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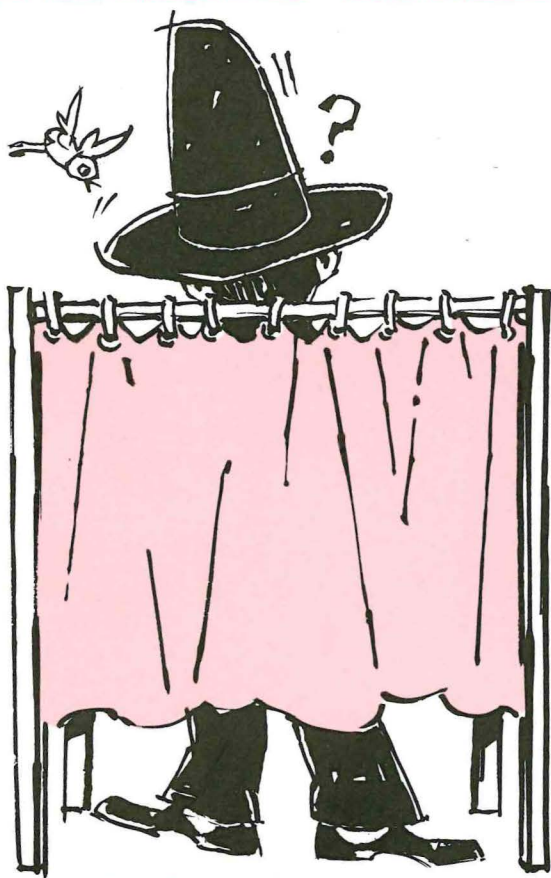
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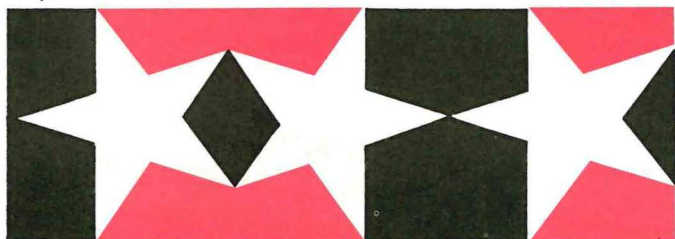
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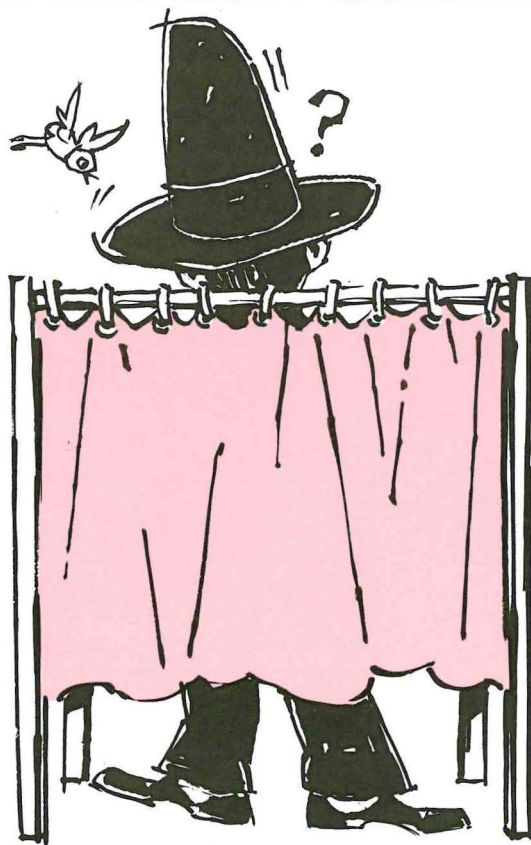
**WOULD SOMEONE
PLEASE
TELL ME**



HOW TO VOTE?



WOULD SOMEONE PLEASE TELL ME



Ten "Not So Easy" Guidelines for Believers

BY LON FENDALL

Lon Fendall, a former professor at George Fox College, has been on Oregon Senator Mark Hatfield's staff in Washington, D.C., for several years. He is currently in charge of Hatfield's home office in Oregon's capital at Salem. Active in the West Chehalis Friends Church near Newberg, Fendall presently teaches a few classes at GFC and is involved in several Northwest Yearly Meeting programs. He chairs the Camp Tilikum board.

HOW TO VOTE?

CAN YOU RECITE the Pledge of Allegiance? Of course!

How about making it through the first verse of the National Anthem? All except for the high notes.

Do you vote regularly and intelligently? Yes on the regularly, maybe not on the intelligently.

These are pretty basic questions, but it's amazing how skimpy the political knowledge and activity of the typical American is. Numerous polls have shown high percentages who cannot recall the names of their representatives in Congress. Voter turnout is amazingly low, with just over half making it to the polls in the last presidential election. Local election turnout is much lower, of course.

I doubt if anyone knows whether evangelical Friends vote more faithfully and intelligently than the general public. Even if they do, I think there is room for improvement. Few would argue that it is not important to vote, though some would say it does little good. It seems to me that what is lacking is a way of preparing to vote so a person's vote can reflect his/her Christian values and convictions. What is also lacking is a framework for evaluating candidates and issues that avoids an emphasis on one or two issues to the neglect of some other important biblical considerations.

The guidelines in this article will serve their purpose if they motivate believers to read God's Word more carefully and apply its message to today's issues. A recent article in *Sojourners* magazine (June 1980) evaluated the "Washington for Jesus" rally in April. The article ended with a suggestion that is disarmingly simple, but very much to the point: "The single most effective rejoinder to Washington for Jesus would have been to ask them to join in reading the whole of our Bible."

The careful reading of God's Word is indeed our mandate if we want our votes to be consistent with our faith. Evangelicals for Social Action, a group interested in social justice issues, recently published a helpful tract entitled, "Can My Vote Be Biblical?" The tract contains a set of principles and a series of steps to follow in gathering information on candidates. The organization tried to avoid a narrow point of view by gaining the endorsement of a broad range of evangelical leaders. I am drawing on some of the material in the tract for the guidelines that follow.

1. Christian Commitment

The question of personal faith and trust in Christ deserves to be first on the list, but with some careful explanations. The "evangelical bloc" of voters has been estimated to number into the tens of millions. I think the size and cohesiveness of the group have been exaggerated, but it is still a tempting target for politicians to say by word or deed, "I am one of you. I am a Christian. Vote for me." The words of our Lord speak to this point, "Why do you call me 'Lord, Lord,' and do not what I tell you?" (Luke 6:46, RSV)

At the same time we should remember the emphatic biblical warnings against judging others. We should welcome those who profess to love and serve Christ and expect actions consistent with their verbal commitments. If their actions do *not* agree with the Scriptures then their profession does not deserve consideration in our voting.

It should also be repeated that the full range of biblical principles are worthy of our attention. In fact, it is not at all unlikely that we will encounter a candidate who professes faith in Christ but is inadequately prepared for the office and lacks the qualities and commitments taught in God's Word. In such a case it might be preferable to settle for a nonbeliever whose commitments agree with biblical values in spite of his lack of personal faith. However, such a choice would only be valid if the candidate were at least respectful of Christian values and of those who serve Christ.

It needs to be added that bigotry and sectarianism should not be allowed to masquerade under the banner of Christian zeal. In other words, we should not ask a candidate or office holder to use his position to force the Christian faith on nonbelievers. The Constantinian method of church growth may get results, but is inconsistent with God's respect for the individual will and is destructive of the faith it seeks to propagate. There have been a great many court cases dealing with religious freedom and it is not at all easy to draw the line between freedom for Christians and the coercion of non-Christians. But we should not expect the government to be an instrument of evangelism and should not resist the efforts of those who prefer that it be neutral, neither endorsing nor weakening Christianity.

2. Biblical Justice and Righteousness

The Bible is indisputably a political document in the sense of speaking pointedly to God's expectations of political leaders and governments. Of course the Bible's message is not laid out in specifics, like the platform of a national party convention, but is just as forceful for those who will study it. Among the most extensively mentioned principles in Scripture are the twin concepts of righteousness and justice. Typical of the numerous instances in which the principles are used in tandem is the passage in Jeremiah

22:3 (RSV): "Thus says the Lord: 'Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed.'" Notice the grammatical construction, for it is significant that these are patterns of action, not just of character. Righteousness and justice are something that we *do*.

There is a view of justice that extends God's sovereignty and concludes that the actions of governments are by definition just as a result of God's control over them. Specific Bible verses can be found to defend this point of view, but the balance of scriptural teaching indicates that governments are subject to Satan's control in many cases and their actions are anything but just. Examined before the standard of biblical justice, the "Hitlers" of history are shown to be unworthy of respect and obedience that is generally accorded to governments and their leaders.

3. Compassion for the Poor and Oppressed

Very closely related to the concepts of righteousness and justice is compassion for the oppressed. As Christ made so clear, God's kingdom rejects the usual political premise that he who has power is entitled to use it to personal advantage or to benefit those who share his power and wealth.

The Christian politician is measured by his dealing with those on the bottom, though he does not lose his concern for those on the top. The distances between the rich and the poor, the powerful and the powerless, are not as great in our country as in some others, but they are great enough to concern us. One need not argue for forced equalization to show concern for the oppressed. One need not denounce the freedom to work and earn, but should not defend systems that legalize stealing from the weak.

Oppression is a denial of the humanness of people, the rejection of the very stamp of God's nature in their being. It treats people as things, as statistics, as problems, and as cases. The call to the people of God is to be liberators, to deal with the unjust patterns that limit people to insufficient food to survive, that deny them the chance to work, and that strip them of normal opportunities for self-improvement. Those who proclaim their own freedom to make a profit must be sure that their freedom is not protected at the cost of others' chances of survival.

4. Stewardship

When I was growing up we had a "Stewardship Sunday" once a month in Sunday school, emphasizing our obligations to share a portion of our money, our time, and our talents with the Lord and His church. I value that early training, but have since been impressed with the broader dimensions of stewardship, based on the truth that the earth belongs to God (Psalm 24:1). We are managers of its resources for a very short period of time. *(Please turn)*

Our poor stewardship as a nation and world has begun to affect our daily lives. We have allowed the soil to be eroded and have been sacrificing productive land to urban and suburban sprawl. I've heard plenty of complaining about land-use planning, but usually from those who do not acknowledge God as the owner of the earth. If we realize we are temporary managers, we will not be so reluctant to accept limitations on the use of the land.

Of course our squandering of nonrenewable energy resources is our greatest violation of the concept of stewardship. Our forefathers were probably unaware how limited our supplies of oil, coal, and other fossil fuels were, but now that we are reasonably sure these will soon be exhausted we have no excuse for failing to be careful stewards.

5. Personal Integrity

Americans seem to enjoy hearing about the misdeeds of prominent people, and politicians seem willing to indulge them with repeated episodes of bribery, drunkenness, adultery, and misuse of public funds. It is entirely appropriate to expect public officials to uphold the law in its spirit and letter. Just as the pastor and his family take on a special burden of exemplary conduct, we rightly feel that we can only trust politicians to make decisions for the public if they do the right thing in their personal lives.

We have various laws and codes of ethics that apply to public officials, some of them unnecessarily complex, but these do not assure the honesty of officials. This is one reason Christians feel good about placing their trust in a fellow believer. When we are faithful to the guidance of the Holy Spirit we have a reliable basis for personal integrity.

Christ's dealing with the Pharisees reminds us that there is an important distinction between the letter and the spirit of the law. The Pharisees were experts in defining their obligations in such a way that they avoided the principles behind the rules. Politicians are inclined to do the same thing with codes of ethics. Christ was very blunt about condemning those who were like some of today's politicians, flashy and respectable on the outside but filled with corruption inside.

6. Good Judgment

Some Americans hold to a theory of democracy that gives the legislator very little room for personal judgment. They insist that the primary task of the elected official is to carry out the wishes of the people. Such a view is not as basic to democracy as some would argue, nor is it practical to carry out in most cases. It is extremely difficult to know what "the people" want, for only a tiny minority expresses themselves on issues. Opinion polls are not always reliable and the media do not necessarily reflect the majority will. Some

states use ballot measures extensively, but their complexity can defy the comprehension of most people.

This means the political process depends on good judgment by those in responsibility. This is especially true for legislators, but applies as well to judges and bureaucrats. There is simply no way for people to be consulted on each new issue. Officials must draw on their knowledge of the situation, their sense of the public good (not just the public will), and hopefully a commitment to justice and compassion.

7. Personal Courage

A companion of good judgment is the strength of character to stand behind a decision and to accept the consequences if it turns out to be unwise or unpopular. Nothing is more pitiful than a public official who flutters helplessly in the political breezes like last year's maple leaves. Virtually any political choice has two options with respective supporters and opponents. An official who thinks he can avoid upsetting people and even making enemies will be hopelessly indecisive and schizophrenic.

This is not an argument for stubbornness and inflexibility, for there are times when mistakes have to be acknowledged and positions adjusted. This is part of the process of political debate and interaction. To be human is to be inconsistent at times and prone to errors. But this flexibility should be balanced with a quality of durability, even toughness. To be "tough" may not sound Christlike, but the Lord set a courageous example of sticking with principles and positions in the face of ridicule and hostility. He showed how to confront evil and error without losing our compassion and humility.

8. Commitment to Peace

The reference in the Beattitudes to peacemakers has a much broader application than opposition to militarism and war. The very nature of human interaction encourages repeated conflict. There can be positive results from conflicts that reveal opposing goals and are then resolved constructively; but obviously conflict can be destructive of the people involved and goals toward which they are working. Violent conflict is like a cancer, spreading out of control and killing everything it touches. The task of the peacemaker is to channel conflict and to guide frustrated people toward solutions instead of self-destruction.

Ironically, some people will readily agree that conflict on a small scale can and should be controlled, but they somehow regard international conflict as inevitable and uncontrollable. Some base this view on the evil character of humanity and others base it on prophetic statements in the Bible. Both concepts have a Biblical foundation but have

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COVER

Labor Day marks the beginning of Presidential campaigns, so it is timely for our September issue to feature this plea for guidance as we look toward our visit to the voting booth in November. (*Design by Stan Putman*)

ANTECEDENTS

My faith in the American system of selecting our presidential leaders was shaken while viewing the media-influenced and -oriented conventions. Could this carnival-like atmosphere with its probing TV cameras possibly produce confidence in the potential leaders of our country?

Nevertheless, the selections were ratified. And it is now up to us to exercise our franchise at the ballot box for candidates at all levels—even though some of us may feel the options are most limited.

Lon Fendall, whose education, experience, and balanced Christian perspective qualifies him well, brings us ten "not so easy" guidelines for believers—a series of steps to follow in gathering information on candidates. Besides his experience as a college professor of history and political science, Lon has served for a number of years on the staff of Oregon Senator Mark Hatfield in Washington and presently in his Portland and Salem offices. Lon's first-hand knowledge of the political process and internal workings of government adds credence to his suggestions.

The value of such an article lies in how well we apply the guidelines and how sensitive we are to the leadership of the Holy Spirit in following biblical principles.

We have just two months to do our homework!
 —H.T.A.

EVANGELICAL FRIEND

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MEMBER  EVANGELICAL PRESS ASSOCIATION

a call for elders

BY LUCY ANDERSON

Elders are "persons with spiritual discernment, a good understanding of the Scriptures and the doctrines of the Christian religion, and persons capable of counseling in spiritual matters."¹ They are appointed in local Friends meetings to be responsible for the conducting of all services in good order and—together with the pastor—provide leadership in coordinating and implementing the church program. In some yearly meetings, elders are given the duties of overseers and are appointed to exercise watchful care for maintaining high moral standards by members of the church.

Historically, Quakers have always placed great emphasis upon the use of elders in local meetings to share the burden of ministry. This is consistent with the basic concept in our church of a democratic, self-governing body of Christian believers, seeking to serve God in a specific community. Theoretically it is sound reasoning, but in reality I am afraid that a quick diagnosis of the state of elders in our EFA churches would be "just getting by" or "hoping to serve only one more year and then let somebody else take his turn" or uncertainty over what an elder is to do in the first place.

Lucy Anderson is now on the staff of the headquarters of Evangelical Friends Church—Eastern Region in Canton, Ohio, after a number of years of association in various public relations capacities at Malone College. She is an active Friends leader and teacher.



There is a great deal of misunderstanding about 1) why elders are needed, 2) what the role of elders should be, and 3) what qualifications should be considered in the choosing of elders. This article is a plea—both to pastors and to decision makers in the local church—to consider how valuable elders can be, and to recognize the wasted talent that could otherwise be put to good use. I am also issuing a challenge to current elders. Let us accept our responsibility, decisively set aside time for God's work, and prayerfully work as a "team" to get Friends churches moving in the eighties.

I recall at a family meal some 10 years ago, one of our children asked the question: "How old do you have to be before you can become an elder at church?" A lively discussion followed, as my husband and I sought to explain that the term *elder* has no reference to age; rather the word connotes "mature judgment" and fairness in treating people.

Why Are Elders Needed?

In apostolic times the Church recognized very early the need to appoint seven persons to assist in the distribution of food to needy widows and orphans (Acts 6). Why was this done? It was in order that the 12 apostles might be able to concentrate on preaching and instructing the new converts. They could not do both.

So today it follows that pastors, seeking to provide leadership to a church, cannot accomplish the task alone. As any over-worked local minister can verify, the pastoral demands are overwhelming—administrative planning and reporting, calls to visit hospital patients and shut-ins, needy people with real problems to be counseled and prayed with, besides finding time for prayer, study, and sermon preparation.

Elders can assist pastors in vital areas of leadership only if two conditions are met: 1) the pastor must welcome lay participation as a valuable means of extending his own ministry, and 2) the elders must be carefully chosen for this "team approach" to ministry in order for it to be effective.

Elton Trueblood carefully defines the Quaker idea of ministry in his book *The People Called Quakers*:

No fires burn unless someone gathers the sticks and does the enkindling, as well as the replenishing. But the persons who perform this necessary function in this incendiary fellowship can be those who are personally humble men. They can look upon

themselves, not as those who have a monopoly on the ministry, but rather as men who, in one sense, share a ministry with all Christians. The pastor, in the New Testament sense of the word, is not *the* minister, but one of many ministers, whose joy it is to liberate and to nurture the powers of his fellow ministers.²

If Friends truly believe in the priesthood of all believers and in the diversity of gifts bestowed by the Holy Spirit, then surely there ought to be a more wholehearted effort to use lay persons in ministry and in attaining more volunteer involvement in the varied programs of the church. This approach would not only free the pastor for more specialized tasks, but it would cultivate an irreplaceable sense of *togetherness* in church leadership.

A word is needed here, I feel, about the imperative of bringing new blood into local Quaker leadership. If the Friends Church is to appeal to young Christian professionals who have developed a spiritual maturity, we must make room for them to participate and to use their talents in Christian pursuits. Otherwise, we will lose our golden opportunity, for they will go where they are used and appreciated.

What Is the Role of Elders?

Among Eastern Region Evangelical Friends, each local church is to appoint five elders: the Presiding Clerk, the Elder for Spiritual Life, the Elder for Outreach, the Elder for Education, and the Elder for Stewardship.³ Together with the pastor they form the Administrative Council with responsibility for implementing the programs and policies approved by the congregation.

Each commission, guided by the elder, is expected to set goals and work out programs for achieving those goals, including also the frequent reporting back to the council and the congregation of their current activities.

Perhaps the system is most vulnerable at this point. Elders, being unsalaried, have limited free time to devote to church affairs and may be inactive. Or, an elder may hesitate to suggest a creative method of operating simply because it has never been tried out and he fears possible criticism for "rocking the boat."

Elders should see themselves as *enablers*. Knowing what has to be done and, at the same time, knowing the individual members of the congregation, the elder is in an excellent position to help recruit volunteers to

assist in extending God's kingdom. Elders should also become prayer partners with the pastor in a meaningful ministry of intercession.


What Qualifications Should Elders Have?

The first century church chose, according to Acts 6:3: "men of good repute, full of the Spirit and of wisdom." Basically, these same qualifications are called for today and apply equally to women as well as to men.

Elders should be persons held in high respect by the church, both for their Christian commitment and for the value of their opinions. They should possess great spiritual discernment, objectivity, and a sensitivity to people.

Recently I asked a friend of mine who attends another Friends church just how a certain elder was getting along. "Fine," she said. "He's level-headed, fair, accepts responsibility, and yet didn't take sides in a recent controversial problem that came up." I believe that sums it up. Elders must inspire confidence and must represent the church.

In conclusion, let every Evangelical Friends Alliance church reexamine its use of elders. Are we bypassing them, lest we offend? Are nominating committees afraid to name new capable persons to positions as elders because some "weighty" Friend might resent being replaced? Are pastors usurping leadership in the local church lest things "get out of hand"? . . . "Our church officials of every rank are servants, not masters, of the Church," according to Walter R. Williams.⁴

As we turn from a busy summer and from our Yearly Meeting sessions in various areas, let us as elders accept the challenge to participate on the leadership team of our local Friends churches. If we do this, God will give us a fruitful year! 

Notes

¹Jack Willcuts, *A Family of Friends*, Newberg, Oregon: The Barclay Press, 1977, p. 15.

²D. Elton Trueblood, *The People Called Quakers*, Richmond, Indiana: Friends United Press, 1971, p. 126.

³*Faith and Practice*, EFC—ER, Canton, Ohio, 1977, p. 35.

⁴Walter R. Williams, *Handbook For Friends*, Damascus, Ohio: Ohio Yearly Meeting of the Friends Church, 1963, p. 76.

Let's Be Friends

CONVINCED AND CONVINCING

BY HOWARD MACY

"Convinced" Friends are troublesome. Even when Quakers carefully avoid talking about their faith to anyone but other Quakers, some curious folk learn about the Friends message and are persuaded by it. Then they cause trouble.

Many convinced Friends, for example, know even better than "birthright" Friends what our distinctive message is and what Quakers should be like. And they care about it. After all, they have chosen this way freely. With their newborn enthusiasm and urgency, however, they can unwittingly create a disturbance. Old-timers don't like smart newcomers, so are apt to mumble unpersuasively about needing to understand "the Quaker way."

Another problem convinced Friends create frustrates them and embarrasses the rest of us. Their idealism too often meets a disappointing reality. In a sense they take an informational, driver's license-type photograph of Friends and then show it to us. Without benefit of revealing only the best side and of retouching, we hope for grace since the photo probably does us justice. Friends' lives, we sadly admit, are often not as convincing as their message.

The caricature just drawn, like any other, is not entirely fair. Convinced Friends are neither always right nor perfect. Friends lives generally are not a mockery of professed ideals. Yet there is a tension that reminds us that Quakers need to be both convinced and convincing.

All Quakers should be convinced Friends, understanding and believing the essential Quaker message. Without this, meetings stagnate and weaken while individuals are less able to live and share their faith effectively.

(Continued on next page)

Even with occasional brief classes about Quakers, far too little is being done to help people understand what they believe and why. Quaker students often remark to me with disappointment about how little they have been taught in their local meetings about Friends. Where there is such negligence in training, many important insights soon lose their meaning and become powerless traditions. In worship, for example, expectant waiting for Christ's teaching becomes two minutes (time it!) of ritual silence. Seeking the "mind of Christ" in meeting for business becomes mere "consensus." Emphasizing Christ's constant presence and the sacramental character of all of living becomes a hollow denial: We don't observe communion. Without adequate instruction we can reap only a harvest of superficiality.

To insist that all Quakers be convinced does not plead for tradition for its own sake. It seeks instead to give identity to modern Friends and to nurture their lives together and in the world.

Equally important, however, is that all Quakers should be convincing. People have a right to expect that our lives should match our words. Jesus advised His disciples to identify people by the fruit of their lives. The letter of James agrees by insisting that one's actions should demonstrate one's faith. Though our lives can hardly be our only witness, they certainly must be convincing.

In conversation with an Irish Catholic tour guide during a recent trip to Ireland, it was challenging to hear her tell of the high esteem in which Irish Friends are held. She talked of Friends industrialists' unusual concern for their employees, of relief work at the time of the 19th century potato famines, and of Friends' concern for Irish Catholics when they were under persecution. In fact, during those persecutions, she said, "the Quakers were the only ones who were true Christians."

Many stories could be added that would illustrate a rich heritage of faithful living. The Quaker reputation is not unearned. What is important, however, is that Quaker lives be convincing now as they were then.

When 13-year-old William Penn first heard Friend Thomas Loe preach at Macroom Castle, he was very moved and wondered, *What if we should all be Quakers?* I wonder, *What if all Quakers were truly Quakers?* How convincing do you think we could be?

Let's be Friends!



CRISMANS VISIT MEXICAN FRIENDS

BY MARJORIE CRISMAN

MEXICO CITY! Vast throngs of humanity crowding city busses, streaming up from the Metro, risking life and limb in traffic jams on every major street. Standing with the Everett Clarksons one night on a hill near the former home of Roscoe and Tina Knight, we were impressed with the immensity of this metropolis: lights stretching in every direction. The population: 15 to 20 million. This year's census may reveal it to be the largest city in the world.

In a quiet suburb we found the Electra Friends Church, Evangelical Friends Mission's "child," founded by the Knights and nurtured by succeeding missionaries. The name *Electra* fits the personality of the congregation: active, smiling, sincere adults, youth, and children.

Entering the enclosed yard of Pastor Manuel Guzman's home on Sunday morning we were greeted warmly by early comers, including some young people we had met the evening before at a youth meeting in Everett and Alda's backyard. We were welcomed with the Mexican double handshake and embraces.

Preservice conversation was animated and we felt included, even though the Spanish was rapid and for the most part "over our heads." The pastor's living room, converted into a chapel, was bulging both Sunday morning and Sunday night. We joined in the spirited singing of gospel songs—familiar and unfamiliar—and choruses, accompanied by a guitar band of eight young people. Everett Clarkson is training them so that as new congregations are formed these youth can be dispersed among the groups to lead the music.

Clynton and Marjorie Crisman journeyed to Mexico City following the Friends Conference on Pastoral Ministry in St. Louis. Pastors at Medford, Oregon, Friends for many years, the Crismans have a keen interest in missions.

Northwest

Sunday morning (Sunday school) and evening (worship) are ably led by church members, with Everett and Alda participating simply as two of the congregation. We enjoyed the Children's Day puppet program and quiz presented by Mercedes. The evening worship consisted of an hour of congregational singing led by Guillermo, interspersed with testimonies and prayer for specified requests, followed by a short, impassioned sermon by the pastor. Linger for after-service fellowship, we might have been in any of our Friends churches "at home" except for the language barrier. Our fourth contact with this group of Friends was at a Tuesday night training session conducted by Everett Clarkson where we served as "non-Christian neighbors" in their role playing of hosting Home Bible Studies. The goal is to establish a number of these, hoping each will form a nucleus for a new church.

After seeing us off for our flight back to Oregon, the Clarksons were to go with the building committee to finalize purchase of a city lot on which the church building, a portable unit, will stand. The vision of the church and of EFM's mission council is that after the building has served the Electra congregation it can be moved to a new location for a new beginning church.

Another exhilarating experience was to visit "Second Friends" in Mexico City, the church in Rodriguo's house, meeting each Monday evening for worship. Everett Clarkson serves as pastor, Alda as organist. Their offering projects are to pay for the organ and to purchase chairs for the small living-dining room where they meet. Here too the spirit was warm and fervent, and greetings effusive. Former missionaries are remembered with love and appreciation here, as well as at Electra.

Dusting off my high-school Spanish, and with Alda Clarkson's assistance, I gave a testimony to both congregations. Clynton had the new experience of speaking through an interpreter, at the youth meeting and to both churches.

Memories of Mexico City and our strong Evangelical Friends Christians there are vivid in our minds and hearts.



Pastors Visit EFA Fields

A DREAM COME TRUE

BY NANCY LAMM

IT WAS REALLY a dream come true—going to South America and Mexico City to visit our Friends mission work!

Early in our ministry when our boys were little, I recall Don coming home from mission board meetings with concern and vision in his eyes. "Someday, Nancy, Lord willing, we are going to the field and experience firsthand the challenge and work of our missionaries." Amidst babies, bottles, and budgets, this was a totally wild, unrealistic dream to me.

But the verse from Psalm 37:4, "Delight thyself also in the Lord: and he shall give thee the desires of thine heart" has become a reality. When Eugene Friends, where we are now serving, gave us the overwhelming gift of such a trip, we were stunned. Not only were we going to Bolivia, Peru, and Mexico City, but one of our lay couples, Leroy and Marian Powell, were going along to catch the vision firsthand, too.

There were 10 of us altogether and every person on the Aymaraland Tour became most special to us. Our guide, Quentin Nordyke, was invaluable. His planning, patience, and personality were helpful to each of us when we were often so helpless in another culture.

Oh, how I wanted to hug an Aymara believer! After seeing missionary pictures for some 25 years and hearing our missionaries speak, I was ready to touch those "real people," saved through the blood of Jesus just like me. Although cultures apart, we had so much in common! That first Sunday in the Villa Alicia church we watched

the colorful families walking across the altiplano to church from miles around. What a sight! They warmly welcomed us. There was instantly a sense of being "one in the Spirit."

As believers came forward to pray after the service, it was a precious time of lifting our hearts and hands together to the Lord. I glanced at Leroy, a contractor—a man's man—and saw tears coursing down his cheeks as he looked out at our Aymara brothers and sisters. Yes, we are all God's children and the Spirit sealed it to our hearts at that meaningful moment together in worship.

One afternoon Missionary Carolyn Stansell packed a scrumptious lunch and we drove out to the formerly owned farm at Copajira to have a picnic—Aymara style. Stansells had asked Daniel, a fine young man, to drive one of the vehicles. I was especially attracted to him, probably because he was the age of our older son, and I could sense he really loved the Lord.

As we approached the farm compound, I felt all kinds of emotion well up inside me. As a young pastor's wife, I had heard Phyllis Cammack tell how they had escaped up the mountain when the farm was being seized by political agitators in 1960. Now I could see the farm was naturally preserved and the surrounding area divided into farm plots.

The place was beautiful, even though deserted. We peeked in windows and investigated former missionary homes and the Bible School. We imagined the missionary children playing hide and seek behind the large cacti. It was then I noticed Daniel was especially interested in the site. And it was no wonder . . . he had been born on the farm while his father, Antonio Mamani, was there in Bible School. The family had moved before the farm was taken over. He had grown up hearing stories of this farm mission station, and this was the first time he had been back!

In that moment, I thanked God for the vision of taking the Gospel to the Aymara people as I grasped (in a small way) the church going on, generation after generation, to the glory of God until Jesus comes for us all.

A CULTURAL REVELATION

BY DONALD D. LAMM

A MISSION TRIP, a life's dream, a gift from loving people whom we serve as pastor—these are all precise but inadequate descriptions of the experience Nancy and I enjoyed in June of this year.

I did not embark on this trip uninformed about missions. In the past it had been my joy to serve the Northwest Yearly Meeting mission board as a member and vice-chairman and later as chairman of the EFA Missions Commission. However, from June 6 to 23 I discovered the distance between information, pictures, and experience.

My life has been spent in the Northwest and its culture the only one I knew. In reflecting on my feelings regarding the mission field there was one major issue with which I found myself wrestling. The setting in which the Bolivian and Peruvian church is planted is bleak and bare. Since the 1940s I have observed the field through missionary presentation, but the primitive conditions had not fastened upon me.

My first stirring of this was felt in our flight from Lima to La Paz, seeing the Andean mountains, the barrenness of the land, and the isolated living. I realized my Christianity was completely "Western." I was shocked, for I had never been emotionally alerted to that aspect of my world view. Naive? Yes, but also true.

I had developed an unconscious position that to be really a mature believer one would of course have the same cultural manners that I enjoy. I was shocked to discover that believers, Friends believers, are not overly concerned that they lack "rest-room" facilities in or around their meeting houses or tent meetings. A side wall, corner, or open ditch serves just fine.

The "primitive" feeling was exploded when I experienced their praise in worship. Here were God's people sharing their joy in Christ in the language of the Spirit. People whose very dress, buildings, wind-tanned faces speak the silent language of rugged primitiveness had spirits reflecting the maturity of bodies, minds, and spirits committed to Jesus the Christ.

Seeing believers reading, marking, and referring to well-worn Bibles spoke of their desire to know more of God's power in their lives. Watching a gleaming tear slide down a beaming brown face in prayer caused me to pray, "Lord, forgive me for confusing culture and Christianity and maturity in spirit with affluence in things. O God, help me to keep it simple in my own life."

Pastor Don Lamm and his wife Nancy of the Eugene, Oregon, Friends Church were two of ten people who visited Friends mission fields in Mexico and South America in June as members of the Northwest Yearly Meeting-sponsored Aymaraland Tour. Interested and involved in missions for many years, the Lamm family had dreamed of such an experience with little hope it would ever come true. Here are their "first impressions."

THE UNITED STATES must be No. 1 militarily!"

"If we had been the strong, respected nation we once were, no one would have dared take our citizens hostage."

"We must send the Russians a signal that we aren't going to let them push us around."

Such is the rhetoric of an election year that coincides with Iran and Afghanistan. The results include increased military spending and draft registration.

The law gives no opportunity at this point for the draft registrant to indicate conscientious objection. This has left conscientious objectors who registered last July and those facing it in the future with the uncomfortable options of registration without announcement of their C.O. stand, or refusing to comply with the law.

It is true that Friends history and traditions include noncompliance with government when it violates God's laws. "We must obey God rather than men." (Acts 5:29) Quaker resistance has helped change unjust laws and has been important in getting governments to honor conscientious objection to war.

Yet Friends have usually been willing to cooperate with the law. It appears that most 19- and 20-year-old Evangelical Friends Alliance men *did* register in July. It is expected that if a draft is enacted, opportunity will then be given for alternative service due to conscientious objection.

Leaders in the EFA yearly meetings are now encouraging young men and women to study issues of conscientious objection earnestly and prayerfully. It is hoped that no one in the EFA will face the draft without knowing for sure whether he or she is a conscientious objector.

Each young person is therefore encouraged to file a Christian Peacemaker statement with his or her local church or yearly meeting, based on much prayer and counsel with pastors, youth leaders, and adults who have claimed conscientious objection in the past. It is likely that the Selective Service System will give strong recognition to such statements that are developed before the

Ralph Beebe, professor of history at George Fox College and regional editor for the Northwest of EVANGELICAL FRIEND, is active in the New Call to Peacemaking movement and in peace concerns of his local church, yearly meeting, and with Friends nationwide. He is coauthor of a booklet Waging Peace just released (Barclay Press, Newberg, Oregon, \$1.95).

DRAFT REGISTRATION: WHAT'S NEXT FOR CONSCIENTIOUS OBJECTORS?

BY RALPH BEEBE

draft is enacted. The statement should include responses to these six questions:

1. Describe the beliefs that are the basis for your claim for classification as a conscientious objector.

2. Will your beliefs permit you to serve in a position in the armed forces where the use of weapons is not required? If not, why?

3. Explain how you acquired the beliefs that are the basis of your claim. Your answer may include such information as the influence of family members; of other persons; religious training, if applicable; experience at school; membership in organizations; books and readings that influenced you. You may wish to provide any other information that will help in explaining why you believe as you do.

4. Explain what most clearly shows that your beliefs are deeply held.

5. Do your beliefs affect the way you live? Describe how your beliefs affect the type of work you will do to earn a living or the types of activity you participate in during nonworking hours.

6. Describe any specific actions or incidents in your life that show you believe as you do.

Friends have historically taken a strong stand for conscientious objection to all war. George Fox reported that he "was sent of God to stand a witness against all violence, and the works of darkness; and to turn people from darkness to light, and to bring them from the causes of war and fighting to the peaceable Gospel."


Friends in 1660 presented this declaration to King Charles II of England:

"We utterly deny all outward wars and strife, and fighting with outward weapons. . . . The Spirit of Christ which leads us into all Truth, will never move us to fight and war against any man with out-

ward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

The Richmond Declaration of Faith, drawn up by Orthodox Friends in 1887, included these words:

"We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said 'Love your enemies' (Matthew 5:44, Luke 6:27). In enjoining this love, and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them"

These positions are based upon the teaching of the Bible and the witness of the early church. The best basis for determining whether one is a conscientious objector is a deep study of Him who said: "If you forgive men their transgressions, your heavenly Father will also forgive you." (Matthew 6:14) 

BOMBS AND JESUS DON'T GO TOGETHER

The following editorial from the January 10, 1980 issue of The Providence Visitor, the newspaper of the Catholic diocese of Providence, Rhode Island, has been reprinted from The Reporter for Conscience' Sake, the monthly newsletter of National Interreligious Service Board for Conscientious Objectors.

"Mom, do people who have Jesus in their hearts drop bombs?"

The seven-year-old Providence boy had posed a question his mother didn't know how to answer.

"Mom, if they *do* drop bombs, do they go to the houses afterwards to make sure no one was hurt?"

The mother, who has five other sons (and no daughters) isn't a peace activist who has encouraged her children to ponder such questions. She's simply a devout Catholic, active in her parish, who has tried to teach her children that being a Catholic means

(Continued on page 27)



BY JACK L. WILL CUTS

Programming Impurities

Every fall the lament about poor TV rises. This time it becomes obvious from the billing as well as the come-on preview film clips that the risqué is the norm: Sin is in.

One of the benefits from the flood of books in Christian bookstores now about human sexuality is the rediscovery that sex is not sin; *adultery* is sin. Adultery is a terrible, devastating, humiliating sin that does the most to damage one's relationship with God. And adultery is a matter of the heart and mind, as well as a physical act. The saturation of adulterous thinking in the theater, television, and growing social tolerance of "living together" has infiltrated the core of even the Christian community.

One reason adultery is so damaging to society as well as to the church is that sex cannot be separated from human personality—one's *personhood*. It is not like any other human pleasure enjoyed or excessively abused, for this experience also either enriches or debases the life of another. Adultery reduces persons involved to "sex objects" rather than sacred beings, and this is an affront to our Creator.

Adultery is a form of human exploitation, no less than slavery. A recent *Time* report insists that 90 percent of female prostitutes, however sophisticated the system in which they operate, are unwilling victims from which they cannot extricate themselves.

It is not a new problem, yet that is no reason to shrug off the trend with either a "it's-always-been-that-way" or "there-is-nothing-we-can-do" attitude. It seems a little hard to match up the soap operas or "Alice" with the clear warning of the Gospels, we have become so used to putting up with the unclean humor in comic situation programs. And somehow the film industry seems to legitimize dirty programs by daring use of females giving the off-color non sequiturs. And that too is an old problem.

Wasn't this what Jesus was getting at when He responded so surprisingly to the scoundrels who dragged a woman into the conversation circle "caught in adultery"? It is always assumed *she* is to blame. Jesus began by lifting her as a person on an equal plane and exposing the sin of adultery as a shared sin. In fact, *no one* was found who could accuse this woman, so Jesus didn't either.

It might be mentioned while on this matter that in marriage and premarriage counseling, I have yet to find a couple "living together" where the woman was not more uncomfortable with the situation than the man. Moral purity is stamped on us all and is violated only with deep inner shame. We are made in the image of God.

The commandment is clear: "Thou shalt not commit adultery." (Exodus 20:14) Jesus made it even clearer, perhaps anticipating a television generation, by saying, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away." (Matthew 5:28) ☐

Remember the Shakertown Pledge?

Originating in 1973 when a group of religious retreat center directors gathered in Kentucky, the insight and purpose of the Shakertown Pledge seems more relevant today than then:

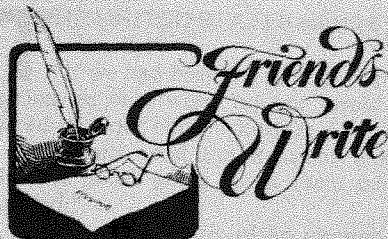
1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which persons have full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body, commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate, honestly, morally, and lovingly to those around me.
8. I commit myself to personal renewal through prayer, meditation, and study.
9. I commit myself to responsible participation in a community of faith. ☐

In Vacations

As I recall, the word *vacation* in Spanish seemed often to be in the plural, "in vacations." A process. An ongoing attitude as well as an act.

If so, I like it. This is written this afternoon on a typewriter balanced on a picnic table in a KOA campground beneath towering pines. As fleecy clouds float by, snowcapped peaks rim this idyllic setting. Forget the headlines that warn Mount St. Helens is poised to do it again (300 miles away). Blowing the powdery ash off the picnic table, one can begin doing vacations.

Little is said about this in Bible teaching, but the example of resting and getting apart from the crowd for spiritual and physical renewal seems a prominent practice. I like that too. ☐



Some Family Matters

■ Regarding "Some Family Matters" by Daniel L. Smith in the April issue: We have been attending a local Friends church for at least eight years. My husband is a member there although I have not transferred my original membership from another Protestant church. We have three children under 12. I don't believe the church should cater to the family, but it is only with the last year or two that the church has had programs and things involving the family. Usually they have catered to the 50 and over and college-age persons.

In the church I grew up in we had a membership of around 200-300 with 200 in regular attendance. We had many get-togethers dealing with the family and other "nonfamily": couples, singles, elderly, etc. I regard many of the elders as my "aunts and uncles of the church" and have become very close to many of them. There was a warmer feeling. Things were planned so the family person could be involved *also*.

We may have families, which seem to be a *sin* in this day and age, but we would like to give *our* "time and talents too." We need help with child care and youth-oriented activities to do so. Singles and elders could help—and benefit by it. We are *not* asking *all* sermons and plans to be family-oriented.

Perhaps you are older and so you feel the family-oriented things more keenly. We have been very careful in the use of our finances and the buying of luxuries, and unnecessary items. I agree with most of your

article, but I do believe you need to do more visitation to churches other than your own. Are you calling for abortions and your own little group, exclusive of children so you can "do your own thing"? That to me seems to be a selfish point of view! The young are our leaders of tomorrow.

I believe there are many young people using the "message of Christ" as a front to avoid facing other problems. There are many young adults proclaiming God's Word, but every time there is a function the "families" are to provide for them and mommy and daddy at home are supporting financially these Christian financial endeavors for those 18 and over. I call for balance, too, in the church for all. Don't leave the family out. Even Christ loved the children!

LHW

Friends Church in Ohio

(We prefer publishing only those letters signed with complete name and city. This is a rare exception. — Editor)

Likes Articles; Misses Cartoons

■ Some outstanding articles appear in the EVANGELICAL FRIEND. This month [June, 1980] it was Cindy Arbogast's "Divorce: A Personal Testimony" and the story about Roger [Meeting Life's Crises, page 18]. I haven't even gotten to Elizabeth Fry yet. I enjoy the Quick Quaker Commentary. Bite-size reading. For a magazine of its size—or even bigger—it's very good.

I miss one feature, and that's the cartoon [on page 5]. Many of them were worth a thousand words. That space looks so blank. Overall, [however] really very, very good. Thanks!

MARSHALL SPERLING

Newberg, Oregon

Jacob, Esau, and the PLO

■ How long is it going to take for Christians to look into the great prophetic revelations of the Bible for their answers to the question of the Palestine Liberation Organization and the Middle East problem in general? [See "Palestine Solution . . ." Face of the World, page 22 June EVANGELICAL FRIEND].

The Bible is emphatic that there will be no solution to the Israel-Arab trouble until the coming of the Lord Jesus as the Messiah of Israel.

God gave Palestine to the seed of Abraham, but was specific that it included only the "seed of Jacob," not the "seed of Esau." The world seeks in vain for some other solution to the PLO problem.

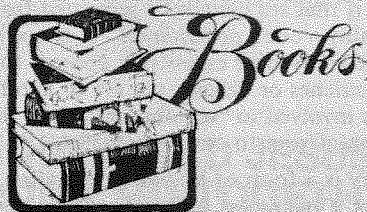
God is going to deal with Israel (the unregenerate seed of Jacob) in His own time and way and will not leave it to men or nations. That time in the Bible is called "the time of Jacob's trouble." There is still that perpetual hatred since the days of ancient Jacob and Esau.

Why did God say (Romans 9:13) "Jacob have I loved, but Esau have I hated"? Jacob was a child of faith, Esau was not. "Jacob" (unregenerate Israel) must be broken. This will involve all nations the world over. When this occurs it will be the beginning of a new day with the Lord Jesus on the throne of David in Jerusalem.

The Bible has the answers but until we are willing to take God at His word we don't have the answers, hence a world of growing confusion, unrest, terrorism, and "nation against nation." In what part of the world are things now not getting ready for another "St. Helens" on a worldwide scale?

H. F. CRING

Norwalk, Ohio



Michael R. Tucker, **The Church: Change or Decay**, Tyndale House Publishers, Inc., 192 pages.

Michael Tucker is the pastor of the Pulpit Rock Church in Colorado Springs, Colorado. He is a "contextualized Lyle Shaller" for those who recognize the trailblazers of this latter man. Under Tucker's leadership, the Pulpit Rock fellowship has made its way through an extended period of change and has come out of it with strength and effectiveness. Friends nationwide are experiencing such great changes in self-understanding and ministry that I was attracted to the story of these folk. It initially appeared in Tucker's *The Church That Dared to Change*. Now Tucker has written another book entitled *The Church Change or Decay*. I recommend it to those in our own meetings who are struggling to cope meaningfully with the ebb and flow of the church.

Tucker is not an angry young man. This immediately distinguishes him from some

(Continued on page 16)

FRIEND TO FRIEND

A collection of some of the best columns written by the late Harold B. Winn in a weekly farm paper. \$3.25 postpaid.

Order from . . .
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First Day News

FRIENDS FOCUS

QUAKERS MAY NOW MARRY IN ARKANSAS

Thanks to the efforts of a member of Little Rock Monthly Meeting and the cooperation of a state senator, the Arkansas legislature passed a Quaker Marriage Bill that became law July 4, 1979, enabling Arkansas Quakers to be married after the manner of Friends.

JOHN RETHERFORD ENTERS SPECIAL MINISTRIES

Veteran Friends minister John Retherford, with 42 years of pastoral and missionary ministries in a number of yearly meetings and a former superintendent of East Africa Yearly Meeting, is now available for special services in local Friends churches in revivals, seminars, Bible classes. Now residing at 2910 - 49th Ave. N.E., Tacoma, WA 98422, John and Julia Retherford have a concern for continuing itinerant ministry among Friends.

RENEWING QUAKER HIGHER EDUCATION

Wilmington College (Ohio) hosted a gathering of more than 100 Friends in June, coming from various Quaker schools and Quakers teaching on non-Quaker campuses. Following major addresses by Landrum Bolling, Thomas S. Brown, and Charles Browning, discussion groups evaluated the challenge of Quaker higher education. Bolling clarified the qualities of Quaker education: honesty and plain speaking, respect for and trust in the individual, the caring community, simplicity, honoring of the practical, the material, the physical. He placed special emphasis on the Quaker testimony of peace, racial conflicts, the "haves/have nots" conflict, religious reconciliation, the women's revolution, and the relationships of ethnic groups. Bolling suggested that Friends colleges tend to be weak in the arts, in providing personal attention in counseling and psychological help, and in fostering individual personal spiritual growth.

An ongoing committee was named to carry out the major goals outlined, with a strong affirmation that Quaker higher education is important.

--taken from a report by Kara Cole

MISSIONARIES ON THE MOVE

Ella Ruth Hutson and Diane Dailey of EFC-ER returned to Taiwan in August; Jean Clark (NWYM) spent a month in the U.S. before returning to her teaching missionary children in Puno, Peru. Dwaine and Becky Williams and their two children drove to Guadalajara, Mexico, in August to start a year of Spanish studies before going on to Bolivia. Brad Rickey and Gregg Lamm, two young men from NWYM, spent 10 weeks in Bolivia and Peru in special ministries. Anna Nixon has returned to the U.S. She retired from a fruitful career in missionary service in India. David, Cindy, and Becky Aufrance (Ohio) left in August for Hong Kong, returning to mission service there.

A FRIENDS CO-OP

Five young couples from Newberg, Oregon, Friends churches have opened a part-time shopping co-op store. Two hours of work a month and two dollars per year membership will get you a discount of 10 percent on already reasonable prices. Bulk foodstuffs, dairy products, produce, breads, and juices (some homemade) are available. For 20 hours of work per season in the garden a family gets to harvest all they need to freeze and can in the fall. Open 10:00 a.m. to 6:00 p.m.

FRIENDS MARRIAGE ENCOUNTER GROWING

David and Marcile Leach, who introduced Marriage Encounter to Friends, have moved from Seattle to Wichita since future growth of M.E. is taking an easterly direction. They report schedules for at least two years. Over 1,050 couples have attended 37 weekends in seven areas of the Midwest and West.

A MISSIONARY COMMITTEE'S AGENDA

Hayden Lake Friends Church (Idaho) has grown from 150 to 700 the past five years. The following is taken from their midweek mailing outlining their local Missionary Committee plans:

- A. Specific Goals for Overall Objectives
 1. Monthly missions presentations in all Sunday school classes.
 2. Develop new women's missionary unions, participating in annual retreats.
 3. Hold a missions conference with 100 percent of the congregation involved in at least one conference activity other than Sunday morning worship.
 4. Get one Aymaragram (mission field newsletter) in each home each month.
 5. Have a missionary article in each church monthly newsletter.
- B. Specific Goals to Indicate Achievement of the Overall Objectives
 1. At least one person or couple annually involved in a short-term domestic or foreign mission program.
 2. One annual trip by a youth group to a mission area for assistance to that mission and for learning about mission effort.
 3. Send one full-time missionary from our congregation to a mission field in each three-year period.
 4. Support one missionary family through the Yearly Meeting by July 1981.
(Estimated cost: \$25,000 per year--this means \$2,100 per month designated for missions.)

This church sent their pastors, Robert and Marilyn Schneider, for a visit to the Friends fields in South America in June.

FRIENDS SPONSOR BUSINESSMEN LUNCHEONS

First Friends Church, Richmond, Indiana, a year ago began a weekly luncheon at the church to which businessmen of the city were invited to hear a special speaker. Sparked by Elton Trueblood's leadership and Pastor Wayne Carter's directions, more than 168 attended during the year, an average of about 30 each week. Ladies of the church served a tasty meal for \$2. Patterned to fit a businessman's schedule, the meetings began precisely at 12 o'clock and the discussion ended on the dot of one.

STOREHOUSE TITHING

Newberg Friends Church (Oregon) mounted a special emphasis on "storehouse tithing" the final two months of their church year (May and June), resulting in an almost 100 percent giving increase, allowing them to end the church year in the black on their budget with an excess of \$6,500.

WHAT IS 'OPEN WORSHIP'?

The following article appeared in a recent issue of "Reedwood Today," a midweek mailing of Reedwood Friends Church, Portland, Oregon, teaching children how to use meditation in morning worship, titled "Is Your Name 'Mister Wilson'?"

Child (whispering): "Mother, why isn't anything happening? Why isn't the pastor standing up? Did he lose his place in the bulletin?"

Mother: "This is open worship! Something is happening, honey."

Child: "I don't see anything . . . except Mr. Wilson over there reading the bulletin."

Mother: "Oh, but there is much that we don't see. Jesus is here. He is speaking quietly to people's hearts."

Child: "What is He saying?"

Mother: "Something different to each one. Someone needing comfort, He comforts. Someone moving away from Him, Jesus admonishes . . . that means He warns them like I do you sometimes. This is what is exciting about open worship. It is a special time for Jesus."

Child: "Would He ever speak to me?"

Mother: "He speaks to all of His children, little ones and big ones, if they will only listen."

Child: "What about Mr. Wilson, though? How can he hear when he's so busy with the bulletin?"

Mother: "Honey, Mr. Wilson missed open worship today. It's too bad!"

FRIENDS YOUTH CHOSEN AS PAGES IN CONGRESS

Jeff Johnson and Curt Blasiman of First Friends Church, Alliance, Ohio, were chosen by Congressman Ralph Regula to serve as pages in the House of Representatives the coming year. Selection was made on the basis of essays entered with applications. There are 61 pages appointed annually to serve in the U.S. Congress.

GREENLEAF ACADEMY CONVERTS BUSES

The Transportation Committee of Greenleaf, Idaho, Friends Academy has undertaken a project to tackle the skyrocketing fuel costs in operating their four school buses. They are converting to propane fuel. While it will cost about \$4,000 to do, they anticipate saving more than 40 percent on fuel costs. Fifty-four percent of GFA students are bussed.

POTPOURRI

CUBAN REFUGEES NEED HELP TOO

"It is a terrible time in Cuba now. Food is rationed, the oppression is wide. The young are choking to death." So stated one Cuban man upon arrival in the U.S. after suffering repeated beatings from the tyrannical leadership in Cuba. World Relief Corporation (WRC) has undertaken sponsorship of more than 2,400 the first three weeks of operation, primarily through family reunification and Spanish-speaking churches across the U.S.

CHINESE STUDENTS IN U.S.

The Center for World Missions, Pasadena, California, reports there are 235,000 foreign students in this country, including 13,650 from Taiwan, 12,000 from Hong Kong, with others from Singapore, other Southeast Asian countries, and mainland China. Chinese constitute about 10 percent of the foreign students.

(Continued from page 12)

others writing under the same rubric. His aim is to lead as a pastor through the inevitability "of the unexpected" and "the chaotic" of church life. Because this sometimes is personnel-related, sometimes organizationally and sometimes is the simple result of environmental factors, the neighborhood of the church deteriorates. Tucker's discussion draws in all of these dimensions. Samples of his chapter titles illustrate this point: Provide Freedom for Change, Plan Procedures for Change, Propagate Unity to Encourage Change, Protect People, Preach Grace.

Tucker's vulnerability as a writer will allow for no easy answers. This is not your typical "do you want to hear my success story?" product. Neither is it a treatise on the philosophy of Christian leadership. *The Church: Change or Decay* is somewhere in between and will speak to the needs of many of our pastors and people in the pew who are learning to cope with and use change creatively.

— Donald Green

Marshal Cavit, *The Three Ways*, The Barclay Press, 1979, 169 pp. \$2.95.

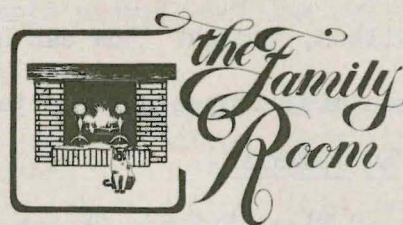
This study of the doctrine and life of holiness is related to a chart showing three ways: the way of conversion, sanctification, and a third way "that seemeth right . . . but the end thereof are the ways of death." (Proverbs 14:12)

In addition to its use in personal study, Marshal Cavit envisions that the book "will be useful in places such as home Bible

studies and small church groups where hearts are hungry for simple teaching on the way of holiness." Each chapter ends with exercises for extra study and questions for discussion. There is abundant use of Scripture, personal illustration, and a good bibliography including T. M. Anderson, S. L. Brengle, E. L. Cattell, R. S. Taylor, A. W. Tozer, and J. A. Wood.

Marshal Cavit, a graduate of Asbury College and Asbury Theological Seminary, missionary, evangelist, and a member of and a recorded minister in the Friends Church, has had a fruitful ministry with emphasis on sanctification.

— Paul and Phyllis Cammack



Dan and Jan McCracken have been with Voice of Calvary Ministries in Jackson, Mississippi, since November of 1978. Their unique experiences working and living in this setting have enriched their family's devotional life.

WORSHIP: A FAMILY EXPERIENCE WITH THE BODY

BY DAN AND JAN MCCrackEN

"Well, there's too much preaching and I'm sweaty and need to get a drink and I'm hungry!"

Those are four-year-old Juliana's feelings about attending the adult worship service each Sunday morning. But when the announcement is made in church that it is time for children to go to junior church, four McCracken children just sit there as if they were deaf. This was the case at Newberg Friends in Oregon and the tradition continues at Voice of Calvary Fellowship in Jackson, Mississippi.

Our nonparticipation reflects a personal perspective. It is not a condemnation of a program or those who participate in it. It is a decision we made several years ago. Within our minds, time and experience have confirmed that decision.

Going to worship as a family is affecting our children at varying stages. The older children (ages 10 and 12) desire to worship together and feel that it has benefited the

family unit and them personally in several ways.

1) They feel they know more about the structure of the church and the way the body of Christ works together. 2) We have a common experience and thus can easily discuss what's gone on during the service. 3) They benefit from the variety of ages and the perspective and richness this brings. 4) We all share a feeling that it is appropriate for a family united in the Lord to go to meeting to worship Him together.

For the younger children (ages 5 and 6), church is still little more than a time when they have to sit quietly. Very little personal pleasure is attained by these young ones as they are exposed to an experience that isn't very relevant to them. But even at this age they have developed a positive attitude toward the family being together in a meeting for worship.

Keeping these young bodies quiet has been a distraction for us as parents. But we persist in our folly since we believe that worship of God is an exercise that has to be learned. Young children don't usually enjoy the process of learning to keep their rooms neat or the discipline of learning a musical instrument. Knowing the benefits of the training, as parents we discipline our children to eat the right foods, get enough rest, learn good grooming, and practice polite social behavior. We believe that corporate worship takes discipline and a time of learning before we greatly benefit from it. Teaching our children how to worship, meditate, pray, and love and care for others is a part of their development into mature personhood.

It has been delightful to see the response of our children to services that are for all ages. The unexpected vocal prayer from young lips during an open prayer time was both heartwarming and confirming. Freedom to express insights and value judgments on what is presented in services has been another indication to us that attending meeting together is valuable to our children. We feel that the desire to separate children into their own activities sometimes reflects a low view of the intelligence and insights of children and a desire to be absolved from parental responsibility.

Christ sets a worthy example for the church in Matthew 19:14-15. We should follow His example, showing the same attitude he showed when He told His disciples, "Do not hinder them [the children] from coming to Me; for the kingdom of heaven belongs to such as these." Jesus took the children from the periphery and

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placed them in the inner circle, both physically and in principle.

In essence, the disciples said, "Send the kids to children's church," and Jesus said, "Let them stay. You can learn some things from them."

The Bible speaks to parents when it says "train up a child in the way he should go." The family is the primary institution for child development. So many forces within our society fracture the family. Even at church the family is divided in an effort to better meet everyone's needs. We have different services for different ages. Sunday school and other teaching and prayer groups are segregated by age. Many young people wouldn't feel comfortable being with their families during these times because the unit was fractured long ago.

The principles we used in training our children to respond during the services were begun in the home when they were a few months old. Children respond to worship and the gathering of the people of God in much the same way as they respond to similar times at home.

Our united worship experience at church is an enrichment of our family life and of our spiritual journey. It is a dimension of what we experience together in our home extended to include the whole body of Christ.



THE PRESENCE

BY CATHERINE CATTELL

Hello! This is Sunday morning and I have been looking at the picture of Quaker Meeting as it was in the early days. It was silent worship, but the figure of the Christ stands among them with His hand outstretched to bless these "gathered" there. One just knows that the presence of Christ was very real even though the eyes of the worshipers were closed. I do hope everyone has this picture—take another look at serenity amid adversity.

Then I ran across another picture, this time a word picture, which I see very vividly: "The first day of the week, when the doors were shut where the disciples were as-

sembled [gathered]—came Jesus and stood in the midst. Then were the disciples glad when they saw the Lord." (John 20:19, 20)

If life was rugged for the Friends assembled on First Day morning, it really was rugged for the disciples who were meeting secretly behind locked doors for fear—fear of the Jews, yes, but fear of going on alone without the Lord. There was unrest as to their leadership; they were ill at ease with one another, and yet clinging together for strength.

What a relief—what a joy to see Jesus! What amazement and wonder to know "Jesus is here!" To see Him there would certainly require a sudden shift in attitude and feelings about many things. The Presence makes *such* a difference.

Well, my mind went immediately to our morning services all over Quakerdom, knowing that at that very moment Friends were assembled and the doors were shut. I did not see faces, but I felt a restlessness, diversity of thoughts. Some were not hap-

py with the "way things are going"; some were still wrestling with unresolved problems; some wished things were like they used to be; and some wanted to do things like other churches were doing; and some were just hurting.

And then—suddenly—came Jesus and stood in the midst! And every eye saw the Lord in His risen power and glory with His hand outstretched to touch each person present. His glory filled the room and He was available to meet each need.

How quickly our thoughts would change from how we *feel* about things, people, situations, when we see Him there—right there before our eyes. I wonder about my own response. Suddenly priorities shift!

The disciples were glad when they saw the Lord. It made a tremendous difference to them, to the early Friends, to us, to feel His presence even though we do not actually see Him.

Well, I have been so moved in remembering that He really is here, and there with

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you where you are! Worship would take on a new vitality and power if we could just see with our hearts the *Presence* with hands outstretched to bless, to meet needs, to forgive and empower and yes, to give us new horizons.

He still does make all the difference even when illness of a dear one keeps us home. For the promise is also to two or three who are gathered. "Lo, I *am* with you always" even when adjustments must be made to new situations and circumstances. He is here to help us cope. I am so glad!



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

Orthodox Jews Say Film of Moses Is 'Vicious Attack' on Religion

NEW YORK—A coalition of five orthodox Jewish organizations has denounced the film, *Wholly Moses*, as the "most vicious attack ever upon the Jewish religion in the history of the American movie industry."

The protest was made by the Rabbinical Alliance of America, the Union of Orthodox Rabbis of the United States and Canada, the Rabbinical Council of the Syrian and Near Eastern Sephardic Jews (in U.S.), the Central Rabbinical Congress, and the National Committee for the Furtherance of Jewish Education.

The coalition deplored the movie's "savage mockery of our God, our Bible, including the Ten Commandments, and our prophet and teacher, Moses . . ." Columbia Pictures, Inc., distributors of the movie, described it as a satirical farce, a takeoff on the story of Moses. The movie is showing in more than 600 theaters in the United States and Canada. —E.P.

Reader's Digest Is Chided for Publishing Mormon Ads

PASADENA, CALIFORNIA—Eight professors at the School of World Mission of Fuller Theological Seminary here have protested to *Reader's Digest* magazine about its accepting of advertising from the Church

of Jesus Christ of Latter-day Saints (Mormon). Since 1978 the Mormons have sponsored pamphlet inserts in the *Digest*. They have focused on such topics as family life, prophecy, and genealogy, and have attempted to demonstrate that Mormon doctrine is consistent with the Bible.

Acknowledging that the Mormon ads are "a major source of revenue," the professors at the independent evangelical seminary told the *Digest* that "your advertising policy has usually not been influenced by the pursuit of the lucrative. You are known to hold higher values, as demonstrated by your rejection of tobacco and liquor advertising. We wince when we see that reputable *Reader's Digest* has been manipulated as an instrument for the proselytizing strategy of the LDS (Latter-day Saints)." —E.P.

Inflation Poses No Bar To Quaker Volunteerism

PHILADELPHIA—Inflation and its rising costs have not kept people from volunteering for service with the American Friends Service Committee (AFSC). In fact, the Quaker organization reports that its problem with volunteers is the opposite—it has more who apply for nonsalaried work than it can fit into opportunities.

AFSC officials say the crisis in Cambodia has spurred an increase in the number of volunteers for overseas service. About 30 nonsalaried persons are now serving the Quaker group overseas. They are paid only living expenses, insurance, assistance toward ongoing obligations at home, and resettlement expenses. These people are currently working in 17 countries, distributing food, medical and educational supplies, and clothing. —E.P.

Christians Take Lumps In TV Depiction

TUPELO, MISSISSIPPI—Christian values take a real beating on prime-time television while individuals depicted as Christians don't fare much better, according to a recently completed study made by the National Federation for Decency. The organization found that non-Christian values were depicted in a favorable light nearly three times as often as traditional Christian values and individuals depicted as Christians were presented in a positive manner just slightly more often than in a negative image.

General Foods was named as the top sponsor of non-Christian values while Prudential Insurance was cited as the top Christian value program sponsor. In addition, NBC was the only network whose overall

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programs were rated more Christian-value-oriented than non-Christian. Television presented 12.2 non-Christian values per programming hour while Christian values were depicted at a rate of 4.88. Projected over a period of one year that would mean that 41,870 non-Christian values would be presented in a favorable light while only 16,748 Christian values would be presented.

—E.P.

Believers Come Knocking at Witnesses Door

LONG BEACH, CALIFORNIA—A group of 48 born-again Christians demonstrated that turnabout is fair play when they showed up at the door of the "1980 Divine Love Convention of Jehovah's Witnesses" held at the Long Beach Convention Center and Arena, July 20. When many of the more than 16,000 Jehovah's Witnesses in attendance came outside during the two-hour lunch break, and again while leaving in the afternoon at the close of the convention, they

were met by the Christians who offered them literature and a series of short prerecorded messages that were broadcast over a portable public address system.

Both the literature and the messages were designed to reach the Witnesses with the Gospel by using their own terminology, and also to prompt the Witnesses to an examination of the Watchtower Bible and Tract Society's record of prophetic failures, doctrinal changes, inconsistencies, and rever-

the Canadian Council of Churches and now associate minister at Chalmers United Church in Kingston, Ontario.

One highly placed church official said, "There is a real groundswell of opinion in favor of a woman across the church right now. We've had our token black (Very Reverend Wilbur Howard) and our token layman (Dr. R.B. McClure) and the feeling is that it's time for the first woman in our 55-year history."

—E.P.

Churches Called Important Tie at Times of East-West Tension

SYDNEY, AUSTRALIA—Because of rising tensions between Western and Soviet bloc nations, the church has become a firmer link between the peoples of the two camps, Australian evangelist Alan Walker told an audience recently in the Soviet Union.

"Present channels are not wide and deep enough to carry the message of peace," he told a crowd of more than 2,500 in Tallin, capital of the Estonian Soviet Socialist

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sals, as well as some of the Society's current doctrine that is in direct contradiction with the teachings of the Bible, according to a group spokesman.

—E.P.

Next Church Moderator May Be Woman Minister

TORONTO—This year a woman may become the moderator of the United Church of Canada for the first time. The odds-on favorite to head the 1.5-million-member body is Rev. Lois Wilson, a former president of

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Republic. "Government channels are being choked by suspicion and bitterness. Sport, as the Olympic movement is showing, is an arena of conflict and division."

"Only the church remains," he said. "As Christians we must reach across the barriers from both sides, praying for each other, forming friendships, developing the universal fellowship found only in Christ." — E.P.

Americans Respect But Do Not Read the Bible

PITTSBURGH—The Bible is the most revered book in the country. It is also little read.

That was the conclusion of *Christianity Today* magazine based on a poll it commissioned recently by the Gallup organization. According to the poll, not only is the Bible little read, especially by non-Protestants, but most people are ignorant of its most important teachings.

Forty-five percent of the persons polled could not name more than four of the 10 commandments. When asked what Jesus said to Nicodemus in one of the most famous passages in the Bible, only 17 percent of the Catholics and 30 percent of the Protestants answered correctly—"you must be born again." — E.P.



LEAVE IT TO CHICO

(Another Perry and Patsy story)

By BETTY M. HOCKETT

"Hey! What's the deal here?" growled Perry Masters. "I got my room all cleaned and now somebody's messed it up with a bunch of dirty socks in the middle of my bed. Patsy! Patsy, come here!" He yelled the last words very loudly.

"What's the matter, Perry? You sound kinda' mad."

"I am mad! I don't like your tricks. I've worked all morning to get my room cleaned up and now you've spoiled it all!"

"I don't know what you're talking about," said Patsy, who by now was at the door to Perry's room. "I've been in my room since Mother said we had to get things cleaned up."

Perry dug his hands way down into his blue jeans pockets. He frowned deeply and



began to growl some more. "Well, I don't believe you. I didn't leave any dirty socks on my bed and the only one who'd do it is you. I'm going to tell Mother." He clumped down the hall.

Just then Mother started up the stairs. "What's going on," she asked quietly. "I heard awfully loud voices up here."

"Perry says that I . . ."

"And she did, too. She *had* to be the one." Then Mother took over the conversation. "Now, wait a minute. I guess I don't quite know what the score is here. Perry, what is it you think Patsy did?"

"I don't *think* she did, I *know* it," Perry answered crossly. "See all those dirty socks on my bed? Somebody had to put them there, and since I didn't, she had to be the one, and I don't like it one bit!" He took a deep breath and plunked down on the bed.

Mother turned to Patsy. "Now, my dear, let me hear *your* side of the story."

"I don't know anything about his old socks." Patsy blinked her eyes very hard. She didn't want to cry but she certainly felt like it. "I've tried to tell him that I have been busy in my own room but he won't believe me."

"But . . . but . . . she" Perry began to sputter again.

"Let's talk about this," Mrs. Masters suggested gently. "You needn't get so angry, Perry, no matter what has happened. That isn't pleasing to the Lord. Are you sure that you didn't put the socks there, and then forgot to take care of them when you were through vacuuming and dusting?"

Perry shook his head vigorously and said very pointedly, "No!"

"Well, these brown and blue and white-with-yellow-stripes socks had to come from somewhere. But, I think you had better apologize to Patsy for talking so crossly to her. And for accusing her of something she didn't do!"

Perry's folded arms flopped hard against his chest. "I *still* think she did it," he answered.

Suddenly, the bottom edge of the green bedspread wiggled. Out from under the bed crawled Chico, the Masters' fuzzy-haired dog. He seemed fuzzier than usual as he looked around, wagging his tail very fast.

"Chico!" said everyone all at once, staring at the white-with-yellow-stripes sock dangling out of his mouth.

Chico waved his tail even faster, and then hopped up onto the bed. He dropped the sock right by the pile of other socks.

Patsy and Mrs. Masters laughed. Perry still didn't feel like laughing. Mother was the first to speak. "Now what do you say, Perry? *Who* put those dirty socks on your bed?"

Perry answered slowly, without looking up. "I guess it wasn't Patsy. How'd I know I forgot they were under my bed? And how'd I know Chico would be smart enough to know what was going on and help clean up? He's never done that before."

"It just goes to show that blaming someone until you know the whole story isn't a very kind thing to do. God wants us to talk gently and not to storm around, saying things that hurt others. And next time, do a more thorough job of housecleaning yourself. Then Chico won't have to help you." Mother put her arm around Perry's shoulder and gave a little squeeze. "Lots of times, kids, we don't understand why something happens, but we don't go around yelling at the next guy about it. It's all right to ask questions, but being angry? No, that's not how a Christian acts."

Perry looked down at his feet. He jammed his toes into the brown carpet. Now he felt kind of sick inside. Being angry at someone doesn't make you all that happy, he was thinking. Boy, I feel kind of rotten. "I'm sorry, Patsy. I'll try not to yell at you again, and next time I'll believe what you say."

"That's okay, Perry," she replied. "I didn't even know that you put your dirty socks under your bed. But Chico sure did!" Then she began to laugh again.

Mother laughed again, too. "Well, maybe Chico has helped you learn a lesson, Perry. Leave it to Chico! What a dog!"

Chico wagged and wiggled all over. It was great being the center of attention. But, on the other hand, bedroom cleaning makes even the smartest dog weary. Fuzzy-haired Chico turned around one way, then the other. Finally, he plopped down to rest—right on the pile of blue, brown, and white-with-yellow-stripes socks!

THE CHURCH BUILDER

By Mike Grogan



In order to properly understand Church Growth thinking we must define our terms. One of the words that must be properly understood is the term *evangelism*.

As I intend to show, “evangelism” means different things to different people. If evangelistic effectiveness is going to be measured, the definition must be agreed upon.

Michael Green in *Evangelism in the Early Church* does an in-depth study of the Greek words related to evangelism. His conclusion: “Evangelism in the strict sense is proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation in His church.” Church Growth advocates place the emphasis on “making disciples” rather than “making decisions.” The difference is vitally important! According to James F. Engel and H. Wilbert Norton of Wheaton Graduate School, “Becoming a disciple is a process continuing over a life span as believers are conformed to the image of Christ.” Notice that evangelism or disciple making is more than “going forward” or “making a decision for Christ.” Discipleship is making a commitment to Jesus Christ that is expressed through church membership and, most importantly, the development of Christian character (behavioral change).

All “evangelism” is not “disciple making,” however. Three categories of evangelism are common:

I. Presence—Presence evangelism is evangelism in the broadest sense. Whether it is feeding the hungry, providing Christian medical care, or building a new school, presence evangelism is taking place. While these expressions of compassion are certainly important to the evangelistic task, *presence should not be seen as the end of evangelism*.

II. Proclamation—Those who measure their evangelistic success by “proclamation” measure

against “how many people hear and understand the gospel message?” The majority of media and mass evangelism ministries use this definition. The number who “go forward,” read a piece of gospel literature, listen to a certain gospel broadcast, or attend an evangelistic campaign are often counted as “evangelized,” according to this definition. For example, Campus Crusade for Christ defines evangelism as: “Taking the initiative to share Christ in the power of the Holy Spirit and leaving the results up to God.”

Again, proclamation, like presence, is an essential phase of evangelism. However, a more adequate definition that *includes* presence and proclamation follows.

III. Persuasion—Persuasion means that the goal of evangelism is unapologetically to “make disciples.” Persuasion evangelism goes beyond presence and proclamation in that it seeks a response. Win Arn, of the Institute for American Church Growth, suggests: “Let’s measure success when a transformed life is identified, incorporated into the local church, and becomes a reproducing member of the Body of Christ.”

Peter Wagner likes to diagram the relation of “presence,” “proclamation,” and “persuasion evangelism” as a house, with *presence* being the foundation, *proclamation* the second story, and *persuasion* the third story. Presence and proclamation are essential, but persuasion is the goal by which effective church-building evangelism is measured.

Why This Is Important

Most of us define evangelism simply as “accepting Jesus” and may feel that holding to a precise definition may not be important. However, without an appropriate definition we cannot measure effectiveness; we cannot determine how we might better use our Master’s resources. We know that the Great Commission authorizes

us to make disciples. How do we know whether or not disciples are truly being made? Can we measure our effectiveness? Church Growth thinkers believe so.

The Engel Chart

Dr. James Engel of Wheaton Graduate School has developed a chart that describes the process through which an unbeliever goes from the point of "ignorance of Christianity" (-10) to regeneration (0) and incorporation into a body of believers (+2). Note that the evangelistic process is not considered complete according to the persuasion definition until +2 in the process. At that point evangelism gives way to Christian nurture. Also note that while a disciple is made theologically at the point of conversion, strategically they are not counted as a disciple until they join the church and are stabilized by membership in the nurturing community.

Additional Resources:

Frontiers in Missionary Strategy
C. Peter Wagner
Moody Press, 1971

What's Gone Wrong with the Harvest?
James F. Engel and H. Wilbert Norton
Zondervan Publishing House, 1975

The Pastor's Church Growth Handbook
Edited by Win Arn
Church Growth Press, 1979

Evangelism in the Early Church
Michael Green
Eerdmans, 1970

Secrets for Growing Churches
Charles Mylander
Harper & Row, 1979

MODIFIED ENGEL CHART

Phase I: Disciple Making

Ignorance of Christianity
(May be exposed but pays no attention)

Awareness of Christianity
(Christianity as a religious option)

Understanding
(What being a Christian implies)

Personal Involvement
(What Christ could do for me)

Decision (verdict)
(I want it or don't want it)

Disciple Made Theologically
(Post-decision evaluation)

Disciple Counted Strategically

Phase II: Training Disciples

Fruit of the Spirit
Christian Service
Stewardship
Small Groups
Bible Study
Prayer
Holiness
Witnessing
Worship
Missionary Outreach
Spiritual Gifts
Fellowship

ORIGINAL ENGEL SCALE

	-10		} Presence
	-9		
	-8		} Proclamation
	-7		
	-6		} Persuasion
	-5		
Evangelism	-4		
	-3		
	-2		
	-1		
	0		
	+1		
	+2		
	+3		
	+4		
	Etc.		
Nurture			

FRIENDS CONCERNS



ROCKY MT. YEARLY MEETING

RMYM Briefs . . .

LA JUNTA, Colorado—Robert and Irene Storms are the new pastors of La Junta Friends. They replace former pastor Mike Haley.

RMYM—The *Amor* puppeteers of Denver visited churches throughout the Yearly Meeting in June and July. The group's presentation uses singing and skits to introduce and challenge people with the Christian message.

WOODLAND PARK, Colorado—Campers from throughout the Yearly Meeting converged on Quaker Ridge Camp in late June and July for camps. Sessions were held for juniors, junior high, and senior high.

COLORADO SPRINGS, Colorado—Church youth earned more than \$300 in a rock-a-thon with rocking chairs. Money went toward a trip to Rough Rock and church camp scholarships. The youths also invited other churches to participate in a "goose chase" in September. The chase included special music by Mylenbushes and a guest speaker, Brian Cowan, from Grinnell, Iowa.

New Benkelman Church Nears Completion

Benkelman Friends soon will have a completed church in which to worship God and hold related programs.

The outer structure of the new church is finished, but some interior work remains. The new building boasts a stained glass window and a kitchen.

Church members are working one night a week to complete inside work.

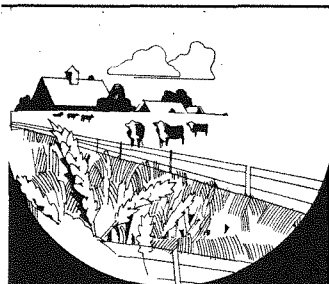


VBS is a family affair

(Churches throughout the Rocky Mountain Yearly Meeting held vacation Bible schools. Here is a report of Colorado Springs' VBS.)

This year Vacation Bible School was a family affair.

The program was two hours each evening for a week and involved a combination of Bible lessons and crafts for all ages. Jim and Becky Towne, associate pastors at League City, Texas, had Bible lessons for adults and teens. The children were taught with magic illustrations by Larry Glassco, pastor at the Peyton Community Church. John and Jane Pierce provided special music.



MID-AMERICA YEARLY MEETING

MAYM Adds "Director of Development" to Yearly Meeting Staff

"New Call to Discipleship" was the theme for the 109th session of Mid-America Yearly Meeting, August 4-8, 1980, on the campus of Friends University, Wichita, Kansas.

Responding to that theme and arising out of the challenge of the rich spiritual climate and the hard deliberation of weighty matters, the Yearly Meeting committed itself to an adventurous 10-year program of church planting (seven new churches in the 1980s).

To implement such a venture, MAYM approved a record budget (Unified Financial Program) of nearly \$400,000, which included \$45,000 for "church planting" in 1980-81.

To communicate the vision of this worthy program and inspire its support, the Yearly Meeting has engaged Jerry West as director of development.

Jerrill (Jerry) West has most recently served outstandingly as the administrator of Texas Friends Churches, a church administration and development organization established in 1978 by the Friends churches of Friendswood Area of MAYM.

A lifetime member of MAYM who served as pastor of several churches, Jerry West displays a high degree of personal commitment and stewardship. His demonstrated leadership in the administration of TFC and his concern for the ministry

of his Yearly Meeting make him the man for this hour. We are pleased that one of "our own" will render such vital service to our churches.

West has developed study graphs and analysis tools to measure the scope of his work and is presently planning his visitation program of consultation among the churches of MAYM.

He will visit with the full confidence and commission of the Yearly Meeting given in session August 1980.

A more complete report of Yearly Meeting activities will appear in the October issue of this magazine.

Friends Bible College

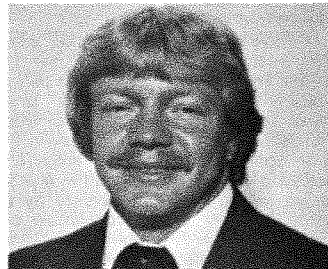
Friends Bible College, Haviland, Kansas, has hired Glen McNeil, Bell, California, as assistant professor in the Division of Bible and Theology.

Mr. McNeil has served as a pastor in Ohio and California and has been a member of the faculty of Asbury College. He has also served as an adjunct professor at both Asbury



Seminary, Kentucky, and Fuller Seminary, California. He received his undergraduate degree from Malone College, Canton, Ohio, and holds the M. Div. degree from Asbury Seminary and the Th. M. from Princeton. Mr. McNeil is currently completing his dissertation for the Doctor of Ministry degree from Fuller Seminary.

The Music Department will also be adding an additional member. James Broderson will be an instructor in voice and theory and directing the small ensembles at FBC. He received his bachelor of music education degree and his master of music degree from Northern Michigan University.



Camp Burundi

By Dawnita Ferguson, daughter of Willard and Doris Ferguson

Boy! You should have been here for Camp Burundi!

It started out when Uncle Dave and Aunt Mae Kellum got this idea to have a retreat for all the teenage missionary kids—with one requirement—if we had good food (which we did!).



Tuesday morning a band of four VW vans met at Mutaho, our Friends mission station, and traveled from there in a convoy.

Our destination—Kirundo—is located between two lakes and there we set up camp for three days. We stayed at a Swedish Pentecostal mission station, but it was as if we were camping. We had limited running water, no electricity, outside bathrooms, wooden beds, bats, and grass mats for mattresses—all of which added to the fun.

We had good meetings, directed by Bob and Connie Shaffer. The theme was "God Is Big Enough"—for temptations, for doubts, for your devotional life, your relationships to others, and for everything. We learned to take hope in that!

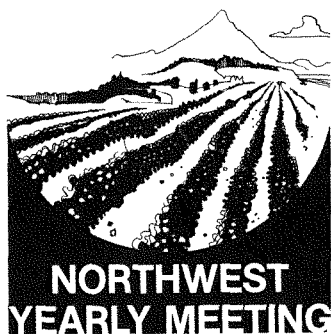


We had fun times together playing volleyball, taking a canoe ride (the canoe held 20 people), devotions by the lakeside, and campfires, among other activities.

The last day we kids were even willing to relieve our great parents from KP, as we had gotten off scott-free all the other days. The three

days went by fast, but they were good! Remember, "God Is Big Enough!"

—*The Teenage Missionary Kids of Burundi*
(This includes people from Friends, WGM, Free Methodist, Child Evangelism, and Plymouth Brethren missions.)



A Matter of Identity

A presiding clerk of a local meeting commented with satisfaction the other day on the encouraging growth in attendance and membership, "But now, we just don't know who we are anymore." A loss of identity, or worse, never discovering who we are as Friends, is not an unusual problem in today's floundering nation. *Time* magazine laments the same dilemma: "We need a new synthesis of American history. Instead, we have people going off in all these lit-

tle directions and knowing more and more about less and less. To have somebody come along and put it all together is a rare thing."

Who are we? Where are we? Where are we going? If these can be answered in our Yearly Meeting today, a new sense of spiritual assurance and strength will surely result. Like a compass needle, as Christians our faith flips back to the spotlight words of our Lord when He answered all questions in this eternal pronouncement: "I am the way, the truth, and the life." (John 14:6) This relationship with Christ provides the beginning and foundational stance from which we determine our moorings and our character as a church. Seeing and experiencing this reality requires clear thinking and devoted discipleship—tough-minded and tender-hearted.

All of us are interested in family picture albums. Wedding pictures, baby pictures, great-grandfather's vintage stern portrait. We gaze and sometimes giggle at these, but in the process find roots and personal identity.

George Fox, one of the principle human architects and energizers of the Friends, found "there is one, even Christ Jesus, that can speak to thy condition," and this knowledge gave him, "great openings." He proclaimed Jesus with certainty, power, and enthusiasm. Fox and early Friends were in the world but not of it. They were a confident, convincing group, much as were the early Christians. Quakers have thumbed through this world picture album so often that even our denominational history is dog-eared.

We need again to settle on the beliefs that inform us, inspire us, move us to action. What is a convinced Friend convinced about? What elements of our faith pinpoint our identity? Let us seek this way, this truth, to find the life that is essential.

—Jack L. Willcuts

Aaron Hamlin to Pastor At Piedmont

Aaron Hamlin and his wife Sharon move to Portland in September to pastor the Piedmont Friends Church. He is well-known among Friends in his work the past 17 years as field secretary for the National Black Evangelical Association. He will continue some involvement in the NBEA, but will move from Atlanta, Georgia, to our Yearly Meeting to lead the Piedmont Church in a new thrust into this inner-city area.

Following Sheldon Newkirk, who has pastored Piedmont the past 11 years, Hamlin will build on the penetration the "Friends for Kids" and other programs have made in this neighborhood. Wesley Hadley-Voth will continue as a staff member, working with Aaron Hamlin in a program now sponsored directly by a seven-member board composed of two from the Piedmont congregation, two members-at-large, and

three from the Yearly Meeting, including two from the Department of Social Concerns, and one from the Department of Evangelism. Earl Perisho from the Department of Evangelism will chair this seven-member committee.

Support for this enlarged ministry comes from several sources including a large percentage of the Department of Social Concern's share of the Great Commission Budget, special gifts from the Yearly Meeting Women's Missionary Union, Reedwood and Newberg Friends churches plus, of course, substantial giving from the local Piedmont congregation. At least \$15,000 is yet needed to complete the projected needs releasing Hamlins in this ministry, plus maintaining the programs now underway. Gifts may be channeled through the Yearly Meeting office via the Friends Action Board for this ministry. A proposed plan for self-support in the years ahead as Piedmont again becomes an organized church is a part of the present projection, with the expectation it will become an interracial church under black leadership.

Expository Preaching Seminar Planned for September 23-25

Pastors, assistants, and spouses will participate in a short-course seminar planned for September 23-25 at Umatilla, Oregon, with the theme "Expository Preaching." Ron Woodward will bring a series of four expository sermons, and Dr. David H. Roper will lecture on the theme.

Ron Woodward is serving his seventh year at Newberg Friends Church, Newberg, Oregon, coming to this position from the pastorate at Berkeley Friends Church in California. David Roper is pastor of the Cole Community Church in Boise, Idaho. Roper was associate pastor with Ray Stedman at Peninsula Bible Church for 18 years and director of the "Bible Discovery Center," a training program for men and women going into the ministry.

The seminar is sponsored by the Yearly Meeting Department of Evangelism and most of the conference expense is underwritten by the department. Churches of Northwest Yearly Meeting are urged to encourage their pastors and spouses to attend this seminar. Ministerial students at the college and seminary are also invited to attend.

Fall Board Retreats

October
10-12 Stewardship Board
24-25 Department of Missions
27-29 Department of Evangelism
November
7-8 Education Board

Four Ministers Recorded at Yearly Meeting

Bruce Bray, Mark Kelley, Randal Morse, and Roger Sargent were recorded as ministers at Northwest Yearly Meeting sessions in July. Roger and Louise Sargent pastor Rose Valley Friends, Kelso, Washington; Bruce and Brenda Bray, Maplewood Friends, Portland, Oregon; and Mark and Jan Kelley, Talent Friends, Talent, Oregon. Randy and Mary Morse are missionaries under Northwest Yearly Meeting, living in Puno, Peru, and serving their second term.

Around George Fox College . . .

"George Fox College is one of the success stories for church-related colleges during the decade of the 1970s . . ." reports the evaluation committee of the Commission on Colleges in recommending reaffirmation of accreditation recently. Continued the committee, "To be a Christian college is an identity that guides the policies, motivates the people and pervades the programs of the college. There is always a danger of making the label 'Christian' an excuse for legalism or isolation, but the George Fox community has breathed spirit and life into the term so that a genuine sense of a Christian community pervades the campus."

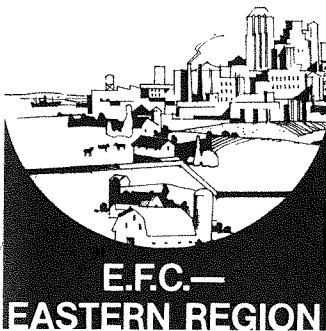
Another residence unit is being added to student housing at George Fox College as the former home of long-time GFC professor Oliver Weesner is being renovated to accommodate 10 students. Already under construction is the 32-student "minidorm" Carey Hall scheduled for completion this month. Carey Hall honors former college president Gervas A. Carey, who taught Bible and religion courses from 1940 to 1946 and served as president 1947 to 1950.

George Fox College's museum opened to the public for the first time during sessions of the Northwest Yearly Meeting in July. The museum specializes in local area pioneer items and Quaker materials, highlighted by an old general store. In addition there are items from Friends mission fields in Alaska, Bolivia, and Peru, and also a collection of minerals and crystals. The museum is on the lower level of the Shambaugh Library.

Professors and students are traveling this summer, as nine GFC professors experience life in banking, physical therapy, in human resource agencies, on the mission field, in chaplaincy programs, in physical education fields, and in agricultural home economics. Nineteen students are on mission fields around the world, using funds raised by

fellow students in the "Faith Promise" campaign. Students receive support from their home churches as well as on-campus support.

Five new members join the George Fox College teaching staff for the 1980-81 academic year, making a total of 75 full- and part-time faculty. Nancy Gritta will be in a newly created position in accounting/finance; James Foster will teach psychology, and Bruce Wiebe, a doctoral candidate, will teach freshman composition. Two new members of the music division are John Bowman and Ted Nichols.



Week of Joy at Damascus Friends Church

By Joseph E. Kirby

Oh, for a drink of cool water! This was the yearning desire of the Damascus, Ohio, congregation. We needed to learn to rejoice about the things that make us Christians. Then God inspired us with a vision and we began to plan toward a *Week of Joy*. The three S's—the Joy of Salvation, the Joy of Service, and the Joy of Sanctification—would be our topics; then we started praying that God would direct to us the right personnel to handle these topics.

Stan Scott was selected for *The Joy of Salvation*. The vibrancy and positiveness of this man would reach out and touch all of us. He would remind us of a newborn Christian proclaiming the Good News with awareness of new joy.

Walter Albritten was selected for *The Joy of Service*. He is the author of numerous books, and with his conversational approach to teaching the Word and ability to involve people, we felt he would be well-qualified to talk about service.

Then there was Rev. C. William Ellwanger who has had 21 years of pastoral experience and is now teaching Pastoral Theology at Olivet Nazarene College. His topic was *The Joy of Sanctification*.

With the men selected and their dates cleared, we then started an advertising campaign. The dates, pictures, and a short biography of each man were printed on the backs of our Sunday bulletins. Covers announcing the big event were put on

hymnbooks. Twenty persons responded to commit themselves to making phone calls, covering the entire phone exchange in our area. A mailing was sent out by the church secretary and newspaper ads were used. Then we prayed for an attendance of 250 each evening.

Trying to evaluate the *Week of Joy* would be like Peter, James, and John trying to evaluate the transfiguration of Jesus. Numerically we averaged 208, which is 66 percent of our Sunday morning attendance. Finances were adequately met.

The beauty of each speaker using his unique gift allowed ministry to all segments of the congregation. Every service was blessed with someone seeking help or some spiritual direction at the altar.

We wanted the *Week of Joy* to be a time of encouragement. It was that! We wanted the *Week of Joy* to be a time of rejoicing about our Christianity. It was that! We envisioned the *Week of Joy* as filling us and inspiring us for the year ahead. It was that!

FRIENDS GATHER

ALLIANCE, Ohio

After submitting essays stating their reasons for desiring a job to work as pages in the House of Representatives in Washington, D.C., Jeff Johnson and Curt Blasiman were chosen by Congressman Ralph Regula to work as pages during their senior year of high school.

However, since there was only one position open, it was mutually agreed that Curt should accept the job, with Jeff doing a summer internship with Regula following his first year of college.

Curt will be housed in a dorm provided for pages, will be attending page school in the Library of Congress for academic subjects, and will run errands for the politicians.

Jim Lackey has used the gift of his excellent speaking voice to narrate Bible verses on tape, selling them for \$2 each, with proceeds going into the general fund. They are used for shut-ins, hospital patients, and people in their homes.

BELLEVILLE, Kansas

Our new pastor, Beth Shapiro, had her first services July 6, 1980. A good time of fellowship was had at noon with a covered-dish dinner. We all enjoyed getting acquainted with Beth.

Our Missionary society sponsored a picnic for all church members and friends June 31. The ladies have been wrapping bandages and packing quilt blocks for our missionaries in Burundi.

This year our theme is "So Send I You." Our *Week of Joy* has prepared us to go with confidence as the Father sends us.

Focus on Malone

Twenty-three Friends students received their degrees from Malone in 1980. Graduates are: Penny Sue Matz, Fort Lauderdale, Florida; David E. Brantingham, Taiwan; Timothy R. Kelley, Battle Creek, Michigan; Gwendolyn S. Wolfley, Newport News, Virginia; Cindy Brantingham, Kansas; Rick L. Hundley, Martinsville, Virginia; David A. Brown, Cleveland, Ohio; Judy and Trudy Krauss, Lexington, Ohio; Kathy S. McBee, Berea, Ohio; Christopher B. Jackson, Galion, Ohio; Brenda L. Yoh, Van Wert, Ohio; Craig E. Henry, Mt. Gildead, Ohio; Scott G. Beck, Salem, Ohio; Janet M. Murphy, Alliance, Ohio; Susan G. Weber, of Hanoverton, Ohio; Wally Wakeman and Denise A. Hopper, North Canton, Ohio; and David C. Mosher, Stanley A. Anderson, Cindy Bashaw, Nola Goldy, and Gregory A. Carnes, Canton, Ohio.

BELOIT, Ohio

A Missionary Conference was held with Dr. Clifton Robinson and The Murray Three. Prayer Breakfasts were emphasized as well as the regular scheduled services. Besides furnishing special music, the Murrys also showed slides from Hong Kong. During the conference, four retired missionaries from the congregation were honored: Elsie Matti, Freda Girshberger, Ethel Naylor, and Roberta Naylor Hyland.

BOISE, Idaho

The Friends Bible College Singers, a group of six from Haviland, Kansas, presented a concert Sunday evening, June 6. Danny, their ventriloquist friend, also had a part in the program.

VBS held the week beginning June 22 had an enrollment of 200 children plus 50 workers. The attendance broke all previous records, with a high of 171 and an average of 153.

Grant Gerke, next year's student body president of Newberg High School in Oregon, is working with our youth minister in junior high and children's ministries this summer.

"Dayspring," a musical group from George Fox College, sang Sunday evening, July 6. Following the concert was a farewell fellowship for Scotty and Sharon Clark, who are moving to Eugene, Oregon. Scotty joins the staff at Eugene Friends church as minister of music.

Eighteen of our junior highers attended the Tween Camp at Quaker Hill the week ending July 19.

Dave Wilhite left for Europe the end of July with a Campus Crusade for Christ team. They will stop in seven countries, and will spend most of three weeks in one country helping to lay the groundwork for the evangelism training of 50,000 people in the Roman Catholic Church.

BOOKER, Texas

At our "Mother-Daughter" banquet Betty Robinson was our surprise speaker and Mr. and Mrs. T. A. Sims of Tillamook, Oregon, parents of our pastor's wife, Marlene Pitts, were flown to Booker as surprise guests. It was good to meet them. Later in the year, Wendell's parents, Kenneth and Rosalie Pitts, from Boise, Idaho, spent a few days in our community. While they were here, Wendell and his father paneled the hallway in our educational unit. People of our congregation have given hours of labor putting up acoustical tile and painting classrooms. Another improvement has been the purchase of a 12-passenger van for use by our youth and the Day Care Center.

Pastor Gary Wright of Haviland held a revival for us, and through his messages and music many new spiritual commitments were made.

We are thankful for our young people and their contribution to the Lord's work. Sean Daugherty is traveling with the Continental Singers and will attend FBC this fall. Karen and Clifton Loesch and Renee Bowdle Lee have assisted with our music during the summer. Doug Clarkson and one of our high school age Spanish young men will be teaching the younger children in our Spanish mission. Our mission is growing every week, with Hector Mendoza as minister.

Wayne and Patricia (Reynolds) Anson have been asked to work as copastors with Wendell and Marlene. We feel God led them our way to help with the many needs of the church.

This congregation celebrated its 70th anniversary July 20 with worship and outdoor festivities, styled after the old "brush arbor" meetings. We are setting new goals for the new church and are confident that through joint efforts of our pastoral team and the congregation, it will be a good year.

CANTON, Ohio

After wishing a warm and fond farewell to youth pastor Mark Engel with a church dinner and love gift, the new youth pastor/Christian ed director, David Tebbs, was welcomed during the annual church picnic at Hoover Park. David and his wife Karen are from Greensboro, North Carolina. A contribution of canned goods and staples was given as tokens of welcome.

A new small group project is underway—"Friends, Food, and Fellowship." Ten people meet monthly for dinner, fellowship, and Bible study. After six months groups are rearranged.

A track meet was held at Malone College for boys and girls in junior church. Events included 50-yard dash, softball throw, and obstacle course. Ribbons and awards were won and a great deal of fun and sportsmanship were evident throughout the afternoon.

Approximately 25 single adults attended a Cleveland Indians game.

COLORADO SPRINGS Colorado

September was Quaker emphasis at First Friends. During the month programs focused on Quaker history. A highlight was an old-fashioned Friends meeting. Church women made Quaker hats and bonnets.

DENVER, Colorado

Two different Christian singers made stops at First Friends in July—Mauri and Margaret Rose Macy and Tim Henley. The church's vacation Bible school expanded to include two satellites for 1980. The main Bible school was augmented by programs in Arvada and Henderson.

EMPORIA, Kansas

Our pastor, Galen Hinshaw, served as a counselor at Camp Quaker Haven in June. Also that month we were hosted by Cottonwood Meeting for a Sunday night singspiration.

Honored in May were our high school seniors; also the mothers, who received potted plants on their day. Fathers were presented carnation lapel flowers in honor of Father's Day.

Summer improvements to our building have been painting and the laying of new carpet in some of our Sunday school classrooms and the nursery.

EAST GOSHEN, Beloit, Ohio

Youth attending camp this summer were Duane Gologram, Connie Bancroft, Lynnette Thomas, Susan Beal, and Doug Smith. Youth involved in summer ministries are LenAnn Flikinger with the Children of Light, Linda Baringer with the Friends Youth Orchestra, and Megan Jones, Friends Youth Orchestra and Mexico.

Special services recently included Sharon Daniloff from the Sarasota Friends Church, who shared her talent of music, Rev. Myron Harris, and the Friends Youth Orchestra. The final program of DVBS was held on a Sunday evening.

FERRY ROAD, Danville, Virginia

On May 4 after Sunday evening worship service, Rev. Tom Murphy was surprised with a party honoring him on his 83rd birthday. Rev. Linwood Johnson and other friends from Longview Friends were present. "Brother Tom" was presented a "money tree" and other gifts.

May 9 at 6:30 was a time of Christian fellowship for the ladies at Ferry Road and Longview Friends, the occasion being the Mother-Daughter Banquet. Over 80 mothers, daugh-

ters, and guests enjoyed a delicious meal and a program on "Patterns for Living." The young ladies presented a "unique fashion show," a humorous look at the spring fashions. This was the highlight of the evening.

Sunday, May 11, Jeanette Toler was selected "Mother of the Year."

Sixteen fathers and sons met June 14 for a "Father-Son Breakfast Buffet." On Father's Day, Rev. Thomas Murphy was selected honorary father of the year.

The first VBS for several years was very successful. Classes were held each weeknight. On Saturday the children went to a park for games and a sack lunch from MacDonalds. The program was Sunday night, followed by a salad supper with approximately 118 members and guests present.

GILEAD, Mt. Gilead, Ohio

Ninety-six ladies were present for the Women's Missionary Banquet at Porters Restaurant. There was special music by the Sound and Spirit Quartet, with Cindy Aufrance speaking.

Special guests have been Ella Ruth Hutson, the Murray Three, and Pastor C. S. Chou from the Northside Friends Church, Taipei, Taiwan. Dr. Charles DeVol served as his interpreter. The King's Kids presented their concert in an evening service. Chris Hart, Duane and Tresa Miller from the local church are members of the group.

A tall palm tree, ferns, plants and flowers decorated the platform for the Christian Youth Crusade Honor Council using the theme "A Tree"—mendous CYC "Tree"! Fifty children received pins and awards. During the program a part of the life of Charles DeVol was given using puppets. Charles and Leora were present and shared their life and work in Taiwan. Following the program, lime dessert, leaf mints, and punch were served.

Twenty families have committed themselves for Home Bible Study Counsel for the Project Phillip program.

HAY SPRINGS, Nebraska

New Hope Friends church member Laurie Elwood won first prize in a CowBelles-sponsored essay contest. Her essay was "Why My Father Deserves Beef for Father's Day." The third grader is the daughter of Mr. and Mrs. Coop Elwood.

The FBC Singers sang here July 20.

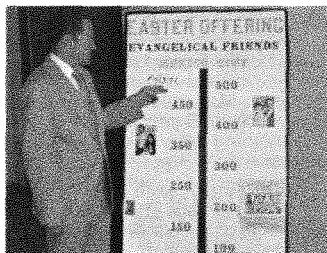
HUGHESVILLE, Pennsylvania

Hughesville and Williamsport Churches sponsored several projects—a youth retreat at Hughesville Camp Meeting Ground with Bruce Burch and a missionary rally with Ella Ruth Hutson.

David and Cindy Aufrance from Hong Kong spoke recently.

HUTCHINSON, Kansas

Friends in Hutchinson are praying for revival and new outreach. We were encouraged last spring when we set a goal of \$500 for our Mexico Easter Offering, and with God's help



were able to exceed our goal. We received \$713.41. Pastor Floyd Dunlap reminded us that if we set small goals, we will reap small rewards. Perhaps we do not receive large enough because we do not ask large enough.

LA JUNTA, Colorado

La Junta Friends church members combined efforts with other Christians to work with the Larry Jones Crusade August 17-24. The evangelistic effort, held at the La Junta Athletic Field, was aimed at the lower Arkansas Valley residents.

MT. CARMEL, Mingo, Ohio

Marsha Michael from the Bellefontaine church gave the missionary lessons each day during VBS; \$85 was raised for visual aids to Taiwan.

NEWBERG, Oregon

Freedom! We cannot comprehend life without it. But for the family of seven Vietnamese brought to Newberg by Newberg Friends Church, the word is precious and offers new hope. From 86-year-old Grandfather Thong to three-year-old Duong, their long journey from North Vietnam has come to a close. Their smiles express their gratitude to their benefactors. This is the second refugee family our church has helped relocate, with help to a third family in the planning stage. The chief reward is the satisfaction that comes from giving a cup of cold water, and a little bit more, in the Savior's name.

Our church's sense of stewardship is reflected by a 25 percent increase in total giving over the previous year, and a 10 percent increase in Sunday school attendance.

PENINSULA Agnew, Washington

The past few months have been exciting at our church. The Spirit has been moving in the hearts of the congregation, and several decisions have been made for the Lord. New faces are seen continually in the morning worship hour, and the messages from the pastor have been soul searching.

We have enjoyed visits from George Fox College, especially the

"Dayspring" group, which recently presented a concert.

We are looking forward to a Lay Witness Mission and our Outreach Conference. We are expecting a fresh renewal among our members.

Summer activities have included VBS, potluck suppers, fellowship in homes, attending Yearly Meeting, and our annual potluck picnic.

RAISIN VALLEY Adrian, Michigan

Wednesday evening prayer meetings have been centered around the life and ministry of Paul. On Thursday nights the pastor has begun a series of studies on "Grief, Death, and Dying."

Ruth Ann Jones and Tom Robinson from Youth for Christ shared on "The Tongue" at the monthly youth party.

Linda Green was accepted for "Operation Penetration" of Spectrum Ministries for the summer.

Phyllis Cook was in charge of chapel during DVBS. The evening program was climaxed with the skit "Little Tomi and Toby."

The second annual softball game and picnic was held at Raisin Valley Park.

ROLLIN, Addison, Michigan

The congregation welcomed their new pastor, Rev. Wayne Evans and his wife Regina, at a potluck supper. Pastor Evans received his degree from Circleville Bible College. Regina has a two-year certificate from Circleville with a concentration in Christian education.

SMITHFIELD, Ohio

Special guests recently were David and Cindy Aufrance and "The King's Kids."

Camp Gideon was the site for junior-age children as well as an adult campout. Seven teens attended Camp Caesar with the pastor.

Our church was host for the Community Bible School with six members serving as teachers or helpers.

STAR, Idaho

The Missionary Outreach Conference May 2-4 was very interesting and informative. The missionaries taking part were Quentin Nordyke, Gil George, and Harold Thomas.

May 3 was a Mother-Daughter salad luncheon. There was a young girls' style show and a talk on the relationship of mothers and daughters. The table decorations were beautiful African violets donated by Rosalie Pitts to be sold for our WMU treasury.

Starting May 1 Rick Snodgrass was added to our church staff as associate pastor. He will help out part time primarily in the area of the youth.

URBANA, Ohio

Ella Ruth Hutson and Elaine Banks, missionaries to Taiwan, and Barbara Deaton, missionary to Egypt, were

guests at a potluck supper. All spoke concerning their work.

Each Wednesday evening helpful Bible studies are being led by James Chess.

YPSILANTI, Michigan

Larry and Shirley Mendenhall ministered to the congregation recently in music and word.

The Junior Hi Class won the Sunday School Contest and were treated to a train ride and deluxe banana splits.

Ministry continues in several nursing homes with the church choir and junior choir participating.

The youth participated in a 20 mile bike-a-thon, with proceeds used for youth outings and missionary work.

FRIENDS RECORD

BIRTHS

ALLEN—To Jim and Diane Allen, a daughter, Beth Elisa, July 2, 1980, Canton, Ohio.

BARTON—To Jack and Joyce Klutsenbaker Barton, a son, Joshua William, May 10, 1980, in Iowa City, Iowa (formerly of Medford, Oregon).

BOZMAN—To Glen and Lois Bozman, a son, James Raymond, July 19, 1980, Canton, Ohio.

BROOKS—To Victor and Bettyjo Brooks, a son, Casey Nathaniel, July 7, 1980, Medford, Oregon.

BRUSH—A daughter, Lisa Marie, to Don and Treva Brush, May 22, 1980, Colorado Springs, Colorado.

DEEL—To Keith and Jan Deel, a daughter, Erin Rebecca, June 6, 1980, Marengo, Ohio.

FRAZIER—A son, James Allen, to Wayne and Stina Frazier, July 11, 1980, Paonia, Colorado.

FUSON—To Dennis and Rene Fuson, a daughter, Darby Lynn, May 19, 1980, Beloit, Ohio.

FUSON—To Terry and Joyce Fuson, a son, Timothy Neil, June 26, 1980, Beloit, Ohio.

GARROTT—To Steve and Pat Garrott, a son, Brian David, June 4, 1980, Canton, Ohio.

HALEY—To Dennis and Audrey Haley, a daughter, Erin Kuniko, June 16, 1980, Denver, Colorado.

HANSEN—To Mr. and Mrs. Thomas B. Hansen, a daughter, Leah Elizabeth, May 14, 1980, Fremont, Nebraska.

HANSON—To Bob and Peggy Hanson of Newberg Friends, Oregon, a daughter, Sarah Virginia, June 12, 1980.

IRELAND—To Curtis and Marilyn Ireland, a son, Steven Shawn, March 6, 1980, Star Friends, Idaho.

KING—To Rob and Betty King, a daughter, Aliesje Marie, May 19, 1980, Newberg, Oregon.

NICHOLSON—To Gary and Cheryl Nicholson, a son, Joshua Howard, May 1, 1980, Medford, Oregon.

PETERSON—A son, Douglas Arthur, to Barry and Sandy Peterson, January 27, 1980, Colorado Springs, Colorado.

REMPEL—To Evan and Rachel Rempel of Newberg Friends, Oregon, a son, Allan Jonathan, May 18, 1980.

MANN—To Rich and Deanna Mann, a daughter, Trisha Lynn, March 15, 1980, Medford, Oregon.

McKINNEY—To Steve and Phyllis McKinney, a son, Collin James, April 30, 1980, Medford, Oregon.

MOONEY—To Greg and Marty Mooney, a daughter, Megan Allegra, June 2, 1980, Mt. Gilead, Ohio.

ROBINSON—To Ron and Debbie Robinson, a son, Ronald Wayne, July 24, 1980, Canton, Ohio.

SAMS—To Fred and Joyce Sams, a daughter, Kathleen Elizabeth, July 20, 1980, Alliance, Ohio.

TURNER—To David and Donna Turner, twins, Darrin and Danielle, June 9, 1980, Cable, Ohio.

WAGNER—To Donald and Donna Wagner, a daughter, Stephanie Lynn, May 6, 1980, Hughesville, Pennsylvania.

WARNER—To Bud and Karen Warner, a daughter, Bethany Kaye, June 2, 1980, Canton, Ohio.

WILKINS—To Max and Kim Wilkins, a daughter, Kellee Suzanne, June 16, 1980, Able, Ohio.

WILLARD—To Lee and Tami Willard, a son, Joshua David, June 2, 1980, Belleville, Ohio.

WILLIAMS—To Randy and Valerie Williams, a son, Joshua Neal, January 28, 1980, Middleton, Ohio.

MARRIAGES

ARTHUR-POE. Teri Arthur and Douglas Poe, February 29, 1980, Medford, Oregon.

BALES-SNODGRASS. Patti Bales and Rick Snodgrass, July 19, 1980, Star Friends, Star, Idaho.

BARKER-GOTTARDI. Roxann Barker and Charles Gottardi, June 6, 1980, Beloit, Ohio.

BOKHART-DONOVAN. Bonnie Kay Bokhart and William Donovan, June 28, 1980, Canton, Ohio.

BYTHEWAY-LEHMAN. Beth Ann Bytheway and Norman Joseph Lehman, July 25, 1980, Canton, Ohio.

GOLOGRAM-MALICK. Gail Gologram and Edland Malick, July 19, 1980, Beloit, Ohio.

HAMMOND-BURRELL. Faye Hammond and Jim Burrell, February 16, 1980, Ypsilanti, Michigan.

HAMSHER-BELL. Amy Hamsher and Ron Bell, April 4, 1980, Mt. Gilead, Ohio.

HENRY-MILLER. Hazel Henry and Robert Miller, Jr., June 28, 1980, Mt. Gilead, Ohio.

HESTER-WILLIAMS. Linda Hester and Kim Williams, June 28, Lynwood Friends, Portland, Oregon.

JOHNSON-STRIGLE. Debbie Johnson and Robert Strigle, February 14, 1980, Medford, Oregon.

MADIERA-MCCLEAREN. Tami Madeira and Ronald McClearn, April 26, 1980, Medford, Oregon.

MASON-KING. Pamela Mason and Dale King, April 12, 1980, Addison, Michigan.

MURRAY-WILKINS. Diana Murray and Rodney Wilkins, June 14, 1980, Cable, Ohio.

PALMER-HINSHAW. Betsy Palmer and Stan Hinshaw, June 14, 1980, Canton, Ohio.

PIKE-ROBERTS. Crisanne Pike and Craig Roberts, June 21, 1980, Newberg, Oregon.

REPP-REPP. Kathleen Repp and Dean Repp, July 3, 1980, Corvallis, Oregon.

RICE-VAN CLEAVE. Susan Rice and Howard Van Cleave, June 27, 1980, Boise, Idaho.

ROGERS-HUDNELL. Paulette Rogers and Dennis Hudnell, June 21, 1980, Mt. Gilead, Ohio.

TURPIN-HOWARD. Connie Sue Turpin and Robert Allen Howard, April 19, 1980, Ferry Road Friends, Danville, Virginia.

ST. LOUIS-KARPER. Debra St. Louis and Dale Karper, June 7, 1980, Boradablin, New York.

VALIQUETTE-FRY. Holly Valiquette and Dale Fry, June 21, 1980, Hughesville, Pennsylvania.

WADE-MOSSER. Cindy Wade and Gary Mosser, July 12, 1980, Carrollton, Ohio.

DEATHS

ADKINS—Brian Keith, infant son of Cheryl and Keith Adkins, May 11, Ferry Road Friends, Danville, Virginia.

BRASHEARS—Emma Brashears, June 8, 1980, Boise, Idaho.

CARTER—Rex Carter, July 10, 1980, Newberg Friends, Oregon.

FULKERSON—Frank Fulkerson, Boise, Idaho, June 29, 1980.

GREEN—Stella B. Green, 85, May 12, 1980, Marengo, Ohio.

HINSHAW—Howard P. Hinshaw, 70, of Rose Hill Friends, Kansas, June 25, 1980.

JORDAN—Annie L. Jordan, 89, December 31, 1979, Virginia Beach, Virginia.

ROGERS—Mrs. Franklin Rogers, 45, June 30, 1980, Smithfield, Ohio.

SHERLAND—Fred Sherland of Newberg, Oregon, in a plane crash, June 26, 1980.

SNYDER—Martha Snyder, 84, June 26, 1980, Hughesville, Pennsylvania.

STREET—Paul Street of First Denver Friends, Colorado, July 11, 1980.

WILLCUTS—Ronald Willcuts, 42, of Newberg Friends, Oregon, in a plane crash, June 26, 1980.

BOMBS AND JESUS

(Continued from page 10)

more than having received the sacrament of Baptism in the Catholic Church.

Her seven-year-old knows by now that being a Catholic means that you "have Jesus in your heart" and you pay attention to the way He would have you live.

The Christian ideal of nonviolence has always contrasted with humanity's willingness to fight, if necessary, to gain or to

preserve the values of freedom and justice.

That conflict is readily apparent even to seven-year-olds. A seven-year-old is straightforward enough in his thinking to want to know how it could be possible to maintain a relationship with Christ while destroying human life.

Seven-year-old Luke is already a conscientious objector to war—not because his parents have discussed the morality of war with him but because they've discussed Jesus with him.

It would be a good thing for our church and for the world if more adults were to ask themselves the same questions that Luke asked his mother, particularly in view of Pope John Paul's repeated denunciations of

not only the use of nuclear weapons but also the arms race itself.

Could it be that many Catholics are not as willing as young Luke is to consider some of the tougher implications of what it means to maintain a relationship with Christ?

We are living in a world in which freedom and justice are constantly being challenged, if not trampled. And it's a world in which the danger of war—nuclear war—is an ever-present possibility if we become reckless in our pursuit of these or lesser values.

The stockpiling of nuclear weapons may make some persons feel more secure, but even a child knows that the real path to peace is a right relationship with God. ☐

Would Someone Please Tell Me How to Vote?

(Continued from page 4)

corresponding truths against which they must be considered. This balance is found in Christ's call to be peacemakers, to allow God's love to overcome evil. God's promises and His power are usually neglected today just as they were by His people in the Old Testament era, who frustrated God's first plan of defeating the enemies of the people himself.

Friends have an opportunity today to explain and defend their historic position against military solutions to conflict. There may have been a time when a commitment to biblical peace was unappealing to Christians because of its associations with liberalism. Evangelicals may be ready today to hear from those who have alternatives to militarism, such as those being developed in the New Call to Peacemaking sessions.

9. Respect for Human Life

A related guideline is the acknowledgment of all humans as the work of God's creation, and the determination to avoid taking their lives not only in war, but in other ways as well. We instinctively begin to tread softly at this point, but I don't see how we can avoid controversy and still be diligent in applying God's Word.

A concern for the sacredness of human life may cause us to question the legitimacy of capital punishment, even as distressing as violent crimes are to us. The same commitment could certainly prompt us to reject abortion as a routine measure to terminate unwanted pregnancies. A fetus is both human and alive, so deserves consideration along with our respect for human life. It is not entirely logical that concern about abortion has tended to be limited to the conservative side of the political spectrum.

The same concern for human life has caused our government to set aside the normal immigration quotas and admit thousands of refugees, some of them facing death without our help. Even though there is a common fear that caring for these will reduce the comfort of some of our "own people," in God's eyes Americans do not have any exemption from sharing in the suffering of the people of the world.

10. Sources of Support.

A final measure of a person is the kinds of people and organizations he or she relies on

for support. There are laws and rules limiting the amounts and types of contributions to political candidates, but these restrictions do not prevent undue influence from those who have been generous providers. The key question is, "Where is a person's loyalty?" To principles of justice, or to the goals of certain interest groups? Adherence to the law is no substitute for personal integrity.

We should be cautious about drawing inferences from the expressions of support directed toward an official. Some have unfairly concluded that anyone who has the respect of one side of a struggle, for example in the Middle East, is accordingly an enemy of the other side. It doesn't follow. Likewise a person endorsed by a pro-abortion or pro-gay rights groups should not be placed automatically on the hit list by the other side.

Few people will have the time or the desire to apply these guidelines thoroughly to each candidate, but they provide something to turn to when in doubt about a particular

person. They also provide a way of checking the recommendations and endorsements of a particular Christian group.

It is common to quote Proverbs 14:34 in sermons on the failings of our government: "Righteousness exalts a nation, but sin is a reproach to any people." This is a good verse, but its message is more complete when considered along with the verses surrounding it:

"He who oppresses a poor man insults his Maker,
but he who is kind to the needy honors him.
The wicked is overthrown through his evil-doing,
but the righteous finds refuge through his integrity.

Wisdom abides in the mind of a man of understanding,
but is not known in the heart of fools.

A servant who deals wisely has the king's favor,
but his wrath falls on one who acts shamefully. (Proverbs 14:31-33, 35)

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3-5 OREGON
10-12 COLORADO

17-19 WESTERN
KANSAS
17-19 SEATTLE
24-26 INDIANA
November 1980
Oct. 31-Nov. 2 OHIO
7-9 KANSAS

14-16 N. CAROLINA
14-16 SO. CALIFORNIA
14-16 SPOKANE
14-16 IDAHO
21-23 IOWA
December 1980
5-7 INDIANA
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