall University.



BY JACK L. WILLCUTS

Are Quakers Crazy Too?

Have you seen the newspaper ad series being run by the Episcopal Church called: "Those crazy Episcopalians"? They are obviously designed to change an image that they suspect is too stereotyped, a kind of "private club for the rich and somewhat religiously stuffy." Well, are they? Nope. "Episcopalians," they say, "don't believe God reserves a special place in heaven for the rich or influential."

There are other things they do or don't do, according to the ad. "We don't chitchat during worship. It's customary for Episcopalians to remain quiet until they're outside the church . . . and we wouldn't think of twisting your arm to join our church."

Other parts of the ad series make it evident that they differ from the Quakers on points of theology and practice. But the effort to shake off the public stereotypes and cause the public to take a second look at Episcopalians is something Quakers might also consider.

We need to step in front of the Quaker Oats label with a 1980 smile and costume. Have you ever had to explain the difference between Quakers and Amish? Or Mormons?

Here's a list of subjects the "crazy Episcopalians" tackle, and probably it would help if we put Quaker answers on the same questions. A lot of people don't know for sure about us on:

1. Are we Protestant, a cult, or something in between?
2. What do Quakers believe about the Bible?
3. Aren't Quakers mighty quiet? Always silent? And small?
4. Where did Quakers come from? Are they dying out or just getting started?
5. What's the difference between the Society of Friends, the Friends Church, and Quakers? And, let's see, how is it now that they view baptism? And war? The clergy and women preachers?
6. Do you have to take instruction or confirmation to join the Quakers?
7. Do they have a "closed communion," or how does one get into the Quaker religion?
8. Are visitors welcome in Quaker services?

Putting these questions out in bold print with good, honest, contemporary Quaker answers might be worth the cost of such a campaign.

Another question then is, "Does Quaker faith and practice include advertising?" Hardly. And that's too bad. I've never seen a Quaker Oats kind of Quaker in my life. But I know a lot

of contemporary, kindly, caring, friendly, generous, hospitable, beautiful, radiant, active, dedicated Christians called Friends. History is filled with them too, much more than with dusty, dull, melancholy, museum-piece Quakers.

It is good to know the Episcopalians aren't really crazy. And Quakers aren't either. I wish that word could get around. ☐

A 'Presence in the Midst' Theocracy

While comparing religions, consider this conversation with a Friends pastor recently. "I got to wondering how the Mormon bishop down the street manages to get such a large turnout to evening church events and I can't," he said. So I asked him and he explained that he just told them to come and they do. "You see," he added, "we have a theocracy and I'm the bishop!"

Obviously Friends are not inclined to accept this kind of clerical coercion. But one wonders if our sense of the Spirit's leading is always sought and obeyed when so many Friends apparently quite casually (cavalierly?) decide whether or not to attend an announced weekday or regular meeting for the membership.

To be sure, spirituality is not to be measured by how often one goes to the meetinghouse. But Christian commitment surely should include careful accountability to the Lord when staying away from church-planned meetings, revivals, conferences and area rallies. ☐

What about Tomorrow?

This is a perfectly good question to be asking as we view another year, the decade of the 1980s. "I have no idea what to predict for the eighties," a news analyst was saying just before New Year's. "I can't even figure out what is happening around the world this weekend!"

One big advantage in being born in our generation is that we aren't the first. We may be blind about the future, but we have a whole lot of history to examine. Previous generations have left us maps, guidelines, and how-to-do-it kits. The Bible contains several of these "how-to-get-there-from-here" promises and living examples of faithfulness as models.

Abraham is one. His spiritually pioneering, unpredictable life was filled with one difficult decision after another. When it was over God was pleased so much he described Abraham as a *friend* (James 2:23). "Abraham went out not knowing where he was going . . ." But he believed God and that was enough.

Joshua is another; he was bumped up against a future in circumstances most of us would have considered less than ideal. Why was he picked for his assignment? Probably because of his training, experience, temperament, and personality. But most of all because of his personal faith and commitment. And because he listened to the Lord: ". . . I will be with you; I will not fail you or forsake you. Be strong and of good courage." (Joshua 1:5, 6 RSV)

That is just about all any of us need to know about tomorrow. If we knew anymore, it would probably be harder to have faith. ☐



Frances Smith of the Mid-America Yearly Meeting office staff has adapted this story as published as the lead article in The Western Star newspaper of Coldwater, Kansas. The story of this healing has appeared in The New York Times, and Tom Mercer has been invited to speak for the Mormon Tabernacle next spring.

'I WAS READY FOR HEALING, TOO'

BY FRANCES SMITH

Intercessory prayer groups across Mid-America Yearly Meeting have had reason to rejoice as news came to them of a special answer to prayer. Tom Mercer, a Friends pastor, having served 10 years in Mid-America and Rocky Mountain Yearly Meetings, was found to be suffering from terminal cancer. Doctors told him there was no hope, but Tom's faith and the faith of praying friends was more than the doctors expected. Today [December 1] he is back to work, not taking any treatments, and the doctors say he has nothing wrong with him!

Tom is married to Sharon (Cox) and the father of four children, Tim, Sonya, Joey, and Amy, ages two through nine. His story began last May with a kidney stone attack. Hospital tests showed the need for surgery, which led to three operations and a month of chemotherapy and cobalt treatments. His internal organs were so completely covered with cancer that he was told there was no need for further surgery. He had at best two and one-half to three weeks to live.

Rather than take any further treatments, he asked to be transferred back home to the Greensburg Hospital, near Haviland, Kansas.

"When you are actually faced with death, you have nothing but the faith of God in you to hang onto. I told the Lord I was ready to go if this was His time for me, but that if He wanted to heal me to glorify Him, I was ready for that too," said Tom.

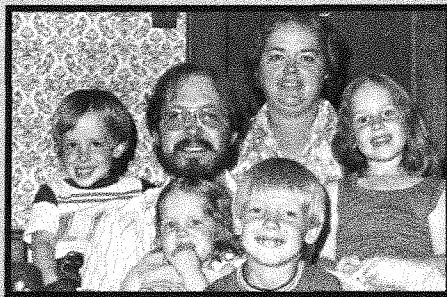
About August 23, while in the Greensburg hospital and according to James 5:15, he called the elders from Haviland Friends Church to pray with him. Fifteen elders

came to his hospital room; they anointed him with oil and laid hands on him and began to pray. But before praying, they followed the Bible example of confessing sins, repenting, and asking any doubters to leave. When they began to pray, they felt an atmosphere like electricity in the room. Tom said his bed began to shake like a leaf and his abdomen began to convulse.

The next morning all appeared to be normal. In a few days Tom began to gain weight and before long he was able to begin working part time in his parents' locker plant. In addition to many weekend speaking engagements, he is now working full time. He has been examined twice since then by his Wichita doctors, and they remind him that by all statistics he should not even be here.

The Wichita-based cancer clinic held a meeting to discuss his case, following which he was advised to receive more chemotherapy as a precaution, but he refused, as he believed his healing to be complete. This was confirmed in October as the doctors declared all his tests normal.

This has had an impact on the congregation of Haviland Friends. A number of people have rededicated their lives to Christ. The elders are praying with people at the altar and meeting with the pastor for



Tom and Sharon Mercer family

prayer and the laying on of hands before each service. Tom says, "All of this is [may] not [be] typically Friends; I guess it's just typically God!"

The Haviland elders traveled to Wichita to pray for others, including a beloved member of their community. It was apparently not in God's plan that he be healed; he went to be with the Lord.

Friends see healing as a gift of God. It is necessary to pray the prayer of faith and trust Him for the future.

Tom tells us that the Lord has wiped away the memory of the pain. When he hears people complain about a gloomy day, he says, "There is no such thing as a gloomy day. I'm just glad to be alive."



A NEW YEAR

BY CATHERINE CATTELL

Usually I am sad when the old year comes to an end and the calendar is taken down from the wall. This year, it's quite the other way. I am eagerly looking forward to the *NEW* Year. It is the newness that intrigues me: a new start, a new hope, a new spirit, and what I wish for each of you is a new JOY.

Who can promise that the new year will bring us a peaceful world, or better circumstances, or less pressure, or better health, or even cheaper gasoline?

The one thing we can count on is God's faithfulness, and if we really want the year to be *NEW* all year, we need a new Spirit with which to meet whatever lies ahead.

Newness isn't often something we add to the old, whether we are thinking of attitudes or a new patch on an old garment. Newness is laying aside, putting off, and getting rid of, as well as putting on freshness.

Some attitudes are carried over from generation to generation; some are private ones; some are thinly disguised, but devastatingly negative.

Sometime in one's life it is necessary to sit down and take a new look. Perhaps the time has come to drop old prejudices and negative feelings about people, situations, or conditions, and ask God for a new spirit. We are going to need that if we hope to change things around us. We need a new courage and a new enthusiasm generously sprinkled with a new acceptance of people, a new compassion, and love, plus a new spirit of joyfulness and praise.

I was thinking along this line and sharing with a friend by telephone when she suddenly went to her mother's Bible and read something that her mother had kept there. Her mother has been gone for many years. Those who knew her knew her as a woman of prayer and deep concern for her church. I was moved by what my friend read to me. It was as though Molly Young "being dead yet speaketh."

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

ORVILLE WINTERS of Fresno, California, Friends Church is speaker for the Pastors' Short Course held on the campus of William Penn College in February. ALLEN BOWMAN, professor of Bible at the college, chairs the short course committee designed for Iowa Yearly Meeting pastors.

LOWELL THORNBURGS have moved into a new parsonage at Ramona, Oklahoma. They recently returned from a visit to the Friends mission field in Burundi after 20 years at Hutchinson Friends Church in Kansas.

EARL GEIL, pastor of Vancouver First Friends Church (Washington), is the featured radio pastor on Portland, Oregon, station KPDQ each Sunday afternoon at 3:00. His son JOE GEIL works as an announcer on the same station.

DAVID and MARCILE LEACH report 31 Marriage Encounter weekends are scheduled between September 1979 and June 1980 among Friends across the United States. Thousands have experienced these marriage enrichment retreats in recent years since the Leaches brought this ministry to Friends.

GLENN A. REECE, known among Friends as a pastor, general superintendent, and Friends United Meeting leader, died November 28, 1979. He began his ministry in Kansas (now Mid-America) Yearly Meeting.

FRIENDS FOCUS

WHAT DO WE EXPECT FROM SUNDAY SCHOOL TEACHERS?

The number one characteristic of a good Sunday school teacher, according to a survey taken at First Friends Church, Alliance, Ohio, is the "ability to relate scriptural truth to life needs." They also approved by 66 percent a preference for an elective plan of topics for study rather than the International Christian Education lesson system.

"MY CHURCH"

There are few words with greater positive meaning than "my church." Of course the church belongs to Christ, but so often people feel as if it belongs to someone else--those who paid for it, or who lead it, or some vague group of "others." But growth and blessing in the congregation is greatly dependent on those who feel that this is "my church." They are saying, "This is my spiritual family. I belong here, so I accept my responsibility to help 'my church' by doing 'my' part."

--Adapted from Greenleaf, Idaho, Friends Church mailing

DeVOLS IN THE U.S. FOR MEDICAL CARE

Dr. Charles and Leora DeVol, veteran missionaries of Evangelical Friends Church--Eastern Region now serving in Taiwan, returned to the States in January for medical attention. Traveling with them was David Brantingham, whose parents John and Barbara Brantingham have served with Friends in Taiwan for several years. David is a student at Malone and was privileged to spend the holidays with his parents.

SIX REASONS FOR FRIENDS' FAITH IN THE 1980s

Speaking at a planning retreat, Jack Kirk, editor of Quaker Life, listed six reasons for optimism about Friends' future: 1. The time is right, for people are hungry, empty, seeking . . . grasping at almost any kind of spiritual program. 2. Today we have more means to convey our message. 3. Our message is a joyous message that Christ can live in and through us. 4. This is the age of the Holy Spirit [who] is blowing among us. 5. Our peace witness is respected. 6. Our message of simplicity is more relevant today than before. The retreat theme was "Obedient Living."

A PERSONAL "VAT"?

Vaughn Palmore, a local church missionary committee chairman (Reedwood, Portland, Oregon), proposes an idea based on a possible federal tax system plan called VAT (Value Added Tax). This system would tax people as they bought goods. The concept for Christians would go something like this: Every time people attend a concert or eat out, they set aside a certain percentage of that cost. This money would then go to help a relief organization or mission program.

FRIENDS REPORT FROM KICKAPOO

Ron and Janis Wood, active in the Little Ridge Friends Church, Fairmount, Indiana, left their farm in 1973 to work full time as missionaries at the Indian Kickapoo Friends Center in McLoud, Oklahoma. During January they are on tour among Friends in Iowa telling of this unusual ministry and how God is blessing the continuing concern for the Kickapoos.

CHRISTIAN EDUCATION CAMP AT TWIN ROCKS

Northwest Yearly Meeting announces a camp considered "a must" for all Sunday school teachers, workers, elders, and others interested in upgrading Christian education in the local church. To be held March 28-30 at Twin Rocks Friends Camp, Rockaway, Oregon, Dorothy Barratt and Betty Hockett will lead the sessions, with two messages also given by Jack Willcuts.

ON STRENGTHS AND WEAKNESSES

"Your greatest strengths are also your greatest weaknesses. Those who are goal oriented, efficient, and productive are also often very impatient and uncaring of those who block our progress," Rick Sams of First Friends, Alliance, Ohio, reminds us in a Midweek Memo. "Those who take time to consider the feelings and concerns of others are often criticized as wishy-washy and indecisive."

"Moses struggled with this, too. His tendency to become incensed at the people's sins was constructive when he came down from the mountain and judged the people, but was misused at the waters of Meribah when he struck the rock Just realizing that our greatest strengths may also be our greatest weaknesses may be the first step in putting both under the authority and control of the Holy Spirit."

BE CAREFUL WITH CASSETTE MAILINGS

Friends missionaries report duty costs on cassettes or slides received from home are often now so high it has become a burden on their budgets. This is especially true in South America. So check with your yearly meeting missions office before mailing tapes. There may be better ways of communicating or of sending them than through ordinary mail services.

FU CONSIDERS MASTER'S PROGRAMS

Richard Felix, new president of Friends University, Wichita, Kansas, has appointed a faculty-alumni-trustee committee to examine the feasibility of graduate studies at FU. One program under consideration is a master's program in family ministries-family life education now headed by Sheldon Louthan.

UNITED SOCIETY OF FRIENDS WOMEN PLANS TRIENNIAL CONFERENCE FOR JUNE

"Go right forward" is the theme selected for the 33rd triennial conference of the United Society of Friends Women to be held on the campus of DePauw University, Greencastle, Indiana, June 18-22, 1980. The gathering will mark the centennial of the first stirrings of the movement that eventually resulted in the organization of the Women's Foreign Missionary Society of Friends in America in 1881. The theme is taken from the writings of Eliza Armstrong Cox, one of the founders, and this year's conference will be hosted by the women of Western Yearly Meeting, where the WFMS was first envisioned.

IMPULSIVE CONFESSIONS

From the Medford (Oregon) Friends midweek mailing: "When you are God's child and you do something wrong, what should you do?" asked the teacher. Tracy quickly replied, "Tell on yourself to Jesus!"

A SOCK AND MITTEN TREE

The Junior Department of First Friends Church, Canton, Ohio, decorated their Christmas tree with socks, mittens, caps, and other items that were later distributed to needy families by FISH. It was a colorful tree. . . and not a bad idea for all of us next year.

YOUTHQUAKE '80

Youthquake '80 will be the second such event for Friends in America. The first took place in 1975. The purpose of the gathering is to bring together Friends youth from across the U.S. for a great time of sharing and learning . . . to gain a fresh understanding of the lordship of Jesus Christ, and to engage in a variety of discussions centering on the role youth have in carrying out the mission of today's church. Youthquake '80 will again be hosted by California Yearly Meeting, using the beautiful facility of Campus Crusade for Christ in the foothills of the mountains near San Bernardino, California. Billy Lewis, executive secretary of Christian education of California Friends, is chairman of Youthquake '80. His address is P. O. Box 1607, Whittier, California 90609.

DISCIPLESHIP TRAINING CONFERENCE SCHEDULED

An in-depth training in discipling others is planned for March 21-23, 1980, by the Evangelical Friends Church--Eastern Region under the direction of Bruce Burch, Yearly Meeting administrative assistant.

DECISION-MAKING APPRENTICESHIP OFFERED

Tigard Friends Church (Oregon) is introducing an apprenticeship program to acquaint interested people in the practical aspects of Tigard's four main committees--Stewardship, Spiritual Life, Education, and Outreach. Participation in the program involves, among other things, some actual service with the committees of your choice.

The program is designed to educate participants, to generate interest in specific committees, and to provide informed personnel for future committee membership.

PROGRESS IN MEXICO

Reports from Everett and Alda Clarkson in Mexico City are encouraging. Plans are proceeding for purchase of property and erection of a building in which to worship. The EFA Missions Commission is seeking to raise about \$11,000 by January for the property. The Clarksons have found that in addition to the main group of Friends at Electra there is an independent group that desires to join the Friends fellowship, with two strong possibilities for groups in two other areas located some distance away. Pray for these.

NBEA WELCOMES FRIENDS

At the annual convention of the National Black Evangelical Association held in Atlanta, Georgia, the membership of the NBEA Board of Directors was enlarged from 22 to 30 members. Included in this new class is Rev. George Walter Primes, Jr., executive director of Urban Ministries, Evangelical Friends Church--Eastern Region of Canton, Ohio.

POTPOURRI

TWO OUT OF TEN DIE

Health is still one of the most serious problems facing Bolivia's people. Of every 1,000 Bolivians born each year, 200 will die. Each year one half of all the deaths in the country are children under the age of five. Their mothers will suffer complications from giving birth, and malnutrition will weaken their ability to care for their newborn children. Diarrhea and tuberculosis compounded by malnutrition kill more people than all other diseases. --from Highland Echoes (Methodist), Fall 1979

"LET THE CHURCH OBEY HIS VOICE"

This is the theme of a trans-denomination American Festival of Evangelism scheduled for July 27-30 in Kansas City, Missouri. Anticipated attendance is more than 25,000. Many Friends are expected to register for the conclave.

EXPLODING MYTHS ABOUT AGING

A recent study by Mennonites Carl and Irene Smucker of Bluffton, Ohio, turns up the following facts about aging persons. Stereotypes about old age and older persons persist partially because physical ailments such as poor sight, poor hearing, poor coordination give the impression to some that this is an evidence of senility. This is a myth. Ninety percent of persons 65 and older are mobile, 8 percent need assistance, and only 2 percent are institutionalized because of immobility. "The biggest mistake a family can make is to automatically give up on an ailing elderly parent when disorientation, confusion, or loss of memory is noticed. Rather, make a vigorous effort at rehabilitation, just as they would if a parent were 10, 20, or 30 years old."

Nearly 80 percent of aging persons are providing services of some type to assist their families. "Older people are more open to change than is generally assumed. The alleged conservatism is exaggerated and misinterpreted . . . they have adapted to more changes than any other generation in history."

"Aging is God-intended. It is universal, normal, and variable. Every person is in a continuing process of becoming."

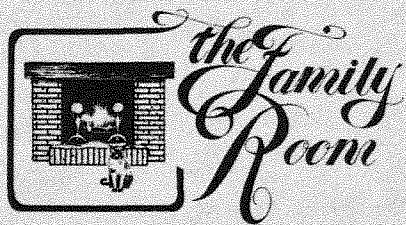
(Continued from page 12)

May we each one pray this prayer as we enter upon a new year.

Keep us, O God, from pettiness; let us be large in thought, in word, in deed. Let us be done with faultfinding and leave off self-seeking. May we put away all pretense and meet each other face to face—without self-pity and without prejudice. May we never be hasty in judgment and always generous. Let us take time for all things; make us grow calm, serene, gentle. Teach us to put into action our better impulses, straightforward and unafraid. Grant that we may realize it is the little things that create differences, that in the big things of life we are at one. And may we strive to touch and to know the great, common human heart of us all. And, oh, Lord God, let us not forget to be kind!

I say "Amen," don't you?

CPA



"The Family Room" is a new feature beginning in the Evangelical Friend edited by Becky (Thomas) Ankeny, a young wife and graduate of George Fox College, whose childhood was spent in Burundi, Africa, with missionary parents George and Dorothy Thomas. Issues relevant to the Christian home and family will appear periodically in this new column. Donald Green, writer of this article, is head of the pastoral team at Reedwood Friends, Portland, Oregon.

Who Is Woman?

BY DONALD GREEN

A secular group before whom I spoke asked me what I believed to be the most serious problem facing our country, our social order. What I told them I continue to believe to be the case. It is the identity crisis of the American woman. If you are a woman and you don't know what I am talking about, then either you have found answers that you need to be sharing with those around you, or, as is perhaps more commonly the case, you have taken a defensive posture of avoiding reality.

The very fact that Proverbs 31 is found in bulletins almost exclusively on Mother's Day is a commentary on the impotence of the church in speaking to this crisis. We

tuck this text around violets for all the ladies in the church. We avoid the fact that half of our Christian family is facing a crisis of great proportion.

Who is woman? The last 15 years have unseated her security in many ways. She is being pushed and pulled by a hundred different theories ranging from radical liberationism to servitude to man. She is tossed back and forth by sociologists and psychologists who define her as being bound to man or else as absolutely alone, a disembodied mind. And then comes a second offensive by family psychologists who bring along a whole briefcase of hypotheses about woman as a single parent, as a mother, or as a homemaker.

It is my experience and that of many others that this identity crisis lies behind many of the problems in marriage, in the work world, and in depression. Other concerns flow from this. A whole generation of girls is growing up in this whirlpool, and they are looking for *and will find* models, some of them models of confusion. This battle for identity, the outcome of which I firmly believe will set the course of our social fabric and direction in the next two generations, is not woman's battle. This battle belongs to every man, son, boyfriend, and brother. Who is woman? What will she become? Proverbs provides a clear answer, I think, in the 31st chapter.

Scripture in Proverbs sets out three sources of identity: Woman's identity lies in God, in herself, and in others. Let's look at the first—her identity lies in God. The foundation of her life is her knowledge of how God sees her. Verse 30, "Charm is deceitful and beauty is vain [Max Factor notwithstanding], but a woman who fears the Lord, she shall be praised." The world around her may be a roaring ocean of theories, but the godly woman finds beneath that surface a calmness, a peace, and a quietness before her heavenly Father, a depth because of His love for her.

Six years ago the American Medical Association sponsored a study of five thousand women to determine causes of depression in women of all ages. The greatest cause isolated by that study was low self-esteem, a lack of personal value and worth. Low self-esteem is lying in bed when everything is quiet in the home and crying because nobody understands!

God understands you, Woman, for He created you! He knows your needs, your anxieties, your dreams for yourself and for your family. You are equal in significance in His eyes to man. Jesus Christ died for

you, Woman, and your worth is above jewels. He loves you, not because He loves your husband or your brother. *You* are created in His image. Your search for identity begins in your Creator, in a personal relationship with Him. Jesus said, "If . . . the Son shall make you free, you shall be free indeed." And that freedom is meant for women to taste as well as men. In Him lies the identity of the woman; she can be secure.

Proverbs sets out a second source of identity—within herself. I would like to draw your attention to five features of what it is for woman to be secure within herself.

First, her inner identity lies in her ability to set priorities for her life. Notice her priorities for her life. Notice her priorities to her husband if she is married. The heart of her husband trusts in her, and he will have no lack of gain because of her. She does him good and not evil all the days of her life. Her identity in terms of priorities lies with her children, who rise up and bless her.

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A second feature of this inner security of the woman of God lies in her disciplined character. She looks for wool and flax, she works with her hands in delight, she considers the field and buys it, from her earnings she plants a vineyard. She looks well to the ways of her household; she doesn't eat the bread of idleness. God's woman secure in Him is not a housebound wallflower. Her discipline yields a shrewd sense of business economy in the home.

She is open to the needs of others. Her deep desire for caring relationships is not centered on the TV soap operas or the supermarket novels. Notice verse 20: She extends her hands to the poor, she stretches out her hands to the needy. Quaker women have left a legacy to their sisters of extending that dimension of their security in God to touch the lives of others, through the Abolition Movement, through work with the poor, through being leaders in universal education, through the Suffrage Movement and the Temperance Movement.

Fourth, the godly woman, secure in herself, is able to maintain a growing edge. She smiles at the future. She opens her mouth in wisdom and the teaching of kindness is on her tongue. How different from the sisters around her who lack that identity with God and that security in themselves! The usual fruit of such a state is bitterness, not gentleness, as set out by Proverbs 21:19. It is better to live in a desert land, out with the sagebrush and dry gulches of eastern Oregon, than to live with a contentious and vexing woman. However, the godly woman has security in herself because she has listened to what God says she is.

Finally, the godly woman is secure within herself because she knows her own limitations. She girds herself with strength, and she makes her arms strong. She knows that fatigue and exhaustion rob her of gentleness and good judgment. The godly woman has learned to say "no" to those around her. She realizes that if she has a family, raising them requires prime time in quality as well as quantity.

The third source of identity is in us. Read the last three verses: "Her children rise up and bless her; her husband also, and he praises her . . . a woman who fears the Lord, she shall be praised. Give her the product of her hands, and let her works praise her in the gates." The common element running through those verses is praise. The godly woman's identity is framed by us—husbands, fathers, brothers, sons, co-workers in the church. When was the last time you surprised any woman with a word

of praise? Proverbs 31 indicates that it is our responsibility because the future of the American woman will be determined ultimately by those around her. She will become what we say she is. "You can't think." "All you want to do is push yourself into a man's world." "Your place is only in the home."

There is a time to tear down and a time to build up, a time to embrace and a time to shun embracing, a time to listen and a time to speak, the Bible says. As perhaps never before in history I am convinced that this is the time for husbands, fathers, sons and brothers together to build up the woman, to embrace, and to listen to her. What will become of the American woman? Her future lies in her relationship with Jesus Christ, in an inner dignity and integrity that flows through Scripture and its teaching, and in what we say she is. God bless her and her ministry.



The Church in Quaker Thought and Practice. Edited by Charles F. Thomas, Friends World Committee, Section of the Americas, 1979, paperback, 72 pages, \$2.50

Quaker Worship in North America. Edited by Francis B. Hall, Friends United Press, 1979, paperback, 150 pages, \$4.95

These books are the third and fourth of a continuing series by the Faith and Life Panel. The first two (*Christ and Authority* and *New Call to Peacemaking*) have wide use as study booklets. Volumes on ethics and eschatology are forthcoming.

The editor of *Quaker Worship*, Francis Hall, serves as a minister of visitation with the West Richmond, Indiana, meeting. His introduction and concluding summary skillfully tie together historical description and interpretation.

In the first major essay, Pearl Crist Hall shows how the early dynamism of the movement became transmuted into a mystic quietism by 1750. Chapters by Donald Green and Richard E. Wood clarify issues of continuity and accommodation as Friends emerged from the 18th century.

William P. Taber, Jr., depicts traditional Quaker worship from the conservative point of view; "mainline" Quakers grown

cautious of faddishness in method will appreciate this. Elizabeth Watson speaks for liberal Friends for whom silent worship preserves a vital spiritual center—and an avoidance of dogma.

In contrast, Jack Kirk affirms that the power of the risen Lord gives force to worship, whether in silence, singing, or preaching. Kirk represents Friends United Meeting, and others as well, in reacting with perceptive historical analysis against the allegation that pastoral Friends are but pale Protestants. Charles Mylander articulates how people in pastoral churches seek the leading of the Holy Spirit both in planned preparations and in spontaneous participation.

The Church in Quaker Thought and Practice deals with the nature of the worshipping community itself. For various reasons Quakers often hold a self-image of themselves as something apart from the church. Actually, the early Quaker movements constituted a chapter in church renewal. Early writings are replete with references to the church. Accordingly, this little book is helpful both to the "refugee" from institutionalized churches and for the theologically minded who want to reexamine the Quaker vision of the church. The editor, Charles F. Thomas, is a minister in Indiana Yearly Meeting, recently retired from teaching at Earlham School of Religion.

Verlin Hinshaw's careful study of the New Testament Church constitutes an appropriate opening essay, followed by Lewis Benson's essay on "The People of God and Gospel Order." Benson makes clear that "gospel order" is not a set procedure but a way of being led by Christ that offers an alternative to ordinary ecclesiastical processes. Charles Thomas elaborates this topic by showing the dynamic rather than institutional character of the church. Jack Kirk responds discerningly to the three foundational essays.

The format envisioned that representatives of each of the groups of American Friends would evaluate their traditions in the light of the New Testament and early Quaker models. Friends General Conference, Conservatives, Evangelical Friends Alliance, and Friends United Meeting are represented respectively by Howard W. Bartram, Morris L. Kirk, Jack Willcuts, and G. Richard Powell.

The responses vary in critical depth, but one can infer how the church is understood among the different groups. Helpful to many people will be evidences that the early

sense of mission enabled Quakers to reach across cultural boundaries. Concluding study questions make this a useful study book.

These books may become means for "grass roots" Friends to rediscover their roots and to clear away cultural impediments to the work of the Holy Spirit in the decade of the 1980s.

—Arthur O. Roberts



What an Article!

■ What good-looking couples! Wow!

What golden nuggets of truth regarding love and child rearing!

What a constant pointing always to Christ!

What accomplishments through Him!

What a great salvation this!

Yes, we rejoiced to read ["326 years of Successful Marriage" by Dick Foster—October 1979] from the very hearts of these 12 godly people all the devotion they have for each other—unashamedly—and all the richness of faith they so freely showed forth—faith in Christ every step of the way.

Young people, take heart—it is indeed God's way, this "forsaking all others" and

cleaving only to each other, being married—and proud of it—having children and bringing them up in the fear and admonition of the Lord. How wonderful! They honored God, and He was and is pleased to just pour out His matchless blessings on their lives.

You see, we've been married only 45½ years—we two praise God that we can say "Amen" and "Hallelujah" to it all, for just so has God blessed us and just so can we say with all our hearts.

Never have we found a couple happier than we are. We salute all the six couples and you dear ones for including it (and Dick for writing it!).

God bless you richly as you continue to pour into the EVANGELICAL FRIEND the warmth and richness and beauty that you do.

RALPH AND CAROL ARENSMEIER
Redmond, Oregon



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

Evangelicals Warned Against Politics Not Based on Bible

NORTHBROOK, ILLINOIS—An organization formed to promote evangelical social concern has asserted that "the resurgence of evangelical concern for public policy is not sufficiently biblical." In a statement the 40-member board of Evangelicals for Social Action accused American Christians of too often mixing "zeal for building the Kingdom of God with a narrow and uncritical allegiance to partisan political goals, either liberal or conservative. Politicians in turn have used evangelical leaders for their own ends."

The group warned "there is a danger that evangelicals will be preoccupied with a selective list of concerns that does not reflect truly biblical priorities and emphasis. There is a danger that evangelicals will identify America's interests with the Kingdom of God. There is a danger that some ministers

and lobbyists will exploit genuine Christian concern for narrow political ends."

It affirmed that "the Gospel of Jesus Christ must not be bound to any single political philosophy, program, party, or leader," and urged evangelists "who are zealous to stem corruption in our nation to discuss their concerns with other Christians before they act prematurely, for in a multitude of concerns there is safety." —E.P.

Asbury Theological Seminary Establishes New School

WILMORE, KENTUCKY—The establishment of a School of Evangelism and World Mission has been announced by Dr. Charles Turkington, chairman of the Asbury Theological Seminary Board of Trustees. The new school, which will be named for the late E. Stanley Jones, pioneer missionary to India, is scheduled to open in the fall of 1980 on the Asbury campus.

The School of Evangelism and World Mission will provide degree programs at the

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masters and doctoral levels designed especially for missionary candidates, persons preparing for full-time evangelism, international students preparing for church leadership in their home countries, ministers, career missionaries, and church leaders from around the world. Based on cross-cultural communication, the curriculum for the school will include anthropology, linguistics, communications, Bible translation, missiology, and regional studies, as well as a focus on the theology and history of missions.

—E.P.

U.S. Pledges for Cambodian Relief Top \$100 Million in Cash and Food

WASHINGTON—The slow-to-develop United States response to the tragedy in Kampuchea (Cambodia) has reached full speed. The U.S. Government, which began talking of grants of about \$10 million, has pledged \$105 million in cash and commodities to the international relief effort. By November 17, \$13,675,000 had been expended in cash, and \$25 million in food commodities had either been shipped or prepared for shipment.

Church World Service, the relief agency of the Protestant and Orthodox churches belonging to the National Council of Churches, has received more than \$200,000 and also expects to exceed its goal of \$5 million. Of that figure the United Methodist Church has pledged \$2 million.

—E.P.

U.S. Debut of Artificial Blood Made in Jehovah's Witness Case

MINNEAPOLIS—Artificial blood was used for the first time in the United States recently on a patient at University of Minnesota hospitals who refused a blood transfusion on religious grounds.

The blood substitute, a mixture of chemicals called fluorocarbons that can carry large amounts of oxygen, was given to a 67-year-old Jehovah's Witness to replace blood lost during surgery four weeks earlier. Robert Lee, spokesman for the hospitals, said Dr. Robert Anderson, the patient's surgeon, told him the procedure was done because blood was needed after an infection developed following blood-vessel surgery on the patient's leg.

Mr. Lee quoted Dr. Anderson as saying that the surgery probably saved the patient's life. Jehovah's Witnesses believe the Bible forbids blood transfusions on the basis of several verses in Leviticus that warn against "eating blood," and the patient refused one for that reason.

—E.P.

MCC Canned Meat, Seeds Go to Kampuchea

AKRON, PENNSYLVANIA—Meat canned by Mennonites of central Kansas and Oklahoma was sent to Kampuchea (Cambodia) late in November. Nearly 11 tons of meat—520 cartons—valued at \$54,000 were readied. Penner Seed and Grain Company of Inman, Kansas, trucked the meat to California. There it was scheduled to go by air directly to Kampuchea as soon as clearance is obtained from Phnom Penh authorities.

For the flight MCC is also providing \$5,000 worth of vegetable seeds, mostly Chinese and other varieties of cabbages. The American Friends Service Committee (AFSC) is arranging the flight. Medicines, vitamins, and protein supplements collected in California will also be on the flight. Persons from AFSC will accompany the flight.

—E.P.

Interim Korea Leader Orders Political Captives Released

SEOUL, SOUTH KOREA—The acting South Korean president has ordered the release of some 200 political prisoners, including Christian activists, who were arrested under a repressive 1975 decree forbidding criticism of the government.

Christian leaders in Korea, including the Archbishop of Seoul and the general secretary of the Korean National Council of Churches, have long called for the repeal of the 1975 Emergency Measure 9 and other repressive decrees, and appealed for the release of political prisoners.

Members of the Korean Student Christian Federation, the Human Rights Commission of the National Council of Churches of Korea, and the Korean Church's Urban Industries Mission have been among those arrested for human rights involvement. There were some 350 political prisoners in South Korea as of April, according to Christian sources here, but two groups of 86 and 53 were released in July and August following President Carter's visit to Korea.

—E.P.

And Finally . . .

KOUDOUGOU, UPPER VOLTA—Southern Baptist missionary Mrs. Patsy Eitelman was bicycling to the post office here when she saw a small malnourished boy standing beside the road sporting a wide grin and a T-shirt, evidently a U.S. castoff, that boldly declared, "I lost 90 pounds in 9 weeks."

"The fact that neither he nor those around him had any idea what the T-shirt

said only increased my amusement," she said. "But the more I thought about this encounter, the less funny it became. The boy and his T-shirt were a sad picture of the paradox that exists in the world between the 'haves' and the 'have nots.'"

The way Mrs. Eitelman puts it: The 'haves' are overeating themselves to death while the 'have nots' face malnutrition and starvation; the 'haves' are preoccupied with cutting calories while the 'have nots' wonder where their next meal is coming from; the 'haves' are worrying about abortion, prolonging life, and growing old while the 'have nots' know that many of their children will never survive through infancy; and the 'haves' are constantly demanding higher wages, more benefits, and lower prices while the 'have nots' despair of ever having a salaried job or enough money to support their families.

"Missionaries in developing nations are faced with these contradictions every day," she said, "but it is seldom so vividly portrayed as with this boy and his castoff T-shirt."

—E.P.



SHIPPER'S COVE MYSTERY

BY BETTY HOCKETT

(Part I)

That first night at Shipper's Cove, as soon as I heard about the missing treasure buried somewhere around, I knew Mom and Dad and I had picked the right place for our vacation.

(I should say that God helped us pick the spot because we had prayed about going to Shipper's Cove Lodge.)

Mrs. Mathers, the lodge owner, told us the mysterious story that night after dinner. First, though, she introduced us to the other guest, a scientist named Herbert Tagley. She said he often stayed there and did a lot of digging around the Cove. She didn't know what for, though. (He just smiled and went right back to reading the newspaper.)

"Well, Jeff," Mrs. Mathers began. (Mom and Dad were listening, too, but she was



talking to me.) "When I was a little girl right here at Shipper's Cove, there was a ship wrecked in the surf just outside the Cove. It was a terrible foggy night and the waves were high when the ship hit the rocks and began breaking apart immediately. The crew headed for shore right away. However, before they'd left South America, the captain had been entrusted with a small metal box containing a very valuable miniature Indian idol—solid gold it was,

with precious stones—that he was to deliver to a museum somewhere up the coast.

"The captain made it to shore with the box, but he was injured, so he quickly buried it for safekeeping. We all figured he thought he's go back for it later."

(I noticed that Mr. Tagley had quit reading the paper and was listening intently.)

"My father and one other man went down to the beach when they heard the commotion. They found the captain lying on the sand. He died soon after that. He did tell them about the buried box but he only started to say where he'd hidden it. One man thought he said something about 'three' but the other one thought it was 'tree' so they never knew what he meant. You see, not even the sailors knew. For years people have dug around every tree in the area and they've hunted in and around those three big rocks, but to this day it's never been found. A big reward was offered, too. Well, Jeff . . . and Mr. and Mrs. Swann, too . . . that's the Shipper's Cove mystery. Been goin' on for about fifty, sixty years now."

By that time Mr. Tagley really looked interested, though he didn't say anything. Already my mind was made up. I said, "I'm going to hunt for that lost box. In fact I'm going to pray about it."

Mrs. Mathers folded her arms and said sternly, "Hmph! Sounds all right, but God wouldn't have time for such things as that!"

"Oh, yes," I answered. "God always listens when we pray. The Bible says so. And He answers, too. Not always just like we want, but He answers." She said "Hmph!" again and mumbled about it being okay for an eleven-year-old to pray but she didn't 'spose God had time for adults.

Later, Mom and Dad and I prayed together, we asked God once again to help us be good Christian witnesses on our vacation and then to help Mrs. Mathers know that He always has time for everyone and that He loves her, too. Before I went to sleep I asked Him to help me find the treasure.

Right after breakfast the next morning I started to the beach with a borrowed shovel. I stood a moment on the bank overlooking the beach and thought about the captain burying the box. Was it over by those three huge rocks or was it by a tree? I wondered! As I watched the waves that looked like they were topped with whipped cream the awful thought hit me that maybe the treasure had been washed away a long time ago! No one knew for sure that it was still around.

I'd about decided to give it all up when I thought, "That's silly!" Here I've prayed about it and it's a sure thing God won't help me find something I don't look for!" Then I headed for the rocks.

I dug around for awhile before I noticed Mr. Tagley was digging, too, over across the Cove. Quick as a wink I remembered Mrs. Mathers had said he did a lot of digging and I thought, too, how interested he had been in the mystery. "Uh huh!" I told myself. "So that's what he's after!"

I worked harder than ever, determined to find the box first. I think I even prayed about it again.

Suddenly my shovel hit something—something metal!

I bent down to scoop the sand away with my hands. My heart was beating awful fast and I hardly dared breathe!

Could it be? An answer to my prayer already?

(To be continued in February)

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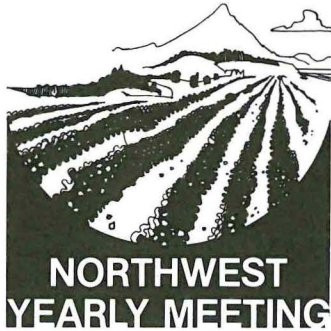
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FRIENDS CONCERNS



Superintendent's Corner: On Reaching Outward

In considering the motivation for outreach, there is an interesting parallel between Acts 1:8 and 8:1, as Ralph Beebe once reminded me. The first reference reads: "...you will be witnesses in Jerusalem... and to the ends of the earth..."; the second reference reads: "On that day a great persecution broke... and all except the apostles were scattered throughout Judea and Samaria."

Certainly the coming of the Holy Spirit sustained them in this scattering, and His empowering and anointing turned this holocaust into a holiness movement. But do we welcome such a prospect as that? Does it take disaster in the Christian community to bring about such spiritual endeavor?

The ministry of Northwest Yearly Meeting in the year and decade ahead will be characterized by the Spirit's leading us to reach people where they see their greatest need to be, not necessarily where we feel their needs may be. I am thinking of the application, through us under the Spirit's presence and empowering, in expressing Christ's love and truth to those living in fear and loneliness—reaching out effectively to redeem and encourage those experiencing divorce, or brokenness, racial or sex discrimination, economic disadvantage, or whatever the crisis in their lives. We also need to minister to families where drugs or alcoholism has invaded the lives of loved ones. But what if our church fails to respond to this generation in these relevant ways?

Building a church is the result of building lives.

On Reaching Inward

Friends join other concerned Christians in a major focus on the Christian family. The distinctive value of the family, the sanctity and commitment of marriage, the home as a place of warmth, nurture, acceptance, and healthy stimulation to living—these are values to be preserved.

It is the responsibility of the family to share with the child the reading aloud of the Scriptures, the communication of prayer, and the consciousness of the covenant relationship with the heavenly Father. The

family is an irreplaceable center of moral development, providing a safe and suitable setting in which the moral ambiguities and uncertainties of our day can be explored honestly. The church can be a supplement and spiritual reinforcement to our family life but not a replacement; and the church, for its part, should be careful not to weaken the family through programs that usurp family functions. Many churches of the Yearly Meeting are featuring family nights, home meetings, and other activities helping to build the family. Use of the various family-centered camps at Twin Rocks, Quaker Hill, Tilikum, and elsewhere are encouraged and should be enjoyed by as many of our families as possible.

Let us listen thoughtfully to the Query that asks: "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 in your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?"

—Jack L. Willcuts

From Greenleaf Friends Academy

Friends of Greenleaf Friends Academy have been invited by a recent letter from Ken Smitherman, principal, to become "fanner bees." The term "fanner" is given to the older worker bees of a colony who

preserve the young and the honeycomb in warm weather by vigorously fanning the cells with their wings. So, says Smitherman, Greenleaf Friends Academy has been blessed with God's protective hand because concerned families, friends, and alumni of the school have remembered to support and pray for the school.

Christmas dinners were held in Oregon and Idaho recently to express appreciation for loyalty and support to Greenleaf Friends Academy.

Friends Christian Education Camp to "Launch the Next 200 Years"

"Launching the Next 200 Years" is the theme for the second Christian Education Camp sponsored by Northwest Yearly Meeting Education Board to be held at Twin Rocks Conference Center at Rockaway, Oregon, March 28-30.

Jack Willcuts, NWYM superintendent, is the key speaker for the distinctly Friends-oriented conference planned for all Sunday school teachers and workers, Christian education committee members, youth sponsors, teachers, and pastors. Friends leaders from Washington, Idaho, and Oregon will teach a variety of practical classes geared for teachers of all age levels, including the popular "Make It—Take It" classes.

A highlight of the conference will be a video presentation by Mel Schroeder, director of the new Television Production Center at George Fox College, featuring the future possibilities of Christian education through video.

A book display by Bill Loewen of the George Fox College Bookstore will give opportunities to purchase for church libraries as well as departments and individuals.

Quaker Heritage Lectures Planned for Area Pastors' Meetings

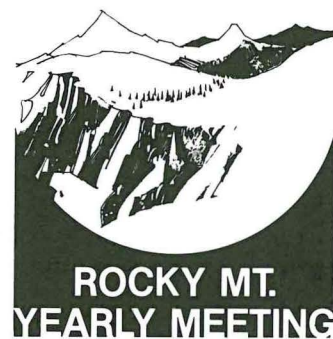
The three main lectures by Donald Green, main speaker at the recent Quaker Heritage Week at George Fox College, have been preserved through video and will be shared in area pastors' meetings throughout Northwest Yearly Meeting.

The theme for the third annual Quaker Heritage program was "Quaker Worship and the Impact of Joseph John Gurney." The conference, open to the public, was jointly sponsored by the college's religion department and Northwest Yearly Meeting. The week featured a variety of presentations and discussions led by George Fox professors, complementing the lectures by Donald Green, pastor of the Reedwood Friends Church in Portland, Oregon, previously a pastor in the Evangelical Friends Church—Eastern Region.

Around George Fox College

More than 40 workshops in areas of adult, youth, and children's ministries will be featured in George Fox College's Christian Education Conference February 7-9. Featured speaker will be Elmer Towns, editor-in-chief for *Old Time Gospel Hour* publications. There will be exhibits by major national Christian publishers. The conference is sponsored by the departments of Christian Ministries and Church Relations. Persons wishing to attend may contact Gene Hockett at the college, (503) 538-8383, ext. 223.

Genette McNichols, George Fox College head librarian, has been chosen to deliver the college's silver anniversary annual faculty lecture next spring. Miss McNichols joined the college faculty in 1956.



Editor's thoughts...

1980 Presents Challenges to All Christians

1979 is gone. Exit the 1970s and enter the 1980s.

What does all this mean to Christians? Non-Christians will tell us future years offer the challenge of making a better social system that provides for everyone's needs. Science, technology, and the pursuit of knowledge are all considered aspects of the coming "better" world.

It may well be that new discoveries and the newest educational pursuits on the surface promise a better tomorrow. Yet, yesterday's new discoveries and new gadgets have already failed to create that peaceful, tranquil world we desire.

However great the dilemma appears, 1 Thessalonians 5:3-6 offers Christians food for thought and a definite challenge: "While they are saying, 'Peace and safety!' then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that the day should overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness; so then let us not sleep as others do, but let us be alert and sober." (NASB)

Coming Events

FEBRUARY

- 1-2 NWYM Midyear Board Meetings, Newberg Friends Church
- 1-2 Winter drama *Theater of the Mind*, Wood-Mar Auditorium, 8:00 p.m., George Fox College
- 7-9 George Fox College Christian Education Conference
- 11-16 Minority Emphasis Week, George Fox College
- 18 David Howard Recital, George Fox College 8:00 p.m. Wood-Mar Auditorium
- 21-22 Music Theater: "Dinner Music—Music Review," 8:00 p.m. Wood-Mar Auditorium, George Fox College

MARCH

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

We know the Christian faith teaches the world and its ways will end when Jesus Christ returns. Since that is the case, then the challenge 1980 and the 1980s offer is living toward that purpose.

Jesus Christ's Great Commission to the disciples was to influence and change their world by making disciples of all nations (Matthew 28:18-20). Is the need any less today?

The United States and Western Europe have both been flooded with Christian influence, yet we are as ungodly as pagan nations. At one time the Christian influence may have made our nations somewhat different, yet the influence is eroding today.

Christian disciples can make a difference, however—not on a great national or international level, but on a personal level. The change can eventually become national or international, but if it doesn't start on an individual level, there is no change.

What is a disciple? A lot could be said. There are some basic qualities, though. Such a person has an active personal relationship with God. He or she actively reads the Bible, prays, fellowships, and witnesses to non-Christians. The disciple is turning areas of his or her life over to God. The desire of a disciple is to let God be the very center of life.

One other quality should be noted. Disciples are learning to deny self, take up the cross, and follow Jesus (Luke 9:23). Disciples by that very desire to follow God are separate from believers who attend church on Sunday and otherwise live no different from the world.

Jesus had many followers and few disciples, and so it is today. Otherwise why is the world not radically different?

Christianity has been here for nearly 2,000 years, yet the world has not felt its complete impact. A wider influence will be evident when more believers strive for a disciple's life-style.

In a world where there is rampant divorce, chronic drug use, and great uncertainty, does not it seem silly for Christians to rely solely upon pastors and full-time Christian workers to get the job done? Isn't it time for all believers to equip themselves for spiritual battle?

Until Christ returns we have opportunity to offer a personal relationship with God to all men. While you work, raise children, or study, why not also become a disciple of Christ? Such a life-style may mean fewer hours of television, or may require disciplines such as memorizing Scripture or daily Bible reading. Is that too big a sacrifice if it means more souls in the kingdom of God?

Paul's exhortation to the Thesalonians to be sober and not live like the world still rings true. His life-style, the example of our Lord Jesus Christ, and the examples of others through history show us a way. It remains the individual's choice.

One more thing, if you've never become a Christian, this will likely not make sense. I invite you to become a Christian today. All you need to do is confess you've blown it (sinned) and ask Jesus to come into your life. God will not turn away sincere seekers, and He will not turn you away either. If you've just made this decision or made it recently, share it with a pastor, friend, or relative. In addition, begin to read the Bible and pray to God for help daily. —Mike Henley, regional editor

Men Hold Mountain Retreat

A Rocky Mountain Yearly Meeting men's retreat was held in early November at Quaker Ridge Camp.

Several from different churches in the RMYM came to the retreat that began on a Friday night and ended on a Sunday afternoon. The men discussed several chapters from Richard Foster's book *Celebration of Discipline*. Discussions were led by different men at the retreat.

Foster's book details different disciplines such as prayer, meditation, and confession that are a part of a Christian's life-style.

Between discussions of chapters of the book were times for recreation.



Rob Knight listens to a speaker.

Several men discuss an idea from Richard Foster's book *Celebration of Discipline* at the 1979 Rocky Mountain Yearly Meeting men's retreat.



tion. Everyone had the opportunity to hike down snow-covered trails or simply stay in the lodge and enjoy a conversation, singing, or games.

Another retreat is planned for next fall. Foster's book will again be discussed. Hopefully, those attending this year can share personal applications that have become habits.

CHURCH REPORTERS:

Any church news, Yearly Meeting news, or special announcements should be sent to the Rocky Mountain Yearly Meeting regional editor Mike Henley, 1660 So. Shoshone, Denver, Colorado 80223, or call 934-6860, 452-9842 or 659-1141 (work).

Photographs to accompany items can be used. Return addresses should be attached to the picture.

Prayer List

RMYM church members can join each other in praying for Yearly Meeting churches.

Here is a list of churches and pastors to pray for specifically through the balance of the church year. Ask God to bring revival in their communities. Other requests would include Christian maturity among church members, effective ministries, guidance for pastors, and world vision.

January: Beaver Park—Dave Mercer; Colorado Springs—Ken Kinser.

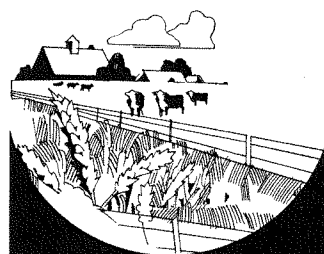
February: Denver—Stan Perisho; Northwest Fellowship—Tom Bousman.

March: Fort Collins—Lowell Weinacht; Wiggins.

April: Plainview—John Hinshaw; Springbank—Galan Burnett.

May: Omaha—Wayne Conant; Grand Junction.

June: Paonia—Willard Sparlin.



MID-AMERICA YEARLY MEETING

Tradition—It Helps Us Keep Our Balance

The above line comes from the ever-popular play, *Fiddler on the Roof*. It has something to say about history and heritage and long-standing values. Tradition may tell us much about our practices in the arena of faith but have little to offer when one discusses creative directions at the turn of the decade.

I sat in a luncheon meeting the other day with leaders from several denominations of longtime traditions. Table talk, some of it light-hearted, some of it serious, covered a variety of subjects.

One person told of a recent study their group had made. They discovered that those who took the most mature and active responsibility in the business affairs of their churches were those who thoroughly understood their traditions and who had been nurtured and disciplined in such over the long haul. He was respectful to, and grateful for, their "born-again" additions, but he said their study gave affirmation to a "process theology." He indicated that those who fully understand the roots of their faith are those who also creatively serve in this day of challenge and change.

Another leader lamented the fact that too many of their congregations had developed reputations as "preacher eaters." "They seem to feel their calling is to make it especially tough on those who are called to lead them," he said. Apparently a bit of pride had developed in having a revolving door of short-term pastorates with a result of no long-range goals and many unfulfilled dreams. I wondered, "Can I smugly say that kind of church exists only in other denominations?"

Another started us on a discussion about how we can break from our so-called traditional norms and begin to minister effectively to all peoples in our spheres of influence, especially minorities. Then I wondered if our history—our tradition—had anything to tell us about such ministries. That reflection had a balancing effect when I remembered areas of God-blessed efforts.

Then I remembered that God deals today, as He always has, with individuals. And He does so often enough over the long haul. It is true that He preached to the crowds, but he placed His major dependence on the core groups who were disciplined and out of the process proved their worthiness of responsibility, leadership, and witnessing.

What the Friends Church in general, and Mid-America Yearly Meeting in particular, becomes during this decade of the eighties depends in large measure upon her willingness to be balanced by traditions and her openness to creative change under the guidance and blessing of the Holy Spirit. And it will all happen through persons involved in corporate programs of sensitivity and obedience to the lordship of Christ.

—John L. Robinson

Daniel P. Schultz Passes

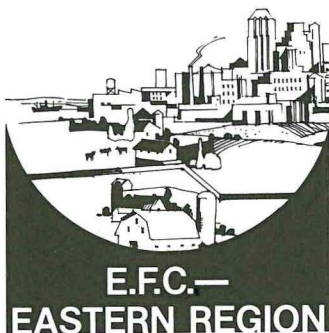
Daniel P. Schultz was a man who received many honors, but who wore well the image of servanthood. He taught two years at Bethel College before coming to Friends University, where he served over 50 years in the science department. In 1973 the FU Board of Directors named the general chemistry lab the Schultz Laboratory. In 1950 he was presented with a 50th year certificate of membership in the American Chemical Society.

Dan was received into the membership of University Friends Meeting September 17, 1924. He died November 15, 1979, at Lee's Summit, Missouri, and services were held in the University meetinghouse November 17 with burial in the Maple Grove Cemetery, Wichita, Kansas. Friends met not to mourn Dr. Schultz but to honor a man of science who acknowledged God as our magnificent Creator and loving Father.

Pastor Kingrey recalls many times of meeting with Dan and Justina in their home, as they had times of sharing and prayer together. Dan was an elder in our meeting for 17 years, and in addition to serving as

clerk of the meeting also served on the Education, Missions, and Social Concerns committees.

Using catalyst as a term in chemistry, Dan Schultz was truly a catalyst among other persons in the sense that his influence in their lives set in motion gifts and potentials that before had not been activated.



Focus on Malone

Pilgrim, a religious drama by Tom Key, will be toured to area churches winter term by the Malone Players under the direction of Dr. Morris Pike. The play, a dramatization of Bunyan's *Pilgrim's Progress*, concerns one man's pilgrimage to find eternal life. Cast members are Russ Nutt of Alliance, Ohio; Kathy Cheyney of Canton, Ohio; Connie Althouse of Salem, Ohio; Kim Drake of Stow, Ohio; Paul Detrow of Leetonia, Ohio; Jim Swank of Chagrin Falls, Ohio; and Patrice Dagenhart of Virginia Beach, Virginia.

Homecoming for 1980 is set February 8-9. Returning alumni will enjoy a weekend program that will include coronation of the Homecoming Queen on Friday evening, President's Prayer Brunch on Saturday morning, and alumni, men's varsity, and women's varsity basketball games on Saturday afternoon.

Malone College has added a new major, allied health-radiological sciences, to the academic program beginning this fall. The major is designed to meet the needs of hospital employees seeking a degree who have passed examinations in radiologic technology, nuclear medicine technology, and radiation therapy technology.

The 1979-80 edition of *Who's Who Among Students in American Universities and Colleges* will carry the names of three Friends students from Malone who have been selected as being among the country's most outstanding campus leaders. Stanley R. Anderson and David S. Swope of Canton Friends and Brenda Yoh of Van West Friends will be honored by the college for this achievement at the Winter Convocation January 4. Other students

selected for the honor were James Abbott of McConnellsburg, Pennsylvania; Carol Borland of Richwood, Ohio; Thomas Burkett of Massillon, Ohio; David Carr of Akron, Ohio; Carmellia Cline of Dayton, Ohio; Dana Fox of Alliance, Ohio; Helen Lewis of Caldwell, Ohio; Mark Mathias of New Philadelphia, Ohio;

Kimberly Mosher of Louisville, Ohio; David Ohler of Wintersville, Ohio; Jennifer Olsen of Montello, Wisconsin; Michael Powell of Adrian, Michigan; Mark Sommers of Hartsville, Ohio; Brian Shoop of Columbus, Ohio; and Selana Shaheen, Diane Schuring, and Robert Barber, Jr., of Canton, Ohio.

FRIENDS GATHER

ALVA, Oklahoma

We are glad to announce that Brian Smith and Rhonda Young are reactivating our Friends Youth group. Brian has many interesting activities planned and there were six at their last meeting.

We were happy to have James and Doris Morris present the work of our Burundi, Africa, mission field in the program following our Thanksgiving supper. Our thank offering will go to the missionaries' emergency fund.

BATTLE CREEK, Michigan

David McDill, adult Sunday school teacher, is the swimming coach at Harper Creek High School. He has been honored for coaching the Girls' Swimming Team to a perfect 14-0 record in only the third year for the swimming program. Four girls on the team are regular attenders of the church and youth activities.

BOISE, Idaho

The Dale Matthews family in our church have taken a young Indo-Chinese couple into their home. Arrangements were made through World Relief Commission, with the aid of Pastor Earl Tycksen from the Meridian Friends Church.

Our October Area Rally was held at Whitney Friends Church on the 21st. The Boise Friends men's choir, the "Kingsmen," gave a concert; the Star Friends junior high presented a puppet ministry; and we heard an inspiring message from our Yearly Meeting superintendent, Jack Willcuts. A fellowship time and refreshments followed the service.

Our church Thanksgiving dinner was on Sunday evening, November 18. A brief service was held in the sanctuary at 4:00 p.m., after which a record-breaking number of 335 people were served a delicious meal. That same morning we set a new Sunday school attendance record of 296.

Effective December 1, we expanded our very successful Children's Church Sunday morning program to include 3rd and 4th graders.

BYHALIA, Ohio

Byhalia Friends Church has been promoting Faith Promise and they have been experiencing a good spirit of unity in recent months. Recently 22 guests were present for a Lay Witness Mission. It proved to be a

precious time for the local community as well as the church. Youth as well as older adults were helped spiritually.

CANTON, Ohio

A Men's Prayer Breakfast was held in our fellowship hall on a recent Saturday morning and was such a success it has become a monthly event for the men of our congregation, along with their children.

The Friends Youth are helping out with our Christmas messages. Instead of paying 15 cents per card to the U.S. Postal Service, we are bringing our cards to the church and donating the 15 cents per card to the FY Endeavors for Christ.

COUNCIL HOUSE Wyandotte, Oklahoma

Our pastors, Phil and Lee Herr, with Maxine Hilliard, were in Washington D.C., for the Associated Committee of Friends for Indian Affairs November 12-16. They attended a seminar for people from all over the nation who are involved in Friends work among the American Indians.

Projects in our local meeting include the Ladies Aid Society instructing persons of Indian heritage in the arts of quilting, weaving, and other native crafts. A new Pee Wee FY has begun for youngsters grades K-3 on Saturday afternoon. Sunday evenings for 12 weeks we were involved in a systematic study of the biblical and historical basis of Quakerism.

DAMASCUS, Ohio

Our church held revival meetings the first week in November. We have both an adult and youth volleyball league this year. It is a great time of fun and fellowship.

Our high school girls' Sunday school class has just completed a Christian Charm Course, with different ones in the church with related talents helping. A Mother-Daughter Banquet featuring a style show by the girls using their newly acquired poise culminated the course.

EMPORIA, Kansas

Our traditional White Christmas Gift Offering was presented at our December Christmas program. This money will go to the Kwitaba

Friends Church, one of the Sister Church Projects in Burundi, to aid them in their building plans.

Several of our people participated in the CROP walk and seven completed the 10-mile hike, including Pastor Galen Hinshaw. Our church was assigned a rest stop, where we served cookies and drink. Our efforts resulted in a donation of \$290.75 to CROP.

We recently had Russell Zinn and his family share in our worship service. The Zinns are Friends missionaries to Taiwan and are on their way back to resume their work.

FERRY ROAD, Danville, Virginia

Ferry Road was host for the Piedmont District Meeting on November 17. The meeting was well attended. Don Worden was guest speaker. It was also a real joy to have the Aufrance family, to meet them, and hear about their work. The meeting closed with lunch being served at 1:00 p.m.

We are beginning a new film ministry at Ferry Road. We will be having a film every third Sunday at the evening service. We just recently changed the time for our Sunday evening service from 7:00 p.m. to 6:00 p.m. Our first film *The Road to Armageddon*, was shown Sunday, November 25.

FRIENDSWOOD, Texas

Pastor Ron Allen called our Men's Institute "one of the most exciting ventures in my pastoral experience . . . It's remarkable to me that 25 out of 29 men are following through on their commitment . . . the sharing and learning have been tremendous and God is honoring this group of men."

Our Christmas program was a slide presentation involving many from our congregation.

FULTON CREEK Prospect, Ohio

Revival services were held in November at the Fulton Creek Church with Rev. James Chess, member of the Urbana church, as evangelist.

The youth fellowship held a "Whole Hog Sausage" sale, which was very successful. The church rented a booth at the Kris Kringle Bazaar and added the funds to Faith Promise.

GOSHEN Zanesfield, Ohio

During the month of November Goshen Church has had two revivals. Dr. C. V. Hunter was with us the first part of the month, and the King's Messengers at the end of the month. We are praising the Lord for the decisions made and the blessings received at these meetings.

Great things have been happening with our youth. We now have seven youth that have given their lives to Christ, and they are really excited about serving the Lord and bringing more into His fellowship.

Several of the couples in our young married Sunday school class are getting together each Thursday evening for prayer and Bible study.

HUGHESVILLE, Pennsylvania

Russell and Esther Zinn visited our church recently. They were extremely informative. We appreciated them very much.

LAWRENCE, Kansas

Several fund-raising projects were held in December. We had an all-church rummage sale to clear the indebtedness on the church van. Our high school youth had a chili feed, and the Sarah Brown Circle had a Christmas Bazaar featuring Christmas decorations, toys, and other handcrafted items. These were fun ways of meeting some important obligations.

Sharri Dodd, a welcome addition to our Christian education staff, has been leading a "singles" class to help meet the spiritual and social needs of some of our people.

MORNINGSIDE Port St. Lucie, Florida

Organizational plans were finalized for our church's sponsoring of a Cub Scout Pack. We are in hopes that this project will be a means of reaching the community with a positive Christian witness.

Mark Vernon, a small-plane pilot for the Florida Evangelistic Association, was the guest for our monthly fellowship supper.

One Sunday evening we had a "Getting to Know You Night," when six of our families opened their homes to other people now a part of our church's fellowship. Seventy-three people participated in the unstructured evening of fellowship. Now more of our growing church family are on a first-name basis with the 17 new family units added to our church fellowship within the last four months.

Morningside's second annual church family Thanksgiving supper was held on November 20 with 110 attending, the largest attendance to that date in our church building.

NORTH VALLEY Newberg, Oregon

We are enjoying the services of Alan Stokesbary, who is our minister of education and outreach. He is doing a fine job.

Our church had the opportunity to have Dr. Donald Chittick give a series on the creation.

We had a "Hunger Awareness Dinner" to increase our awareness of world needs and to show us how we can respond to those needs. We were served a very small portion of fish and plain rice. A film and discussion followed.

Our offering this year to World Relief Commission came to \$2,854.23. We praise God for this.

Our adult choir, under the direction of Louise Sperling, ministered to us in song. They sang the

"Festival of Praise" in the morning service, November 18.

OLYMPIC VIEW Tacoma, Washington

A pilot program during the first three Sundays of November by the Primary Department of the Sunday school was a rewarding experience for both pupils and teachers, with an attendance increase of 53 percent.

The junior Friends group is carrying out the mission of the church by becoming young missionaries. On Halloween with their leaders they took cards, on which they had spent much time and effort, to a Nursing Home for the elderly. The girls entertained the residents with "pumpkin" carols, after which they gave each one a card, ending up in the dining room where they placed a card on each table.

Olympic View combined with Parkview for the "Accent on Missions" weekend; Olympic View was the host church. We were privileged to have Gil and Louise George tell us about their life and work in Peru and many fascinating details of Aymara Friends. On Friday evening Hal Thomas showed a number of slides and kept us all very interested with his narration.

On December 24 we had our second annual Christmas Eve Candlelight service.

PLAINS, Kansas

The Outreach Committee has sponsored food and cash showers for several who have had severe illnesses or other needs—opportunities for many to say "we care."

Sheila Ratzlaff led a study of Richard Foster's book, *A Celebration of Discipline*, first with young adults, then adult Sunday school classes, in preparation for the author's ministering to us in late February.

A Wednesday morning Bible Study-Prayer Circle for women and the Men's Prayer Breakfast are bringing new dimensions of blessing to all who attend.

Fifth Quarter activities and Athletic Breakfasts were a popular outreach to local youth again this year.

The Education Committee shipped boxes of surplus and good used Christian literature to Love Package Ministry, Box 236, Litchfield, Illinois 62056. From there they reach out across the world.

James and Doris Morris gave thrilling accounts in November of how God is working in Burundi.

Jimmie Haddon and Cathy Thornburg are sponsoring a Bible Club called "God Squad" for children of the community, grades 1-4.

SEILING, Oklahoma

In November our Education Board recognized some of our Senior Citizens by presenting them with corsages and boutonnières. These were presented to Roy and Emma Louthan, who have been married 62 years, Raymond and Ada Branstetter

with 58 years, and B.J. and Lucile Whitmarsh, who have been married 57 years. Ralph and Stella Lemmons would have been honored too but were in the Northwest visiting their children. Mrs. Ruth Hendershott (our pastor's mother), was named "Queen for the Day." She also received a corsage.

Our church has started a building program. We are making the front of the church 14 feet longer, then will join to this a 50- x 60-foot building that will be our fellowship hall, kitchen, two classrooms, and restrooms. Later we plan to move partitions in the basement to enlarge classrooms there.

Some other activities were Thanksgiving supper, potluck supper, progressive party, Christmas program, and a church cantata. All these add up to a thankful and festive season.

SMITHFIELD, Ohio

The Smithfield church participated in the Community Thanksgiving Service, sponsored by the Church Council, comprised of the six churches in the village.

Ladies of the missionary society have become accomplished quilters. They meet at the church to do their work, and the finished product is sold. The group made holiday donations to the Eastern Region missionaries and plan to give fruit trays to all patients at a nearby nursing home where the ladies visit.

Sunday school electives for adults are—"Building Up One Another," the book of Revelation, and the regular adult quarterly.

The 3-D program is underway with 10 members. The program has made many members diet conscious, and in the allotted time our church membership will be smaller—pound wise!

SOUTHEAST Salem, Ohio

Southeast Friends held the annual Thanksgiving dinner November 14. Dinner was served by lamplight with the Friends Youth Fellowship serving. A praise and devotional service was held following the meal. We feel each one received a rich blessing from this Thanksgiving celebration.

A young musical group, The Ascensions, were here December 9 for the evening service. All enjoyed a very inspirational service in word and song.

SPOKANE, Washington

Thanksgiving began early at First Friends, with a carry-in dinner at the church November 18, turkey provided by the church, and the regular business meeting following.

Challenging and inspirational aptly describe the Christian education workshop presented November 20 by Dorothy Barratt and Betty Hockett of Newberg, Oregon.

Thanks to the inspiration and efforts of Bob and Sherry Scott, our

church hosted the series of 10 films by Francis Schaeffer, *How Shall We Then Live?* November 25-29.

It has been too long since our church enjoyed the musical endeavors of a choir; that situation has been doubly rectified with two choirs now in practice: an adult choir, under the direction of Dwaine Williams, and a junior choir directed by Brian Fuller, with Janie Houston at the piano.

"An Old Fashioned Family Christmas" was the theme of this year's Christmas program, as each family shared some talent, such as music, giving a reading, a short skit, or whatever they chose. Christmas caroling in the church neighborhood followed the program.

WEST PARK Cleveland, Ohio

A Thanksgiving service was held on Thanksgiving morning with an excellent attendance. Pastor Johnson preached his annual Thanksgiving message, with music furnished by Chuck and Becky Robinson. The offering, which was used for world relief, was more than enough to buy a ton of rice!

Nine persons have been approved for membership and are being welcomed into our fellowship.

The young married Sunday school class is beginning to thrive.

WOODLAND, Kamiah, Idaho

Our annual community potluck Thanksgiving supper was held the evening of November 16. The program following consisted of the whole group singing several songs, and a few other numbers. The highlight of the evening was our pastor's showing of the many interesting slides they had taken during their trip to the East and to the Grand Canyon of the Colorado and to Yellowstone Park.

Women's weekly Bible studies are being held each Wednesday morning at the home of Hazel and Arden George.

The men's prayer meeting and breakfast continues to be held each Saturday morning at the church and parsonage.

WYANDOTTE, Oklahoma

In November our Friends Youth and Seneca Indian School children joined the Council House and Lowell youth for a skating party.

Our youth and some youthful adults spent about a week building a float in the workshop for the Miami Christmas parade. Our theme was "Heaven Came Down," and 18 children looked great riding the float singing carols in English, Choctaw, and Cherokee. We didn't win a prize, but we had a lot of fun and were one of four church floats in the parade.

For Christmas this year, Louise, our pastor's wife, made personal gift packets, our adults gave a mini cantata, we went caroling, and we took shut-ins and needy families Christmas baskets or fruit plates.



THE AGENDA FOR FRIENDS

BY KARA COLE

(Continued from page 4)

the poor out of meager supplies. Perhaps this necessity will also propel us into living in community in a cooperative way. We can remind each other that our joy is in the Lord rather than in our things. We can learn anew ways of using our resources for the good of the community.

The nurture, the development, the support, the caring for leadership is high on our agenda for the 1980s. Among some Friends there is the feeling that leadership is somehow suspect—it's not quite Quakerly to be a leader or to have leaders. Yet without strong, dynamic, Spirit-led leadership there would be no Quakers. Opposite those who are suspicious are some who are looking only for charisma, heroes, and dynamism. The Friends model of leadership is participatory, Spirit-led, and based on the servant role as exemplified by Jesus. Local meetings and yearly meetings can begin immediately to identify potential leaders, to establish scholarships and training programs for their education, to support more consistently Friends educational institutions, to establish local and yearly meeting training programs for leadership development.

The 1970s saw the emergence of the New Call to Peacemaking. However, that program is not a new program for Friends and it must not be a program only of the seventies. Peace is an important agenda for the 1980s. With the advent of weapons of war that are ultimately destructive, Friends can take no other position but that of encouraging peace, based upon the peace that Christ gives in individual lives. The New Call to Peacemaking, as an ongoing program, can educate, encourage, and make visible the rightness and the possibility of living peacefully.

An eighth agenda item is that of affirmation. The year 1987 will mark the 100th anniversary of the Richmond gathering out of which American Quakers organized in new ways. The declaration that was affirmed at that gathering is a declaration that could be reaffirmed on its 100th anniversary. The renewal, the revival among young people, the sense of future and mission that arose in that gathering are ones that would be appropriate for the 1980s as well as for the 1880s. Quakers can reaffirm their history as well as their future, perhaps by gathering together in significant ways for celebration and planning in 1987.

Quakers are Christians. We believe that God speaks to us through Scripture both historically and currently. Based on that belief the study and understanding of Scripture will be an important agenda item for the 1980s. Our curriculum, our teaching of

the young, our adult study groups, each of these can be based more squarely in the 1980s than at some prior times on the study of Scripture. We can become once again a Scripture-reading people, not for the sake of reading the Scripture as a ritual or requirement, but in order to open ourselves to God's revelation.

And again, there's worship. It would be inspiring for all Friends if our style of worship and our understanding of worship could be opened in the 1980s. Can we look toward dropping our suspicions of particular styles of worship, recognizing that there is much to be gained through preaching, through programming, through silence, through spontaneous inspiration? Perhaps we need to think about "wholistic worship." Speakers can learn to become listeners, listeners can learn to be spoken through by the Holy Spirit. Silence can become active and activity can become silent.

When the 1980s settle into silence, God grant that Quakers will have been faithful to their agenda, their heritage, and their future.

Kara Cole is administrative secretary of Friends United Meeting. She has been successful in business and administration careers and was formerly a professor at Warner Pacific College in Portland, Oregon. She held leadership positions in Northwest Yearly Meeting prior to her appointment to Friends United Meeting.

FRIENDS RECORD

BIRTHS

ALLISON—To David and Diane Allison, a son, Brian Jeffrey, November 14, 1979, Deerfield, Ohio.

BALDWIN—To David and Marilyn Baldwin, a daughter, Hallie Merideth, October 30, 1979, Canton, Ohio.

BINFORD—To Randy and Jana Binford, a son, Ryan Allen, November 2, 1979, Haviland, Kansas.

BOWLES—To Bill and Diana Bowles, a daughter, Ashley Suzanne, November 6, 1979, University Friends, Wichita, Kansas.

CALLAHAN—To Mike and Debi Callahan, a son, Jeffery Michael, September 14, 1979, League City, Texas.

CANADY—To Jerry and Rhonda Hecht Canady of Bloomington, Indiana, a son, Nathaniel Hecht, November 18, 1979.

COFFIN—To Donald and Barbara Coffin, a daughter, Kristie Ann, November 17, 1979, Springdale Friends, Leavenworth, Kansas.

GREENFIELD—To Russell and Pat Greenfield, a daughter, Brenda Sue, November 21, 1979, Battle Creek, Michigan.

HOWARD—To Mike and Linda Howard, a daughter, Melinda Marie, September 6, 1979, Battle Creek, Michigan.

JACKSON—To Keith and Bonnie Jackson, a daughter, Syndi Jolynn, July 17, 1979, Zanesfield, Ohio.

LEWIS—To Herb and Minnie Lewis, a daughter, Elizabeth, November 7, 1979, League City, Texas.

MATTHEWS—To Rick and Mary Matthews, a daughter, Andrea Joy, November 8, 1979, Battle Creek, Michigan.

MORSE—To Dr. Stanley and Ellen Morse, a son, Daniel Robert, August 29, 1979, Lancaster, California.

O'DELL—To Tom and Sharryl O'Dell, a son, Trevor, October 17, 1979, Spokane, Washington.

SAMPEL—To Paul and Val Sampel, a son, Jed Averel, November 23, 1979, Emporia, Kansas.

SCANLAN—To Pat and Joan Scanlan, a daughter, Emily Marie, November 8, 1979, Spokane, Washington.

STUTZMAN—To Richard and Beverly Stutzman, a son, Charles Dean, November 15, 1979, League City, Texas.

SKULICK—To Gene and Yolanda Skulick, a son, Anthony Thomas, November 25, 1979, Boise, Idaho.

WILLIAMS—To Dave and Kathy Williams, a daughter, Jodi Kristine, October 3, 1979, League City, Texas.

WILSON—To Jim and Barb Wilson, a son, James Nathan, October 26, 1979, Canton, Ohio.

MARRIAGES

CASTLE-STAMP. Sharon D. Castle and Darryl A. Stamp, November 23, 1979, University Friends, Wichita, Kansas.

ELLYSON-THOMAS. Joan Ellyson and Joe Thomas, October 6, 1979, Damascus, Ohio.

ROTH-EMRY. Susan Janice Roth and Kelly Joe Emry, November 17, 1979, Church of the Open Door, Nampa, Idaho.

SANDS-FESSLER. Sheryl Sands and Wayne Fessler, December 29, 1979, Emporia, Kansas.

SPAULDING-WILLIAMS. Faith Spaulding and Brian Williams, October 6, 1979, Damascus, Ohio.

DEATHS

BAYS—Ord Bays, September 25, 1979, Battle Creek, Michigan.

BRUMBAUGH—Myrtle L. (Mrs. William), 85, November 17, 1979, Cottonwood Friends, Emporia, Kansas.

COPELAND—Cora Copeland, 88, November 4, 1979, Friendswood, Texas.

EDWARDS—Herb Edwards, November 23, 1979, Homestead Friends, Cedar Point, Kansas.

ELLIOTT—Errol Thomas Elliott, Jr. (son of Errol T. Elliott of University Friends) December 2, 1979, Fort Wayne, Indiana.

HARRIS—Fred Harris, a minister, 86, October 10, 1979, Covina, California.

JOHNSON—Frank Johnson, November 19, 1979, Newberg, Oregon.

PALMER—Nina Palmer, November 9, 1979, Longview, Washington.

SCHULTZ—P. Daniel Schultz, November 15, 1979, University Friends, Wichita, Kansas.

WAGONER—Bohney L. Wagoner, 77, December 29, 1979, Argonia, Kansas.

A SPIRIT-MOVED PEOPLE?

BY STANLEY PERISHO
WITH JACK L. WILL CUTS

(Continued from page 4)

eighties, nor even the beginning of the end, to paraphrase a famous quote from Winston Churchill. Let us instead believe "we are only at the end of our beginning."

There is no reason for Quakers ever to be locked into dead center between a great past and a great future. With the Spirit's moving—through us—there is a calling and a vision large enough to involve us all, a vision to bring our lives, our Society, our homes, our world under the control and guidance of God.

What we will find again to be effective in the eighties is a sense of direction, from within. No longer can we count on the momentum of our traditions, or any other influences to carry us forward in faith and practice. This means that we come to our task in 1980 with the clear realization that unless we are moved by the Holy Spirit like the faith of Fox and others of our fathers, we will simply blend more and more into the world about us. The fire will be quenched.

A Sense of Direction

The good news now is that a shift in attitude has taken place toward the big questions of life—not so much a negative protest now, but a determined, earnest searching for reality and Truth. No shortcuts, no hypocrisy, suspected or real, are tolerated. Young Friends today want to get involved, really touching the social and spiritual problems about us. Novel kinds of caring, serious study of the Scriptures and devotional classics, the priority interest now is for inner authentic seeking. Hope, now as ever, is absolutely essential to both sanity and wholeness of life. Let us enter the eighties understanding that everything that is old and worn, or even corrupted, cannot be thrown away. Some of it has to be rebuilt and used again. Men and women of a stature equal to the greatest of the past are with us now addressing the problems of the day and pointing to a better way.

As Robert Greenleaf has pointed out in his profound book, *Servant Leadership*, "It is seekers, then, who make prophets, and the initiative of any one of us in searching for and responding to the voice of contemporary prophets may mark the turning point in their growth and service."²

Some Specifics for Friends Future

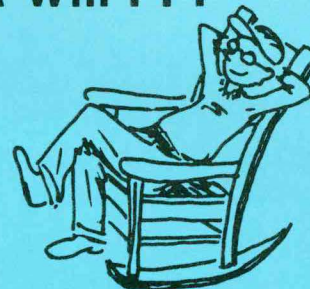
Reaching beyond the inner moorings of the Spirit, how may this moving work itself out in our immediate approach to the eighties? Perhaps one way is to deliberately design more leadership *sharing* in our present Quaker structures. This might be done not so much with additional or special conferences, but by a crossover of Friends voices and concerned leaders meeting each other on our "home grounds" rather than in a contrived situation. Unless oneness comes from within, forced associations will not bridge our divisions. Specifically, people like T. Canby Jones, Dwight Spann-Wilson, and Everett Cattell might be used more by the various grouping of Friends in each other's *regular* gatherings.

Any attempt at this point to engineer reorganizational alignments of Friends might well be more divisive than uniting. Among the conference attenders and certain conferees, considerable amount of understanding and communication growth has followed the St. Louis Conference of 1970. What benefits are found from that initial meeting and the subsequent ones as a result are limited mostly to those directly involved. Ways need to be found to enlarge this kind of involvement. A lot of listening, exchange of concerns (trust and love) are essential to better understanding. Certain convictions of every yearly meeting are nonnegotiable, and each of us knows pretty well what ours are. Do we know what others' are? We need to. That would help in determining where we can join hands.

Having said this, some planning is required along the way for the purpose of learning of our deepest convictions and sense of mission for the eighties. What about a conference, say in 1984, based on the role and meaning of Scripture in the life of the individual? There seems to be a new seeking among all segments of Friends for a base of understanding in spiritual and social values. In careful and reverent approach to the Scriptures, which have been so integral to the Spirit's revelation to Friends from their beginnings, a new confirming impact of Truth will emerge. Consistent with trends of our times and the religious heritage of our past, unity and ministry start with the individual and move outward into the world.

Each of us brings our own biases and agendas to any further association of Friends in the eighties. Some approach these encounters with the hope of sharing their faith in Christ in a way that will be mutually uplifting; and, in the event Christ

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is not known, that these meetings may be an occasion when Christ will "speak to thy condition." Some come with the hope of persuading other Friends of the importance of mission or service in the many avenues Friends currently find themselves expressing these concerns. Those of us who take personally and literally the teaching of Jesus to "be in the world, but not of the world," see this as a command to be evangelists as well as Good Samaritans. These variations of expression and belief need to be carried out in patience and love for one another in the "family of Friends" in the eighties.

Certain key words and expressions have become conduits of understanding among us, as well as definitive regarding our sense of calling. *Evangelical, peacemaking, social concern, prophetic preaching, silence, clearness, missions, sacramental living.* The list could go on, but these are more than mere "buzz" words for Quakers, they touch the soul of our deepest convictions. They are guideposts in the Spirit's moving. These are value terms as well as Truth to us. To lift the harsh expressions of Scripture out of context, such as "be ye separate," is as slavish as, for instance, adherence to Jewish laws or the earlier deplorable practices of Friends in the frivolous reasons given for "reading out of meeting" more than 50,000 members in the 18th century! In any case, seldom is the position of studied separateness an aid to sharing one's faith and personal relationship with Christ. Coming as the authors do from yearly meetings composing a part of the Evangelical Friends Alliance, we express our deepest testimony as being our Christian faith. Peacemaking and social concern burn upon our hearts as an expression of the Spirit's fire. To love one another is based upon God's love shown in the truth, "For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life." (John 3:16)

Footnotes:

¹Statement attributed to Robert Fowler, master of the ship Woodhouse. See *The People Called Quakers*, D. Elton Trueblood, p. 265.


²Servant Leadership, Robert K. Greenleaf Paulist Press, 1977, p. 6.

Bonds of Love

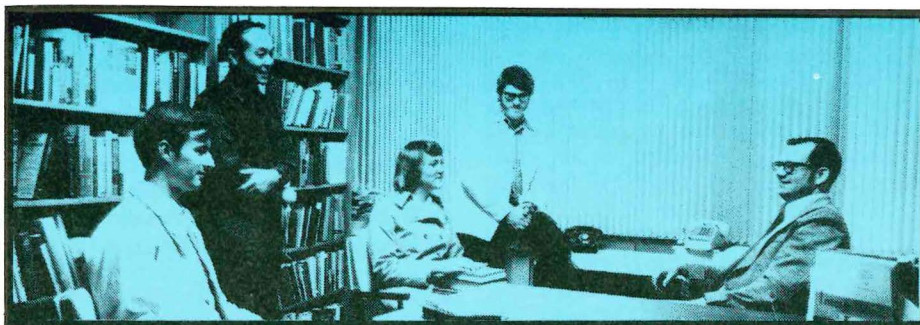
The bond that ties us together is loving trust, not in our programs or service, but in the Lord and in each other. When there is lack of trust, a mood of introspective preoccupation with only one's own meeting or areas of concern or interest, bias, or prejudices, limits the spreading of the Truth through social action or persuasion and destroys opportunities for further understanding.

A pertinent query to ask as we move into the eighties is, "Can the Society of Friends be any stronger than my local monthly meeting, or than my own willingness to follow God's direction?" This may be a

reassuring thought, or an unsettling one. But it puts in perspective the meaning of Quakerism today. It is not the pronouncements of any central office or committee, but obedience to the Voice within us that will make of us a Spirit-moved people.

"Don't put out the Spirit's fire." 

Stanley Perisho is pastor of First Denver Friends Church and president of the Evangelical Friends Alliance. In addition to being a pastor of several Friends churches, he has served on the administrative staff of both George Fox College and Friends University. Jack Willcuts, editor of Evangelical Friend, has shared with Stanley in the preparation of this article.

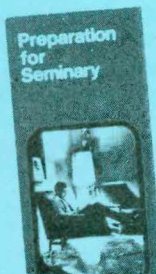


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