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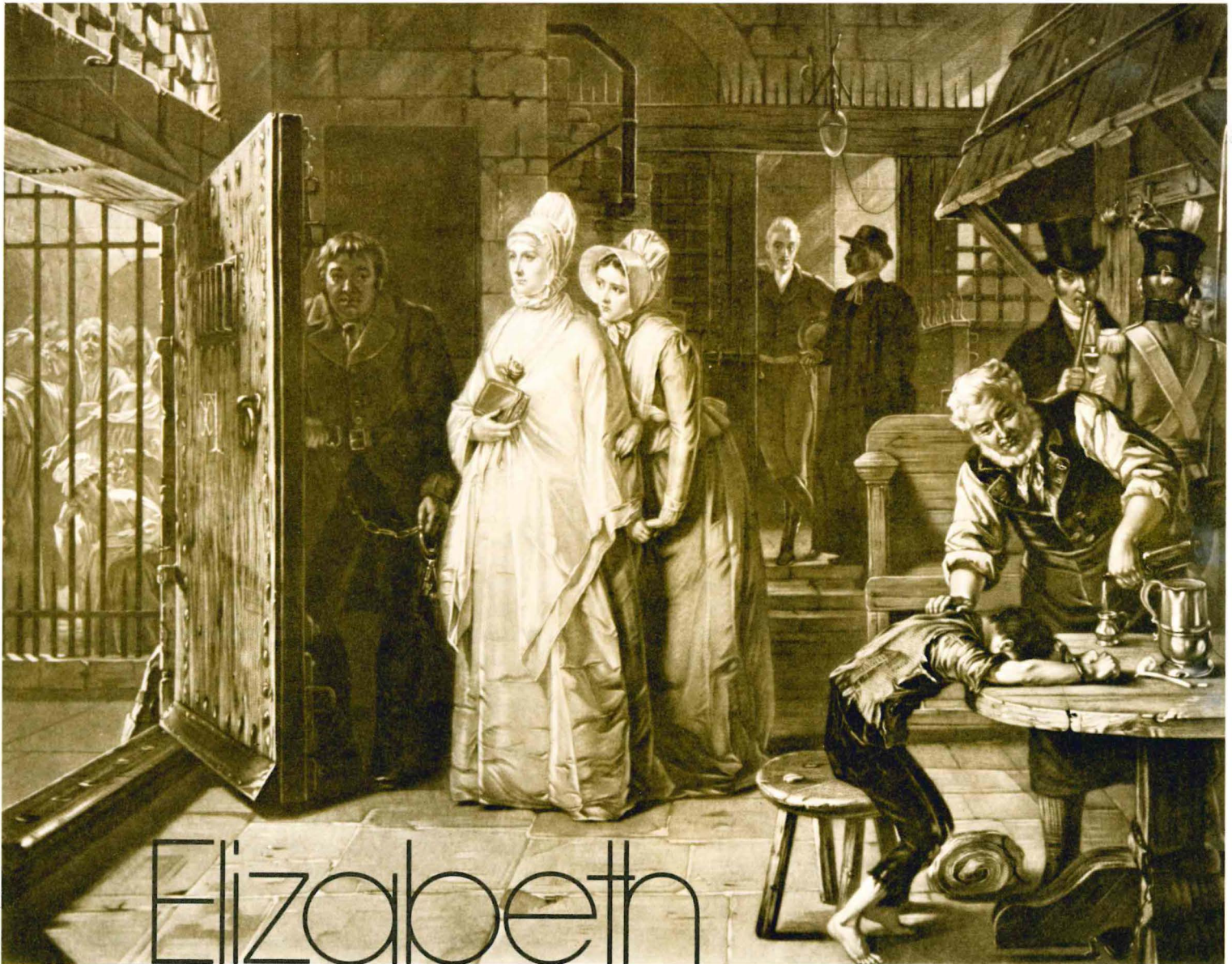
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Evangelical Friend

June 1980

Vol. XIII, No. 10



Elizabeth
Gurney
Fry

CALL TO THE
MINISTRY

Elizabeth Gurney Fry

CALL TO THE MINISTRY

By Anne Farrer Scott

This view of how an early Quaker woman, mother of 11, coped as a Friends minister makes some of our problems seem less formidable.



AQUAKER MINISTER, in 1848 the first woman (other than a queen) to give evidence before Parliament on a matter of government, at the age of 34 she had written in her 1814 journal: "I sometimes feel like an earthworm . . . I find we may be employed in arranging laundries, kitchens and such things, until our heart is too much in them."

Elizabeth Gurney Fry wrote it all in her journal: her spiritual search, her doubts, her difficulties, the conflict between her duties as a mother and her works of charity. It was never easy for her, and her words and experience may provide solace to Quaker women today as they seek to define themselves as women and as Friends. As Elizabeth Fry put it, "If we are the least useful, we must remember that all our powers are gifts."

Betsy Gurney was one of 12 children born to John and Catherine Bell Gurney. One son died in infancy, but the remaining 11 Gurneys spent their lively childhoods romping about the attics and grounds of Earlsam Hall. The 7 sisters sang together, all 11 children played pantomimes of an evening, and the brood taught Joseph John—the next-to-the-youngest—how to swim by tying a rope about his waist and plopping him in the river.

Betsy wasn't boisterous enough to hold her own in such a vigorous crowd. She frequently cried if looked at, was so afraid of firearms that she gave up a trip with her parents because there was a gun in the carriage, and was terrified to be left alone in the dark after she went to bed. She dreaded water, but was required to go swimming with her brothers and sisters. "[The] first sight of the sea, when we were as a family going to stay by it would make me cry."

Betsy's affection for her family, particularly her mother, was painfully strong. She feared her mother would die an early death.

I seldom, if I could help it, left my mother's side. I watched her when asleep in the day with exquisite anxiety and used to go gently to her bed-side to listen, from the awful fear that she did not breathe.

Her mother died when Betsy was 12 years old.

Alienated from the rowdy young Gurneys by her tenderness and fearfulness, Betsy was considered stupid by her family. As an adult she wrote:

I think having the name of being stupid really tended to make me so and discouraged my efforts to learn. I remember having a poor—not to say low—opinion of myself, and used to think myself very inferior to my sisters, Catherine and Rachel.

Betsy worked to overcome these fears and "hurries." "I must not mump when my sisters are liked and I am not," she confided to her journal at the age of 17. At night she wandered the uninhabited halls and attics of Earlsam to conquer her fear of the dark.

On February 4, 1798, Betsy went to a meeting at Goats, despite a pain in her stomach. Speaking out of the silence that First Day morning was William Savery, a Friend visiting from the United States. According to Richenda, "Friend Savery" was "quite different from the common run of disagreeable Quaker preachers." At first Betsy fidgeted. Gradually, as she listened to Savery's words, a faint light spread over her mind. Heeding this light, tending it, following it throughout her lifetime, Betsy Gurney was to become a Quaker minister and the foremost prison reformer of her day.

After hearing William Savery speak, Betsy spent less time romping with her sisters and brothers and more time tending to the poor and ill and shepherded the poor children of the neighborhood into the attic of Earlsam to teach them how to read. So many wanted to come that Betsy transferred her "schollers" to the laundry. She described her efforts as "attending to the day of small things, trying to be faithful in the little."

As an antidote to Betsy's newly found seriousness, her father sent her to London, where she attended plays and

This article is adapted from one appearing in the November 1, 1979 edition of Friends Journal and is used with permission.

went to dances. "I was painted a little, I had my hair dressed and did look pretty for me . . . I own, I do love grand company."

In the fall of 1798 Mr. Gurney took his daughters on a trip to Wales and the south of England. While visiting relatives in Coalbrookdale, Betsy met a Quaker preacher by the name of Deborah Darby. One evening the company fell into silence, and out of this quiet Deborah Darby spoke to Betsy. Betsy wondered in her journal:

I only fear she says too much of what I am to be. A light to the blind, speech to the dumb, and feet to the lame; can it be? She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient, I believe I shall.

BETSY'S TRANSFORMATION to a Quaker minister was not immediate. When it came, her confidence in her faith was confirmed in a dream. For a long time Betsy had dreamed:

I was nearly being washed away by the sea, sometimes in one way, sometimes in another . . . The day when I felt I had really and truly got true and real faith, that night I dreamed the sea was coming as usual to wash me away, but I was beyond its reach; beyond its power to wash me away.

Betsy was so occupied with her faith, her "schollers," and her poor that she felt marriage was out of the question. Joseph Fry, son of a London Quaker family of bankers and tea importers, set out to change Betsy's mind. "Young Fry," as she called him, visited Earlham, caught up with Betsy when she visited London, wrote letters of entreaty to her and to her father. Betsy faltered. "If I am to marry before very long, it overturns my theories, and may teach me that the ways of the Lord are unsearchable," she wrote to a cousin.

In May of 1800 Joe Fry traveled to Earlham to deliver an ultimatum to Betsy. The night he arrived he handed Betsy a gold watch. He told her that if she gave back the watch by nine o'clock the next morning, he "never more would renew this affair."

Betsy kept the watch, and, on August 19, 1800, she married Joseph Fry in the Goats Lane Meeting House. The newlyweds set up housekeeping at Mildred's Court in London, where Elizabeth was immediately confounded by the servants and required to suffer a daily onslaught of Frys and visiting Friends. She tried to continue efforts on behalf of the poor but was frustrated by the confines of domesticity. I have felt cumbered with the little things in life that are not worth being worried about . . . to spend one's life visiting and being visited seems sad . . . I feel at a loss for regular employment.

Betsy's babies started to come. There would be 11 in all, and she nursed every one. Before the birth of her first child, Elizabeth's thoughts were often in the nursery. "I am very full of castles about my good management." Her labor and delivery were frightful, and upon the birth she "did not experience the joy some women describe." She was depressed and wept when the baby cried.

Her subsequent deliveries were no better: she dreaded them all and suffered sickness, faintness, and nervous irritability after each. "I have not quite sunk," she wrote after the birth of her third child.

AFTER EIGHT years of marriage, Elizabeth sorrowed that "instead of being, as I had hoped, a useful instrument in the Church Militant, here I am a careworn wife and mother." Despite her obligations at home, Elizabeth did what she could for the poor. In London she visited the children at Islington workhouse and at Plashet, the Fry country house, she started a school for girls, maintained a depot of clothing and medicine for the needy, and vaccinated the neighborhood children against smallpox. She nursed and clothed the gypsies when they passed through. Elizabeth did not romanticize her work nor the objects of her charity. In February of 1801 she confided in her journal that "I went to see a poor woman who I half like and half do not."

Elizabeth felt responsible for the religious instruction of her family and decided that she should read Bible verses at breakfast. On the first morning she attempted it, timid Elizabeth was so overcome that she handed the Psalm to Joseph to finish. Her shyness did not entirely squelch her urge to give voice to her faith. Sometimes in the meeting she would feel a concern to speak.

In October of 1809 Elizabeth's father died, and at his funeral she spoke her strong feelings of love and faith. She described this first speaking as "passing through wonders." After that "sweet day," Elizabeth passed "a painful night, discouraged on every side . . . The discouragement appeared to rise principally from what others would think and nature flinched and sank."

Afterward she frequently spoke at meeting, and in 1811 she was recorded in the books of the meeting as an approved minister. She frequently spoke at meetings in the course of her ministry, but these journeys were a trial to her, mentally and bodily.

IN FEBRUARY of 1813 Stephen Grellet, a Friend visiting from the U.S., asked Elizabeth to take some clothing to women and their children in Newgate Prison. She went the next day and had to convince the jailers to let her in.

The women's side of Newgate stank. The women had no beds, no employment, and little clothing. They could buy beer from a tap in the prison and had to buy food from their jailers. All the jailers attending the women were men. "The begging, swearing, gaming, fighting, singing, dancing, dressing up in men's clothes; the scenes are too bad to be described," Elizabeth reported. On that first visit Elizabeth clothed and nursed the prisoners and their children, bought straw for bedding, and generally attended to the needs of the prisoners.

It was four years before Elizabeth returned to Newgate. In that time she gave birth to two children and buried

another. She also continued her charitable work. In January of 1814 Elizabeth was particularly "affected by the distresses of the poor, owing to the very sharp weather, and hardly know how to serve them, but I mean to go after them, and desire a blessing may attend my small efforts to relieve them." As doers of good often discover, Elizabeth found that her efforts were not fully appreciated by her less fortunate neighbors. After opening a soup kitchen in an outbuilding, she reported in her diary:

I am . . . truly grieved by the poor. I . . . have given them such broth and dumplings as we should eat ourselves; I find great fault has been found with them, and one woman seen to throw them to the pigs; however, I truly desire to act in this with a Christian spirit still persevering to do my utmost for them, and patiently bear their reproach which may be better for me than their praises.

In February of 1817 Elizabeth returned to the women's side of Newgate. Seeing a child hiding in his mother's ragged skirt, she picked him up and asked the gathered prisoners, "Is not there something we can do for these children?" She suggested forming a school and electing one of the prisoners teacher. The women, responding to Elizabeth on a mother-to-mother basis, agreed, but they also wanted education and employment for themselves. They wanted to read and sew. Soon Elizabeth was overseeing the education of the prisoners' children, teaching the women to read and to sew, and marketing the goods made so the women would have money while incarcerated and when they left Newgate. Elizabeth read the Bible to the prisoners while they stitched and knitted. Where din and chaos had reigned, a quiet sense of dignity and calm prevailed.

ELIZABETH HAD DONE what no one had before attempted. She had reformed the women's side of Newgate. General reforms had been suggested and tried, but hers were the first efforts concentrated on female prisoners.

She could not do it alone. In April of 1817 she, together with a clergyman's wife and 11 members of the Society of Friends, formed the Association for the Improvement of the Female Prisoners in Newgate. The members provided the fabric, yarn, and thread for the prisoners, supervised the education of the women and their children, read to the prisoners while they worked, sat with women under sentence of death, and visited the ships of convict women headed for Australia.

Elizabeth's reading to the prisoners became one of the fashionable sights of London. At times there seemed to be more dignitaries than prisoners listening to her musical reading of the Scripture. This attention made her uneasy. . . . our Newgate visiting could no longer be kept secret, which I endeavored that it should be, and therefore I am exposed to praise that I do not the least deserve, also to some unpleasant humiliations—for in trying to obtain helpers, I must be subject to their various opinions; and also being obliged to confer at times with strangers and men in authority, is to me a very unpleasant necessity.

In February of 1818 she gave information about her Newgate work to the Committee of the House of Commons on the Prisons of the Metropolis. Excluding queens, she was the first woman to give evidence before Parliament on a matter of government.

The views she presented to Parliament were essentially those she spent the rest of her life advocating. She believed women prisoners should be cared for only by women and wanted "a prison that had nothing to do with men." She was opposed to solitary confinement and thought it produced "an unhealthy state, both of mind and body." Moreover, the woman who had been plagued by nighttime fears as a child, argued that "no person should be placed in *total* darkness . . . the culprits [should] at least see the sky." She, who had never overcome her feelings of stupidity, insisted on "the good to be derived from compulsory instruction, where prisoners are unable to read."

Success at Newgate brought more work to Elizabeth as she corresponded with ladies who wished to begin prison work, attended to the prisoners (but had to rush home to suckle one baby or another), and raised money for the prison work. "My London life is now a very busy one," she wrote to her sons who were away at school, "it is almost like living in a market or a fair; only that I have not merchandise to sell."

HER MINISTRY took her to various parts of the kingdom, her family duties occupied much time, her efforts at prison reform were relentless, and at times Elizabeth's mind felt "really worn." She often complained in her journal of the lack of order amongst all her "bustles."

In April of 1834, one of her worn and weary times, Elizabeth visited convict ships, "feeling as if I went more as a machine moved by springs than in the lively state I desire." But she promptly reminded herself that "at other times it is different, and there is much sense of life, love, and power."

Made uncomfortable by the view that she "neglected" her children, Elizabeth experienced "groanings unutterable for the children upon their getting out of childhood."

It was a conflict that never ended. Two years before her death, Elizabeth, who had worked so hard, accomplished so much, and suffered so much criticism, prayed: "May my God grant that I may not hide my talents as in a napkin, and . . . that I may not step into service uncalled for at my hands."

But Elizabeth's talents had not been hidden. A way had opened for her in her ministry, in her prison work, and in her home cares. She had given to prisoners and poor the respect she afforded everyone she met. As she once explained to her brother John:

This is what I desire all my affections to be tinged with, that I may love those who are near to me, not alone with my own natural feelings, but that a better love may be felt in me towards them; a love that is not affected by the trials and separations of life.

ANNE FARRER SCOTT

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COVER

The remarkable ministry of Elizabeth Fry is captured in this engraving of her visiting Newgate Prison. (Engraved from painting by Mrs. E. M. Ward, courtesy George Fox College Library, Newberg, Oregon.)

ANTECEDENTS

The role of women in the Friends Church has been a prominent one almost from its beginning. Margaret Fell and her husband provided a place for early Quakers to meet and otherwise supported the early movement. Later Margaret, widowed by the death of Judge Fell, married the founder of Friends—George Fox. Other women also made their impressions on Quaker history.

The concern of Elizabeth Fry for women prisoners in England is well-summarized in our cover story this issue. It is hard to believe the amount of time this woman spent in improving the life of these prisoners—and their children—in a day when none of our modern conveniences were present to make even her own home life easier. It appears she simply spent her time meeting social needs. (We spend most of our time identifying the needs and the rest planning ways to meet them, with minimal results.)

Obviously the complications of today's society prevent us from the same kind of direct, bold social action taken by Elizabeth Fry and others. But are there other needs and hurts in our society waiting to be met by a loving and caring personal contact?

A bureaucratic state may stymie at the prison's gate one individual's drive for reform, but there is little to hinder one's witness of Christ's redeeming power to another individual. It takes time, effort, and dedication, like Elizabeth Fry had. —H.T.A.

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FRIENDS SHOULD be experts on the Holy Spirit. Especially I have high hopes that Friends—of all people—will transcend the perennial tongues-or-not-tongues issue. We, who know that the Holy Spirit is both holy and is spirit, understand doctrinally and experientially the holiness, the awesomeness, the necessity of obedience to the living God.

We know that never-to-be-captured-and-put-into-a-container quality of the Spirit. We know the Spirit that defies a person's emotional, intellectual, or even theological systems. We, as Friends, know the mystery, the wonder, the power, the trustworthiness of the Holy Spirit. Our own historical record stands as a graph of the waxing and waning of that "knowing." Where we have walked in the Spirit, we have moved in love and in power. Where we have become a system of belief, we have diminished in both.

I am not uncomfortable with discussions, wonderings, testimonies, questionings, probings of the mystical aspects of our experiences with God. We will have opinions and counteropinions about these experiences as long as this earth exists. We are all learning to chart the little-known inner adventure. We need to talk, sort, and explore these matters. However, I am uncomfortable with a more basic—less tangible—underlying caution, mistrust, or even fear that often characterizes these discussions.

For all our talk about the Spirit, the bottom line in actuality for Friends of 1980 is that the Spirit is "iffy" business. The work of the Spirit is often seen as subjective, mystical, bordering on spooky; emotional as in opposition to rational, and only "safe" if it is carefully hedged by Scripture—the written Word.

Methinks we have lost sight of the awesome power of God's Spirit. The Spirit, which certainly predates our canon, is the *ruach* that moves in the phenomenon of creation (Genesis 1:2); the *ruach* whose presence means life, whose absence means death (Job 34:14); the *pneuma* that is the wellspring of revelation, of conviction, of spiritual seeing and hearing, of power, of effectiveness.

"In actuality, we are the grateful recipients of any, all, or none of the experiences that God desires as His Spirit falls upon us. . . . Yet each gift can be abused. . . . This is a well-expressed concern for wholeness and trust. 'Let's bundle up all our 'afraid places.'" Jan Wood is copastor of Seattle's Friends Memorial Church.

Without the work of the Spirit, we have no capacity to comprehend God and His reachings to us. The Spirit prepares; the Spirit translates; the Spirit empowers. While we might agree that the Spirit indeed gives life, convicts, prepares, translates, and empowers, we suddenly doubt His capabilities and His work in the matter of the gifts. We basically say: "Now this area is so riddled with pitfalls, we will handle it in our own way. We will sort out and catalog and decide the appropriateness of the movement of the Spirit in our own lives and in the life of our meetings."

At least one dimension of the original sin was that Adam and Eve chose to "know" good from evil rather than remain in a dependent relationship. In "knowing" they aspired to be godlike. For in knowing the "rules," we also become our own gods; we become insulated from our fears and our terror of the unknown, of mystery; we become "liberated" from the constancy of minute-to-minute dependency. And the result of this kind of knowing, of legalistic religion, is the quenching of the Spirit of God.

My concern is that underlying the myriads of discussions on the gifts of the Spirit is a throwback to our own original sin. We fear the mystery, the elusiveness of the work of the Spirit. We lose our sense of control as the Spirit manifests itself among us in power. Our constant temptation is to create a religious system that takes control into our own hands, yet is cloaked with piety and sounds of "Godness."

The Pharisees had such a system down pat. And so do we. It is second nature to us. Or should I say, it is first nature to us? It is our persistent and stubborn resistance to God's sovereignty that separates us from His power. Both Pentecostals and non-Pentecostals fall prey to this temptation: Pentecostals claim that God will/must work in certain ways; non-Pentecostals commit the same sin only in the opposite direction.

In actuality, we are the grateful recipients of any, all, or none of the experiences that God desires as His Spirit falls upon us. How can we claim to be yielded, to be "clay in the potter's hand," when we strive so hard to understand, to explain or explain away, to catalog—to control what God does to or through us? Doesn't God have the prerogative to work as He wills? If he chose to use, say, the gift of tongues in the first century—might we not allow Him the full freedom to do that again as He wishes? Even in our home or in our meeting?

I am aware of the concern about the abuse of glossolalia. Yet each gift can be abused—and *is* regularly in each of our meetings. Service gifts are used manipulatively. Leadership gifts are used for

Let the wind of the Spirit blow freely

By Jan Wood

power trips. Prophetic gifts are skewed. Exhortation often masks cruel interpersonal confrontation. But the fact is: giftedness often remains even when our lives are unworthy (Romans 11:29).

We may question God's sanity in entrusting us unreliable humans with such power. But He did choose to do it this way. It is called grace. We cannot let the fear of abuse block us from accepting God's

to bring each other into wholeness and release. Where there is error, we live out truth that loves, that has vision of wholeness, that transforms by the power and Spirit of the resurrection.

perfect love casts out fear (1 John 4:18). Chapters 12, 13, and 14 of 1 Corinthians are in unity.

Loving our Father through Jesus Christ leads us to a fearless abandon. He is trustworthy to have a free hand in my life, in yours, and in our world. We need not put up protective barriers to screen His work in us—and His work in others. Loving our brothers means there is a releasing of fear for what and how God is dealing with them. It frees us to release them from our fears and judgments.

Fear constricts. Feel your own body as you face a fearful situation. Muscles tighten; blood vessels contract; pupils constrict. Perceptions of reality alter. Fear also constricts the work of God in the Body of Christ. Fear and the work of the Spirit do not coabide. There are worse things than receiving a gift and not using it wisely. There are worse things than opening ourselves up to the work of the Spirit and stumbling as we are learning to walk in that power. God is gracious and Jesus' teachings are continual and personal. We are constantly being taught, refined, and adjusted.

The only real damage that can be done by the abuse of the gifts of the Spirit is the damage we do as we withdraw love, fellowship, and forgiveness from one another. Dissension is not intrinsic to a misuse of a gift or even an overzealous use of one. Dissension happens when we release ourselves of our responsibility to use *our* gifts responsibly, to walk in love, and to forgive a million times over.

The damage is done as we—through fear—break our bonds of commitment to our community of believers. There *is* fear for those caught up in new experiences; fear that they will not be accepted, cherished; fear that God is not as strong as other people's wills and defenses; fear of what people will think; and fear that the "Godness" or ministries will be squelched. For others in the meeting, there is fear that they are now "second-class Christians," a fear of losing control, fear of what expressions these new gifts may take, fear of embarrassment, fear of immoderation, fear of what people will think.

Let's bundle up all our "afraid places." Let's trust Jesus with all the places we are surrounded by mystery, by the unknowable. Let's make a commitment of love and "hanging in there" with each member of the meeting. And let's hold on to our hats as the Wind of the Spirit blows freely among us!



boundless grace to each of us. In individual cases of misuse, of a wrong spirit, we must in truth deal with each situation. Gifts of intercession, prophecy, discernment, healing, exhortation may all come into play

In discussion of gifts, there is concern that 1 Corinthians 13 is more important than chapters 12 and 14. There is concern about the interrelationship of the fruit and the gifts of the Spirit. Truth, here, is that

Something had to be done

By J. DANIEL FROST

It started last summer . . . when television news programs almost daily reported the plight of the Asian boat people and refugees. From those pathetic accounts, the Lord planted a seed of compassion in the heart and mind of Vic Klassen. It soon spread to his companion, Helen, was shared with his pastor and with other friends, and took root. Something had to be done!

Being in a position to help, Vic and Helen moved quickly to seek to aid these human beings under such great distress. It quickly became obvious that the demands on their growing business would not permit them to care for the myriad of details relative to such a project, so Klassen asked Dave and Martha VanCise to administer this refugee program.

Under their leadership, the World Relief Commission of the National Association of Evangelicals was approached, and in due course, agreements were made that Cambodian refugees would be sought through this Christian humanitarian association. It was decided, as well, to build five comfortable duplex houses on the edge of Klassen's farm—Burnac Produce Co.—and that jobs would be available at Burnac for those refugees able to work.

The first family, and then the second, arrived in early fall—before the housing was completed. So these families were located in temporary accommodations in Port St. Lucie and in Ft. Pierce, which involved considerable travel. Now, three families are housed in the new homes at Burnac, and each is adjusting well to life in America.

It has been an experience! The language barriers, cultural and custom changes, and monetary differences have been monumental obstacles. Caring for legal work—such as Social Security registration, enrollment in school, driver's education—has also been

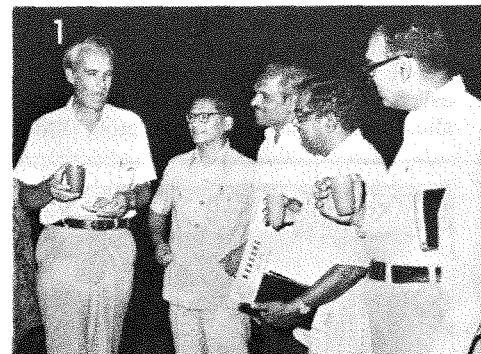
formidable. Securing medical care, providing transportation to care for their every need, doing the best that was known to do for their learning of English—all of these endeavors have required considerable sacrifice, great wisdom, and much patience.

While not wanting to appear to be cramming "American" religion down their throats, it has been a growing concern that there is a spiritual responsibility for these who have been brought to the land of opportunity. So, on a few occasions, the refugee families have been brought to Morningside Friends Church, although it is doubtful that they comprehended much that was going on; the church's ladies missionary society sponsored a Christmas party for the families—with gifts for each member; and recently, the VanCises and others have begun to hold a vespers-type service at the farm on Sunday afternoons for these folk.

From the beginning, this project has not been directly associated with Morningside Church, but we have endorsed it wholeheartedly. It has been a topic of major interest among us, a subject for prayer, and an opportunity for several to give at least a little time in Christian humanitarian service.

As for the immediate future . . . VanCises and Klassen are looking for a couple—probably retired—who would be able and willing to live in one of the new duplexes and give personal care for the families there. One such couple from Indiana Yearly Meeting was able to come for a month and assist in transportation, English conversation, planting of a garden, and the caring of a new home, as well as giving some spiritual input into the new community. In addition, two more family units are supposedly enroute and will be arriving in Florida soon; the need for orientation will be here again.

Our hats are off—to two couples who had the vision, ability, resources, and talents to undertake such a monumental task as the relocation of as many as 10 refugee families. May the Lord give them, and others, doors of spiritual utterance, that to His glory this entire effort will resound. Vic and Helen Klassen and Dave and Martha VanCise are Quakers of extraordinary compassion; blessings on each of them!



By LOWELL AND JOSEPHINE THORNBURG

What a thrill to see, from the air, the c on the Wichita streets as we came in fo landing! It was a greater thrill to see faces of friends and hear the voices of lo ones as we walked into the airport. were back home after one year in Afric

"Home" is a sweet word in any tong but we learned several things in our tra and one thing was that "home" has a bro er meaning than just a location. It's m

After a little over 20 years of pastoring church in Hutchinson, Kansas, Lowell and Josephine Thornburg spent a year the mission field in Burundi, Africa.

More and more Friends across the Evangelical Friends Alliance are sponsoring Southeast Asian refugees. At least 16 churches of Northwest Yearly Meeting are doing so with more than 130 adults and children being cared for. The small Friends meeting in Port St. Lucie, Florida, called Morningside Friends Church reports their experiences in this challenging ministry. J. Daniel Frost is Morningside's pastor.



RELOCATION

BY ANNA NIXON

India's Union Biblical Seminary, the largest English medium theological institution on this level in Asia, has already trained and sent 800 students out into the ministry. It will soon move to Pune from Yavatmal, Maharashtra, where it was founded by 11 cooperating missions as a union institution 26 years go.

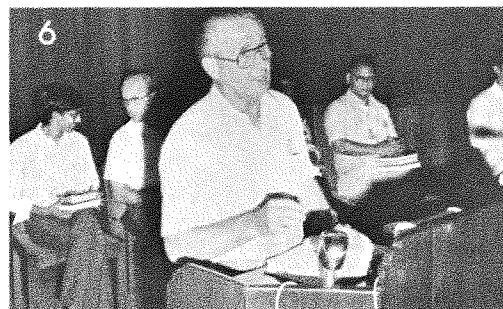
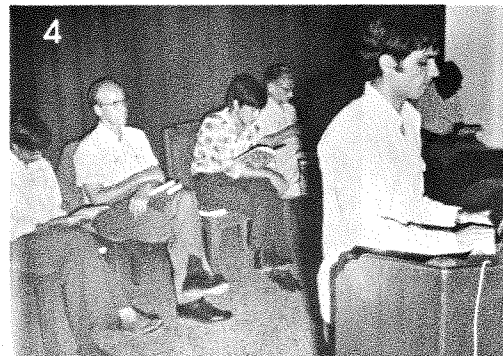
On September 26, 1979, after five years of negotiations, the deed for the new 23-acre campus bought from the Medical Mission Sisters for Rs. 700,000 (\$87,500), was registered in the name of UBS. Building now begins, and as soon as enough

buildings are erected to accommodate it, the seminary will move.

To celebrate the finalizing of the purchase and the beginning of the building, Acting Principal Gerald Carner called the faculty, student body, Board of Governors' Executive Committee, and Director of Relocation to a special meeting in the chapel at 8:00 p.m. October 9.

Dr. I. Ben Wati, in association with UBS since its founding and board chairman for the past 11 years, spoke of many exciting stages in UBS development that led to nearly 10 percent increased enrollment every

1. *Paul Kniss, Ben Wati, K. M. Mathew, M. E. Eapen, and John Richard*
2. *Ben Wati speaking; Ashish Chrispal, S. Paul Miller, Diakale Iralu, Union Biblical Seminary Student Association president; Gerald Carner, acting principal; Richard Howell, UBSSA vice-president; M. E. Eapen, Gospel Literature Service.*
3. *Taking up the faith pledges, which totaled \$2,000, from the student body/faculty of UBS.*
4. *Richard Howell, vice-president UBSSA, from Punjab.*
5. *Albert Davis of Bangalore (expert in music) with Diakale Iralu from Ao Naga*
6. *Gerald Carner, acting principal*



FEELING AT HOME

like an attitude, an attitude concerning the presence of God.

We learned to feel at home in a rugo (African home), in an African church, in the market, or on the steep path. We learned that we could be at home in a strange city or in a huge airport. We could be at home high above the clouds or on a safari in the wilds.

We felt at home sharing beans and rice with the Burundi nationals or enjoying a special occasion dinner with the missionary families.

We felt at home in the revival services accompanied by the beating of a drum in-

stead of the conventional organ or piano. Visiting our mission stations and outschools was a comfortable experience because we were at home with God's people.

It was great to feel "at home" as the Kwisumo Church was receiving new members. We felt the presence of Christ at Kwibuka when several people brought their articles of witchcraft to present to the Lord as a part of their consecration. At the Kibimba Church we rejoiced with the many young people who found Christ and sang often about the saving power of Christ and His second coming. His blessings were recognized in the sessions of the two quar-

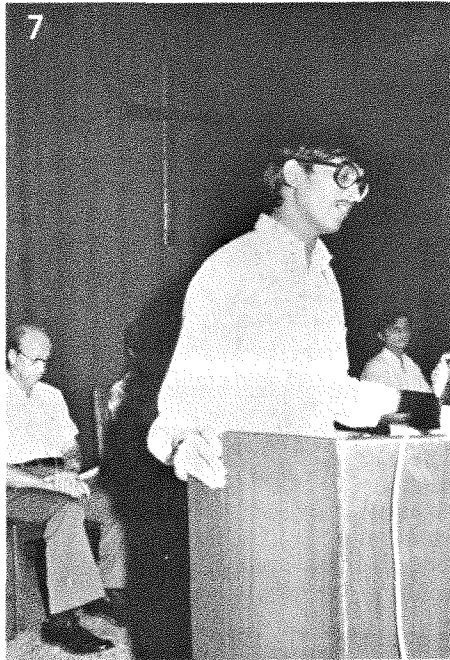
terly meetings and the Burundi Yearly Meeting.

We rejoiced with Mutaho at the news and pictures from their "sister church," a MAYM project, and also shared their desire for a resident missionary on their station. We helped fellow missionaries with tasks that they were too busy to do.

It is great to be back home, but it was a precious experience to know that God can create that "home" feeling wherever we are. In the words of the song we sing so often today, it's great to be "A Part of the Family of God." This we experienced so wonderfully in Burundi.

RELOCATION


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year. This continuous growth has now led to the urgent need of relocation. Expectations from the move include better climate; greater service opportunities for both students and faculty; more adequate research and library facilities; better communication and quicker transportation; more interaction in both city and village ministries.

Rev. S. Paul Miller, Director of Relocation, said, "If we had enough funds for this first phase for 250 students, I assure you we could move in one year's time."

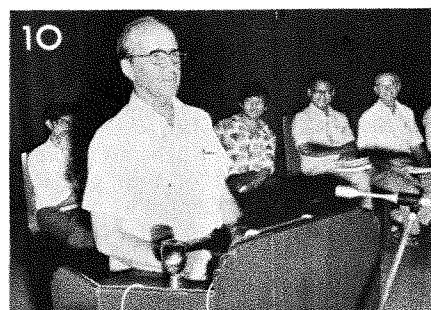
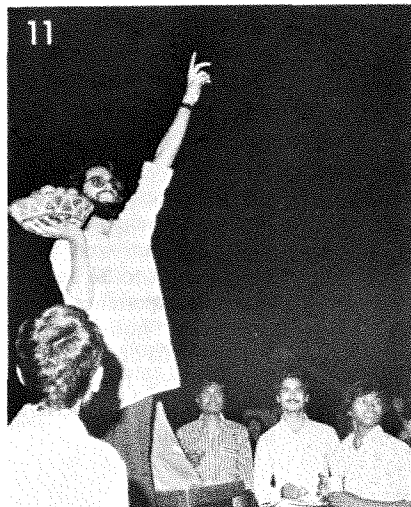
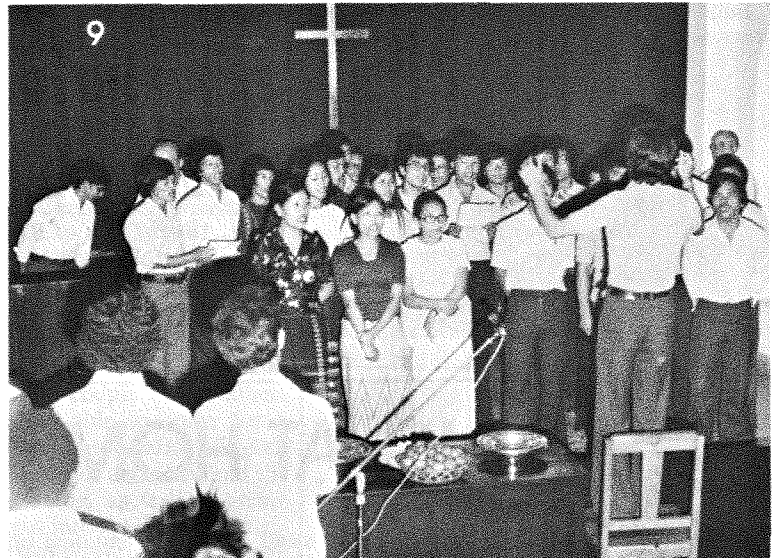
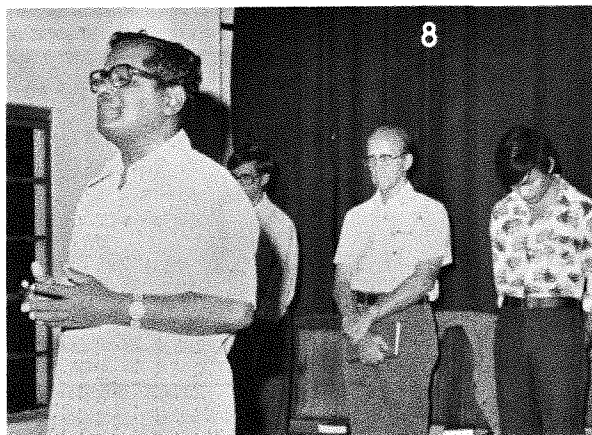
The cost of the first phase is estimated at Rs. 5,000,000 (\$625,000). An additional

Rs. 5,600,000 (\$700,000) will be needed for the second phase. In 1974 when the first appeal for relocation funds was made, the UBS students and faculty donated a total sum of Rs. 10,000 (\$1,250). This year, with the purchase complete, they donated and pledged a total of Rs. 16,000 (\$2,000). The principal of UBS, Dr. Saphir Athyal, is in the U.S.A. this year seeking to acquaint many there with the strategic importance of Union Biblical Seminary in Asia. As churches and groups in India also join in the giving, there is no doubt that Union Biblical Seminary will soon be in Pune. 

7. *Ashish Chrispal, church relations*
8. *M. E. Eapen of Gospel Literature Service*
9. *North East Choir singing "Hallelujah Chorus" (13 hill languages represented)*

10. *S. Paul Miller, director of relocation*

11. *Anthony Rowe of Malaysia auctioned off tomatoes for Rs. 50. They got about Rs. 750 for their auction.*





BY JACK L. WILLCUTS

Don't Forget St. Louis

It has been several weeks since the St. Louis Conference on Pastoral Ministry. One measure of its impact on the Friends Church is what is remembered about it. Another measure of the conference's importance is what impact it is having on the non-Quaker world. In his closing address, D. Elton Trueblood insisted our greatest influence has been and is to be to the non-Quaker world. "George Fox spoke 90 percent of his time to non-Quakers." (An adaptation of Trueblood's address will appear in our July/August issue.)

Perhaps one way to preserve the blessing and inspiration of the historic gathering bringing more than 600 pastors and spouses together would be to listen again to the tapes of all the messages, and share them with others. Robert Hess's clever and challenging reference to the importance of "letter writing" in his keynote message is a good way to keep the conference spirit going. "Much of the New Testament is a series of letters to the church." This is something we might still be doing to encourage each other. An unforgettable quote from Robert's message is the little boy who said "Jesus is the best picture God ever had taken."

One of the most enjoyed speakers was a Lutheran, Dr. Oswald Hoffman, well-known voice of the *Lutheran Hour* radio broadcast. He seemed very much at home among Friends (and was really at home in St. Louis, where the *Lutheran Hour* originates) with his messages appropriately adapted to Quaker pastors. This demonstrated ecumenicity somehow enriched the entire gathering quite apart from his delightful humor and forthright preaching. "Humor and holiness are close to the same thing." He retold the parables of Jesus in such a way as to prove Jesus too used humor in many of his examples. "Sheep get into lots of trouble, and a shepherd recognized his sheep by the scars they carry. The Lord recognizes us by our scars and the particular way each of us has for getting into trouble." "You don't prove your faith by yelling, but by loving." "Hallelujah really mean Hooray for God! And Amen really means, Yes siree!"

Hoffman made us happy; he makes everybody happy "all over the place." One of the best was about the beleaguered pastor aroused at 2:00 a.m. by an irate church trustee, "You forgot to turn the light off on the church sign!" The poor pastor staggered out and over to the church to turn off the offending light. But waited until 4:00 a.m. to call back and report to the sleeping trustee, "The light is off."

With this story soon came the observation that "tranquility of spirit is the most charismatic gift the Holy Spirit gives." Indeed Hoffman contributed much to the Quaker pastors; listening now

to his weekly broadcasts helps to keep the fires kindled of that privileged experience.

Clinical psychologist and seminary professor (at Trinity) Gary Collins began two lengthy addresses with the observation that there is an "infinite variety of ways for us to be miserable." "Health is more than an absence of illness. It is wholeness and happiness so complete that you can be so close to others as to be able to share your tic tacs."

Insisting that society is perverted, the church must address these systems with relevance. If the church doesn't, who will? Education is not, government is not, the legal establishment is not, so that leaves the job up to us. God had that in mind from the beginning. This means, according to Collins, that the church must "confront and bring about change." Man is hiding today, hiding behind anything and everything. So the pastor must lead the way in standing up against the culture that keeps telling us what to do. "Every adult grows up wounded"; the cult of self-worship is shown in the increase of violence. Yet, as Christians we are each a part of God's overall plan. "It is challenging, humbling, and exciting just to be alive!"

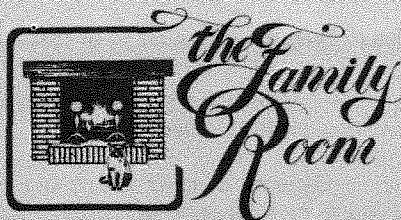
Bruce Larson was next. Founder and director of *Faith at Work* and the author of a plethora of books on relational theology, Presbyterian Larson also adapted well to Friends preachers. (He reported returning soon to the pastorate himself as "the most important task today.") He also noted the problem of perversion in society, saying it "is taking something good and using it incorrectly." Both he and Collins identified specific problems pastors face in meeting stress, i.e., feelings of helplessness, loneliness, futility, failure. In meeting these with God's help we are better able to minister to others experiencing the same. Positive mental attitudes can deliberately replace negative ones; it is a matter of choice.

Verl Lindley, pastor of Granada Heights Friends Church in California, challenged us with the importance of preaching. "The world is looking for the message, biblical, empowered, authoritative." The servant of Christ is not a "men-pleaser"; nevertheless, men and women need much encouragement.

What lasting value was St. Louis? Well, what lasting value is morning worship? Or Yearly Meeting? In assembling of ourselves together from the most remote meetings of Quakerdom, those who seldom see more than a handful or who are isolated were surely encouraged surrounded with 600 and more other Friends in the ministry. It was not a decision-making occasion. No issues were debated, no differences aired (unless in hallways and some small groups). It was a time for joy, singing, spiritual deepening, sharpening of vision and concern. The Presence was in our midst.

The Planning Committee chaired so ably by Wayne Allman of Richmond, Indiana, and Russell Myers of Canton, Ohio, are to be commended for their splendid leadership and patient hard work. The only unfavorable note came due to the rather overcrowded and inadequate facilities. Henry the VIII was an overrated hotel, and how fine it would have been if we could all have eaten in a central dining room with a larger foyer. But it was a nice change for many Friends to squeeze into a crowded meeting room for worship!

It will be remembered as a beautiful experience for a long, long time. Amen, and yessiree! ☐



DIVORCE: A PERSONAL TESTIMONY

BY CINDY ARBOGAST

As a young married woman I was pleased with the way my life was progressing. After graduating from college I married a man who was everything I had ever hoped for in a husband. We shared many of the same interests, attitudes, and dreams.

Although we did our share of struggling in the early years, my husband had become established in a reputable profession and our future looked promising. I eagerly looked forward to the day we could begin having children. It seemed this would be the perfect culmination of our relationship, making our family complete.

Having both been raised in Christian homes we held similar convictions that Christ was the answer to the human condition, but as the years passed this truth was apparent less and less in our lives. I seemed to think someday when it was more convenient I would get serious about my relationship with God. For the time being, however, I was much too busy helping establish our home and dreaming of the future.

Then one day my hopes and dreams were shattered when my husband told me he was romantically interested in another woman. Such a possibility had never entered my mind as I had imagined our "happily ever after" life.

In the past when I had considered the possibility of losing my husband, thinking only in terms of death, I had felt I would probably come unglued and lose my reason for living. Surely I would wake up at any moment and find that I had been in the midst of a terrible but temporary nightmare. As the days passed, however, I realized this nightmare wasn't going to go away but instead was totally changing my life and setting me on a course I felt inadequate to travel.

Cindy Arbogast lives in Plains, Kansas, where she works as a repairman for Panhandle Eastern Natural Gas Pipeline Company. This is her testimony of how Christ ministered to her when her marriage and dreams of family were shattered.

Within a day or two of my husband's disclosure, he moved out of our apartment to immerse himself in the life of his new love. I was left alone in a state of disbelief, feeling numb, with my future appearing hopeless. My home, which such a short time before had been filled with life and love, seemed now to be but a tomb.

Providentially, a visit with some friends resulted in an experience that would more profoundly change my life than my marital split had. My friends helped me realize that Christ would heal my broken heart, fill the tremendous void I felt, and be a constant companion. I knew it was now or never to accept God as an integral part of my life. My spirit broken, with no other hope but Christ, I surrendered myself to Him believing only He could salvage my life.

The following months were the most difficult I've ever had to experience. Although Christ was now in my life, the pain I felt was intense. The hours I had to spend alone seemed like years. I felt disoriented, functioning singly but still having the mental attitude of a married person. I often felt out of place, a misfit. Everywhere I went it seemed there was an abundance of happy people in love.

Why had I taken my marriage for granted for so long? I struggled with feelings of failure and my already poor self-image took quite a beating. I felt a certain amount of shame thinking society would now always look upon me first as a divorcee. My weaknesses took on enormous proportions as I tried to sort out what went wrong in my marriage.

Surprisingly, however, through the emotional turmoil a sense of peace began to emerge within me. Although my future appeared very dark, I knew that if I continued to focus on Christ my life would take on new meaning. I began to see that where I was weak Christ could make me strong.

It was during this time that I experienced the clearest evidence of God intervening in my life. On many occasions He sent just the right person, or Scripture passage, or other inspiration at just the right time when I needed it most. All my life I had heard people testify of such workings of God in their lives but had never been as totally convinced of their validity. Joy within me grew as I found Christ supplying the strength I needed to make it through each day. Although I still felt a great sense of loss, I found God's power was overcoming the power of the world.

God's Word spoke to my needs in a marvelous way. Many times I discovered Scripture that met my needs so directly that I felt as if the passages had been written moments before especially for me.

One day when I was in the depths of despair I forced myself to go to church desperately hoping to find something there uplifting. A chapter in Psalms was briefly mentioned during the worship service, which I quickly noted as I felt a strong indication that it would minister to me. This chapter, Psalm 37, became very special to me, providing much comfort and hope.

During the first year following my marital split, I was frequently reminded how richly I was blessed with beautiful friends and family. I am so thankful for those who were obedient to God's direction to care for me. In a couple of instances friends I hadn't seen in many years made a special point of contacting me to add their love and encouragement.

On one occasion a college roommate I hadn't seen in 10 years called to share some Scripture with me that had been especially meaningful to her upon the loss of a child to crib death. These verses will always be very special to me, and I look forward to sharing them with others to whom they may minister (Colossians 1:11-14, 1 Peter 1:7, Philippians 4:6-7, 2 Corinthians 1:4-5).

Friends who were good listeners as I talked about my problems and who were not made uncomfortable by my tears greatly aided in my healing process. A special pastor through whom Christ's love radiated made a difference in my life by taking time out of his busy schedule to show a genuine

(Continued on page 17)

Friends Book Store

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First Day News

FRIENDS FOCUS

A QUAKER CONCERN AND HOW TO EXPRESS IT

Alliance, Ohio, First Friends Church alerts its members as to the importance of communicating concerns regarding television programming. Sensing this as a genuine Christian responsibility, the following network office addresses are listed in the midweek mailings to their congregation:

American Broadcasting Company (ABC), 1330 Avenue of the Americas,
New York, NY 10015

Columbia Broadcasting System (CBS), 51 West 52nd Street, New York, NY 10020

National Broadcasting Company, (NBC), 30 Rockefeller Plaza, New York, NY 10020

National Educational Television (NET), 304 West 58th Street, New York, NY 10019.

It might be a good idea to let your local TV station know of your views also.

CODE-A-PHONE

East Richland, Ohio, Friends Church provides a "code-a-phone" ministry to its local congregation and to the community with a devotional message provided by their pastor, Wayne Ickes. By dialing 695-1928, anytime day or night, the message of encouragement is available, and at the sound of the tone the caller may leave a prayer request as an additional outreach ministry in the community.

MT. ST. HELENS SIGNIFICANT?

The recent frequent eruptions of Washington State's Mt. St. Helens has made national news. (Rose Valley Friends Church is close by to watch.) Friends veteran pastor Fred Baker of Tacoma, Washington, writing in the Parkview Friends bulletin, quotes scientist John R. Gribbin: "Once every 179 years the planets of our solar system line up, or conjunct, on the same side of the sun. This exerts an unusually strong gravitational pull on the earth, alters magnetic forces which surround the planet. It is called 'The Jupiter Effect.'"

If true, this Jupiter Effect is expected to be strongest until 1982, which suggests more major earthquakes and volcano action. "One thing sure, none of us now living were around 177 years ago, but many will be in 1982 when Jupiter Effects get into high gear and all our nine planets will be out there in a row."

How do we get ready for that?

'SUMMER GATHERING'

This is what Friends in New Zealand are calling their yearly meeting sessions . . . expanded considerably to encourage family fellowship, activities, and worship, as well as for business. Could this title catch on for other yearly meetings?

MEXICO CITY FRIENDS PURCHASE LAND FOR NEW CHURCH

All across the EFA, offerings were received at Easter to be used toward the purchase of property for the Mexico City church. These gifts, along with other contributions, made it possible to secure a lot adequate for this purpose at a cost of \$18,000 (US). One happy serendipity to this story was the assistance of a recent convert in the

Mexico City Meeting loaning 50,000 pesos without interest to help consummate the deal. Otherwise, the church was ready to borrow 25,000 pesos at the going rate there of 23 percent.

FBC MUSIC FACULTY HONORED

Dr. Norma Wendelburg, composer and a faculty member in the Friends Bible College music department, had one of her compositions, String Quartet, No. II, performed by the Manhattan String Quartet of New York City. The work was one of 17 string quartets of American composers chosen for the Conference Workshop on 20th Century String Quartets.

NEW GIVING RECORD

Friends of Eastern Region report the best first quarter in giving of the Yearly Meeting's history for 1980, a total of \$129,672. They report needing \$50,000 monthly for their \$600,000 for the year. The total Yearly Meeting membership is under 9,000.

RECORD-BREAKING CONFERENCE

A total of 638 persons attended the National Conference for Pastoral Ministry April 14-17 in St. Louis, 136 more than attended the 1976 Dallas event. Less than 10 persons who pre-registered were unable to attend. One of the guest speakers, J. Oswald Hoffman of the Lutheran Hour said after the conference, "Whatever I said about you and your people was from the heart. You are simply great." Bruce Larson, another guest speaker, put his compliments another way: "Quakers are the least religious people I know; that's why I like you so much."

SEED MONEY FOR BUILDING

Ten dollar bills were given out at Clackamas Park Friends (Oregon) in March with recipients asked to use these as seed money for some project that would multiply for help with the building fund. Matthew 25, which tells the parable of the use of talents, was cited as a model for the project. Other projects used in this effort include a one-day fishing trip, transportation, meals, and advice on how to catch fish--all for \$15 with all money to be used in the building fund; a giant garage-type sale on one Saturday on the church parking lot with displays of handmade craft items donated; another day will be a baked food sale that will include a helicopter ride over the city with proceeds from the usual fee schedule all going to the building fund.

The Friends Church in Talent, Oregon, is buying bricks, one at a time at 74¢ each for the foundation of their new building. The high school Sunday school class is handling the project.

VISIT TO JAMAICA PLANNED

Christian Service International, headed by Eddy Cline of Muncie, Indiana, is planning several work camps in Jamaica. Fifteen Friends will go in July to help repair a roof on the Cascade Meetinghouse on Blue Mountain. Plans are taking shape for a journey to Kingston next January or February to build a meetinghouse where Friends Center burned a few years ago. Twenty are needed in the party, some skilled in construction work. Write CSI at 3808 N. Locust St., Muncie, IN 47304 for more information.

THE CHURCH BUILDER

Interview of Mike W. Grogan
with C. Peter Wagner



GROGAN: You were recently quoted in *Eternity Magazine* as being very optimistic about the future of the Christian movement. What is your basis for that kind of optimism?

WAGNER: One reason is that among the churches of America that are growing, most are really setting goals and moving into continued accelerated growth patterns. That's already happening, and I think it will continue. The change comes in the denominations in America that have been drastically losing members starting in 1965 up to the present time. I see a change moving into those churches that is causing them to readjust their priorities and set evangelism as a high goal, and to do the kind of restructuring, retooling, and reprogramming necessary to begin to win people to Jesus Christ again. All those things put together give us a bright prospect for church growth in America.

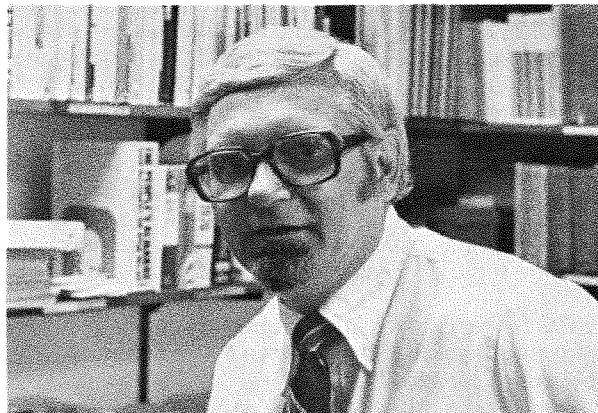
GROGAN: We are talking about growth. Please define exactly what we mean by church growth.

WAGNER: Church growth is a technical term now. It is based theologically on the Great Commission. It believes that fulfilling the Great Commission is the primary task of the church in the world. In order to fulfill the Great Commission it gives a good deal of attention to the health of the church, it attempts to diagnose illnesses that are obstacles to growth, to understand the reasons scientifically why some churches grow and why other churches don't grow, and articulate these and use these conclusions to give churches tools—understandings they need for growth. So basically it's a whole complex of different perspectives, all designed to help bring men and women to Jesus Christ and into a responsible membership in the church.

GROGAN: Do you feel that church growth is something to be expected in a rural congregation, like many Friends churches, or is that something that is seen primarily among suburban or rapidly growing urban areas?

WAGNER: There are two sets of factors that will determine church growth or decline. One of the

sets of factors is called contextual and the other is institutional. Contextual refers to the sociological community around the church; institutional refers to the life-style, attitudes, and spiritual condition of the congregation itself. Now in many rural areas the context in which the church exists is a context that is not particularly conducive to growth. Some rural



communities are disintegrating, they are disappearing, people are leaving and nobody is coming in. Those kinds of rural communities are not very good growth prospects. Some rural communities are fairly thoroughly churching, almost everybody in the community is a member and in some cases even active members of one church or another, and that's not a very good growth situation. There are other rural communities that are undergoing changes—there is a migration from the city to the rural areas since 1970—rural communities that do have good potential for growth.

GROGAN: Then there are some churches that because of a context in particular should have maintenance more as their model but should be alert for a change in those particular factors that would enable them to grow?

WAGNER: That's right. I think many churches, because of the context, can hope for little more than just giving good care to the people who are there and doing good things in the community, but should not expect great growth.

GROGAN: Assuming a church does grow, when is that church big enough?

WAGNER: There is no way to answer that question numerically. Each church needs to establish, articulate, and understand its own particular philosophy of

Michael Grogan, a member of the Evangelical Friends Alliance Publications Commission and editor of "The Church Builder" page, conducted this interview with church growth specialist C. Peter Wagner, associate professor of church growth for the School of World Mission and Institute of Church Growth at Fuller Theological Seminary, Pasadena, California.

ministry—what it believes it needs to accomplish under God in the world. And depending on that definition, numbers then can be set. I know one church, for example, where part of the philosophy of ministry is called body life, and they feel they cannot maintain good body life among their church members at a membership of over 500. So their philosophy of ministry tells them a church that approaches 500 is getting too big, has passed its operant size, so what they do is spin off 50 to 100 members when they approach that and start a new church.

GROGAN: Well, the philosophy of ministry then answers the question “Why are we here and what are we trying to do that is particular and different from other congregations—why do we exist in this place at this time?”

WAGNER: That’s right, and the more clearly the philosophy of ministry is articulated by the church and also the more agreement there is between the pastor and the congregation—sometimes the pastor has one philosophy of ministry and the congregation has another, and that is no growth situation whatsoever. In the Friends denomination, for example, there is a certain framework in which philosophies of ministry are formed and there are certain things that all Friends churches do, and they know that. But within the Friends denomination there is a large amount of flexibility so that some Friends churches do one thing and some do another.

GROGAN: Church growth proponents advocate planting new churches. Aren’t there enough churches already?

WAGNER: By no means are there enough churches already, if one considers not the numbers of churches but the number of unchurched people. Our rough calculations tell us that approximately 100 million American adults need evangelism of some kind or another. There is nothing that is more efficient or cost effective in reaching unchurched people than starting new churches.

GROGAN: What are some prerequisites for a church to grow?

WAGNER: The first prerequisite for a church to grow is that the pastor must want the church to grow and be willing to pay the price. The second prerequisite is that the church, the congregation, the people of the church must want the church to grow and be willing to pay the price. And a third prerequisite is that the church must not have a terminal illness.

GROGAN: What do you mean by terminal illness?

WAGNER: Well, there are certain illnesses that churches get that we’ve been able to identify that inhibit growth to one degree or another, and some of those illnesses are terminal. If a church has a terminal illness, then it’s going to die. And one is called “ethnikitis,” in which, usually an urban church—a neighborhood urban church—is in a changing community so that the community that used to be one kind of people changes to another kind of people

and the church stays there as just an island in the midst of a people that don’t match the kind of people in the congregation. And the second is old age, which is mostly a rural disease, which I mentioned before, as a church existing in a disintegrating community where people keep leaving, leaving, leaving the community and nobody moves in, and the church, if that continues and the community disappears, well, the church will also die.

GROGAN: If you were a denominational executive, what would you do to encourage growth among the local congregations?

WAGNER: I would first attempt to raise the expectations—the motivation—of those churches for growth. Many churches that are not growing, or are just plateaued, are content with the status quo; they are not concerned about growth. I think that if I were a denominational executive the highest item on my agenda would be motivation—motivating the churches to want to grow. Once that happened, I would attempt to use one means or another to get the churches to begin setting goals for growth and to build their knowledge of church growth principles and to get them applied and then see the churches grow.

GROGAN: We’ve been talking about principles and concepts, but what about the role of the Holy Spirit in church growth?

WAGNER: The Holy Spirit is basic to the whole growth of the church. Paul said, “I have planted, Apollos watered; but God gave the increase.” And the work of the Holy Spirit in convicting men and women of sin, the work of the Holy Spirit in opening their hearts and minds to hearing the Gospel, the work of the Holy Spirit in regenerating people—bringing them to the new birth and a new relationship with Jesus Christ—the sanctifying work of the Holy Spirit in the believers—all these things are necessary.

GROGAN: So, in short, you are saying that church growth, in the true sense of the word, cannot take place apart from the Holy Spirit!

WAGNER: Apart from the work of the Holy Spirit, any kind of growth that does take place is not what we consider true church growth, simply organizational growth. Church growth principles, in one sense, could be used to grow gas stations, but we are not interested in growing gas stations; we are interested in making disciples for Jesus Christ and that only happens through the Holy Spirit.

GROGAN: In light of what you know about church growth principles and what God seems to be doing in America in particular and the world in general today, do you know of any reason why evangelical Friends shouldn’t grow significantly over the next 20 to 25 years?

WAGNER: There is no reason evangelical Friends shouldn’t grow; they know the Gospel, they believe in it, they believe in evangelization, they have a message that will reach people, they have compassion, and there is no reason I can see whatsoever why evangelical Friends shouldn’t grow.

(Continued from page 12)

concern for me. I will also be forever indebted to a dear brother and sister-in-law who included me in their family's activities, filling many otherwise lonely hours with love. A Christian singles group that met weekly was very supportive and helped me regain my sense of normalcy. Through all these special people I was finding that life still had a lot to offer. My zeal for life grew.

A turning point in my divorce experience and in my new relationship with God came with the help of a friend who had become a trusted spiritual counselor. One day I was feeling particularly hurt as a result of some unfortunate encounters I had had with my husband and the new woman in his life. By the world's standards I had every right to hate them, and I was harboring a certain amount of resentment toward these two.

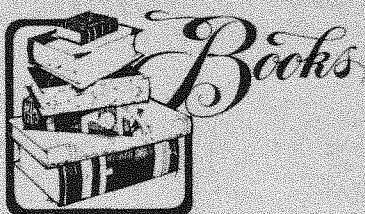
My friend, however, reminded me that I had no right to feel anything but love for them. At first I thought he had a lot of nerve to suggest such an attitude. But in the next instant something clicked in my mind. For the first time in my life Christ's command in Luke 6:27-28 *really* made sense to me. By surrendering my will to Christ, my life could be a channel to show Christ's love even to those who had wronged me. If the Son of God loved me enough to die for me, though sinful and unworthy, surely I could show His love to everyone I encountered in life situations, whether happy or unhappy.

How liberating I found this truth to be! No longer did I have to be burdened with negative feelings of self-pity, bitterness, or revenge but could enjoy the positive energy of love and concern for others—all others.

This attitude made an impact on those with whom I had to deal, but I was the one who benefited most. Accepting this truth brought me more in line with Christ and as a result I felt showered with much joy and blessing. No longer did I dwell on disappointments of the past but desired to be a light to the world in the present.

I regret having waited until crisis hit my life to turn to God, for the years since my divorce have been the best years of my life because Christ now lives in me. He has revealed himself more directly to me than I had ever imagined, as I have earnestly sought Him. My life has deeper meaning and purpose and as a result I have enjoyed a much better self-image than ever before. Exciting opportunities have arisen that have made my life rich and full.

My recent years as a single person haven't been without pain and difficulty, but I am thankful that through my experiences I have learned to put my life in proper perspective. Whether we see our dreams realized on this earth or everything seems to crumble around us, what really matters in life is that we humble ourselves before God and seek to follow Him. As we follow Christ, He will provide everything we need to face any crisis and will so fill us with peace and joy that we are content in whatever situation we find ourselves.



Garth Lean, **Strangely Warmed: The Amazing Life of John Wesley**, Tyndale House Publishers, 1979, paperback \$3.95, 144 pages

Garth Lean, "an Anglican married to a Methodist," originally published this book in England in 1964 under the title **John Wesley, Anglican**. This is an American edition of that title.

The author gives in this book a rather brief, but nonetheless moving, account of Wesley's life. He deals with many areas of Wesley's spiritual life that over the years have been forgotten by the vast majority of Methodists and many other Christian groups. While Wesley is the definitive father of Methodism, he is also a model for social action gospel, believing "that social change could only come through personal change, but that personal change was no change unless it resulted in social change," and is remembered as a radical voice in 18th century England.

Following in the steps of earlier enlighteners, including George Fox, Wesley was a preacher, writer, and pastor to an ever-growing "society" of Methodists throughout his lifetime. He called the Church of England from its materialistic and complacent stance to a true saving knowledge of Jesus Christ. Wesley's, like no other movement of its time, went directly to the lower classes—the miners and day laborers much neglected by the Anglicans.

His fervency and love of Christ brought Wesley and his followers near disaster on many occasions. Beatings, eggings, stonings, and other atrocities often followed his

path. His gentleness and love, however, always won the hearts of his adversaries.

Especially interesting to me in passing was a brief discussion of Wesley's "classes" or small cell-like groups of believers under the tutelage of lay minister/teachers. This concept is still used by church-growth groups today, and is perhaps John Wesley's most important contribution to church structure.

Many other philosophies that Wesley held were not so far removed as one may think from the Quakers and other Anabaptist groups, leading as he did movements against slavery, prison reform, and other social action and toward a simplicity of language and interpretation.

Wesley, however, had no intention of breaking away from the Church of England (a desire that caused him to decide early against holding meetings for his society during scheduled Anglican worship times). But he had found much lacking in the church

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and wished to reform from within the structure. This in time proved impossible.

Wesley's voice still speaks to us today, and while the time and circumstance may be different, the call of the true Christ of John Wesley cannot be more urgent. The value of this book to us as Quakers, and to all Christians, is as a clarion call to a deeper and more radical faith in Christ Jesus as our Lord. This book is well worth the reading.

—Robin T. Ankeny

James Dobson, *The Strong-willed Child*, Tyndale House Publishers, 240 pages, \$7.95.

The key to understanding Dobson in *The Strong-willed Child* and his earlier book *Dare to Discipline* involves his reasoning on pages 191-195 and 202-207. In these passages he maintains that young people respect love only when it involves a balance with toughness, and respect toughness in an adult only when it is balanced by love (warm emotional support).

He further warns that in our society today toughness is difficult, if not impossible, to use with adolescents. The time to act firmly and decisively to establish leadership as a parent is when the child is young. Teens are too old to spank and "the law leans even more in the direction of the emancipation of the teenager." "Very few 'adult' privileges and vices can be denied a teenager who has the passion for independence and a will to fight." (p. 104)

He discusses in this excellent book the dilemmas parents face in the form of a willful daughter or son. He wisely points out the potentials for conflict and destruction and also those for creative achievement in such a child.

The desired course between parental permissiveness and parental oppression, Dobson maintains, is a process of shaping the will without breaking the spirit. This he says "is accomplished by establishing reasonable boundaries and enforcing them with love, but avoiding any implication that the child is unwanted, unnecessary, foolish, ugly, dumb, a burden, an embarrassment, or a disastrous mistake." The spirit of a child is considered much more vulnerable than is the will of a child, and he warns against attempts to shape the will of a child by attacking her/his spirit.

This reviewer believes James Dobson could have with great benefit dealt more with the relationship between the conflict of wills between parent(s) and child and the concurrent struggle for control of various areas of the parents' marriage relationship.

Where a great deal of competition for control exists in the parents' marriage, more willfulness is likely in their children. The struggle for power becomes paramount. This struggle can be avoided if both parents and children view power as helpful only when used under God's direction and control.

—Sheldon Louthan



How does faith work when God doesn't heal a loved one? This story is a beautiful response to the different ways God blesses His children.

THANK YOU, JESUS, FOR ROGER

BY LEIGH RASMUSSEN
MID-AMERICA YEARLY MEETING

The evening was warm as I sat on the balcony of our motel home watching our two beautiful children at play in their make-believe clothes and listening to their grown-up conversations. What a beautiful little blond she was, our oldest, just turned seven! And that wagon full of a one-year-old she pulled behind her . . . a pure joy by anybody's measure. How blessed we had been. And in a few minutes we would be taking them to Grandma's to wait for the "news" as we went to the hospital to await the arrival of a new baby. "Bring a baby girl, Mama . . . Can I come with you . . . We forgot Teddy . . . Can we sleep at Gram's . . . ?"

The wait was long and there were problems I had not been made aware of.

Why hadn't the nurses brought him to me? It was a boy, wasn't it? Did my mind play tricks on me sending vague recollections of sketchy conversations during that eternity on the delivery table? No, there had to be some sane explanation for it all. Hadn't the nurse just said I was not able to sit and hold him? But why didn't she bring him in and hold him herself for me to see?

The days dragged into a week and no answers, anywhere. "Time," they all said. "We all need time." Time . . . for what? It was the eighth day and I decided not to insist on the reason. Our elderly doctor stood at my door and I watched this usually jolly, talkative person walk across to my bed with

deliberation, closing the door quietly behind him.

Is this the way it happens? Is it in rooms like this, with people like him and me, that those ugly words are aired about children that will spend their lives in beds rather than on playgrounds, mumbling throaty gurgles in place of new words? Is this the heavy moment that precedes those dreadful facts and hideous truths that no mother can bear?

I searched his eyes as he asked all the routine questions. Then it happened, as gentle as the waves that tumble precious castles in the sand. The words remained an echo in my mind through the night and demanded tears that would not come. "... brain damage . . . there are homes . . . no one's fault . . ."

O God, where are you now? Can't You do something? Can't someone, somewhere do something?

At last the tiny little body had made its trek though incubators and eyedropper feedings and was ours to take home . . . if that's what we had really decided to do, and we had. I don't remember that it was ever a matter of debate. We loved Roger with a depth that no other person would ever be able to, and that was probably all he'd ever know—love.

During each four-hour vigil an ounce or maybe two of life-sustaining formula was dropped into the little unresponsive mouth. Sometimes it would remain and sometimes it didn't. The cry, when there was one, was more like that of a baby kitten.

The hurt in my soul seemed unbearable on a particularly long night. I lay, trying hard to hear some sign of life, telltale movement, or even breathing of some sort. Searching my deeper self I knew I hoped in a far corner of my heart there would be none. "Take his tiny life, Father, home with You, away from the pain we both know he will suffer. Take his heart away from the tears it will be called to shed. Take him home to all the beauty you have there, home where he can smile and talk and run and sing. O please God, take him . . ."

Morning finally came. The room was quiet. I could hear the stir of normal homemaking in the rest of the house. My eyes fell on the quiet cradle across the room and the motionless figure within. My pillow was wet. Had I cried so much?

Slowly and with much effort I crossed the room and lay my quivering hand on the still body. It was warm. Roger stirred. Guilt and love in a frustrating mixture surged through my emotionally drained body. "O

God, thank You for being You, in spite of myself. O Father, forgive me. Forgive me and give me strength for one more day."

Our Lord is faithful. We did have strength for that day, and the next, each with its own hurdles. He did not heal Roger. And we watched, emerging from the helpless vessel of clay, a life that was like a violin in the hands of someone who did not know how to play it, constantly bringing forth harsh sounds without melody. His emotions were like an ocean with their ebb and flow, his soul as a quail with a broken wing.

As we watched and loved this "special child" we could not know that our own capacity for love would be expanded to immeasurable depths and heights. We did not understand that the night in the hospital that still seems an eternity away was the gateway to a multitude of unforgettable blessings our Father had in store... the answer to our prayers for "spiritual understanding."

In spite of all the counsel and instructions from all the doctors the one greatest factor in Roger's development was love and acceptance.

At nine months he raised his head for the first time. It was Valentine's Day. I remember how he looked in the high-chair at two with his limp little back in a half-moon and his head resting back on his shoulders. And at three he could finally stand alone, turning one somersault after another trying to get up without crawling to the wall for assistance. At last—he made it! He was so surprised and proud he fell immediately to his knees to do it again. Maybe he saw then the first real result of his own determination. It was a virtue that would be his very sustenance in years to come.

Roger's mind began to comprehend spiritual things in an unusual way. His conversations with God are right "up front" with no hesitation or shame. They consist regularly of a request to be able to "learn my lessons the first time" and "love God with all my heart, even when You have to correct me."

We have praised God that Roger's physical condition did not impair his mental capacities and that with all of us going through trying hours of homework he has been able to keep up with his class in school, a miracle in itself. His one desire is to play football and he has faith to believe he will, one day.

Roger's determination of the will to live that awful night in the long ago was only the first sign of his determined heart and

unquenchable spirit. He has taught us more about love in these 12 years than we'd have learned in two lifetimes.

Often I watch his funny wobbly body as he reaches his hand to help a friend or as he kneels beside his bed and expresses a heartache for another.

How limited are our puny horizons! And how favored we are to have had them expanded a bit! Would I have it different? Would I ask for a perfect body for him if God and time were so gracious? I think not. Was it Wesley that shared his experience of the Spirit and asked God to stay His hand lest he not be able to bear it? He goes on to say, "If again it should occur, I think I shall pray that God increase my capacity."

Thank You, God, for Roger.



THE SPICE OF LIFE

BY CATHERINE CATTELL

Hello! I have been looking through my recipe books today for something different—a new taste, or maybe something like Aunt Martha used to make. We do need variety and we are told that "variety is the spice of life." It does give zest, flavor, excitement to periods of sameness and boredom. India is the perfect place to start thinking of spice.

There is so overwhelmingly much humdrum—ordinary subsistence and monotony in the Indian villages. At the same time there are so many ways of spicing it up.

To the westerner—Americans—India affords such variety as to be spiced beyond tolerance. To the villager spice is the lifesaver. India is the land of curry and rice rather than the land of milk and honey. Even rice is not always affordable, but spice is abundant and available to everyone. While the variety of food is cruelly limited, variety is achieved by spice. A good cook is judged by how she uses them rather than whether she has a variety in the food she serves. Cooking with spices is a fine art, and Indian women who depend upon them are real artists.

My spice rack is rarely disturbed these days. Our tolerance for hot peppers is not

what it once was. We have had our full share. We do, however, need to avoid getting into ruts whether in planning meals or the day's routine. Monotony is tiring.

It takes so little to add zest to life—an unexpected call from a friend, a cardinal making a nest by my front door, a first rose of the season in bloom, or finding something new and beautiful in a familiar passage of Scripture. These "make my day."

I have never had to add excitement to life until lately. We lived in rather changing scenes, but things are quieter now.

For those of you who do find life a bit too routine or dull, I wish I could add a bit of sparkle, some unexpected joy; but you will find it. Look for it in little things. A sense of humor is an excellent spice. I recommend it. Another joy maker is putting a little joy in someone else's day and hearing her say, "You've made my day!"

Finding new interest is so exciting. Finding a new bird in the garden makes my day;

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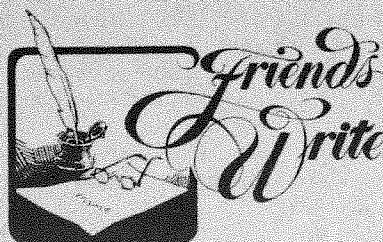
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or a new stamp. It used to be a new fern. Whatever puts a spark into the day, that, my friend, is the spice of life.

As a preventive measure or as a cure against drab or dull days—the joy of the Lord is the real answer.



Taking Jesus Literally

■ As I was reading the article on "Simplicity" in the March EVANGELICAL FRIEND, I was agreeing with the need for greater simplicity in our lives.

When I came to "lend expecting nothing in return" (Luke 6:35), followed by, "These words of Scripture should not be construed into some kind of universal law obligatory upon all cultures at all times," I stopped and began thinking . . . I wonder if that means that the promises of Jesus also do not apply to all cultures at all times? If that is true, why did Jesus say, "Why do you call me 'Lord, Lord' and not do what I tell you?" (Luke 6:46) and, "He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day?" (John 12:48)

Could it be that the Bible written in a Middle East culture two thousand years ago applies to me now? Could it be that Jesus was smart enough to say what He meant for both His promises and commandments? Could it be that we should accept the promises and do the commandments as "literal-minded children"? "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes." (Luke 10:21) Could this lead us to the ultimate simplicity in living? Should we trust the Lord and actually do the commandments or just lean to our own understanding?

For the past seven years, my wife and I have been taking the commands of Jesus literally . . . and they do work—not always in the way we expect—in the way God wants them to work. It has been the most exciting and growing time of my whole life.

HAROLD MAGEE

Newberg, 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

New Common Language Chinese Bible to be Published

NEW YORK—The complete Bible in *Today's Chinese Version* (TCV) will be published in August 1980, according to the American Bible Society. When published, the TCV Bible will enable not only the 40 million Chinese living outside the mainland China, but also the nearly one billion people living on the mainland, to have the Word of God in a common language form both easy to read and understand.

The Bible will be published by the United Bible Societies, the 64-member international fellowship of Bible societies that includes the American Bible Society. The TCV Bible is the culmination of an eight-year effort by a team of international translators — E.P.

Mormons Plan Seven Temples, All but One of Them Abroad

SALT LAKE CITY—The Church of Jesus Christ of Latter-day Saints (Mormon) plans to build seven new temples in the U.S. and abroad. One will be in Atlanta, Georgia, and the others in Buenos Aires, Argentina; Sydney, Australia; Santiago, Chile; Pateete, Tahiti; Nuku'alofa, Tonga; and Apia, Western Samoa.

The 4.3-million-member Mormon Church now has 17 temples and four others under construction. Temples are sacred buildings reserved for the performance of special ordinances and are not used for regular church meetings. — E.P.

Religious Revival Reported Among Refugees

BANGKOK, THAILAND—The Cambodian Christians now meeting in one Thai refugee camp exceeds the total number of known Christians in Cambodia in 1975. That development has come in the wake of the widely publicized southeast Asian refugee problem.

The congregation of recently converted Christians in the Khao I Dang camp meets

in a large bamboo church building that holds 3,000. More than 40 small groups gather during the week in various parts of the sprawling camp that is home for over 110,000 refugees. The unique congregation is the largest Christian church in Thailand.

Salvation Army Is Left \$300,000 by 'Derelict'

SAN DIEGO—When Lauren Lovelace used to come to the Salvation Army center in El Cajon for a free lunch, its workers thought of him as one of the anonymous derelicts who seek out its operations for warmth, food, and spiritual comfort.

But when Mr. Lovelace died in 1978 at the age of 85, he left the organization an estate worth \$300,000. The Salvation Army was just recently informed of the bequest by the conservator of the Lovelace estate. In addition to cash left in several banks and savings bonds, the gift includes a trust deed for land in San Bernardino and several acres of San Diego hilltop property worth \$250,000. Mr. Lovelace frequented the El Cajon center for four years before his death. Its workers provided the brown suit he was buried in.

—E.P.

Evangelical Associations Convene Andean Consultation

QUITO, ECUADOR—In a historic gathering, representatives of the National Evangelical Associations of four Andean countries met here as a convening committee for an Andean Consultation on Church-Mission Relations. Meeting for the first time ever, representatives of the Evangelical Association of Venezuela, Colombia, Ecuador, and Peru underlined the urgent need for the encounter. Sponsored by Puente as a follow-up on the Second Latin American Consultation on Church-Mission Relations held in 1978, the Andean Consultation will bring some 90 church and mission leaders together from November 24 to 29, 1980, in Cali, Colombia.

—E.P.

Campus Minister Has Developed A 'Consumer Guide to Religion'

GREEN BAY, WISCONSIN—People can be easily confused by the "smorgasbord" of religious movements today, which is why they should make careful evaluations before they become involved in one, according to Rev. Dave Steffenson, a member of the campus ministry at the University of Wisconsin-Green Bay.

The United Methodist minister periodically conducts a program called "A Consumer's Guide to Religion," which includes

suggestions on how one can judge the various movements. One should proceed "just as he would to buy a used car," he explained. "You would read *Consumer's Report* to see what you are looking for."

Mr. Steffenson said today's religious movements are divided into two categories: those that provide answers and those that force people to ask questions. Those people who adopt "answer" religions have no objective proof for their beliefs, he explained, but have blind faith. They search for ways to apply this blind faith to everyday life. Those people who adopt "question" religions understand faith not as a belief, but as truth, said the minister. They search for the truth and live with convictions rather than blind faith.

—E.P.

Weekly Church Attendance Remains About Four in Ten

PRINCETON, NEW JERSEY—Attendance at weekly worship services in the United States holds steady in 1979 at what has been the norm for the past decade—about 40 percent—says a new Gallup survey.

Weekly church attendance among adults nationwide has fluctuated between 40 and 42 percent since 1969. The trend reveals a pattern of church going that has gradually tapered off from high points reached in 1955 and 1958, when nearly half the adult public worshiped regularly.

—E.P.

Scripture Distribution in Asia Shows Dramatic Increase Over Past Decade

NEW YORK—More than one billion Scriptures were distributed during the past decade in Asia and the Pacific region by the Bible societies, according to figures released recently by the American Bible Society.

The figures, which cover the period 1969-1979, show a dramatic pattern of increased Scripture distribution throughout that region.

In 1969 only 916,883 complete Bibles were distributed throughout Asia and the islands of the Pacific. In 1979 that figure had more than doubled to 1,893,156.

A total of 12,695,077 complete Bibles were distributed in the area during that 10-year period.

—A.B.S.

Financial Accountability Group Is 'Being Respected'

CHICAGO—Just seven months after the launching of the Evangelical Council for Financial Accountability, the voluntary

agency's credibility with donors and Christian organizations has achieved a remarkable degree of success, according to Dr. Ted W. Engstrom, ECFA's board chairman.

Speaking before a gathering of the council's general membership here, Dr. Engstrom, one of the founders of the Council, reported that 90 organizations had become charter members in the first six months of operation. More and more, he said, ECFA is "being talked about among organizational leadership and our stand for truthful financial accounting is respected."

—E.P.

Tobacco Consumption At New Low

WASHINGTON, D.C.—The use of tobacco products by adult Americans has dropped to the lowest level per person since 1898, a report by the U.S. Agriculture Department shows.

Government figures show tobacco consumption per capita steadily declined in recent years, reaching a low in 1979 of 7.91

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pounds for every American over age 18. It is believed the recent trend toward declining use of tobacco products can be traced to health warnings first issued by the surgeon general in 1964. However, the increased number reported smoking among those under 18 is of particular concern. —R.N.S.

House Deals Surprise Setback to Forces Opposing the Draft

WASHINGTON, D.C.—President Carter's plan to register young men for the draft completed its rocky passage through the House of Representatives when members approved 219 to 180 a \$13.3 million appropriation for the Selective Service System. The bill now goes to the Senate, where Sen. Mark O. Hatfield (R.—Ore.) has threatened a filibuster should it reach the floor for a vote.

The victory for the Carter Administration was characterized as "a serious but not fatal, setback to antidraft forces," by Rev. Barry Lynn, legislative counsel for the United Church of Christ Office of Church and Society. As head of the Committee Against Registration and the Draft, he and other critics view registration as a prelude to a full-scale military conscription. —E.P.

Palestinian Solution Key to Soviet Expansionism

WASHINGTON, D.C.—"There isn't any single step that the United States could take that would be more important in resisting Soviet expansionism in that area of the world than to solve the Palestinian question. That's the single most important thing we can do. It is more important, in my judgment, than any of the military steps. But I don't think there is a sufficient recognition of that linkage yet in Congress, perhaps not in the Executive Branch."—Rep. Lee Hamilton (IN), chairman, House Foreign Affairs Subcommittee on the Middle East, as quoted in *Mideast Observer* February 1, 1980. —F.C.N.L.

People

MONTREAT, NORTH CAROLINA—"I'll never give up preaching," declared evangelist Billy Graham, flouting doctors' orders that he ease up on his crusade schedule. Graham told reporters at his family retreat here that he continues to plan two scheduled trips. A recent physical examination at the Mayo Clinic in Rochester, Minnesota, revealed "two or three problems" that are aggravated by the stress of his heavy schedule. —E.P.

PHILADELPHIA—The American Friends Service Committee has appointed the first

woman as its chief executive officer in the 63-year-old history of the Quaker service organization. Asia Alderson Bennett, 47, of Swarthmore, Pennsylvania, who has served on the AFSC staff since 1971, was appointed by action of the AFSC National Board of Directors. —E.P.



BIBLE TREASURES

BY BETTY M. HOCKETT

*I open my Bible . . . look what I see!
Many good verses, especially for me!*

"Obey your parents." "Love one another." (Ephesians 6:1; 1 John 4:12) (That pleases God, and father and mother.)

"Be ye kind." "Love the Lord with all your heart." (Ephesians 4:32; Matthew 22:37)

(Today He'll help me as I do my part.)

God loved me so much that He sent His Son (John 3:16) to save me from all the wrong things I've done.

"I was with Moses . . . I will be with thee." (Joshua 1:5b) (Just think! Each day God's going to help me!)

He loved the children; He said, "Let them come." (Mark 10:14) (He liked to hold them and talk to them some.)

"The Lord is my shepherd." "He cares for me." (Psalm 23:1; 1 Peter 5:7) (He gives me such good things so faithfully.)

"Pray without ceasing," and "Speak the right word." (1 Thessalonians 4:17; Proverbs 25:11) (I know that my prayers will always be heard.)

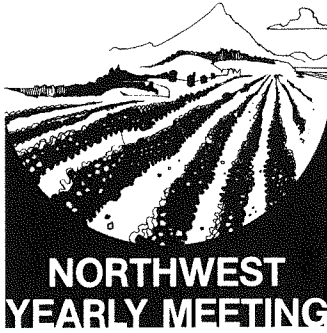
I read, "A wise son makes his father glad." (Proverbs 10:1) (But a foolish son is really quite bad.)

"Depart from evil, and do only good." (Psalm 37:27) (God will help me as I do what I should.)

"Give thanks to the Lord" and "Praise every day!" (Psalms 118:29; 147:1) (He knows what I do, and hears what I say.)

*So, open your Bible! You'll see there, too,
Many good verses, especially for you.*

FRIENDS CONCERNS



Pastoral Happenings

Two big events in recent weeks have been a great blessing and inspiration to pastors and spouses of our Yearly Meeting: The National Pastors' Conference in St. Louis with 60 from our Yearly Meeting attending, followed the next week by a mini conference at Quaker Hill with 11 pastors and their wives attending from southern Idaho. Since the St. Louis Conference is reported elsewhere in this issue, a report of the Quaker Hill meeting may be of interest.

Wynne Corbin, pastor at Whitney Friends Church, and Walter Lee, area superintendent of Boise Valley, were in charge, with Gerald Dillon of Western Evangelical Seminary the guest speaker. Jerry's messages on the subject of the church were helpful and much appreciated.

The lovely new lodge right on the shores of Payette Lakes (which was still frozen over) was an ideal setting for the meetings. Jon and Kathy Koch were splendid hosts and cooks. As usual a highlight of the gathering was in the closing session of sharing, prayer, and unprogrammed worship. With tears of joy and some burdens too, all were encouraged to return with a new sense of God's anointing.

Quentin Nordyke brought a challenging presentation on the ways church growth requires small group identities in the local church. Geraldine Willcuts brought an interesting report and her impressions of the St. Louis Conference.

Looking toward next fall, a second pastor's seminar is scheduled again at Umatilla, Oregon, September 23-25 on the subject of "Preaching." Ron Woodward is one of the scheduled speakers. He will bring a series on expository sermons interspersed with interaction and discussion classes on the procedures and disciplines in preparing expository sermons. Other resource leaders will be announced later.

Local churches are urgently encouraged to include in their budget planning for the coming year an amount to enable their pastors to attend the fall seminar and the spring Pastors' Conference, which will be at Twin Rocks.

—Jack L. Willcuts

Northwest Yearly Meeting Sessions July 26—August 1, 1980

Saturday, July 26

Executive Council, boards, representatives; (evening)
Women's Banquet and Men's Dinner

Sunday, July 27

Worship, Missions Rally

Monday, July 28

Keynote Message by Jack Willcuts

Monday through Friday noon

Business sessions, workshops, reports, special meetings with morning speaker Jack Willcuts, evening speaker Don Green, morning devotional speaker Bob Schneider
"Dayspring" special music from George Fox College, music director, Joe Gilmore
Evening preservice prayer led by Jack and Laura Trachsel

Around Greenleaf Friends Academy

Spiritual Emphasis Week this spring at Greenleaf Friends Academy featured Rick Snodgrass, a student at Northwest Nazarene College, as speaker. The week was a rich experience as many students made commitments and growth in their Christian lives.

Four route buses at GFA will be converted to use propane fuel at a cost of about \$4,000. Gifts to this project will be appreciated.

The newest department at GFA moved into beautiful new facilities this year, providing over 2,400 square feet of instructional and recreational space for the Early Childhood Education program designed for two- and one-half to five-year olds.

GFA hosted the Spring Musicales involving about 300 students representing four Christian high schools in choirs, ensembles, solos, bands, and orchestras. The event is held each spring for music instruction, inspiration, massed choir participation, and adjudication, with a command performance on the final evening by those groups and individuals selected as outstanding. Twenty-two GFA students were selected for the command performance.

Youth Sponsors' Workshop Held at Umatilla

The second annual Youth Sponsors' Workshop was held on April 11-13 at the Columbia River Inn in Umatilla,

Oregon, with 14 churches represented. The featured guest was Billy Lewis, California Yearly Meeting youth secretary, who gave the group updated information for the "Youthquake" conference that is being held December 26-31 in Southern California.

Workshops and general sessions were held throughout the weekend to better equip the sponsors for the various local church ministries they serve. The conference was coordinated by Jim Settle, youth secretary for Northwest Yearly Meeting.

Missionaries on the Move



Roscoe and Tina Knight, (left above) on furlough from Santa Cruz, Bolivia, will be in Friends churches throughout the Northwest beginning in September. Their summer schedule may involve camps also. Knights are veteran missionaries, having served in Bolivia and Peru as well as under Evangelical Friends Mission in Mexico City.

Leland and Ivorna Hibbs, (right above) recently returned to Idaho from a short-term ministry in Arequipa and Tacna areas of Peru. Hibbses will be on a limited deputation schedule and are open to future service opportunities.



Harold and Nancy Thomas and children David and Kristin are preparing for their third term of ministry in Aymaraland, living in La Paz, Bolivia. They are completing a year of furlough and expect to leave the last of June.



Gil and Louise George and boys Jeff and Kevin plan to return to Peru for a second term of missionary service. Georges are completing their first furlough and will return the end of June.

Around George Fox College

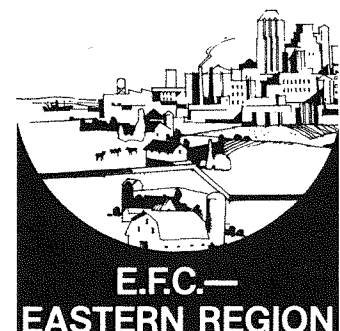
George Fox College has begun construction on a new "minidorm," the first of its kind on campus, to accommodate increasing student enrollment. The three-level structure will house 32 students in eight suites and is located near Hess Creek on the east campus. Completion is set for September this year.

Establishment of the Milo and Alice Ross Scholarship, honoring the former president of George Fox College for 15 years, has been created through nearly 100 memorial gifts. The first scholarship will be awarded this fall to a junior or senior student, based on intellectual ability, creativity, leadership, and Christian commitment.

The fifth annual Women's Awareness Conference at George Fox featured educators Sister Lucie Hutchinson SNJM of Marylhurst Education Center and Joyce Erickson, professor of English at Seattle Pacific University.

President David LeShana has announced a 5 percent tuition discount plan for families with more than one student at George Fox College. For an incoming freshman this fall the reduction would be about \$180. A survey of the current year shows there are 87 brothers and sisters on campus from 43 families.

Coleman Wheeler Sports Center is one of eight in the nation featured at the national convention of the American Alliance of Health, Physical Education, Recreation and Dance in Detroit, Michigan, recently. Those facilities chosen for presentation were selected on the basis of functional use combined with design and beauty.



North Olmsted Marks First Year in New Building

The North Olmsted Evangelical Friends Church celebrated completion of the first year in their new church building with a dedication service on Sunday, April 27.

The church was organized in 1969 as an extension of West Park Friends



Church. Until last year, they met in Butternut Elementary School. Under the leadership of Pastor Neil Orchard, construction was begun in 1978 and completed in April 1979.

The dedication service included greetings from North Olmsted city officials and contractors. Joseph Roher, administrative assistant for the Evangelical Friends Church—Eastern Region, was featured speaker.

Eastern Region Happenings

A "Faith in Action" Camp-out is scheduled for the weekend of July 18-20 at the new EFC—ER Camp near Carrollton. The informal Camp-out is for fellowship, fun, and inspiration and to give an opportunity for members of Eastern Region Evangelical Friends churches to bring their camping gear, visit the site, and see its potential. According to Bruce Burch, chairman of the Camp Development Committee, members of the committee will be on hand to answer questions, conduct informal tours of the property, and to listen to ideas and aspirations of the weekend campers.

Bound for Taiwan, Tamara Fansler and Julie Romine expect to leave the U.S. by the middle of June to spend 10 weeks ministering to Friends churches there. Both are students at Malone College and have been invited by Taiwanese Friends leaders to conduct classes in using puppets as a ministry for communicating the Gospel—especially to children and young people. The girls have had a busy spring while raising funds for the trip, but last week breathed a sigh of relief and a prayer of gratitude that their support had all been pledged. They will appreciate your prayers as they endeavor to use their puppet ministry in far-off Taiwan.

Trailblazing Ministry is a new, challenging project sponsored by the Yearly Meeting Youth Board. Its purpose is to provide an opportunity for young Friends singles (and in some cases, young marrieds) to become involved in church planting and evangelism. To be accepted as a "Trailblazer" requires that a person be totally committed to Jesus Christ, be willing to commit at least two years to the program, agree to support himself financially, submit

to leadership, and undergo a training course before relocating in an assigned area. He then becomes a member of a support team and is under the supervision of a leader who is working to plant churches in a chosen location. The leadership in the beginning church will assist the Trailblazer in finding employment and housing. Those interested in applying should write to Bruce Burch, Trailblazing Ministry, 1201 30th St. N.W., Canton, Ohio 44709.

EFC—ER CALENDAR OF EVENTS
 June 5, 6—Executive Board Meeting
 June 23-28 Camp Caesar I (Grades 7, 8, 9)
 June 28-30 Singles Retreat, Camp Caesar
 June 30-July 5 Camp Caesar II (10, 11, 12, and post high)
 August 16 Yearly Meeting Banquets
 August 17-21 Yearly Meeting Sessions, Malone College, Canton, Ohio



Dr. Dennis Kinlaw will be guest speaker at EFC—ER Yearly Meeting this year. Yearly Meeting begins Sunday, August 17, and ends Thursday evening, August 21. Dr. Kinlaw is president of Asbury College and holds the Ph.D. degree from Brandeis University. He will speak in both morning and evening services.

The Malone College Chapter of Sigma Zeta, an honorary science and math society, was honored recently at their national convention by being awarded the Founders' Cup. The honor was given to recognize the Malone group as the most active in the nation.

Seventeen Malone students and admissions representative Jack Powell



The Executive Board of Eastern Region EFC includes the following: (seated, l to r) Paul Langdon, Russell Myers, Ernest Lauffenberger, Charles Robinson, Duane Rice, Marjorie Langdon. Back Row: Bruce Burch (administrative assistant to the superintendent), Lowell Shreve (treasurer), Lynn Shreve, Don Esch, Galen Weingart, Richard Sartwell, Ron Johnson, Linwood Johnson, David Turner, Ben Staley (substituting for Friends Action president), Harry Mosher, and Herman Lockwood.

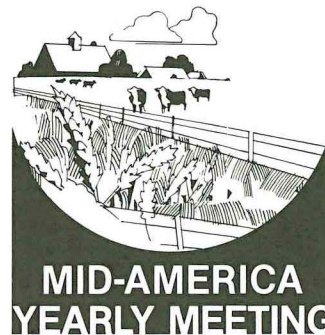
Absent were Eugene Collins, Fred Boots, Lon Randall, Wes Crawford, Wayne Ickes, Walter Morton.

formed the Malone delegation attending "Washington for Jesus" April 29 in our nation's capital. The national day of repentance and prayer for the government brought together thousands of believers for worship and prayer on Washington, D.C.'s, National Mall.

The Malone College Barn/Campus Center was recently the object of an architectural award for its original design. James A. Bower, president of the architectural firm of Lawrence, Dykes, Goddenberger, Bower and Clancy, received the award for his design in a competition held by the American Institute of Architecture Regional Chapter. On April 21, in a special ceremony, Mr. Bowers presented the award he received to Malone President Lon D. Randall.



"The Murray Three"—Don, Dorothy, and David Murray—are a unique family musical trio from Malone College traveling throughout the United States this summer to churches and camps. Don Murray has been a professor of music at Malone since 1967. Last year while he served as exchange professor for Malone at Hong Kong Baptist College in Hong Kong, the Murrays began their musical ministry together. Dorothy and David, mother and son, are both full-time students at the college. The group is available now for scheduling through the office of public relations.



Our Church Life

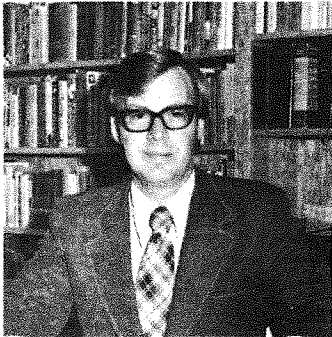
New Church to Begin July 1980—the Friends Community Church of West Wichita. David Hickman, 34, presently pastor of Liberal Friends Church in western Kansas, will be moving to Wichita area soon to undertake the founding work of Mid-America Yearly Meeting's newest church, the Friends Community Church of West Wichita, to be located in the general area between Wichita and Goddard, west of Wichita.

David and wife Janice, with their three children, Darby (8), Ryan (6), and Sarah (5), will be undertaking a program that arose out of a vision first conceived by some concerned Friends associated with the present Friends churches and institutions in Wichita, namely Northridge and University meetings, Friends University, and the Mid-America Yearly Meeting offices.

The approval of the enterprise by the Outreach Board and Executive Council at their meetings in January opened the way for the Hickmans to plan their move and the Home Ministries Division of MAYM to detail strategies. Hickman, son of MAYM ministers Phyllis and Fred Hickman, now pastoring Friendship (Kansas) Meeting, is a graduate of Friends Bible College, Friends University,

and Earlham School of Religion, from which he holds an M.A. in religion.

David's pastoral experience has involved service from brief "student work" at Eaton, Ohio (Methodist), Omaha, Nebraska, and Economy, Indiana, among Friends. This was fol-



lowed by ministry at Wiggins, Colorado, then several years each as associate pastor at Denver, Colorado, and Tigard, Oregon, moving to Liberal in 1977.

Janice Hickman, born in Carthage, Missouri, is a graduate in business and education from Wichita State University and holds the M.A. degree from Ball State University, Muncie, Indiana. She is a skilled elementary teacher and will be working in the Goddard school system.

David has written, "We are living in the most exciting days for the Church since the book of Acts. Never before has the harvest field been so ripe. The world is far more ready to hear the Gospel than the Church is to share. If we don't act now, then when? If not you and I, then who? [We] are ready to pay the price in time, spiritual and physical energy and risk. Let's pioneer now! Today! Together!"

We share with you the following list of additional positions available, at the request of the various groups:

FRIENDSWOOD, TEXAS—Pastor Ron Allen is seeking a new staff member—a "Levite to minister" to the care of buildings and grounds. Good salary and housing provided, moving expenses to be negotiated.

TOPEKA, KANSAS—Pastor George Bigley is seeking to increase his staff by adding a minister of Christian education and children's work.

FRIENDS UNIVERSITY needs a head resident for the Women's Dormitory.

REEDWOOD FRIENDS, Portland, Oregon, is looking for individuals to fill part-time positions as minister of music and as organist.

Churches that have completed arrangements for the new year are:

Belleville—Beth Shapiro
Bethel—Larry Mendenhall
—associate
Chandler—David Thornburg
Gardner—Keith White

Once a Friend . . . Once a missionary . . .

If it once gets in your blood, you are driven to driving a long distance to worship and fellowship with others of like precious faith. And 130 miles a Sunday (sometimes weeknights too) doesn't seem quite so far as it might on other days, for other purposes.

130 miles! That's the roundtrip distance from Ness City to Great Bend. Loren and Mary Emily Lilly and children rarely miss a week in going to Great Bend Friends "for the day."

Ruth Perisho, Mary Emily's mother, who lives with them, goes along, of course. For years, Ruth and her late husband, Ermin, were missionary pastors of the Wyandotte Friends Meeting. Loren and Mary Emily are former vocational missionaries at the Kickapoo mission.

By now you have ascertained there is no Friends church at Ness City, in midwest Kansas. But there is at Great Bend. It is one of our newer meetings, and the congregation is enjoying the use of their sanctuary, new within the last year. The Great Bend congregation is small, but growing. No doubt part of the stimulus for such comes from the dedication and quiet and steady ministry of folk like the Lillys and Ruth Perisho. Theirs is a vivid, practical demonstration of concern for the ministry of Friends, and they are doing their part to help make it more effective.

May the Lord increase their kind! Once it gets in your blood, you care enough . . .

Ravenhill to Be Yearly Meeting Speaker

Leonard Ravenhill, called "a modern-day prophet" by the reviewer of his most recent book, *America Is Too Young to Die*, has agreed to be Yearly Meeting speaker for MAYM's 109th annual session, August 5-8, on the campus of Friends University.

Ravenhill, a longtime friend to Quakers, was born in Yorkshire, England, on the edge of George Fox country. After his conversion to



Christ he became one of England's foremost outdoor evangelists and is known internationally for his ministry to Evangelicals.

Author of a number of books, Ravenhill's first book, *Why Revival Tarries*, has been on the best seller list and is now printed in 10 languages. His latest book is *America Is Too Young to Die*.

He and his wife, Martha, have three sons, two of whom are missionaries (South America and New Zealand) and one a teacher in West Africa.

With a burden for revival, Leonard Ravenhill spends his days writing and lecturing, as he reminds us that "...when we get humble enough, and low enough, and desperate enough, and hungry enough, and concerned enough, and passionate enough, and broken enough, and clean enough, and prayerful enough, THEN God will send us a Revival...."

111th Annual Meeting of ACFIA Attracted Many

Approximately 100 persons registered as attending the 111th annual meeting of the Associated Committee of Friends on Indian Affairs at Quaker Hill Conference Center, Richmond, Friday and Saturday, April 11 and 12. Milton Ream, chairman, of Haverford, Pennsylvania, presided over the sessions. Joseph and Florence Cox, pastors of Mt. Ayr meeting, attended for Mid-America Yearly Meeting.

The discussions of the entire meeting centered around the theme of "Friends and Native Americans in the 1980s." Don Reeves from the staff of the Friends Committee on National Legislation was the speaker on Friday evening.

Reports from the four Friends Centers in Oklahoma, all within the boundaries of Mid-America Yearly Meeting, gave glowing reports of the work being done at the centers. Friends and friends of the ACFIA from many places have responded to the plea to "update Quivering Arrow Camp" to meet standards set forth by the Oklahoma State Board of Health, and early in March a work group began the construction of new bathroom-restroom facilities, which will attract many more youth to attend the camps. This addition to the facilities will make possible extended use of the camp, hopefully "family camps," and possibly some retreats that have not been possible to date.

The Finance Committee recommended and the representatives approved an increased budget of \$73,000, which will make possible a 10 percent increase in the salaries of the workers on the four fields. This increase will not, however, meet the physical needs of the workers.

Horace Smith, Hagerstown, Indiana, was renamed to serve as executive secretary, and Paul Turner, Philadelphia, will continue as treasurer.

Six students from the centers received financial aid through the Scholarship Committee efforts.

The 1981 sessions have been scheduled for April 10-11, 1981, at Arch Street Friends Meeting in Philadelphia.

—Sterrett L. Nash

Friends Bible College

Baccalaureate and commencement exercises were held Sunday, May 4. Twelve seniors received their bachelor degrees. The 1980 graduates were Janet Beaty, Alice Beyer, Dwight Ferguson, Elicah Khaemba, Gaylen Kinser, Robert McKeighen, Ruth Nyongesa, Kent Pili, Bob Powers, Kim Sachs, Brian Smith, and Herschel Smuck.

Six seniors have majors in Christian education, two in Bible, one in pastoral ministry, one in missions, and one in home economics. Each graduate also has a major in Bible/theology in addition to the professional major.

Baccalaureate was at Haviland Friends Church, with the service conducted by seniors; Alice Beyer and Kent Pili brought the message. Commencement services were at Hockett Auditorium with Dr. Richard Felix, president of Friends University, bringing the commencement address.

Historic Church Sold to Modoc Indian Tribe

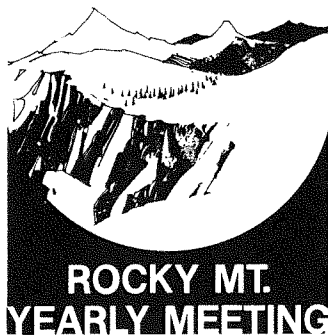
Modoc Friends Church, near Miami, Oklahoma, was established in 1882 by the Friends Committee on Indian Affairs, of Delaware County, Pennsylvania, who received a land grant from the United States of America in 1910.

In 1919 the Indian Affairs Committee deeded this property to Kansas Yearly Meeting of Friends. Meetings were held in this little frame



meetinghouse until 1970. However, through the efforts of Archie and Ruth Seller, of Miami, Sunday worship continued there until 1975.

The land and building have now been sold to the Modoc Tribe of Oklahoma to be preserved for its historic interest. It is listed with the Oklahoma Historical Society and placed in the National Register of Historic Places. It is anticipated it will be used as a chapel that would include a room for items of historic interest. Hopefully, this will insure a permanent place of worship with Friends background and continuing influence.



RMYM Briefs:

COLORADO SPRINGS, Colorado—First Friends recently added Kevin O'Connor as associate pastor to assist Pastor Ken Kinser. O'Connor graduated in May from Nazarene Bible College in Colorado Springs. His duties are coordinating the youth and young adult programs, working with a visitation evangelism program, and assisting in Christian education.

PENROSE, Colorado—Beaver Park Friends recently hosted the Rocky View Area missionary conference. Speakers were David and Anne Riley, former Burundi, Africa, missionaries, and Mary Gafford, a former Rough Rock missionary.

GRAND JUNCTION, Colorado—Grand Junction Friends members continue to work in a ministry with people who are being rehabilitated from drugs and/or alcohol. Several have become Christians because of this outreach. The ministry includes inviting people into homes for meals, hospital visits, and Bible studies. In two instances patients have been invited to stay in homes during their transition back into society.

DENVER, Colorado—The Marriage Encounter weekend May 2-4 was canceled. Not enough couples signed up. Another weekend is set in October.

The Gift of Time

Here is a piece from a Fort Collins newsletter. Its message about time is one for us all to consider.

—Regional Editor

"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm 90:12

If you had a bank that credited your account each morning with \$86,400, carried no balance from day to day, allowed you to keep no cash in your account, and every evening canceled whatever part of the amount you had failed to use during the day, what would you do?

Well, cheer up, every person on the face of the earth has such a bank. Its name: TIME. Every morning it credits you with 86,400 seconds. Every night it rules off, as lost, whatever you have failed to invest to

a good purpose. It carries over no balance, it allows no overdrafts. If you fail to use the day's deposits, the loss is yours.

RMYM Plans June Yearly Meeting at Quaker Ridge Church Camp.

The 1980 sessions of the Rocky Mountain Yearly Meeting will be June 11-15 at Quaker Ridge Camp, Woodland Park, Colorado.

The 1980 main guest speaker is Charles Mylander, author of the book *Secrets for Growing Churches* and associate pastor of Rose Drive Friends Church, Yorba Linda, California. Mylander will conduct workshops on different aspects of church growth.

Former Yearly Meeting superintendent Merle A. Roe will bring some of the morning worship service messages.

Dorothy Barratt, Evangelical Friends Alliance Christian education consultant, will do workshops on better use of available Christian education materials.

Music will be provided through Larry and Mileta Kinser. They will bring specials and lead congregational singing.

Changing the Yearly Meeting's financial fiscal year from midyear to a calendar year will be considered.

The Christian Ministries and Vocations division of the Spiritual Life Board reports there will be at least one pastor who will be recorded.



Yearly Meeting speaker Charles Mylander

A Measure of True Success

A Moravian missionary named George Smith went to Africa. He had been there only a short time and had only one convert, a poor woman, when he was driven from the country. He died shortly after, on his knees, praying for Africa. He was considered a failure.

But a company of men stumbled onto the place where he had prayed and found a copy of the Scriptures he had left. Presently they met the one poor woman who was his convert.

A hundred years later George Smith's mission counted more than 13,000 living converts who had sprung from his ministry.

FRIENDS GATHER

ALLIANCE, Ohio

A four-week series on "The Holy Spirit" was taught recently by Iris Murphy, Russell Myers, superintendent of Eastern Region, and Prof. Robert Buswell of Malone College.

The Ambassador and Young Adult Sunday School classes are ministering at a local nursing home one Sunday a month during the Sunday school hour.

BEAVER-SHANNON Beaver, Kansas

April 27 we celebrated the 80th year since the building and dedication of our church. General Superintendent John Robinson and wife Betty brought special music and the message during the morning worship service.

A carry-in dinner was held at noon. An informal service in the afternoon included the church's history and audience participation in sharing memories.

Our March "Love Loaf" offering for World Relief was \$198.55—of that amount there were 1,500 pennies!

BELLEVILLE, Kansas

Our pastors, Robert and Irene Storms, who have been with us for 14 years, have resigned effective July 1, 1980. Beth Shapiro from Iowa will be our new pastor. We look forward to working with her.

We have been having Bible study every Friday night at the home of Mr. and Mrs. Elmer Hoard. We are presently studying Ephesians.

The ladies of our church have a spiritual blessing each Monday morning as we have our ladies' prayer meeting.

BELOIT, Ohio

Tammi Fansler shared last summer's experiences in Taiwan and her plans to go to Taiwan again this year.

Lucy Anderson spoke at the Ladies' Prayer Breakfast on the subject of "Common Ground."

A spirit of revival prevails due to much time being spent in prayer. People are being saved in prayer meeting, regular services, and in their homes.

CANTON, Ohio

Forty people were publicly received into membership at a recent church service.

The children's Sunday school completed their missions project of raising \$350 to outfit Becky Aufrance, daughter of missionaries Dave and Cindy Aufrance.

A recent Vespers Service featured James Dobson's film *What Wives Wish Their Husbands Knew about Women*.

"Friends Over Sixty" met at the church, traveled by church bus to a local restaurant for lunch, then to Akron for shopping.

COTTONWOOD, Kansas

Our Women's Missionary Society purchased and installed new draperies for the living room window in the parsonage, had a new hot water heater installed in the parsonage, and indoor-outdoor carpet on the front steps of the church.

DENVER, Colorado

First Denver Friends will experiment with a different Sunday schedule through the summer. The change will eliminate an evening service at the church and expand the morning church school and worship service.

Evening worship services will be held at different locations throughout the city.

One reason for the change is to increase church outreach.

In September the experiment will be evaluated.

EAST GOSHEN, Beloit, Ohio

One morning worship service John and Pat Fehlman and family shared on Marriage Encounter Seminars, after which the pastor spoke on "The First Marriage." Many couples re-dedicated their lives to Christ.

The East Goshen Ladies' Trio, consisting of Linda Baringer, Sheila Steer, and Gail Gologram, with Connie Bancroft as pianist, presented a full concert in an evening service.

FULTON CREEK, Radnor, Ohio

A week of revival services were held with "The King's Messengers."

Dave and Cindy Aufrance shared in a prayer meeting service.

GRAND JUNCTION, Colorado

The Grand Junction Friends Youth prepared a "Christ in the Passover Seder" April 11.

The youth are studying Dave Wilkerson's Christian Maturity manual for Bible study.

The high school Sunday school class is gaining teaching experience. Teacher Janet Baird is working with different members each week as they prepare and present the lesson.

HUGHESVILLE, Pennsylvania

The Agape Players presented music, drama, and a Christ-centered program.

A week of revival meetings were conducted by Rev. Oscar Saxa.

The Cshey Musical Messengers presented a concert using various instruments of music.

LEAGUE CITY, Texas

Homecoming and 20th Birthday Celebration was observed May 16, 17, 18. Activities included a mother-daughter banquet, a guided tour of the changing area, and a sacred concert for Friday and Saturday. On Sunday former pastors and charter members were recognized, with Merle Roe being the featured speaker.

New to us are 13 adults and 5 children taken in as new members; a very fine sound movie projector in living memory of Rev. and Mrs. V. Kenneth Brown, Sr., given by Kenneth Brown; little Baek Sul Hi, a Korean 8th grader, who is receiving support from our WMU and Sunday school.

MORNINGSIDE

Port St. Lucie, Florida

"Music" was the theme for April, which began with a concert by Dave Bussey of Barberton, Ohio. The Young Adult Choir of Christ's Fellowship Church of Greensboro, North Carolina, presented the musical *I Wonder*, at which time 166 people crowded into the sanctuary. The third musical was a concert by Archie Coons, pianist, and John Enyart, violinist, faculty members of Hobe Sound Bible College.

Other events were the challenging film *Deceived*—the story of the Jonestown massacre—and a Father-Son banquet, which was a Bar-b-cue cookout at the home of Cliff and Jane Beckett.

NEWBERG, Oregon

Third Age Appreciation Week was a special time for our Senior Citizens. Russel Stands of our pastoral team, with Mike Allen and his Third Age Committee, arranged for 156 of our Senior Citizens to be guests of 45 Newberg Friends families to demonstrate appreciation for their past years of dedicated service and their present guiding influence on the younger generations. The week was culminated by a reception in the dining hall of Friendsview Manor, where 200 guests enjoyed fellowship over golden punch and cake and were entertained by the George Fox College male quartet.

Our church has unitedly decided to purchase the nearby First Christian Church facility to provide much needed space for our enlarging programs. Pending the acceptance of our offer, this will provide opportunity for expanding our Christian witness in this community.

OKLAHOMA CITY, Oklahoma

Sheldon and Elda Ann Cox, in their 18th pastoral year here, were given an extended two-year call. We take the position that he is our *new* pastor beginning July 1, 1980. In order

to free our pastor to do the job of shepherding the flock, the Executive Council will put in writing the various member ministries of the meeting and those responsible to do them.

We held a Kids' Crusade during the early evening hours, early in May, with Debbie Smith and "Russell." Our fund-raising project was the Kickapoo Indian Mission and handcraft items were Indian art. Ron and Janis Wood with several Indian children visited our Friday evening service. All children preschool through 90, were welcome!

PENROSE, Colorado

First Friends of Pueblo joined Beaver Park Friends for a recent fellowship meeting that included supper and singspiration.

Seventh grader Frank Mercer was recently named student of the week. He is the son of David and Ethel Mercer.

PLAINS, Kansas

David Hickman of Liberal was speaker for our Valentine Banquet, with local talent for music. Friends Youth decorated Fellowship Hall beautifully and prepared and served the delicious meal.

Challenging seminar sessions with Richard Foster were shared by our people at Fowler on Saturday evening; the Fowler people joined us on Sunday for worship and a delicious meal together.

Robert Dove of Friends University was speaker of the morning on FU Day. A severe snowstorm delayed his return to Wichita.

PORTSMOUTH, Virginia

Revival meetings were held with Stan Scott along with special singing groups, "God's Generation," "New Creation," and "Kids of the Kingdom." A great number were helped spiritually.

Over \$300 was raised by the young people, who held a parade sale, for the "New Creation" musical group going on tour this summer.

The church choir presented the cantata *Worthy Is the Lamb* in the local church, as well as to the Richmond-Hanover Friends and Newport News Friends.

RAISIN CENTER

Adrian, Michigan

A three-day Bible Conference was conducted by Dr. Lowell Roberts, Wilmore, Kentucky.

Over 30 children received awards during the annual CYC awards night. Delores Ehinger is in charge of CYC on Wednesday evenings.

RAISIN VALLEY

Adrian, Michigan

Missionary speakers have been Ross and Brenda Brennan from New Guinea, and Dr. George Somers from India, who shared concerning Iran and Islam.

The FY held their monthly party at the Adrian College Natatorium. They also conducted a Sunday evening service at the Kiwanis Towers Senior Citizens' Complex.

Linda Brown from Christian Mission, Inc., spoke on "New Life" at the annual Sunday School Teacher/Officer Appreciation Dinner.

A special dedication was held for four babies during a morning worship service.

SMITHFIELD, Ohio

A softball league, including sixth grades through adulthood, has started spring training.

The film *A Thief in the Night* was shown in a Sunday evening service.

SOUTHEAST, Salem, Ohio

A very successful Lay Witness Mission was held recently with many spiritual victories won.

The "Torchmen" from St. Catharines, Ontario, Canada, presented an evening of gospel music.

STAFFORD, Kansas

Pastor Glen Morford received the Blue Ribbon Citizen Award in February from the local YWCA. He was cited for his wholehearted dedication to the service of people in his community, regardless of position or creed.

Pastor Morford began his pastoral ministry nearly 40 years ago. In 1942 he married Virginia Jones, daughter of Francis and Ada Jones (Stafford pastors in other years). Together they have served in several pastorates in MAYM and nine years in evangelistic ministries. Their last 15 years have been at Stafford.

Besides guiding our congregation in fellowship and spiritual growth, Pastor Morford is president of the Stafford Ministerial Alliance, and has conducted a challenging Bible study for the Zenith Presbyterian Church on Sunday evening before conducting our evening worship.

—adapted from a long article in the Stafford Courier

TULSA, Oklahoma

Lowell and Josephine Thornburg visited our meeting recently and brought slides and fresh reports from Burundi.

Our youth group is booming! Attendance is good and the group has enjoyed fine Bible teaching and a variety of fun and inspirational activities. We recently had a film for them on sex education and dating, featuring Josh McDowell. Other events were watching "Isaac Air Freight," a Christian Comedy group, and a Lock-in, held at the church.

John and Betty Robinson visited in March, when John gave the morning message and Betty blessed us with her testimony in song. That month, also, we joined Ramona Friends as Friends Bible College presented a concert for the combined meetings. Our own Mark Shafer and Janet Beatty are part of this excellent musical group.

UNIVERSITY, Wichita Kansas

Dorlan and Donna Bales have accepted the call of the Monthly Meeting to join our leadership team, each on a half-time basis. Currently they are serving the Chicago Friends Meeting.

Donna received her Master's of Religious Education degree from Southern Baptist Theological Seminary, and she comes to us having had both pastoral and Christian education responsibilities in the Chicago Meeting and third-grade teaching experience.

Dorlan, a graduate of George Fox College and the Earlham School of Religion, has had pastoral experience and will complete his Ph.D. this spring at the University of Chicago.

URBANA, Ohio

Following a cantata directed by Mrs. Linda Porter, a very meaningful communion service was held.

Jerry and Shirley Mendenhall from Kansas presented vocal and instrumental music at a midweek service.

Ben Eastman of the West Mansfield Church spoke in behalf of the Gideons at the Sunday morning service.

VILAS, Colorado

Nellie Cope, wife of David N. Cope, died February 21, 1980. With her husband and family, she moved from Haviland Quarterly Meeting to Vilas, Colorado, in 1929. The family moved their membership to Vilas and have retained it there. Her main ministry was of service or "helps" as given in 1 Corinthians 12:28. Her special gift was love for children. She taught primary children in Sunday school for many years.

WESTGATE, Columbus, Ohio

T. Canby Jones, professor at Wilmington College, Ohio, and T. Wister Brown, Fellow at Haverford College, gave the 1980 Leonard E. Wines Memorial Lecture. The topic was "Know One Another in That Which Is Eternal." Earlier, Dr. Jones gave an informal talk, "My Encounter with the Eternal."

The Ohio Conference New Call to Peacemaking met at Westgate for an all-day conference with Father Richard McSorely, who is with the Center for Peace Studies at Georgetown University, as the featured speaker. There was a large turnout of Friends, Mennonites and Brethren. The Friends Action Board, EFC—ER is one of the sponsors of this conference.

WILLOW CREEK Kansas City, Missouri

Home Bible Studies, begun in January, have been quite successful; the Men's Fellowship began meeting once a week for breakfast and prayer. These meetings have been well-attended and great in fellowship.

Some men have also been getting together for jogging, tennis, and Bible memorization. Some work projects are planned too.

The Spiritual Life Committee members are moving into a new dimension of leadership and ministry. At pastor Harris's request, they are meeting with him every Tuesday night to evaluate the previous Sunday's services and to share, pray, and plan together about specific needs in the church.

Our youth group was invited by Gardner youth to a softball game, supper, and youth meeting. In turn, we invited them and the Hesper Youth to join us for the "Tour of Living Judaism" at B'nai Jehuda Synagogue, followed by supper and a meeting.

WINONA, Ohio

At a weekend meeting, Dr. Donald Joy, professor of Human Development at Asbury Seminary, spoke on the topic "The Family of God." The weekend included a covered dish dinner, breakfast for men and boys, a luncheon for women and girls, a Christian Education Workshop, and a Sunday morning sermon entitled "Jesus, Something Better than Rules."

Dorothy Murray, David Murray, and Jack Powell were present for Malone College Day, at which time a special offering was taken to provide matching grants to students from the local church going to Malone in the fall. Malone alumni served dinner to Malone students from the church as well as to high school students.

WOODLAND, Kamiah, Idaho

The second week in April Max and Kathleen Huffman from Muncie, Indiana, were here to conduct a Holy Life Conference. Max's clear teaching was a real blessing.

The weekend of April 27 we were privileged to have Bernard and Teri Puetze, along with nine-month-old Nicolas, who are under appointment with World Gospel Mission to serve in Haiti. They leave in August for language study at Port-au-Prince.

These, along with our women's Bible studies on Wednesday mornings, our Saturday morning men's prayer meeting and breakfast, and our recent Bible study on Friday evenings at the home of Carol and Greg Giber, fill our hearts with thanksgiving to our gracious and loving God.

FRIENDS RECORD

BIRTHS

BALDIZAN—A son, Israel David, to Sam and Fana Baldizan, April 9, 1980, Denver, Colorado.

COSAND—To Wesley and Ruth Cosand, a son, Philip Lyman, April 22, 1980, Newberg Friends, Oregon.

CRECELIUS—To Robin and Lois Crecelius, a daughter, Michelle Renee, March 19, 1980, Newberg, Oregon.

DOUGLAS—To Mr. and Mrs. Bob Douglas, a son, Stephen Conrad, March 7, 1980, Alliance, Ohio.

ELLYSON—To Mike and Lisa Ellyson, a son, Travis James, April 13, 1980, Salem, Ohio.

FERTELLO—To John and Sarah Fertello, a daughter, Melissa Renee, March 2, 1980, Newberg, Oregon.

JOHNSON—To Steve and Mary Ellen (Joachim) Johnson, a son, Wade Randall, April 8, 1980, League City Friends, Texas.

LEHMANN—To David and Johnnie Lehmann, a son, Leon David, March 25, 1980, League City Friends, Texas.

RICE—To Bill and Debbie Rice, a son, Jeffrey Anton, April 10, 1980, Stuart, Florida.

SELBY—To Harry and Sophronia Selby, a daughter, Wendee Lyn, April 15, 1980, Hayden Lake Friends, Idaho.

SHAW—To Barry and Lori (Teague) Shaw, a daughter, Amber Michelle, April 5, 1980, Northridge Friends, Wichita, Kansas.

SHREVE—To Dale and Wendy Shreve, a daughter, Emily Grace, March 25, 1980, Adrian, Michigan.

UNRUH—A son, Benjamin, to Devon and Beth Unruh, March 25, 1980, Brighton, Colorado.

WEAVER—To Tim and Robin Weaver, a son, Jeremy Reuben, May 2, 1980, Newberg, Oregon.

WEEDMAN—To Vernon and Jeanne Weedman, a son, by adoption, Daniel William, born April 10, 1980, Hillsboro, Oregon.

WOLFE—To Barbara and Brian Wolfe, a son, Jeffrey Andrew, April 22, 1980, University Friends, Wichita, Kansas.

MARRIAGES

BARKER-PHILLIPS. Priscilla Barker and Greg Phillips, February 29, 1980, Beloit, Ohio.

BULLOCK-ANDERSON. Judy Bullock and Gordon Anderson, March 29, 1980, Newberg Friends, Oregon.

CLEGHORN-WOOD. Cathy Cleghorn and Scott Wood, April 19, 1980, Friendswood, Texas.

CLINE-DIEPENBROCK—Paula Gail Cline and Daniel Homer Diepenbrock, May 24, 1980, Friendswood Friends, Texas.

HARMAN-VENABLE. Penny Harman and Tony Venable, April 19, 1980, Hughesville, Pennsylvania.

JAMES-CLOWE. Jan James and Phil Clowe, First Friends, April 25, 1980, Colorado Springs, Colorado.

LEIBOLD-COOK. Sandra Jo Leibold and Paul Richard Cook, March 22, 1980, Radnor, Ohio.

PAYNE-WILCOXSON. Bev Payne and Carl Wilcoxson, April 12, 1980, First Friends, Colorado Springs, Colorado.

PETERSON-GROVE. Karen Peterson and Andrew Grove, March 15, 1980, Newberg Friends, Oregon.

SCHULTZ-KIBLER. Jean Ann Schultz and Michael David Kibler, April 12, 1980, Radnor, Ohio.

SHAVAR-BECKETT. Eugenia Shaver and Jack Beckett, March 1, 1980, Beloit, Ohio.

SMITH-HESTER. Marrina Smith and Loren Hester, March 1, 1980, Portland, Oregon.

SPARKS-VAUGHAN. Janet Sparks and Thomas Vaughan, March 14, 1980, Dayton, Oregon.

STEER-WHEELER. Judy Steer and R. Craig Wheeler, April 26, 1980, Damascus, Ohio.

WALKER-WATSON. Helen Walker and Dr. Arthur Watson, April 2, 1980, Whittier, California.

WHETSTONE-WESTMAN. Judy Whetstone and Dave Westman, April 12, 1980, Columbus, Ohio.

DEATHS

BARTHA—Doris Bartha, February 26, 1980, Winona, Ohio.

FIPPIN—Nellie Fippin, March 30, 1980, Columbus, Ohio.

GOLOGRAM—Janet Gologram, 42, April 20, 1980, Beloit, Ohio.

HERD—Mary K. Herd, February 3, 1980, West Mansfield, Ohio.

JONES—Elmer Jones, December 23, 1979, Columbus, Ohio.

MANNEN—Mark Jon Mannen, 18, in automobile accident, December 15, 1979, Hillsboro, Oregon.

POTTS—J. Carroll Potts, March 8, 1980, West Mansfield, Ohio.

SMITH—Anne Smith, 83, April 25, 1980, Port St. Lucie, Florida.

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