

---

Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

---

12-1980

### Evangelical Friend, December 1980 (Vol. 14, No. 4)

Evangelical Friends Alliance

Follow this and additional works at: [https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend](https://digitalcommons.georgefox.edu/nwym_evangelical_friend)

---

#### Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, December 1980 (Vol. 14, No. 4)" (1980). *Evangelical Friend*. 11.

[https://digitalcommons.georgefox.edu/nwym\\_evangelical\\_friend/11](https://digitalcommons.georgefox.edu/nwym_evangelical_friend/11)

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).



# Evangelical Friend

December 1980

Vol. XIV, No. 4



## FRIENDS AND YOUTH

Youth have played important roles on the stage of world history and in the process have made significant contributions to the development of contemporary cultures. This seems to be true particularly of the West. William Shakespeare began his career at 14. Alexander the Great had conquered the world at 23, and Columbus was 28 when he announced his plans to find a new route to the East Indies, discovering the New World instead. John Smith

(Continued on page 2)



# FRIENDS AND YOUTH

BY DONALD A. GREEN

(Continued from cover)

staked out one of the first colonies in this "New World" of America. He called it Virginia. He was 27 years old. Charles Spurgeon, one of the outstanding preachers that the Christian church has produced in the past two centuries, was 20 when he entered the pulpit of London Tabernacle. Alexander Hamilton launched his career as a statesman at 17. Longfellow penned his first poem when he was 13.

Friends, also, have had an exceptional reservoir of strength in their younger members. In this article, I will examine briefly three periods of Quaker history in which youth have carried a great responsibility in shaping the Society. "Youth" as youthfulness is an attitude or life perspective akin to contemporaneity, relevance, and sensitivity. As such, it eludes chronological identification. A sixty- or seventy-year-old can possess this unique character of mind; many of our Friends churches are blessed by people who are precisely in this category. I want to narrow this study, however, to the contribution made by young people thirty-five years of age or under for lack of a better line of demarcation.

## THE BEGINNINGS OF QUAKERISM

Henri Estienne in 1594 wrote: "*Si jeunesse savait, si vieillesse pouvait*" (If youth but knew, and old age only could). George Fox hardly knew that his preaching was someday to be the genesis of a new denomination. In 1651, at the age of 27, he began traveling north from his home at Leicestershire, where he had been a shepherd and shoemaker's apprentice. His contact of 10 years with separatists had excited his own spiritual search. The pastors and Puritan books he had consulted were dry wells, and his thirsty heart had driven him to "one, even Jesus Christ, that can speak to thy condition." Eventually Fox moved into the English Northwest, having seen at Pendle Hill a vision of a great people to be gathered there. It was 1653.

Some of those who were initially attracted to the fiery prophet were older than he. William Brend is an example of these people. But many others, including some of the strongest leaders and the only systematic theologian of the movement, were young. Yeoman John Audland was only 24 when he became a minister whose labor included preaching missions in Durham, London, and Bristol. He was an incisive voice on the theological firing line between Puritans and Friends. Robert Barclay joined the emerging Quaker movement in 1666 at the age of 18. A brilliant scholar, his *Apology* written in Latin 10 years later and in English in 1678 was the major theological treatise of early Quaker thought. Barclay immeasurably strengthened the integrity of the Friends' challenge to worldly religion.

Edward Burrough, with an older Francis Howgill, journeyed throughout England and became perhaps the greatest Quaker preacher in the London region. He was

convinced at the age of 18 and, with Howgill, began Irish Quakerism three years later. Burrough was a prolific writer of tracts; his convictions eventually cost him his life in the Newgate prison when he was 28. Much of the early cohesiveness of the work of London Friends is traceable to this young man's ministry.

Walter R. Williams was so struck by the tender age of so many of the early Friends that in *The Rich Heritage of Quakerism* he refers to Quakerism as primarily a youth movement. He was captivated by this story of Mary Fisher:

She had been whipped on her bare back publicly, and spent a year and a half in a Yorkshire jail; she had visited America with religious concern. While yet in her twenties, she dared attempt to reach the Sultan of Turkey, Mahomet IV, with a message from the Lord, walking hundreds of miles unattended and unable to speak the languages of the peoples through whose countries she travelled. She succeeded in arranging an audience with the Sultan and in declaring to him the word of the Lord.

The story goes on. William Edmondson, Stephen Crisp, William Dewsbury, and Henry Fell were young dedicated leaders during this period. George Whitehead was only 16 when he encountered Christ. He began publishing the truth 10 years later and in his lifetime drafted many of the early Yearly Meeting epistles as well as over 100 other works.

About 1653 George Fox was visited while in prison at Carlisle by a teenager named James Parnel. He later wrote: "J. Parnel, a little lad, about sixteen years of age, came to see me, and was convinced. The Lord quickly made him a powerful minister of the Word of Life and many were turned to Christ by him." The path of the cross led him into personal suffering. "This young man, having so boldly adventured, in so tender an age on such an enterprise," noted a biographer later, "was disowned, disinherited, rejected, and shut out of doors by his parents, friends, and relations, all upon this account." James Parnel was especially active in public preaching, both in the marketplace and in the places of public worship. He was imprisoned in Colchester Castle in 1656, where at the age of 19 he died.

The list of young Friends who answered the Lamb's call in the 17th century could be extended by many more names. The point is that the torch of early Quaker faith was carried for at least its first two generations by a predominantly young cadre of advocates.

The vision blurred; prophecy gave way to ecclesiastical structure. Elders and overseers were appointed, as the need for integrity in worship and caring for the flock was recognized. What began, however, as a movement within the universal church bogged down in the mire of sectarian policy and polity. Friends entered the period of Quietism. The formerly world-transforming body became content to maintain its own isolation. Legalisms filled Quaker experience as the elders and ministers strove to bury worldly pride and personal vanity in the plain language and dress. The eldership became overtly critical. Repressive and intolerant of change, it ruled the Friends Church between

**At the end of this month—December 26-31—hundreds of Friends youth will gather at Arrowhead Springs in California for Youthquake '80—a time young Friends from all across the nation will, among other things, become aware of their great heritage as Friends. To bring interest to bear on this conference, we have chosen to feature this important youth article by Don Green who will be leading a Bible hour each morning at Youthquake '80. Don Green is pastor of Reedwood Friends Church in Portland, Oregon. (This article Copyright 1980 by Donald A. Green)**

1730 and 1820. Many local meetings in Great Britain, America, and Europe lapsed into almost unbroken silence during worship. The life and power of the Spirit, so characteristic of an earlier time, disappeared.

## THE RECOVERY FROM QUIETISM

In the early nineteenth century, a spiritual awakening began to touch Friends circles. Between 1850 and 1880 this became a full-scale revival in America and England. Once again, youth were in the forefront of the Spirit's moving.

Elizabeth Gurney Fry was 18 when Christ touched her heart. Through the ministry of Deborah Darby, she became a convinced Friend. Elizabeth Fry in her twenties began a two-pronged life of service aimed at the education of the poor and prison reform. Her name today is synonymous with the improvement of the inhuman conditions of British jails and hospitals, which she visited innumerable times.

Her brother, Joseph John Gurney, entered public ministry at 28 years of age. Trained in the classics and the Bible, Gurney was a profound influence in the resurgence of evangelical faith and zeal among Friends of the time. He, more than any other single Friend, brought the authority of Scriptures back into its proper place in the Society. Hundreds of young people on both sides of the Atlantic flocked to hear him preach and teach. Saturday night "Youth Meetings," as Gurney called them, were arranged throughout his traveling ministry. One gathering in London in which both he and his sister Elizabeth Fry shared drew 2,000. During a stay in Philadelphia, over 3,000 young people came to hear him.

Others of Gurney's day, some who were his personal friends, lifted the standard of the Lord with youthful hands. Stephen Grellet is now seen to have been perhaps the greatest evangelist-at-large Friends produced. Born into French nobility in 1773, he moved to America to escape the revolution of 1795. There he was converted under the preaching of Deborah Darby and the reading of Penn's *No Cross, No Crown*. In his lifetime he traveled over 100,000 miles. His "threshing" for Christ filled many lives with new purpose and many meetings with renewed enthusiasm. A contemporary of Grellet, William Allen, at 19 spoke out against the massive British trade in slaves. With William Forster, who had been recorded as a minister at 21, he worked unfailingly for its abolition. The powerful combination of deep spirituality with prophetic social concern so empowered these young Friends of Great Britain that the next two generations reaped great rewards.

Williams observed: "As the years passed, American Friends were becoming more and more cognizant of the deepened religious interest manifest in other Christian denominations. Their young people were increasingly mingling with other youth in their neighborhoods, and sometimes accompanying them to 'revival meetings' in their churches." Cottage prayer groups sprang up. In Indiana,


Ohio, Iowa, and Kansas, youth began to speak out boldly in public testimony. Important characters in this were John Henry Douglas, Allen Jay, Eli and Sybil Jones, David Updegraff, Dougan Clark, Laura Haviland, and Hannah Whitall Smith. Union meetings between Friends meetings and with churches of other groups ushered in a new openness among Quakers to active participation in missions and the Sunday school movement, to music and musical instruments, and eventually, to the introduction of the pastoral system. This did not occur overnight, but "it was mainly through young Friends, led generally by young adults, that the evangelical wave came among Friends with the pressure for change."

The growth of the Friends Church during this era was as dramatic as the witnessing of the young Quakers was bold. Iowa Yearly Meeting under the leadership of John Henry Douglas (1886-1890) recorded 7,430 conversions and an increase of 2,595 members. Indiana Yearly Meeting held 140 revival meetings in 1886, bringing about 3,600 conversions and adding almost 2,000 new members in its churches. As the 20th century dawned and the call for missionaries came from the fields of China, India, and the African continent, a new generation of young Friends was once again ready to step out in Christ's name.

## TODAY AND THE FUTURE

Historically, Quakerism has been a youth movement. If we ignore our young people today, we do so at our own peril. We must draw in the vision, energy, and spiritual resources of youth now as much as ever in our experience. This will be accomplished only if we keep two priorities before us.

First, Quaker leaders, pastors, and adults generally must hammer out in the local church a biblically based theology of youth ministry. Gurney's Saturday night youth meetings may not be the most attractive format for contemporary outreach. However, the simple four-point outline of teaching he followed may not be outdated: (1) The Evidence of Christian Faith; (2) The Divinity and Atonement of Christ; (3) The Doctrine of the Holy Spirit; and (4) Friends Principles. Young people need encouragement and gentle oversight as well as relevant teaching of God's Word.

The second priority is that our challenge to young people must be kept high and inspiring. Do Quakers today really want a new generation coming along only to maintain the past—from time to time to polish the tarnished glory of yesterday's achievements? Do adult Friends want our future to be as fruitful for Christ as the past, perhaps even more fruitful? Then the Friends Church must issue a challenge to its youth that is a higher calling, a more excellent way than that of the world. As the Spirit directs, Friends must be open to a fresh wind, new ministries, more changes that are the very essence of youth movements. Our greatest treasure thereby becomes not our history but our young people and their future. 



FROM AN ALBRECHT DÜRER WOODCUT

# Merry Christmas

BY EDWIN A. LOCKWOOD

**T**HIS GREETING, more meaningful than any we know, is being used again, around the world. What a blessed and happy way to say, "Hello" or "Goodbye" to friends or strangers! Rarely can these two words be said to anyone without evoking a smile or bringing a note of cheer and encouragement to the hearer. Of all that use the expression, how many really know the marvelous, miraculous meaning in it? Merry Christmas—Happy Day of Christ our Lord—A.D.—Advent of Divinity to our world. "Oh, happy day that fixed my choice on Thee my Saviour and my God. Well may this glowing heart rejoice and tell its rapture all abroad. Happy Day!" That songwriter knew the meaning of "Merry Christmas"!

Isaiah, the first of the major prophets, gives us "Merry Christmas" in his words in Isaiah 9:6, "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (NIV)

Surely to the leaders of our war-threatened world, to our sin-sick society, to our children living in the streets and sleeping on park benches or doorsteps, to our fearful guilt-ridden peoples God is saying, "There is Christmas!" Cannot we who know Him pray for our leaders more fervently, share Christ with our society more intimately, give to our needy more generously, and offer our love and bright hope to the fearful and guilty? Can't we in reality say to them, "Merry Christmas"?

*There's more meaning than we realize in that familiar holiday greeting, "Merry Christmas." Edwin A. Lockwood, pastor of Peniel Friends Church in Onemo, Virginia, applies its meaning to several biblical situations.*

Let us notice a little village and some of its people for another beautiful way in which God said, "Merry Christmas." The village is Bethlehem—house of bread; Ephrathah—fruitful (Micah 5:2). This little village, about four and a half miles south of Jerusalem, inhabited today mostly by Christian Arabs, was the residence of Boaz and Ruth, the birthplace of David. It is also called the City of David and Bethlehem Judah. Joseph, the husband of Mary, the mother of Jesus, was of the house of David. This devout man was to hear the greatest announcement ever heard, and at his most embarrassing moment. Before he and his bride came together she was found to be with child by the Holy Spirit. Matthew 1:18-25 gives the account.

Joseph is told in a dream by the angel of the Lord that he is not to fear concerning his bride or the child. It is to be a Son, conceived by the Holy Spirit; His name is Jesus for He shall save His people from their sins. Joseph believed and did as he was told concerning his wife and their Son. The miracle of "Merry Christmas" is happening! The Savior is coming!

Another beautiful character to hear "Merry Christmas" from the heavenlies was Mary, the mother of our Lord. Read Luke 2:26-38. The circumstances surrounding this event are not noted for merriment. Mary is troubled, frightened, and perplexed. She has serious questions, not all of them are answered. Mary must trust herself, her reputation, her husband, and her home to Jehovah, who is asking for the most a woman can offer, the bearing of a child, and by the most extraordinary manner.

She was to hear shepherds proclaim her Son the Messiah. Mary was to witness the Magi from the East offering to her Son gold—to crown Him King; frankincense—to

anoint Him priest; myrrh—to the suffering Savior. She treasured all of these things in her heart. Mary was to witness many marvelous miracles performed by her Son Jesus, even to the forgiving of sins. "His name shall be Jesus," she remembered. Mary had not forgotten the myrrh offering of the Magi.

She was to follow her Son to the courtroom and witness the most inhuman and unjust sentence ever passed down by court of law, standing mutely by, hearing Jesus being condemned for claiming to be the Son of God. She must, rather than falsify His identity in an effort to save Him, allow the "Way of the Cross" to take its course—her cross, your cross, and mine.

Following His ascension, once more there was loneliness; but with believing, obedient hope in the heart of these disciples they follow the instructions of their Master, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." (Acts 1:4-5 NIV)

And "When the day of Pentecost came . . ." These words introduce the fullness of the meaning of Christmas. The reason the Son of God appeared was to destroy the devil's works (1 John 3:5 NIV). The cleansing fullness of the Spirit of Christ, a personal Pentecost, meets that need. Praise be to God!

As we have reviewed something of the context of Christmas, little wonder that the Christian world celebrates the Birthday Anniversary of our Christ. We rejoice in the heartfelt knowledge that He is the answer to this world's need.

With fervent love for our Lord, let us truly reach out to our world with MERRY CHRISTMAS!

DONALD A. GREEN

2

**FRIENDS AND  
YOUTH**

EDWIN A. LOCKWOOD

4

**MERRY CHRISTMAS!**

MICHAEL R. NIXON

6

**GREEN LAKE II**

OLEN ELLIS

8

**MISSIONARY VOICE:  
CHRISTMAS AT  
ROUGH ROCK**

ANNA NIXON

9

**DEAR TO MY HEART**

HOWARD MACY

10

**LET'S BE FRIENDS:  
ON BEING  
NOTICEABLY GOOD**

JACK L. WILLCUTS

11

**EDITORIALS:  
THE CARE AND  
FEEDING OF PASTORS  
A HARD SEASON  
FOR 3Ds****REGULAR FEATURES**

Meeting Life's Crises 12/ Over the Teacup 12/ First Day News 13  
 Books 16/ Once Upon a Time 16/ Friends Write 18  
 The Face of the World 18/ Friends Concerns 20/ Friends Gather 22/ Friends Record 24

**COVER**

The energy and enthusiasm of youth is powerful enough to change the world. And history shows it has happened. (*Design by Stan Putman*)

**ANTECEDENTS**

It's been five years since our two daughters attended the first Youthquake in 1975. They will not be going to Youthquake '80, but I'm sure they will be praying for the younger Friends who will. We should too.

Among many things that impressed our daughters, one seemed to stand out: the ministry of Donald Green, writer of our cover story. His portrayal of Quaker leaders of the past enhanced to an unusual degree their appreciation for our Friends heritage.

Reading Donald Green's "Friends and Youth," one is struck with the way in which God used young people in the early days of our church. It may be as difficult for some of us to comprehend that Robert Barclay had completed his "Apology" (in Latin) at the age of 28 as to comprehend the book itself!

We should be thankful to God for the number of young Friends today who are spearheading the growth and ministry of the Friends Church—scholars and writers, pastors and professors, men and women of all walks of life. History may record their impact as being comparable to those of earlier centuries.

Fox, Barclay, Burrough, Whitehead, Parnell were probably never aware of their importance to Friends history. Their only concern was obedience to God and the proclamation of Truth. Let us pray that our young leaders of today will be just as unaffected by apparent success and remain true and humble servants of Jesus Christ. History may or may not record their achievements. But there is One who will. —H.T.A.

**EVANGELICAL  
FRIEND**

*Editor in Chief:* Jack L. Willcuts

*Managing Editor:* Harlow Ankeny

*Editorial Assistants:* Earl P. Barker, Ruth K. Brown, Rachel H. Hinshaw

*Art Directors:* Stan and Shirley Putman

*Department Editors:* Robin Ankeny, Books; Betty Hockett, Children; Becky Ankeny, Family; Reta Stuart, Missionary Voice

*Regional Editors:* Gerald I. Teague, Mid-America; Lois Johnson, Eastern; Ralph K. Beebe, Northwest; Michael Henley, Rocky Mountain

*Contributing Editors:* Lucy Anderson, Norman V. Bridges, Everett Cattell, T. Eugene Coffin, Kara Cole, Gerald Dillon, A. J. Ellis, Olen Ellis, Myron Goldsmith, Donald Green, Norval Hadley, Robert Hess, Verlin O. Hinshaw, Lauren A. King, Jack Kirk, David Leach, David Le Shana, Russell Myers, Charles Mylander, Stanley Perisho, Lon Randall, Arthur O. Roberts, John Robinson, Richard Sartwell, Edith Wines, Dwight Spann-Wilson

MEMBER  EVANGELICAL PRESS ASSOCIATION

# GREEN LAKE II

**“WE ARE** [living] in a society that desperately needs answers and the Church must offer Christ as the answer.” These words from Norval Hadley seem to capture well the attitude of the second national New Call to Peacemaking. As members of the three “Historic peace churches” (Friends, Mennonites, and Brethren) and other representatives from various backgrounds gathered, a sense of “need” seemed to fill the air at Green Lake, Wisconsin. This conference, which was held October 2-5, 1980, was filled with a particular type of concern with what seemed to be multiple facets of interests.

Perhaps this was caused by the 310 individuals with thoughts ranging from “Should I allow myself to pay war taxes?” to “How do I lovingly spark an interest and urgency for peacemaking in the hearts of the people back home?” Perhaps it was the growing intensity during those four days that seemed to call all present to strengthen each commitment for the making of peace.

As Emilio Castro, the director of the Commission on World Mission and Evangelism of the World Council of Churches, delivered the opening address, he brought us to the realization that we are living in the shadow of an arms race that because of its magnitude causes an impossible situation for the world to conceive. As I thought upon this it came to my mind that I am a member of the first generation in history that has the potential to destroy not only ourselves, but any hope for the future generations as well. How bold the words of our Lord now come, “Blessed are the peacemakers, for they shall be called the sons of God!” (Matthew 5:9)

It is important to remember that as “historic” peacemakers we have chosen to

follow the way of Christ rather than the way of the sword. It is equally important to keep in mind that as peacemakers we are not simply reacting to violence and war, but affirming and actively seeking peace at all levels in order to live peaceably with all (Romans 12:17-21). Knowing this we gathered for a time to study, discuss, and prayerfully seek God’s direction concerning the many positive, scriptural, and rational ways of dealing with the situation of the world and the needs of the individuals. The making of peace is not a moral opinion; it is a basic necessity when speaking of being a follower of Christ.

One of the reasons it is difficult to envision worldwide peace today is because of life’s complexity. This thought was impressed upon the conference as Elise Boulding addressed us concerning the “Recreation of Relationships: Interpersonal and Global.” Mrs. Boulding, a Friend and chairperson of the sociology department at Dartmouth College, also brought to our attention that as followers of Christ we must see beyond the complexities and know that “our lives should be lived in such a manner that the seeds of war are not found in them.” (Matthew 5:43-46, 48) This is not said to give an idealistic excuse but a rational awareness that because of the degree of development in the modern military system, war has simply become obsolete.

She expressed that it is not only the “historic peace churches” that are seeking alternatives, but that the deans of the three major military academies (Annapolis, West Point, and the Air Force Academy) also agree, saying, “When we are called into action the United States has failed.” We have grown past the point of having our nation be the dominating force in the world. Now is a time to reevaluate our direction and become a healer of hurts, a teacher of positive solutions, and a supportive listener in counsel. We must stop relying solely upon our own thoughts. We must yield to the directions of God; only then will we witness true peace and reap the harvest of peace (James 3:17-18).

Timothy Smith, professor of history at John Hopkins University, encouraged and challenged the conference with his Bible lectures, “The Holy Spirit and Peace” and “The Harsh Realities of Peacemaking.” In these lectures he pointed out that “peace is founded on the idea of wholeness, completeness, [and] order for the building of needs.” As we understand peacemaking to be one facet in obedience in Christ, we find that God’s call to peace is the promise of the personal presence of Christ. Smith went on, instructing that the real issue in the waging of war is not freedom, but property and the control of it. The writer of James saw this as a symptom reflecting man’s greed and a darkness in his relationship with God (James 4:2-3).

Throughout the conference 27 work groups dealt with the issues at hand. Several interest groups met (including all Quaker representatives), and representatives from the Evangelical Friends Alliance met to discuss topics of concern.\* The thoughts of Friends across the nation were to consider:

1. the future of NCP, its strategy and structure at a national level;
2. that the “historic peace churches” must be “historic peace churches” living out the call to peace;
3. reaffirming our social action as being obedient religious action;
4. the development of further and stronger communications in the form of newsletters, a “manual” for peacemakers, and speakers.

As members of the Evangelical Friends Alliance met we agreed on the importance

\*Those present from the EFA were Bruce Allen, Margaret May, Arthur Roberts, and Dave Schmidt from Northwest Yearly Meeting; Richard Sartwell and Ben Staley from EFC—Eastern Region; C. G. Chacko, Ellis Hein, Galen Hinshaw, Michael Nixon, and Ed Rehwinkle from Mid-America Yearly Meeting.

*Michael Nixon of Friendswood, Texas, was one of the delegates from Mid-America Yearly Meeting to the New Call to Peacemaking Conference held in October at Green Lake, Wisconsin. Mike is on the staff of Friendswood Friends Church.*

to urge the EFA to strengthen its peace testimony by 1. placing in our Statement of Faith an affirmative statement for the promoting of peace; 2. working on the coordination of alternative service programs; 3. encouraging the securing of speakers on peacemaking for yearly meeting sessions.

We discussed the importance of bringing more unity among our yearly meetings by reinforcing and calling upon our own speakers to work among us. We encourage the use of pastors' retreats for educating concerning Christ's call for peacemakers. We encourage formal training for designated draft counselors; and we urge the educating for peace for personal, interpersonal, and family settings as well as on a national and worldwide level.

A Findings Committee with two members from each of the "historic peace churches" worked long hours to compile the resulting efforts of the work groups and to develop a final statement. The two Quakers on the Findings Committee were Kara Cole of Richmond, Indiana, and Joe Volk of Ann Arbor, Michigan.

With the recognition of current needs we at this gathering worked to build upon the findings of the first national conference of the New Call to Peacemaking. Three of the areas that were of a more immediate concern to this second conference were the envisioning of Shalom, the nurturing of peacemakers, and the witnessing to peace. Highlights from these sections as well as highlights from the section "Confronting Militarism" in the final statement from the findings committee follow:

## ENVISIONING SHALOM

In this conference we have been reminded of the vision that sustains us and provides our goal... Jesus demonstrated for us... that God calls to the security of divine power, to a new way of living in community that is secured by trust, compassion, and service, and that overcomes evil with love....

... Placing our security in escalating armaments is the way to death. Entrusting ourselves to God's Kingdom of Shalom is the way to life....

... That Kingdom is characterized by Shalom—the biblical word for peace [which carries within its meaning] salvation, wholeness, justice, harmony, and righteousness....

... To enhance the vision that calls us....

We commit ourselves to growth in the Spirit, to the spiritual disciplines of prayer, Bible study, meditation and fasting, and to the celebration of worship, so that we might be more effective instruments of God's grace.

We recommend establishment of an interdisciplinary and ecumenical center for study and reflection to envision a world of Shalom and the biblical and spiritual faith resources that will provide the courage for Christians to commit themselves to that vision.

We recommend establishment of local ecumenical Peace Centers to call the religious community to peacemaking, to provide resources for peace education and action, and to work for the actualization of Shalom in the local community.

## NURTURING PEACEMAKERS

We believe that our peacemaking cannot be separated from the life of the local meeting or congregation, since peacemaking grows out of our common commitment to live as God's people. Therefore, we recommend that we strengthen commitment to peacemaking in local groups through the following methods:

1. Strengthening the biblical and contemporary teaching on peacemaking in the congregation at all age levels by presenting the biblical basis for peacemaking in a regular, planned way, and augmenting peace teaching with service opportunities.

2. Bringing concerns related to security and the arms race into the prayer and worship life of the community.

3. Educating lay leaders and pastors for ministries in peacemaking and in peace theology through area retreats, sabbaticals, and leadership seminars.

4. Being a community of support for those persons making active witness for peace.

5. Developing skills to enable members to share their peace concerns through careful listening, especially to those who disagree; dialogue in community forums; use of local media; and intervisitation with other local churches.

6. Releasing and supporting members for peacemaking activities.

7. Developing or becoming part of a center for peace resources in the community.

8. Involving youth with adults in retreats to develop the vision of a world without weapons, and actions necessary for that vision to become reality.

9. Addressing ourselves to the problem of family violence by listening to each other's hurt and frustration from our family living, and by developing means to teach nonviolence in dealing with interpersonal conflicts.

10. Developing curricular materials for children, youth, or intergenerational groups, sharing stories and examples to inspire others and to pass on the heritage and call to peacemaking.

## CONFRONTING MILITARISM

Much time and attention at the conference focused on the varied ways in which peacemakers are inspired to be obedient to Christ's call in their lives. For example, some feel led to confront militarism by withholding that portion of their federal taxes that goes toward the war effort; others are working to change the institutions that prepare for and wage war. A theme of the conference was the need for the support of peacemakers by peacemakers, exhibiting their mutual trust while recognizing the varieties of their calls. Christ's ultimate victory over the powers of this world is a sustaining of each peacemaker in the body of believers....

... We urge our meetings and congregations to say clearly to the powers that we are a people who believe there is no security in arms, and therefore, we support unilateral initiatives toward disarmament....

... We urge all our members to vigorously oppose and work to prevent reinstatement of the draft.... We call on local faith communities to stand with young persons who are facing a decision concerning the requirement to register....

... We encourage each of the Historic Peace Churches to continue the active pursuit of alternative service options. We recommend support of such efforts by other denominations. Recognizing that the poor feel economic coercion to participate in the military system, we urge provision of monetary compensation for persons in the alternative service system by the employing agency....

... We reaffirm the 1978 New Call to Peacemaking conference's call "upon members of the Historic Peace Churches to seriously consider refusal to pay the military portion of their federal taxes, as a response to Christ's call to radical discipleship."

... Churches and meetings are urged to support and work toward passage of the

(Continued on page 23)





Members of this girls' class are proud of their new sweaters received as gifts at Christmas.

# CHRISTMAS AT ROUGH ROCK

**"We feel we have been serving as Christ would have if He had been humanly present in Navajoland today."**

Preparation for Christmas at Rough Rock Navajo Friends Mission starts many months in advance, many miles away, as churches all over Rocky Mountain Yearly Meeting and elsewhere start collecting gifts for the Navajos. First of all is a "tote bag," large enough for presents and then to be used later as the name implies. Next, gifts are collected for all ages in seven categories: men, women, big boys, big girls, little boys, little girls, and babies. These presents have been suggested through lists of needed articles sent out previously by the mission

staff. Some groups who do not have opportunity to send gifts send money instead. This is then used to buy items to even out each tote bag so that everyone receives a gift of about the same value.

The busy Christmas celebrations begin with Christmas programs where a gift is given each student at the various schools where we have weekly Bible classes. At the Many Farms High School this program is held the last Wednesday afternoon before school dismisses for the holidays. This group of about 30 boys and girls, with girls outnumbering boys about three to one, is a joy to work with. They love to sing and several are strong Christians. That same evening, we bring the junior high group of 40-50 from Rough Rock School to church for their program. Afterwards they are all given a tote bag with gifts and treats.

The community Christmas service and program at Rough Rock Mission, usually

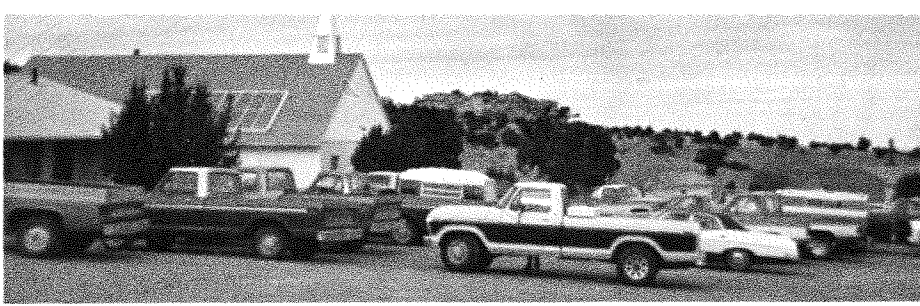
held on a Saturday afternoon, is a big event for the entire area. Many times the crowds far exceed the capacity of the church facilities, with around 500 in attendance. The service is carried outside by public address system, making it possible for people to hear even in their cars and pickups. This service, much like that in many of our Anglo Friends churches, has group singing, specials, and a message based on the gospel account of Christ's birth by Navajo pastor Amos Redhair or Fred Joe Banalli.

After the services, all are invited to come through the educational unit of the church to receive gifts. This is quite an operation, with men, women, and children of all ages coming together. Some of the Navajos and traders usually help, and the Rough Rock Trading Post owners and managers furnish candy, nuts, and fruit for treats. They have also provided sandwiches or rolls and doughnuts for a time of fellowship in the gym.

Like most worthwhile events, preparation takes much more time than the actual happening. It includes sorting and sacking gifts from various churches and generally one or two trips (260 miles round trip) to Gallup, New Mexico, to buy remaining presents needed, then one or two nights at the Trading Post to help sack treats. While all this is going on, if the weather is normal for this time of year, much time is spent pulling pickups out of the mud and snow, welding bicycle or pickup frames, water barrels, and anything else that might break

**You can't see the baby for the new quilt! Navajo mothers appreciate the new baby quilts for Christmas.**





On this Christmas the weather was good and many came.

down, or making long-distance phone calls for Navajos, and attending to regular services, camp visitation, and other mission responsibilities.

When the last of the Christmas crowd has gone home and the church has been cleaned for Sunday services, members of the mis-

sion staff are probably more exhausted than they can remember ever being before. But we have the feeling that we have been serving as Christ would have done if He had been humanly present in Navajoland today. And we are thankful for the privilege of having a part in the ministry of Rough Rock

Friends Mission, praying that our Christmas activities may help lead many more Navajos to accept the Gift of *eternal life* made possible by Christ's coming to earth.  
—For Rough Rock Staff, by Olen Ellis  
Superintendent, Rocky Mountain  
Yearly Meeting.



# DEAR TO MY HEART

BY ANNA NIXON

**Anna Nixon has recently returned from India, where she served as missionary for many years. This is adapted from an article written for the Women's Missionary Union of the Evangelical Friends Church—Eastern Region.**

Grandchildren are precious. My former college friends love showing me pictures of theirs. Then there are the great-grandchildren. I am extremely interested, but also shocked. How time flies; my, some of those "greats" are already old enough to enter school!

I look for resemblances and listen eagerly to what is said. And as I do, I hear echoes of all the dreams those same grandmas and grandpas shared back in the late thirties and early forties when we graduated and set out earnestly to follow various callings.

Mine was to be a missionary, and in 1940 the Friends Foreign Missionary Society appointed me to India. It took a while to get there because of the war, but when returning to the U.S.A. on furlough from time to time, I was so busy talking about India, so much the center of my world, that all else for me was a bit out of focus.

But early this year the Lord started speaking to me, very softly at first, that His time had come for me to leave India. My term wasn't finished, and I importuned for more time. I was happy in my work and enjoyed the personal relationships on every level. I had no indication that anyone was unhappy with me and I liked my living arrangements. But illness sapped strength and I was filled with doubt. Was leaving "giving up," or "giving in to the Lord"?

So, as I look at your pictures and hear about your goals, I know you also will want to hear about some of the things precious to me since you have a part in them through undergirding the mission work in India.

Let me tell you about Mingi, a young woman at the Seminary in Yavatmal where I have been teaching in recent years. She knocked at my door the day before I left to share something very precious. Mingi is from the Mizo tribe in Northeast India. Less than a hundred years ago Christianity reached that land, and now the whole tribe have left behind their head-hunting, illiteracy, and fears of spirits in the night. Mingi, a college graduate now in her third year of post-graduate theological studies, said: "I want you to pray for me. I feel God is calling me to be a missionary. Maybe He wants me to go alone, I don't know. Pray that my church in Mizoram will send me. I will need strength to leave the cool hills of my home to go to some of the hot areas of India. So pray for me that I may do God's will."

After her came a young man from South India, saying: "Pray for me. When I graduate, our church is looking to me for leadership. There is no one else and they have their hopes pinned on me. I know that to grow we must have Sunday schools, and I feel I need training and materials. Can you help?" I could, and showed him samples of Christian education materials available in India and put him in touch with the Christian Education Department of the Evangelical Fellowship of India.

A group of students from Malaysia also came to say goodbye. They are the future hope of that country. Missionaries, even Indians, are not allowed to stay there for more than six years. But these students are citizens of Malaysia; their hearts burn with

zeal and determination to build the Church among the Indians, Malays, and Chinese there.

Every test indicated the latter. So I opened the door to leave India and turned the key over to the Lord. The day before I left, a six-year-old Indian boy showed deep insight into my fears when he prayed, "Dear God, give Auntie Anna some new friends, and help her to write to us." So on July 17 I arrived in the U.S.A. with the awareness that this time I would take up residence in my own country again.

I am now living at Apt. 24B, 137-25th St. NW, Canton, Ohio 44709; for the first time in my life I have a telephone number: 216/456-3972. Purposes and goals of you people here at home, as well as your stresses, are coming into focus. I am amazed as I understand more deeply all you've accomplished besides those things I have been aware of, such as your tremendous support of missions through prayers, letters, boxes, and giving. But now I am realizing your other heavy responsibilities: all that it takes to keep a home and car going, caring for children (and grandchildren), paying insurance and taxes, taking full- or part-time jobs, making wise investments, and keeping up with repairs and yardwork. And I marvel that you have done all this and yet had time to reach your arms around the world.


I can't stop without mentioning Ramesh Khatry and his wife, our first theological students from Nepal—a country where it has been against the law to become Christian. Khatry's father disowned him when he became a Christian; when his first child was born, his parents refused to see their grandson. During his final year at Seminary, Khatry wrote the King of Nepal begging for freedom in his country. A copy of the letter was published in a Bombay paper.

Just recently Nepal has at last granted freedom of press and speech.

Khatry is now back in Nepal building a Bible school in Khatmandu. "The Church here has increased five times in the past four

years," he wrote; "for such we must have trained leadership." Recently Khatry's father not only forgave his son, but started helping him build his Bible school. Holding his little grandson in his arms, he also

said: "Now I am ready to give serious consideration to Christianity."

These are dear to my heart, my spiritual grandchildren. Let us pray for those who are precious to us and for one another. 

## New At Rough Rock

BY RETA STUART


In mid-July 1980, Steve and Janelle Baron of Silverton, Oregon, joined the Rough Rock Friends Mission staff at Chinle, Arizona. They arrived there on July 13



with their two-year-old son, Landon, and began helping the next day with annual Bible school. Steve is the son of Mr. and Mrs. Elmer Baron of Sherwood Friends Church in Oregon, while Janelle is the daughter of Pastor and Mrs. David Fendall, of Grand Junction Friends in Colorado.

Steve and Janelle operated their own greenhouse in Silverton. They were very active members of the Friends Church there, serving on various committees and leading junior church. Through personal Bible study and prayer, both of them began to sense that God was leading them into something different and that they should

consider "full-time" Christian service, perhaps on a mission field. When they learned of the need for personnel to work with youth and young adults at Rough Rock, they offered to serve in this capacity.

Pray for the Barons in their adjustment to new work and culture, that they will adapt well and be fruitful in their ministry there along with Vern and Lois Ellis, veteran missionaries at Rough Rock. Janelle, a professional florist, and Steve, a trained horticulturist, love gardening and working with plants, but they also long to help plant and nurture Navajo lives in the Christian faith that is so real and meaningful to them. 

## Let's Be Friends

# On Being Noticeably Good

BY HOWARD MACY

Undiluted goodness has suffered a great setback in popularity in recent years. In an age when even our heroes are surrounded by compromise, deceit, and sexual innuendo, the desire to be noticeably good continues to diminish. As in all times, some people care nothing for right living. Many others, religious or not, aspire to be respectably, but not unusually, good. But it seems that few devote themselves to living in a way that will capture attention and cause people to praise God because of their good lives.

We can understand the reluctance to be noticeably good. Very few persons want to be thought of as a "goody two-shoes." Almost everyone has encountered persons who tried to be good in ways that were merely obnoxious. (Perhaps such behavior is spawned in pride and insensitivity more than in righteousness.) Yet, even in the face of our fears and of the current pressure toward mediocrity, Christian persons are called toward genuinely righteous living.

The New Testament makes clear to us that faithfulness requires that lives are tellingly good. They must be extraordinary. Jesus said, "You must therefore be perfect just as your heavenly Father is perfect." (Matthew 5:48 JB) However one may interpret this instruction, the high standard cannot be diminished. The church at Philippi was told: "Avoid anything in your everyday lives that would be unworthy of the gospel of Christ." (Philippians 1:27 JB) George Fox and the early Quakers, who first called themselves Children of Light, were guided by this counsel to the Ephesians: "You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth." (Ephesians 5:8, 9) There can be no shadowy goodness for the Children of Light.

Though the command of the Gospel obligates us, its promise of a renewed life should also attract us. Like a beacon its hope pierces the darkness of our self-disgust and repeated failures. The Good News is that God through Christ can overcome our sin and can remake us. We can become what our most persistent hopes tell us we were intended to be.


We need to help each other toward that new freedom. Yet we may dim the vision of true righteousness by complacently accepting ordinary goodness. We may hold each other back by making silent pacts of mediocrity. We can fail by example and

word to call out the best in one another. We can fail to encourage and to discipline one another—"to watch over one another for good."

Thomas Kelly warns us poignantly: "I believe many young people of tender vision and fresh sense of lofty, holy claims of God upon their lives are shocked by some of us who have good reputations but who have adjusted ourselves to conventional ways, and lowered our standards of dedication to God, and are stained with the mud of mediocrity." (*The Eternal Promise*, p. 49)

Conventional goodness is not worthy of the Gospel. It is too weak. It is living in forms rather than in power. In contrast, the Spirit of God, as we heed Him, will guide us up to God and "thunder down all deceit within and without." A life renewed in power satisfies our deepest needs and witnesses to God's power in the world.

From the beginning Friends have cherished this extraordinary living. George Fox wrote to Friends in 1661: "So that is the word of God to you all Friends, of whatsoever calling ye be: live in the power of Truth, and wisdom of God, to answer that just principle of God in all people upon the earth. So, let your lives preach, let your light shine, that your works may be seen, that your Father may be glorified. This hath the praise of God, and they who do so come to answer that which God requires, to love mercy, do justly, and to walk humbly with God." (Epistle 200)

Let's Be Friends. 





BY JACK L. WILLCUTS

## The Care and Feeding Of Pastors

It is a little hard to pick out a Quaker pastor in a crowd of other Christians. They don't wear special uniforms, nor carry prestigious titles. They don't walk more slowly, make fewer mistakes, or live on less food. Their difference is largely a matter of function rather than status (Trueblood), and yet they are somewhat curious or mysterious.

At the zoo there are signs: "Please do not feed these creatures. They require special care." Well, in the Quaker zoo, pastors are also special creatures: interesting, unusual, exotic, beautiful, and they should be kept healthy and happy in your congregational cage. While some Friends never even record their existence, others place them on display pedestals. Unlike Levi's priestly line, pastors in this generation break into the business by the Spirit's choosing, a nudging of the soul so unobtrusively done even the elders may not notice for awhile. And some weighty Friends seem almost to resent the pastoral gift of another, reluctantly (and parsimoniously) releasing them for ministry.

"It was he [the Spirit] who gave some . . . to be pastors." (Ephesians 4:11) Paul is specific. So are Quakers: "Spiritual gifts, precious as they are, must not raise the minister above his brothers and sisters; they add to our responsibility." (*Friends Discipline*)

But what *does* this creature do between Sundays? Let's look at the job description: "The pastoral gift consists especially of ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a deeper religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock." (*Discipline*) Then this quaint counsel is added: ". . . the Gospel should never be preached for money; it nevertheless is the duty of the church to make such provision that it shall never be hindered for want of it." (It was a Methodist deacon who was told by his starving pastor, after being reminded by the deacon he should have only "souls for his hire," "Yes, but one can't eat souls! And if I could it would take a dozen the size of yours to make a meal!")

While the pastor's job description is not photocopied in heaven, another Methodist church leader, Lyle Schaller, has done a rather thorough job of sophisticating the expectations for every pastor—Quaker or Methodist. Selecting some of these and adding a few others, it must be urgently remembered that pastors are not supposed to perform; their task is a process. When *performance* standards are put on pastors everyone gets confused, even the angels of heaven.

- Be extroverted, outgoing, gregarious, remember names;
- Inquire about the health and whereabouts of children, spouses, and especially know about the special burdens of troubled members;
- Project the church's purpose and priorities and communicate this vision for the days and years ahead (take sufficient blame when things go badly, and insufficient credit when things go well);
- Express personal values, goals, and keep confidences;
- Have the last word and frequently the initiative roles for changes in departments, schedule of events, celebrations, meetings, and allocation of resources. Somewhere along it will be asked, "Have we checked with the pastor on this?"
- Develop church loyalty and a sense of belonging for younger and new members;
- Other "priestly" functions include the conduct of funerals, weddings, dedications, receptions;
- Be concerned that all components of the total church ministries are in balance and conform to Friends basic values, and purposes;
- Develop a predictable style of leadership—not borrowed from someone else, but simply consistent. This is terribly important;
- Preach and pray better year by year.

These are the nearly nonnegotiable expectations that go with pastoring. If any of these are missing, what will happen to the flock? And the pastor? Where there are multiple staff or pastoral teams, the expectations enlarge.

A pastor is a steward of the resources of people, of money, time, space, and knowledge. Notice this however: one *uses* money, time, space, and knowledge, but one *develops* people. Pastoral influence is diminished when people are used to develop things rather than things to develop people.

The bottom line? The pastor's work is ". . . the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Ephesians 4:12)

And, pastors, like other Christians, function better when loved and prayed for. It is a matter of record—ing. ☐

## A Hard Season for 3Ds

Today's diner's choice of delectables is tough, not tender on 3-Ders (Diet, Discipline, and Discipleship). Endless rows of new restaurants line the roads outside of every town and freeway interchange. Salivative collections of cookbooks make it now possible for any ordinary cook to throw together recipes from the kitchens of the world. Every holiday-minded Friend can become a man/woman of all seasonings.

Talk about exotica . . . one can buy in Portland, Denver, or Cleveland frozen joints of roast loins of young wild boar (European) at specialty stores and probably at Safeway. Is it Marco Polo's fault for bringing back ice cream and noodles from the Far East? They caught on.

Burdened dieters, listen to the Japanese: "Let little seem like much, as long as it is fresh and beautiful." Only the "much" part of that line fits most Quaker holiday tables. A pity! ☐



*An unusual series of illnesses put this husband and wife in the hospital several times over a period of weeks. Caring friends helped them meet the crisis. Violet and Stuart Richey live in Newberg, Oregon.*

## FOUR OR MORE CARING FRIENDS

BY VIOLET RICHEY

My husband and I have recently experienced how necessary it is to have "four or more" caring friends.

I've always been fascinated by the story told in Mark 2:1-12 about the four men who carried their paralyzed friend on a stretcher into the presence of Jesus.

They must have been loving and caring friends. It certainly had taken a fair amount of planning to organize that trip. One who is paralyzed is not easy to move. We don't know how far they had carried him nor how long. They had no doubt encountered difficulties because they were late arriving at the house in Capernaum.

The discouraging circumstances of the pressing crowd did not stop them. They never hesitated but were willing to tackle the last obstacle. I can imagine the struggle to reach the roof with their heavy unwieldy burden. I envision the final frantic effort to dig a man-sized hole in the clay roof. Then I see them carefully lower this helpless friend on his bed of pain and tenderly place him at the feet of a loving Jesus.

Our story relates, "Jesus saw *their* faith."

For three months my husband and I have entered and reentered the hospital, sometimes together and at times separately.

He was admitted first for kidney stone surgery. While he was still there I surprised him by going in for 24 hours with a stone attack. In a week he came home and I went in for surgery.

During this time we began to experience the ministry of our loving friends who carried us in faith to Jesus.

I mentioned to several people that I couldn't pray. I didn't know how to pray. I felt no surge of faith for us, nor did I have the will to read. I commented that it was only the prayers of our friends that kept us

trusting. At the same time I was feeling guilty and tempted because of this and wondered why God seemed so far away. I knew exactly how the paralyzed man on the stretcher felt. He was completely helpless to aid in his own recovery, and so was I.

Then it was my turn to come home from the hospital and my husband became nurse and cook. After two weeks internal healing was not taking place, so I returned to the hospital for another week and another surgery.

During that discouraging week a very dear friend visited me. I confessed how guilty I felt about not being able to pray for myself. I told her that I was relying entirely on the prayers of our friends. What she said lifted that heavy burden from my heart.

"Of course," she replied, "What are friends for? That is so you can relax and concentrate on getting well." From then on I quit struggling to carry my own burden and enjoyed accepting the prayers and loving deeds of our friends.

At the end of that second time in the hospital I came home to continue healing. It was now five weeks since my surgery.

I had been home just a week when my husband had another surprising attack. He drove to the emergency room, where it was diagnosed as gall stones. He had surgery two days later and our daughter came to stay with me.

Friends were stunned and more people joined in prayer support. We were needing more and more of the carrying faith that Christian friends can give.

## Friends Book Store

Serving Evangelical Friends with the best in Evangelical Literature

A full service Christian supply store featuring Cambridge and World Bibles, books from major evangelical publishers, George Fox Press Sunday School literature, gifts and supplies for every occasion.

A service of the Evangelical Friends Church, Eastern Region since 1931.

## Friends Book Store

Box 176  
Damascus, Ohio 44619

My husband was in the hospital a week and during that time our daughter had to take me to emergency three times. He came back home on Saturday, and on Sunday I returned to the hospital for another week. Our other daughter came to care for him.

After spending four more very uncomfortable days at home my doctor ordered me to X ray for a fluoroscope to see if the incision had healed completely.

How we rejoiced to observe that the great Physician had been at work and prayer had been answered! Our faithful doctor had been a compassionate instrument in His hand.

Once again, "Jesus saw *their* faith." Our many friends were consistent not only in prayer but in action. It took planning to organize meals. They carried us for 13 weeks. That last critical day they laid me at the feet of Jesus and He said unto me, "Arise—go thy way into thine house." ☞



## CHRISTMAS 1980

BY CATHERINE CATTELL

A joyous Christmas to each of you!

I have been thinking that in the almost two thousand Christmases since the first one there have been few characterized by "peace on earth"—and just look at us now in 1980! We can, however, be glad that the joy of Christmas is not dependent upon the state of the world but upon the message of the angels, "Unto you is born . . . a Saviour."

The one thing that did characterize the first Christmas was adoration, as one and another of those most closely involved were filled with the Holy Spirit.

Elizabeth was filled with the sense of the presence of the Holy One when Mary appeared at her door, and she burst forth in praise.

Mary's adoration was expressed under anointing in the Magnificat.

Zacharias was filled with the Holy Spirit and he blessed the Lord.

The angels with a multitude of the heavenly hosts praised God saying, "Glory to God in the highest."

(Continued on page 16)



# First Day News

## QUICK QUAKER COMMENTARY

MILDRED BROWN, former president of Northwest Yearly Meeting WMU and long-time member of NWYM Department of Missions, died in Spokane, Washington, November 20, of cancer.

GEORGE W. PRIMES, JR., 57, director of Urban Ministries in Evangelical Friends Church--Eastern Region, died suddenly of a heart attack November 20 at his home in Akron, Ohio. Born the son of sharecroppers in the South, George was involved in ministering among the Black community in Akron at the time of his death. (For more details, see page 21.)

T. CANBY JONES was guest speaker for the annual George Fox College Quaker Heritage Week in November 1980. He is professor of philosophy and religion, Wilmington College, Wilmington, Ohio.

KEVIN FERREN, 12, of East Richland Friends Church (Ohio) collected more than any other individual in Belmont County for a recent Cancer Society fund drive: \$781. He won a TV and special recognition at an awards dinner.

WILTON HARTZLER of High Point, North Carolina, has been chosen for the new post of Associate Secretary for Administration of the Friends Committee on National Legislation in Washington, D.C.

MARVIN MARDOCK, Friends professor at Azusa Pacific College, Azusa, California, was named National Outdoor Track and Field Coach of the Year by the National Association of Intercollegiate Athletics. Dr. Mardock ends his 20-year coaching career but remains at APC as an English professor. His father, Hubert Mardock, was a well-known Friends evangelist.

And, thee must hear these:

"The church phones will be unplugged--in case of emergency, have the police contact us." --Camas (Washington) Church Bulletin

The archivist for Northwest Yearly Meeting, Charles Beals, uncovers this bit of research: "Where did Noah put his two honey bees on the ark: In the ark-hives." Of course!

## FRIENDS FOCUS

### FRIENDS IN TAIWAN

In 1955 there were only six Friends in Taiwan. Today membership of Friends is nearly 3,000. Ten Chinese pastors serve 28 churches; a three-story building serves as a Quaker Center; indigenous Friends carry full responsibility, with expatriates quietly supportive. --from The Advocate, United Society of Friends Women

### MISSIONARIES ON FURLOUGH

Jack and Celesta Rea will not return to Taiwan until next summer, so are engaged in additional deputation in Eastern Region. Anna Nixon has been encouraged to give herself to the writing of a history of the Friends Mission in India.

Roscoe and Tina Knight completed a tour of Ohio in October and are heavily scheduled among the churches in Northwest Yearly Meeting.



FRIENDS KIDS LEARN GIVING

The Junior Department of the Friendswood, Texas, Sunday school learned that nickels, dimes, and quarters go a long way--clear to Hong Kong, where they are supporting a boy, and to India, where they support a girl through a relief agency. Since it works so well, they have assumed the project of helping children in a small village in Burundi, Africa, with school supplies. While they are taught to give first to the support of their local church (tithes), the offerings go much farther than they thought possible.

FRIENDS' GIVING UP

Don Worden of Ohio reports giving is up 21 percent over a year ago so far this church year in at least 16 churches of Eastern Region for the first quarter. A similar statistic is reported for the entire Northwest Yearly Meeting.

EFM EXEC ON TOUR

James Morris is completing a five-week tour of Friends missions in the Far East. He was accompanied on the visit from Taiwan to Hong Kong by Howard Moore. Howard and Evelyn Moore returned to the U.S. for Christmas with their family and for deputation ministries.

Ralph and Marie Chapman, veteran missionaries to Bolivia now living in Newberg, Oregon, expect to visit Peru and Bolivia soon after Christmas for fellowship with the missionaries and particularly to make a study of literature needs on the fields. Chapman heads the Friends Missionary Literature Service, which has for a number of years provided books, tracts, textbooks, doctrinal and Christian education materials in Spanish for new Christians, evangelism, and the national church.

FRIENDS TO OVERSEE THE GARDEN TOMB

Claude and Jerry Carey of Hayden Lake Friends Church (Idaho) have accepted an assignment to serve as administrators of The Garden Tomb in old Jerusalem, Israel. The appointment was made by the Board of Trustees of the Garden Tomb Association based in London. Claude's main responsibilities will be to oversee guide service for visitors to the Garden and care for the entire physical operation of the site. Jerry will be a "back-up guide" in busy times and work part time in the bookshop on the grounds. They will be living in quarters within the Garden itself.

IOWA FRIENDS SEEK ASSOCIATE SUPERINTENDENT

Upon the resignation of J. Stanley Banker, the clerk of Iowa Yearly Meeting announces the search for a person to fill the position beginning July 1, 1981. Skills in Christian education, youth ministries, and general administration are desired. He would live in Oskaloosa, Iowa. Those interested may write The Search Committee, Box 552, Oskaloosa, Iowa 52577. Mahlon Macy is general superintendent.

A REMARKABLE FORMULA

Write down the year you graduated from high school; double the number and add 5 to it. Multiply by 50, add your own age and subtract 250 from the total. The first two numbers in your answer will be the year you graduated from high school, the last two your age--if done correctly. Now, try another game. Write down your most recent gross income. Subtract 10 percent of this amount. You will find the balance to be what the Lord intended you to use, according to Malachi 3:10.

--taken from Nampa Friends mailing



FBC STUDENTS IN ALASKA

Thirteen students and two faculty members from Friends Bible College spent the summer of 1980 in a 4,000-mile trip to Alaska in "tentmaking" (working in canneries) in a witness ministry.

WOMEN'S APPRECIATION BREAKFAST

It was served by the men of Talent Friends Church (Oregon)--a breakfast prepared for all the ladies of the church on a Saturday. French toast, eggs, and bacon for "all the hard work the women put in for the many potlucks, Thanksgiving dinner and fellowship times." (Wonder who washed the dishes?)

CLOTHING CO-OP

Camas Friends (Washington) are starting something called "The King's Closet." It is a place to bring used but good children's outgrown clothing, for exchange, or as a gift to someone in the congregation or community. "Bring what you have and exchange for what you need."

PEACE IN COLONIAL TIMES

"In the colonial period in Pennsylvania, the Mennonites would not vote; the Quakers sat in the legislature; the Brethren would vote only for Quakers. The differences are due to divergent estimates as to the redeemability of human nature here on earth. Pessimism and optimism on this score in the case of these three may not be unrelated to the circumstances of their origins. The Anabaptists began subject to the penalty of death; the Brethren to that of banishments; the Quakers only to that of imprisonment. The Anabaptists, being burned by Catholics and drowned by Protestants, saw no hope in man. The Quakers, able to use trials and imprisonment as instruments of propaganda, were more hopeful that their witness would affect the minds of all England, and not without reason--witness the way in which William Penn in the course of his trial won the battle for the nonintimidation of juries."

--from Bainton: Christian Attitudes Toward War and Peace

QUAKER CARTOONIST READY

Allen Aswegan, Box 904, Muscatine, Iowa 52761, is a new young Christian and a professional cartoonist. He has developed a fresh, remarkable, and unusual series of tracts called "Tract Masters." For \$2 you can obtain samples of seven types. All profits go to the church building fund.

FOURTH EFA GENERAL CONFERENCE

The fourth General Conference of the Evangelical Friends Alliance will be held on the campus of Malone College August 13-16, 1981. "Building the Family" is the theme for the four-day event, which begins on the concluding day of Yearly Meeting for Eastern Region. Watch for details in future issues of the Evangelical Friend.

FILM SERIES IN LOCAL CHURCH

The Spiritual Life Committee and pastors of East Richland Friends Church (Ohio) have published a booklet listing eight Christian films scheduled for showing in their church in 1981. Dates, descriptions, and other plans make this an ongoing ministry. They will respond to requests for others. The films are paid by freewill offerings.



(Continued from page 12)

Simeon was filled with the Holy Spirit and praised God that he lived to see the Messiah.

Anna, the old prophetess, gave thanks when she saw the babe Jesus.

Then there were shepherds glorifying and praising God, and the wise men who "rejoiced with exceeding great joy," and worshiped the child Jesus.

It was the coming of Jesus into the world that made the difference between sadness over the state of the world, and great joy that heaven had touched this earth with hope.

And so it seems appropriate to me this year to wish for our friends around the world, in whatever situation, a deep sense of joy and adoration and the comfort of the Holy Spirit. May the peace that passeth understanding be yours. May we find practical ways of spreading joy to others.

"O come, let us adore Him, Christ, the Lord."



Dobson, James, **Straight Talk to Men and Their Wives**, Word Books Publishers, \$8.95.

Of all his writings thus far, this book represents the strongest, clearest statement on family life by the well-known author/lecturer, Dr. James C. Dobson. From its point of inspiration in the life of his father, James Dobson, Sr., Dobson systematically deals with those priorities he believes are required for effective fathering.

He likens the relationship of father to children to the passing of a baton in a relay race that can so easily be dropped in the transfer and stresses a careful, prayerful,

dedicated response by fathers to the responsibility of raising their children.

The marriage relationship, one's working career, sense of masculinity, emotional life, and final accounting of one's life to God are all covered with powerful writing.

His father's love of all God has created, his lifelong effort to model a Christlike spirit, his wise admonitions as one father to another father (his son Dr. Dobson), have crystalized in the author as a major message and theme of his own life.

A touching, moving challenge that will energize a response from every father who reads this book!

— Sheldon Louthan



## Friends University



# Good Things Happen With Friends

Intellectually...Spiritually...Culturally

- ☐ I would like to visit Friends. Please call me to arrange a date.  
☐ While I'm waiting, please send me information as indicated below.  
☐ I cannot visit Friends at this time. Please send me the information indicated below.

(Check up to three interests)

- |  |  |  |   |
|--|--|--|---|
| <input type="checkbox"/> Accounting                | <input type="checkbox"/> Early Childhood Education | <input type="checkbox"/> Music (Vocal/Instrumental)                      | <input type="checkbox"/> Pre-Nursing                            |
| <input type="checkbox"/> Agriculture Programs      | <input type="checkbox"/> Elementary Education      | <input type="checkbox"/> Nurse Anesthesiology                            | <input type="checkbox"/> Psychology                             |
| <input type="checkbox"/> Art (2D/3D)               | <input type="checkbox"/> English                   | <input type="checkbox"/> Philosophy & Theology                           | <input type="checkbox"/> Secondary Education                    |
| <input type="checkbox"/> Biblical Studies          | <input type="checkbox"/> Environmental Studies     | <input type="checkbox"/> Physical Education                              | <input type="checkbox"/> Secretarial Science                    |
| <input type="checkbox"/> Biology                   | <input type="checkbox"/> Health Careers            | <input type="checkbox"/> Political Science                               | <input type="checkbox"/> Sociology                              |
| <input type="checkbox"/> Business                  | <input type="checkbox"/> History                   | <input type="checkbox"/> Pre-Engineering                                 | <input type="checkbox"/> Spanish                                |
| <input type="checkbox"/> Chemistry                 | <input type="checkbox"/> Home Economics            | <input type="checkbox"/> Pre-Law   | <input type="checkbox"/> Visual Communications (Commercial Art) |
| <input type="checkbox"/> Christian Ministries      | <input type="checkbox"/> Human Services            | <input type="checkbox"/> Pre-Med (Medicine, Dentistry, Veterinary, etc.) | <input type="checkbox"/> Other                                  |
| <input type="checkbox"/> Communications/Journalism | <input type="checkbox"/> Mathematics               |  |   |
| <input type="checkbox"/> Data Processing           | <input type="checkbox"/> Medical Technology        |  |   |
| <input type="checkbox"/> Drama                     |  |  |   |

Name \_\_\_\_\_

H.S. grad yr. \_\_\_\_\_

Address \_\_\_\_\_

Street/City/State/Zip \_\_\_\_\_

Mail to Friends University, Admissions Office  
2100 University, Wichita, Kansas 67213

## THE BIG BOX

(Another Jennifer and George story)

By BETTY M. HOCKETT

If it hadn't been the kind of weather that it was on that December Saturday, Jennifer would never have found the big box. Or rather, she thought later, if it hadn't been that George wanted to play hide and seek she would never have found it.

It hadn't started snowing yet, but it was certainly cold enough. Jennifer stood in front of the sliding glass doors in the dining room. The coldness seemed to come right through into the house. She hitched her pink sweater (the one with the missing button) higher onto her neck.

"It's a good thing you've got your heavy plaid shirt on," she said to George. "Sometimes you don't dress near warm enough on cold days." Then she giggled, remembering that was exactly what Great Grandma had said to her a few days before. Oh well, it was true, George wasn't always sensible about some things.

But at least he was being sensible about not wanting to go outside in the cold. Jennifer turned away from the window. What was there to do? Mother was busy with things, like getting ready for Christmas that she said was coming fast but Jennifer said was coming slow. Daddy was out with some other men cutting wood for their fireplace, so he wasn't available either.



She sat down in front of the Christmas tree. Tall and decorated, it was beautiful. Red and blue and silver balls and packages underneath. Bright paper and pretty bows—it seemed like forever until next week when Christmas day would be here!

Jennifer moved closer. "No, George," she whispered. "Don't touch! We want to be surprised on Christmas. Don't spoil things!" She stretched out, resting on one elbow. Maybe it wouldn't hurt to look at a name card—just to see if there was something under the tree for George.

But of course there wouldn't be anything for him. Nobody seemed to quite understand about George. "But he isn't real," Mother always said. Of course George was real. It was just that nobody else could see him.

So much for looking at the packages! None of 'em were big enough for the stand-up doll, and anyway it wouldn't make Christmas come any quicker. "Okay, we'll play hide and seek. I know that's what you want to do," she said. "You go hide. I'll count to 50."

She bounced over to the big green chair and plunked down on her knees. She bowed her head on the high back and patiently counted. "One . . . fifteen . . . thirty-four . . . thirty-five . . . forty-nine. FIFTY! HERE I COME, GEORGE!"

Where could he be this time? She opened the coat closet by the front door. No, he wasn't there! Then she looked under the dining room table. No, not there, either. The broom closet in the back hall? Or maybe the pantry where he could snitch a Christmas cookie? In her closet maybe? George was *really* hiding someplace hard this time.

The only place left was Mother and Daddy's bedroom. They had a big closet. That would be just the place. But no,

George wasn't there among Mother's long skirts or Dad's good suits.

And then she spotted him. He was under the bed! "Ha—you thought I wouldn't see you! But I saw your legs sticking out!" She flattened out and looked under.

George wasn't the only thing under Mother and Daddy's bed. Alongside was a big box, with bright red printing on it. Before Jennifer knew it she was squinting hard to read what it said. **RUTHIE—THE LIFE-LIKE STANDUP DOLL THAT WALKS! TO DELIGHT ANY LITTLE GIRL!** Those were the exact words.

Jennifer got up as fast as she could. "Come on, George. Quick! Into my room." Ruthie—the standup doll that walks. Just exactly what she wanted. She shut her bedroom door and sat on the edge of the bed. This would take some planning. She'd have to figure out a bed for Ruthie, and then see if Great Grandma could sew some special clothes for her and . . .

Suddenly, Jennifer let herself slide off onto the floor. She felt like a rubber ball with all the air squeezed out! "I've just seen what I'm going to get for Christmas! Now there won't be any surprise! I've gone and ruined everything! And it's all *your* fault, George. You wanted to play hide and seek and you hid under the bed and I had to find you there . . ."

The more she thought about it the flatter she felt. No use trying to explain it to anybody, either. Nobody would understand. Nobody but God, that is. God understands everything. "I think we had better pray, George," Jennifer said.

Jennifer prayed. She wasn't sure if George did or not, but at least she felt better. She was glad God always cares. He cares when we're happy or sad or sick or well or . . . "George, God cares for us no matter what! And another thing, George," Jennifer went on sternly, "let's you and me remember that next Christmas we won't look any place where something important like my present might be hidden. It's just no fun to find out what your gift is ahead of time. Okay? In fact, we won't even play hide and seek next Christmas. You'll just have to do something else, maybe play paper dolls with me like we're gonna do right now. But first, we'll go have some Christmas cookies."

Crunchy Christmas cookies with their smooth red and green frosting could somehow always make any situation brighter!

## A Will says "I cared,



## about my family, about my church, about the future."

Without a will your family will be caught up in the confusion, delay, and expense of extra legal work; your church will receive none of your property (unless you have a trust or some other contractual agreement), and the future will be left to the discretion of a probate judge who does not know you or your family.

Find out more about why you need a will, and how to get started. Order your free copy of our booklet, "37 Things People 'Know' About Wills That Aren't Really So."

----- clip and mail -----

Don Worden, Director of Development  
Evangelical Friends Church—  
Eastern Region  
1201 30th Street N.W.  
Canton, Ohio 44709

☐ Please send "37 Things People 'Know' About Wills That Aren't Really So" without cost or obligation.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

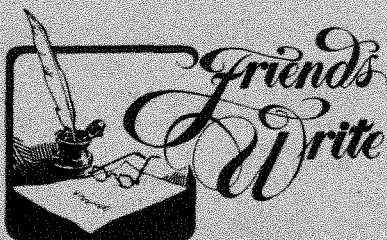
State \_\_\_\_\_ Zip \_\_\_\_\_

### The Evangelical Friends Fellowship of Washington, D.C.

meets in the Tower House, a beautiful mansion on the Potomac River near Mt. Vernon. Morning Worship is at 12 noon on the 4th Sunday of each month; Bible study is at 5:00 p.m. on the 1st, 2nd, and 3rd Sundays of each month.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/560-0423.





### No Place for Life-taking

■ Charles Jandecka should include the entire Bible in his discourse (See "No Conscience in Christendom?" *Friends Write*, November 1980). He seems to have omitted at least two commands contained therein that have some bearing on anti-involvement in a "war effort" or even anti-involvement in a "war attitude."

It's true that the words "Thou shalt be a conscientious objector to war" are not found in the versions and translations of Scripture but the essence is there and one need not have to read between the lines in order to find it.

From the Old Testament comes "Thou shalt not kill," and from the New Testament "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you . . ." (Exodus 20:13 and Matthew 5:44)

There is absolutely no way one can heed these two commands and participate in any life-taking activities—whether these activities are associated with a "legally declared" war or with a lesser impromptu violent event.

These commands are a part of His Word and therefore should be a part of the Christian philosophy and of Quaker philosophy.

ROBERT A. ARMSTRONG

Tigard, Oregon

### CAMPING POSITION OPEN

**A fulltime head chef/food service position is open at Twin Rocks Friends Camp and Conference Center on the Oregon Coast. Unique opportunity for Christian service. Applications now being considered. Contact:**

Executive Director  
Twin Rocks Friends Camp  
18705 Highway 101N  
Rockaway, Oregon 97136  
503/355-2284

### EF: Quality, Spirit, Thrust

■ I wish to express appreciation for the splendid quality, spirit, and thrust of the *EVANGELICAL FRIEND*. The publication is indeed a bond that holds us together in the mutual recognition and appreciation of our tasks as Friends.

WALTER R. WILLIAMS, JR.

Lakeland, Florida



*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*

### Drift Toward the Draft May Become a Stampede

WASHINGTON—Signs continue to emerge that point toward a resumption of conscription. When the new Congress convenes in January, there will probably be a flood of bills relating to the draft, according to the Mennonite Central Committee.

On October 5 Senator Nunn of Georgia repeated his call for conscription to remedy what he considers serious inadequacies in the volunteer armed forces. The week before, in a hearing on national service legislation, there were frequent references to the return of the draft. The only question was when. Opinions varied from next month to Representative Paul Simon's definitely minority opinion that it would be three years. Most felt sure there would be a strong congressional push for some form of draft during 1981.

The administration, the Selective Service, and the Pentagon continue to state that the draft is not needed. Selective Service insists it is planning only for mobilization in the case of national emergency. —E.P.

### Christian Life-stylers Say God's People on Poor's Side

WINSTON-SALEM, NORTH CAROLINA—"The people of God, if they are really the people of God, are on the side of the poor," said author-educator Ron Sider, who addressed a Baptist conference on Developing a Re-

sponsible Christian Life-style. Speakers at the three-day meeting repeatedly called for simplified life-styles and closer identification with the poor and hungry.

Mr. Sider, author of *Rich Christians in an Age of Hunger*, warned against adopting legalistic definitions of "simple life-style" but said Christians must confront the Bible's "clear teaching" about responsibility toward the poor and hungry in the world. He said the "desperate poverty of hundreds of millions," coupled with "billions who have never heard of Jesus Christ," are two compelling reasons for American Christians—the "rich minority"—to live more simply. —E.P.

### Electronic Church Effectiveness Overstated, Professor Claims

MILL VALLEY, CALIFORNIA—The electronic media is not as effective in evangelism as many believe and actually may be counter to local churches, a Golden Gate Baptist Theological Seminary professor says. "The fact is," said G. William Schweer, professor of evangelism at the seminary, "the electronic church is just not the miraculous evangelism tool some claim it is, or that apparent multitudes think it is."

According to a survey, 80 percent of the pastors feel that the "electronic church" causes people to stay at home, and almost as many feel that it is having a negative effect on the financial program of their church. —E.P.

### Religious Programs Returning But Unenforced Ban Still On

MEXICO CITY—Religious broadcasting, banned in Mexico since July by a government decree that has not been strictly enforced, is apparently returning to some degree of normalcy, according to Southern Baptist press representative David Daniell. However, new restrictions probably will mean that Christian broadcasters will have to communicate their message in less direct ways. —E.P.

### Graham Ministers to Survivors of MGM Hotel Fire

LAS VEGAS, NEVADA—In the midst of the terrifying disaster of one of the worst fires in the United States history when the MGM Grand Hotel in Las Vegas burned in late November and 84 people lost their lives, Billy Graham brought a healing message of



## It's True!

... you can have a guaranteed income for life, while supporting Christian higher education through a George Fox College Annuity program.

For helpful information, without obligation, on this and other gift programs with excellent tax advantages, call: Maurice Chandler at (503) 538-8383 or write: George Fox College Newberg, OR 97132



comfort and hope as he ministered to shocked survivors.

The evangelist, who was in Las Vegas for a five-day Crusade, was at the Convention Center as people were brought in from the burning hotel. He said, "I talked to them and prayed with them. One man broke into tears and said, 'I was in the Crusade service last night and I should have gone forward to receive Christ and I didn't. Can I do it right now?' I held his hand and prayed with him as he asked Christ into his heart." A radio news announcer commented, "He didn't have to come, but Billy Graham is here praying with the people. He has my respect."

Both Reno and Las Vegas were host cities to the Billy Graham Crusades November 13 to 23. The people of Nevada responded to the gospel message in percentage of inquirers that the evangelist said were "the largest that we have ever had in the United States in the history of our Crusades."

—B.G.E.A

## Europe Labeled One of 'World's Largest Mission Fields'

LAUSANNE, SWITZERLAND—According to WEF general secretary Waldron Scott, Europe has become one of the world's largest mission fields, not only in view of the growing influence of foreign religions such as Islam, but also because of the predominance of secularism in the West. Mr. Scott was speaking at the Council meeting of the European Evangelical Alliance, which was held in Lausanne, Switzerland,

When the communist revolution of the late 1940s forced the expulsion of most Western missionaries from China, Lora stayed on. Then the period of silence began, continuing until late last year when the daughter of prewar missionaries, Francis Schlosser Sherer, and her husband were able to obtain a tentative address for Lora while traveling in China. Writing to her last Christmas, they received a reply, and they and others began corresponding with her. They learned she is now teaching English in a university in Lanchow in north central China.

"Her letters are circumspect, since there is still much fear of how the communist censors will respond to various statements," an article in the SPU publication *Response* notes. "Notably, she makes no reference to the intervening years, but she does state that 'there are many Christians here in Lanchow . . . Please continue to pray for us. God is so good to us all.'"

—E.P.

## It's a Fact!

... you can avoid most or all your capital gains taxes on appreciated real estate or securities while supporting quality Christian higher education at George Fox College.

For helpful information, without obligation, on this and other gift programs with excellent tax advantages, call: Maurice Chandler at (503) 538-8383 or write: George Fox College Newberg, OR 97132



recently. He challenged the Christians in Europe to devote much more of their time and energy to evangelism.

—E.P.

## People

SEATTLE, WASHINGTON—Contact has been reestablished with a 1943 graduate of Seattle Pacific University, Lora Jones, from whom there had been no word for more than 30 years after she returned to China in the mid-1940s.

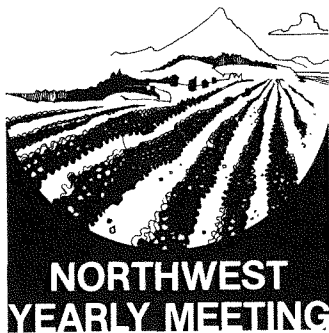
## It's too bad

... more people don't realize they can give tax dollars to Christian higher education at George Fox College instead of Uncle Sam.

For helpful information, without obligation, on this and other gift programs with excellent tax advantages, call: Maurice Chandler at (503) 538-8383 or write: George Fox College Newberg, OR 97132







### Superintendent's Corner: The Experience of Worship

Friends find no reason for considering any class of people, such as ministers or priests, more sacred than other Christians. They find, too, that no ceremonial insignia or ritualistic objects are needed. Thus they may worship in any circumstance, with words or without words, so long as their worship is "in spirit and in truth."

The great majority of Friends have pastoral churches where the worship hour is similar to that of other nonliturgical evangelical churches—singing, prayer, vocal and instrumental music, Scripture reading, and a sermon by the pastor. There is, however, a great deal of liberty for worshippers to participate. The ideal in all worship, prayer, and fellowship meetings is to permit opportunity for free participation. This may be vocal or silent prayer, praise, testimony, or expression of spiritual concerns. Simplicity is stressed. Programming is encouraged if it permits the liberty of the participants to express themselves freely under the leadership of the Spirit.

Worship is the highest spiritual experience that can be known by man and when fully realized provides a time of hallowed spiritual communion with one another and with the Lord. Friends believe worship to be an attitude as well as an act; this spiritual intercourse with God is a precious reality that strengthens, builds up, and comforts.

*Hindrances to Worship*  
Unnecessary confusion, noise, or irreverence in times of worship is discouraged. Being a sacred experience, superficial, "creatively activity," and thoughtless programming are not considered appropriate. The art of profound meditation and quiet communion with God is a Quaker heritage that must be cherished and learned again by each succeeding generation. Devotional thinking and prayerful attitudes are helpful in this practice, and thousands of Friends have found with the Quaker poet, John Greenleaf Whittier:

*In the calm and cool and silence,  
once again  
I find my old accustomed place  
among*

*My brethren, where, perchance, no  
human tongue  
Shall utter words; where never  
hymn is sung,  
No dim light falling through pic-  
tured pane!  
There, syllabled by silence, let me  
hear  
The still small voice which reached  
the prophet's ear;  
Read in my heart a still diviner law  
Than Israel's leader on his tables  
saw.*

There is a distinctiveness in Friends worship that results, not from a desire just to be different, but a determination to be directed by the Holy Spirit regardless of innovations or conventions. Friends do not gather merely to absorb or enjoy but to dedicate and contribute and to wait in His presence. They believe that until a Christian has learned to worship he is ill-prepared to serve or to lead. Each new member is encouraged to learn and to practice the art of worship, true worship, for it is here Friends partake of the "bread of life" and the "water" that really satisfies the soul. —*Jack L. Willcuts*

### Quaker Youthquake 80 Coming to Arrowhead Springs

The national conference for high school and college Friends is scheduled for December 26-31 at beautiful Arrowhead Springs in the foothills of the mountains near San Bernardino, California. A variety of classes and discussions will be led by outstanding speakers, such as Tom Mullen, Don Green, Richard Foster, and Kara Cole.

Over 161 Northwest delegates are registered, according to Jim Settle, youth secretary of Northwest Yearly Meeting, representing 24 Friends churches in Washington, Oregon, and Idaho.

Youthquake 80 is the second such event for Friends in America, the first being in 1975. The purpose is to bring together Friends youth from across the United States for a great

time of sharing and learning. The youth pastors of the yearly meetings will have a vital role in carrying out the program, as well as the youth secretaries and youth division chairmen of the yearly meetings. A vision among youth for leadership among Friends across America is a goal of Youthquake 80, as well as building a sense of unity and commonness of purpose among Friends. Various classes and activities are planned at the Arrowhead Springs facilities, as well as a day's visit to Disneyland.

Billy Lewis, executive secretary of Christian education and youth for California Yearly Meeting, is chairman of Youthquake 80.

### Dr. Donald Joy Featured at Christian Education Conference

Dr. Donald M. Joy will be the featured speaker at the fourth annual Christian Education Conference

to be held February 5-7, 1981, on the campus of George Fox College. Dr. Joy is professor of Human Development and Christian Education at Asbury Theological Seminary in Wilmore, Kentucky; he is also director of the Center for the Study of Children, Conscience, and the Family. He is a frequent lecturer and consultant and the author of *The Holy Spirit and You*, *Meaningful Learning in the Church*, and *Toward Freedom and Responsibility: A Parent Guide to Faith Formation*.

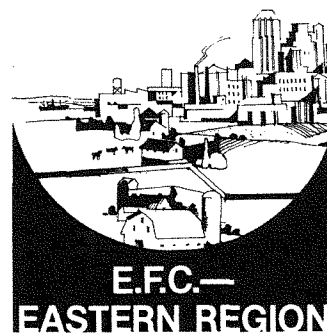
The Christian Education Conference is a three-day enrichment and training experience sponsored by the departments of Christian Ministry and Church Relations at George Fox College for Sunday school teachers, youth workers, club leaders, camping people, education committee members, pastors, Christian education directors, and anyone simply interested in communicating God's Word to others. Workshops on ministries with children, youth, adults, administration, and special ministries, taught by experts, will help equip people to return to their ministries with fresh insights and inspiration. A variety of exhibits will be on display by publishers and Christian educators.

Cost for the three days is \$8 per individual, for one day only is \$5, and the group rate (for five or more for three days) is \$5 each. Churches throughout the Northwest will be participating in the conference, and those wishing hospitality arrangements or further information should contact Gene Hockett at George Fox College (503) 538-8383. Details on the conference with registration information will be sent to churches, as advance registration is advised.

### Around George Fox College

The annual Christmas season basketball tournament at George Fox College will be renamed the Ron Willcuts-Dale Twenge Memorial Basketball Classic in honor of two men who died in an airplane crash in Eastern Oregon in June. Both men were George Fox alumni and active in the basketball program. The memorial fund, established by their families at the time of their death, will be used to establish a permanent endowment to partially support the tournament.

Two guest speakers were on campus this fall, speaking in chapel services and various meetings with students, faculty, and the public. Ken Overstreet, who has directed Youth for Christ, Campus Life, and Youth Guidance organizations for more than 20 years, spoke during Christian Emphasis Week in October. Well-known Quaker professor T. Canby Jones was guest speaker for the annual Quaker Heritage Week series in November. Jones, professor of religion and philosophy at Wilmington College, Ohio, since 1955, has published many articles and the book, *George Fox's Attitude Toward War*.



### Tecumseh Marks 'Dynamic Kernels' Anniversary

Concluding a month of stewardship emphasis, Tecumseh Friends (Michigan) held a special service celebrating the 40th anniversary of the late Perry Hayden's Dynamic Wheat Kernels.

On September 22, 1940, Perry M. Hayden, a Quaker miller in Tecumseh, was stimulated by a sermon delivered by Clifton J. Robinson based on John 12:24: "Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Hayden wondered, "How much fruit?" and designed an experiment to test the biblical principle of tithing. He, along with his son Bill and 11 boys from the Ford school, planted one cubic inch of wheat (360 kernels) on a 4 by 8 foot plot of land just east of the original Hayden mill. After the harvest of the next summer, he used 10 percent of the grain for Christian outreach and

### COMING EVENTS

#### DECEMBER

26-31 Youthquake, Arrowhead Springs, California

#### JANUARY

26-29 Missions Conference, George Fox College

30-31 NWYM Midyear Board Meetings, Newberg

#### FEBRUARY

5-7 Christian Education Conference, George Fox College

6-7 Drama *Miming My Own Business*, George Fox College

9-14 Minority Emphasis Week, George Fox College

13-14 NWYM Executive Council, Newberg



The Hayden Family



Planting of the kernels in the ceremonial plot.

replanted 90 percent. The experiment continued for six years, concluding with a planting of 2,666 acres of land and a harvest of 72,150 bushels.

The experiment captured the attention of such notable figures as Henry Ford, who donated land for planting and machinery for harvest; Edward J. Jeffries, mayor of Detroit; R. G. LeTourneau, Mrs. Charles Cowman, and many others. The story is the subject of a book and film both entitled *God Is My Landlord*.

During the special anniversary celebration, the film was again viewed along with most of the Hayden children and grandchildren taking part in song, instrumental music, and reflections of their father's tithing experiment.

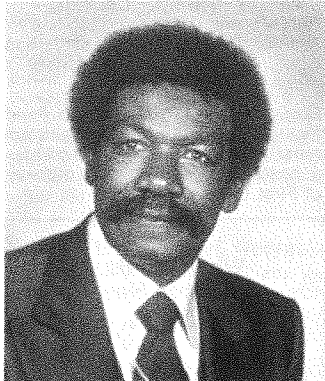
Following the service, a 4 by 8 foot plot containing 12 rows was planted with 360 kernels of Tecumseh wheat on the church property by the Hayden family. Speaker was Clifton Robinson, who again used John 12:24.

The original cubic inch measures were on display in the church.

### A Tribute to George Primes

George W. Primes Jr., 57, died suddenly of a heart attack on November 20, 1980, at his home at 3132 Coy Drive in Fairlawn, a suburb of Akron, Ohio. Funeral services were held on November 25 at the Wesley A.M.E. Church with Rev. Eugene Morgan officiating, assisted by Supt. Russell Myers, and Joe Roher of the EFC—ER office. A host of relatives and friends attended the service to pay their last respects to a man all had come to respect and admire because he loved God and sought to share this commitment with others.

As Director of Urban Ministries in the Evangelical Friends Church—Eastern Region, George Primes sought to minister to the black community. The purpose of the program, which he personally designed, was



George Primes, who died suddenly November 20.

to seek racial reconciliation through mutual trust and better understanding. His friends saw him as a "bridge" enabling blacks and whites to come together, share their victories and their frustrations, and to pray one for the other.

George loved an adventure. His most recent project began in February when he started Community Friends Church among the blacks in Akron. In nine months they had outgrown their original facility, and in November they moved to share facilities with Divinity Lutheran Church, thus providing a model of unique cooperation.

His life was not an easy one. George's parents were sharecroppers in the South prior to moving to Akron to raise their seven children. After three years of high school, George dropped out to work so that he could help with the financial needs of the family. In 1942 he married Ashley (Gibson), and to this union five children were born: Roger (deceased), George III, Eugene, Roy Louise, and Karen.

As an employee of Firestone Tire & Rubber Company in Akron from 1941 to 1972, George worked hard at his job. In 1966 he had a deep spiritual conversion and this led him to finish high school at night while continuing with his work. After considerable thought, he decided God's call upon him meant entering Malone College to prepare for ministering. In 1972 he graduated with a B.A. degree while also serving as associate pastor of Canton First Friends Church. The next year he was recorded as a minister in Eastern Region Evangelical Friends Church and became minister-at-large, coordinating the Inner-City Ministries. Along with regular duties, he enrolled in Ashland Theological Seminary, where he received both the Master of Divinity and Doctor of Ministry degrees.

A versatile person, George was active in civic projects wherever he lived and for a time conducted a regular radio program, *Inner-City Views*. He provided leadership and understanding for his brothers and sisters

in the black community. At the same time he prodded his white friends to do something for their neighbors who were hurting.

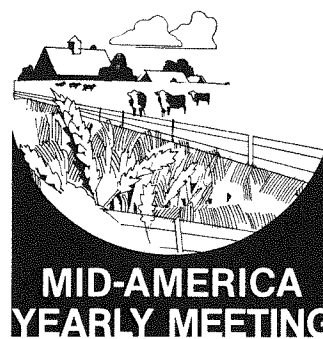
When asked what his personal goals were, George Primes once replied: "To move each day closer to God, to become more proficient in my calling to help my people, to learn to interpret the traditions of Christianity for our day, and to be as near the Truth as I can be." He will be sorely missed; yet his Christian testimony and his loving example live on in the memory of those who knew him.

—Lucy Anderson

### Focus on Malone

Friends students at Malone this fall number 123. EFC—ER churches with the highest number of students enrolled are Canton Friends (20); Alliance (8); Willoughby Hills (7); and East Richland Friends (5). Included in the total figure are students from Taiwan, East Africa Yearly Meeting, Omaha Friends, Marshalltown Friends, and Colorado Springs Friends.

December Term 1980 will feature 21 different special interest courses students may elect to enroll in for their three-week study experience. Off-campus options include Desert Ecology in Arizona, Theatre in New York, and Tropical Aquatics in Florida.



### Super Sessions

Superintendents Robinson, Teague, and Frazier plan a pilot program of blitzing area meetings with seminar/workshops geared to assisting the local churches. Euphemistically called MAYM COUNTS, it means Making All Your Ministry Count. Designed to specifically provide helps for youth sponsors, Christian education

personnel, committee members, and clerks, time will also be given for open discussion in the "town hall" sense. The first such meeting was held at Cottonwood with members from Emporia, Homestead, and Twin Mound participating.

### Notes from the Youth Superintendent

#### Coming Attractions

- Dec. 26-31 "YouthQuake" in California
- Dec. 31-Jan. 4 High School Midwinter Retreat—New Mexico
- Jan. 6-10 Campus 'N Career Midwinter

#### New Film—*Super Christian*

This hilarious, but deeply probing, film comes with stimulating questions and discussion. It is the story of Clark Cant, mild-mannered Christian teenager, who during the week is like everyone else—but on Sunday...well, see it for yourself, youthgroups! Gospel Films, Box 455, Muskegon, Michigan 49443, phone: (616) 773-3361. 28 Minutes, \$36.

#### Youth Bucks

At \$100 per church, many have responded early to the Youth Budget this year! Thank you! Some churches have given over this amount and are now giving toward one of the special projects: Camp equipment, sound system, etc. Remember: Budget must be paid before engaging in special projects.

#### Salt Shaker Ministry

The "Happy Road"—Summer Ministries Youth Group—has turned into "Winter Ministries" by continuing to tour the Yearly Meeting. Their purpose is to share through their music and the Word. With the theme, "The Father's Relationship to You and Me—His Children," the 80-minute program appeals to all ages.

#### Fraziers Available

"I have had the opportunity to work with several churches already this fall—regarding their Youth program and ministry. If you (churches of MAYM) know how I may help serve you—call or write! (We're always looking for ways to meet your needs.)"

Royce Frazier  
Route 1, Box 132  
Lahoma, Oklahoma 73754  
Phone: (405) 796-2642

### Midyear Board Meetings Announced

Northridge Friends Church  
February 4-7, 1981

Wednesday, February 4  
Thursday, February 5  
Friday, February 6  
Saturday, February 7

Education, Mission, Outreach  
Spiritual Life, Stewards  
Executive Council  
Y.M. Representatives

### Friends Men Advance

Meeting at a retreat recently at Camp Quaker Haven, men of MAYM shared their dreams and concerns for an effective organization, reborn, with identifiable mission and ministry.

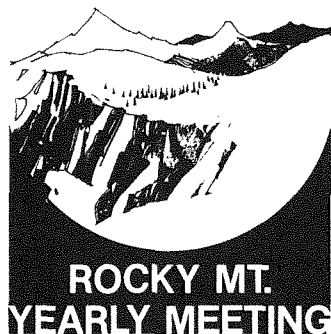
Rex Chambers of Lowell Friends volunteered to make special visits to churches or areas to further interpret the findings of the good fellowship.

In the more dynamic past, men of MAYM have been instrumental in sparking church extension and underwriting special projects. Men at Quaker Haven pledged themselves to do even more and better. Power to them!

### West Covers the Midwest

Jerry West, accompanied by his good wife, Sarah, has visited nearly all the churches in Mid-America Yearly Meeting he plans to visit. As coordinator of development, he has had opportunity to interpret the programs of the Yearly Meeting in budgetary terms and has challenged our people to adopt a "Fair Share" in order to see the implementation of approved ministries.

We appreciate the good reception given him and the profitable feedback that is being shared with the Board of Stewards and the Executive Council. More than this, we appreciate the faithful support of the combined ministries to which Friends of MAYM are called.



### ROCKY MT. YEARLY MEETING

### Hope and Joy in God Turns Adversity Around

Believe it or not the 366 days of 1980 are almost past and 1981 is upon us.

Did the trials and tribulations of the past year bring joy or bitterness? Scriptures command us to rejoice always. That is easy to say, yet hard to do.

Regardless of our life situation Habakkuk offers thoughts to guide 1981 through good and bad.

*"Though the fig tree should not blossom, and there be no fruit on the vines, though the yield of the olive should fail, and the fields produce no food, though the flock should be cut off from the fold, and there be no cattle in the stalls, yet I will exult in the Lord, I will rejoice in the God of my salvation. The Lord God is my*

*strength, and He has made my feet like hinds' feet, and makes me walk on my high places."*

Habakkuk 3:17-19 NASB  
God bless your 1981. Mike Henley

### RMYM Briefs . . .

**Albuquerque, New Mexico**—High school youths sold Christmas gift items to help pay their way to the Friends Youthquake in California this winter. Items sold included candles, ornaments, and stuffed animals.

**La Junta, Colorado**—Church members here continue to hold regular nursing home church services. Olen and Martha Ellis held revival meetings in November.

**Woodland Park, Colorado**—The second annual Quaker Men's Retreat took place October 31—November 2. The retreat included relaxation, plus discussions from Richard Foster's book *Celebration of Discipline*. In September Yearly Meeting women held their annual retreat.

**Colorado Springs, Colorado**—The RMYM's midyear meetings were November 14 and 15 at First Friends Church. Results were unavailable at press time.

**Brighton, Colorado**—The new Peace Evangelical Friends Meeting is now meeting in a local elementary school. The meeting is an outreach of First Denver Friends.

### Where to Send Church News

Rocky Mountain Yearly Meeting church news or Yearly Meeting news should be sent to Mike Henley, 250 W. Prospect #12, Fort Collins, Colorado 80521; (303) 221-0371. Photographs—black and white or color—can be returned with news items. Plan ahead two to three months for church news, because of the normal delay caused by publication.

## FRIENDS GATHER

### ALBUQUERQUE, New Mexico

Church member Cori Levinson won salutatorian honors in her graduating class in high school this past summer.

Fifty-five to 60 adults and children attended vacation Bible school. Included in the VBS were segments of the film, *The Lion, The Witch and The Wardrobe*. Activities were designed to bring out the spiritual implications of the story by C. S. Lewis. They included making personal coats of arms, portraying the story's characters, discussing the meaning of reconciliation, going through the doors of Narnia, etc.

### ALLIANCE, Ohio

Sally Johnson was honored recently at a fellowship dinner for outstanding service for the Vietnamese family. A small bowl and pitcher, symbolic of her service, was presented as a gift. Jim and Joyce Lackey are also on the Refugee Task Force.

Speakers for the Faith Promise Conference included Tammi Fansler, Bill Casto, Bruce Burch, and Gary Young. The Faith Promise amounted to over \$44,000, the highest ever since the church has been involved in this type of missions giving.

Professor Archie Penner of Malone College is doing a series on Revelation for the Wednesday evening elective program.

### BYHALIA, Ohio

Duane Dickson along with his wife, Judy, and son, Jason, has begun pastoral duties. Together with

Byhalia, they will also be serving Sommersville and West Mansfield.

Walter and Helen Williams showed pictures and shared concerning their recent tour of China, Hong Kong, and Taiwan. With this special event, a lovely fellowship supper was enjoyed.

### DAMASCUS, Ohio

Dr. Robert Hess was guest speaker at a recent missionary banquet. Other speakers for missionary emphasis were Joe Roher and Geraldine Custer, missionary nurse to Africa.

Youth activities recently included a retreat for the Senior FY at Camp Gideon; a volleyball tournament on Thursday evenings; and the film, *The Lion, the Witch and the Wardrobe*, which was shown in four segments to AWANA youth.

The elective class being taught by Paul Stanley and daughter Judy on "Our Quaker Heritage" has been well received and has proven helpful.

### EAST RICHLAND St. Clairsville, Ohio

"Refunding—How to Stretch Your Food Budget Dollars" was a class held at the church twice in October.

The third annual Administrative Council Retreat was held at nearby Bethesda Learning Center October 10 and 11.

Several churches in the community attended a presentation by the Covenant Players on Sunday evening, October 12.

Outreach Sunday was observed at the church on October 19 with Rev.

and Mrs. Anil Salonki and Tammi Fansler as guests.

Preschoolers enjoyed a Noah's Ark Party at the church October 30. Children dressed like animals from the ark.

A Fall Festival was held for the children in grades 1-6 at the church November 1.

The 1980-81 Film Series began October 26 with *The Tommy John Story*. The series will continue through May 1981 showing films such as *Footprints in Stone*, *So Long Joey*, *How the Bible Came to Be*, *Noah's Ark*, *Senior Year*, and *He Leadeth Me*. Films are shown one Sunday evening per month.

### FOWLER, Kansas

The church and parsonage are boasting new roofs to ward off winter snow. Marvin and Marie Joy celebrated their 55th wedding anniversary October 6, 1980, at the church.

### FRIENDS COMMUNITY Wichita, Kansas

Pastor David Hickman reports growing interest and excitement as services are being held in the facilities of "The Maples." This pioneering work, which began with formal services in September, has averaged 40 for the last weeks of October and the first of November.

### HAVILAND, Kansas

A new sound system, purchased by memorial and designated funds, has been installed in the sanctuary.

### LA JUNTA, Colorado

Kelly Shriver received \$550 in three scholarships to Otero Junior College in La Junta. They included a Lee High Memorial Scholarship of \$100, American Trifollo by AFL and CIO of \$50, and \$400 from the college.

Merle and Ruth Roe held revival meetings at Beaver, Kansas, and Empire Friends at Vale, South Dakota.

### MELBA, Idaho

Melba Friends held their 60th anniversary on October 12. One hundred and twenty people were in attendance for the morning worship.

Denis Gusman and Mike Lyons have come from Northwest Nazarene College to help the youth group this year.

Camie and Glenda Bean took the adults on a horse-drawn wagon ride for Halloween. They went to Frank and Frances Engle's home for games and refreshments.

### NORTHRIDGE Wichita, Kansas

David Leach has assumed responsibilities as the Coordinating Minister/Pastor in November. In order to help him and his wife, Marcile, get better acquainted with the members of the congregation, dessert fellowships have been held in the various homes.



## PLEASANT PLAIN Byers, Kansas

Calvin and Lois Johnson, after 32 years of faithful ministry here, resigned in September to retire to their home in Pratt. A local artist was commissioned to paint a picture of the church. This, along with a suitable plaque, was presented to the Johnsons as an expression of our love and appreciation for them.

## RAMONA, Oklahoma

Special dedication services were held on November 9 for the new parsonage and the bell tower; John Robinson was guest speaker.

## SMITHFIELD, Ohio

Highlight this month was a turkey dinner for *Homecoming* served by the ladies of the church.

Members are participating in counselor training sessions in preparation for the New Life Crusade coming soon.

Films by Dr. Dobson were sponsored by the community churches.

The Norma Freer Missionary Society has been quilting, cooking, and making crafts for the International Bazaar held at the local mall.

Services have begun at a new work established at Parlett, seven miles from Smithfield.

Films produced by Win Arn on "Discovering Your Gifts" are being shown.

## SOUTH SALEM, Oregon

Friends at South Salem are realizing a great sense of excitement about

what God is doing, and has promised He will do, in this meeting. A recent purchase of a bus has opened up new possibilities for outreach. We also praise Him for allowing us to pave our parking area so that our beautiful Oregon outdoors can stay outdoors instead of entering the sanctuary on the feet of worshippers!

October 24 was the occasion of a Harvest and Homecoming Dinner attended by more than one hundred, including former members. It was a great time of reunion highlighted by the John Coleman family sharing their testimony musically.

A Lay Witness Mission was held November 7-9, bringing a wonderful opportunity for God to lead us into deeper commitments in our life with Him. Those attending were blessed with new depth in their relationship with other Christian brothers and sisters as well. We can't wait to see what He will do next!

## SPRINGBANK, Allen, Nebraska

Burundi missionaries William and Ruth Cox returned to Springbank Friends for the Missionary Conference August 21. Seventy-nine attended.

A week of meetings was held in Ponca, Nebraska, in September. The Northeast Men's Fellowship planned the meetings. Speakers were Lenny and Joy Wisehart.

## STAFFORD, Kansas

Men of the church gathered recently to repaint the parsonage. A building fund has been started to help with

the needed maintenance of church properties.

## STAR, Idaho

There was a surprise Housewarming for our associate pastor, Rick Snodgrass, and his wife one Sunday evening in September, complete with a tour of their home. Several trees were removed from the east corner of the camp grounds making an ideal location for the mobile home.

On the evening of October 5 we had open house for the Sunday school and celebration of the 200th Anniversary of the founding of Sunday school. There was a large decorated cake and individual cupcakes with candles, and all sang "Happy Birthday."

## TOPEKA, Kansas

In November we had a Holy Life Conference with Max Huffman and his wife and son from Muncie, Indiana. Our conference closed Sunday with our annual Thanksgiving dinner.

We have done extensive repair work on our parking lot—work is being done on the heating plant for more effective heating, and a study is being built for our associate pastor of youth, Dave Hollenbeck.

Our attendance is improving over last year, but not yet to our goals. We are sensing a good spirit among the fellowship, and we praise God for those who have made commitments and for those who have come for the prayer of healing.

Every other month we are having a "Saturday Morning with Jesus" from 9:00 to 11:30 a.m. Children ages

three through sixth grade come together for singing, learning about God, puppets, and clowns. Parents are welcome.

## TULSA, Oklahoma

Our 35th anniversary was observed on November 16, 1980, by a special Homecoming and Rally Day and a message by Superintendent John Robinson.

## URBANA, Ohio

Tammi Fansler, a student at Malone College, was guest speaker recently. Tammi, who spent two summers in Taiwan with Summer Ministries, presented a program using puppets, then shared concerning her puppet ministry in Taiwan.

Roy Taylor served as evangelist and James Chess as song evangelist for special services this fall.

Present for the District Missionary Rally were Jack Rea, Gary Young, Bruce Burch, and Don Worden.

## WEST PARK, Cleveland, Ohio

A special Rally Day combined Sunday school and church service, with Rev. Earl and Catherine Smith giving puppet shows and special music. Sunday school teachers were also dedicated during the service.

An installation service was held recently for Pastor Mark Engel, who has begun his ministry at West Park. A reception followed in the fellowship hall. Rev. Neil Orchard, district superintendent, officiated, with several pastors from the district participating.

# GREENLAKE II *(Continued from page 7)*

World Peace Tax Fund bill. This would serve as a legal alternative to payment of war taxes just as conscientious objector status is the legal alternative to military service.

... Individuals are urged to consider prayerfully all moral ways of reducing their tax liabilities—sizeable contributions to tax-exempt churches, organizations and charities; reduction of income; simplifying of life-styles... war tax monies might be contributed to organizations working for peace and justice. War tax monies might be paid under protest by sending a letter of witness with one's tax return.

## WITNESSING TO PEACE

In the interest of building bridges of understanding between ourselves and other traditions, we specifically recommend:

1. Each congregation/meeting form a peace visitation team to go... to neighboring congregations.

2. Community and regional ecumenical meetings that will include other groups and, when possible, individuals from other countries.

3. One Sunday per year as Peace Witness Sunday, which includes active witness reflecting the vision of Shalom.

4. Meetings between the Historic Peace Church representatives and the Christian leaders to discuss specific concerns of peacemaking.

5. Dialogue on the biblical basis for peacemaking with seminary and Christian college faculty and students.

6. Placing peace books in school and public libraries.

7. Mass media advertising for peace.

8. A national clearinghouse with a toll-free telephone number for peace information.

One can no longer see the New Call to Peacemaking as simply a gathering time to express thoughts. Each individual must take it upon himself to recognize that the waging of peace is in direct response to the call and example of Christ. "We are not contending against flesh and blood, but against principalities, against the powers, against the world rulers of this present darkness..." (Ephesians 6:12 RSV) The battle for the peacemaker is deeper than the symptom that is seen in the conflicts of men. It dwells deep in the condition of the heart, mind, and spirit. Dealing with it must come from the individual. Our task is set before us and we must begin now. ☐

## LOVE IS LIKE THAT

BY GERTRUDE FISCHER WORK

When I was a child my favorite treat was my mother's date sticks. She made them once a year at Christmas. We were allowed to chop dates, crack nuts, mix and stir, and then dozens and dozens of crunchy sweet-smelling date sticks were carefully wrapped in tea towels and stored in our pantry cupboard, all waiting for Christmas Eve.

Mother always allowed me *some* date sticks, but I never had enough. The year I was seven I decided to change all this. Waiting till everyone was sound asleep, I tiptoed down the hall to the pantry. Pulling open the pantry bin, I dug out handfuls of tempting date sticks.

Then I sat cross-legged on the floor and began devouring them. This was more like it, I thought. Why hadn't I thought of this before?

Suddenly I doubled over in anguish. What a stomachache I had! I started screaming in pain for my mother. She came at once and took in with one glance what I had been doing. Without a word, she gathered me in her arms, comforted and held me.

This made a deep impression on me. I had learned my lesson. She knew it and to scold would have been futile.

Isn't this God's way with us? The minute we call for Him, He is there loving and helping us straighten up the mess we have made of our lives or relationships. No condemnation, just forgiveness and love. ☐

# FRIENDS RECORD

## BIRTHS

**BOUILLION**—A son, Blake Adam, October 6, 1980, to Eldredge and Cheryl Bouillion, Friendswood Friends, Texas.

**BROWN**—A son, Tryel Brandon, June 19, 1980, to Anthony and Debbie Brown, Springfield, Colorado.

**CHANCE**—A daughter, Erika, October 15, 1980, to Lynn and Jane Chance, Fowler Friends, Kansas.

**CLARK**—To Kevin and Pamela Clark, a son, Andy Lee, June 12, 1980, Star, Idaho.

**CULVER**—A son, Richard, September 24, 1980, to David and Lori Culver, Fowler Friends, Kansas.

**DEAN**—To Lewis and Wilma Dean, a son, Lewis Robert Dean, Jr., August 16, 1980, Nampa, Idaho.

**GEARHEART**—A daughter, Sarah Kate, to Todd and Susan Gearheart, August 12, 1980, University Friends, Wichita, Kansas.

**GRAY**—To Sandra and Larry Gray, a son Brandon Roger, August 30, 1980, Danville, Virginia.

**HLADLIK**—A daughter, Sara Jean, August 6, 1980, to Steve and Linda Hladlik, Northridge Friends, Wichita, Kansas.

**HOLT**—A daughter, Amanda Doyle, March 3, 1980, to Stan and Kathy Holt, Alva, Oklahoma.

**HUTSON**—A son, Bryce Alan, to Ed and Dalene Hutson, July 16, 1980, Northridge Friends, Wichita, Kansas.

**JOHNSON**—To Jack and Jean Johnson, a son, Jeremy Dwaine, June 10, 1980, Plains, Kansas.

**JUSZLI**—To Tom and Julie Juszli, a son, Alan Michael, September 3, 1980, Barberton, Ohio.

**KEAS**—A daughter, Anna Dawn, to Don and Sue Keas, September 6, 1979, Gate, Oklahoma.

**LAYTON**—A daughter, Amanda Joan, July 7, 1980, to Roger and Jolonda Layton, Booker, Texas.

**LEWIS**—A daughter, Wendi Ann, to Allen and Cathy Lewis, September 24, First Friends, Emporia, Kansas.

**LITTLEFIELD**—A daughter, Natalie Kay, to Randy and Charlene Littlefield, March 10, 1980, Northridge Friends, Wichita, Kansas.

**McMILLEN**—To Tim and Kim McMillen, a son, Timothy Christopher, August 14, 1980, Barberton, Ohio.

**MENDENHALL**—A son, Scott Dale, to Larry and Shirley Mendenhall, August 23, 1980, Bethel Friends, Hugoton, Kansas.

**MILLER**—A boy, to Grady and Carol Miller, Jonathan Scott, August 24, 1980, Bolton Friends, Independence, Kansas.

**MILLER**—A daughter, Shayla Rochele, September 29, 1980, to Jerry and Kirsten (Roberts) Miller, Topeka, Kansas.

**MILLER**—To Robert and Kathy Miller, a son, Robert Shane, July 23, 1980, Barberton, Ohio.

**MOYER**—A son, Tatum, June 5, 1980, to Mike and Debbie Moyer, Northridge, Wichita, Kansas.

**MOORE**—A daughter, Jessica, to Bob and Peggy Moore, September 8, Denver, Colorado.

**NICHOLS**—To Danny and Vicki Nichols, a daughter, Monica Lyn, July 12, 1980, Springfield, Ohio.

**PAVER**—A son, to Bob and Shari (Weaver) Paver, Austin, Texas, October 1, 1980.

**PENROSE**—A son, Bryan Allan, October 8, 1980, to John and Betty Jean Penrose, Northridge Friends, Wichita, Kansas.

**SIMMONS**—A daughter, Elizabeth Marie, to Dennis and Diane Simmons, October 16, 1980, Booker Friends, Texas.

**SLOVACEK**—A son, Russell Garton, July 26, 1980, to Mike and Debra Slovacek, Booker, Texas.

**SNYDER**—A daughter, Marki Brooke, October 1, 1980, to Paul and Linda Snyder, Pastors, Great Bend, Kansas.

**SOWERS**—To Stephen and Sue Sowers, a son, Stephen Andrew, September 16, 1980, Tecumseh, Michigan.

**STERLING**—To Dennis and Rosemary Sterling, a son, William Dennis, August 21, 1980, Mt. Gilead, Ohio.

**STISKA**—A son, Adam Eric, to Wayne and Jeanne Stiska, July 28, Denver, Colorado.

**TABER**—A daughter, Joanna Louise, to Dennis and Kay Taber, September 17, 1980, University Meeting, Wichita, Kansas.

**TENCATE**—To Bernard and Terri TenCate, a son, Justin Earle, July 30, 1980, Tecumseh, Michigan.

**TUBERVILLE**—To Bill and Kathy Tuberville, a son, Joshua Andrew, July 17, 1980, Tecumseh, Michigan.

**TURNER**—A son, Shane Coleman, July 30, 1980, to Joe and Darlene Turner, Emporia, Kansas.

**VAN VALKENBURG**—To Philip and Rebecca Van Valkenburg, a daughter, Emily Joy, September 25, 1980, Toledo, Ohio.

**WAGNER**—To Jim and Barb Wagner, a daughter, Jennifer Lynn, August 15, 1980, Westerburg, Germany.

**WELLING**—To John and Tamara Welling, a daughter, Rochell Marie, August 8, 1980, Mt. Gilead, Ohio.

**WICKHAM**—A daughter, Jennifer Dawn, July 2, 1980, to John and Jeannie Wickham, Ramona, Oklahoma.

**WILLIAMS**—To Randy and Valerie Williams, a son, Joshua Neal, January 28, 1980, Middleton, Idaho (correction).

**WORDEN**—A daughter, Michelle Dawn, to Mike and Debbie Worden, June 13, 1980, Friendswood Friends, Texas.

**YOUNG**—A son, Aaron Chen, to Johnny and Daisy Young, August 25, 1980, Garland, Texas.

## MARRIAGES

**BRAND-MOORMANN**. Donna Jean Brand and Eric Ronald Moormann, October 11, 1980, Annapolis, Maryland.

**BURRIS-VAN MAANEN**. Patricia Burris and Danny Van Maanen, September 13, 1980, Star, Idaho.

**GREWEL-GEORGE**. Diana Grewel and David George, May 17, 1980, Bethel Friends, Hugoton, Kansas.

**GRIBBLE-PERKINS**. Mary Gribble and Ray Perkins, July 22, 1980, University Friends, Wichita, Kansas.

**HARRINGTON-HESTER**. Laura Harrington and Howard Hester, October 18, 1980, Lynwood Friends, Portland, Oregon.

**HEAREN-BERRY**. Teresa Hearen and Ron Berry, May 24, 1980, Lowell Friends, Kansas.

**HENSON-SNYDER**. Reta Ann Henson and Derek Lany Snyder, August 16, 1980, at the United Church of Christ, Cheney, Kansas.

**HOBART-CREMEANS**. Christine Hobart and Arnold Cremeans, May 6, 1980, Marysville, Ohio.

**HOBSON-BROWN**. Betty Hobson and David Brown, August 2, 1980, Mt. Gilead, Ohio.

**KING-BIGGERS**. Peggy Ann King and Paul David Biggers, August 9, 1980, at University Friends, Wichita, Kansas.

**KNISLEY-MOORE**. Jackie Knisley and David K. Moore, October 18, 1980, Alliance, Ohio.

**LAWELLEN-WIGGINS**. Janet Lawellen and Karl Wiggins, July 4, 1980, Linwood, Kansas.

**LOLLAR-BARBY**. Mae Lollar and Paul Barby, August 9, 1980, Gate, Oklahoma.

**LUTZ-GETTING**. Robin Danette Lutz and Gary Dean Getting, August 9, 1980, Hesper Friends, Eudora, Kansas.

**MANESS-WILLIAMS**. Kem Maness and David Williams, June 14, 1980, Briscoe, North Carolina.

**MANTLE-ROBBINS**. Kathryn Mantle and Corgin Robbins, Jr., August 15, 1980, Newport News, Virginia.

**MARONI-MOORE**. Michelle Maroni and Michael Moore, September 6, 1980, St. Clairsville, Ohio.

**MARTIN-FRAZIER**. Patty Martin and Gale Frazier, May 31, 1980, Fowler, Kansas.

**MASON-BEACH**. Julie Mason and Steve Beach, August 23, 1980, Addison, Michigan.

**MOLL-FURGASON**. Mary Ann Moll and Tim Furgason, August 23, 1980, Tecumseh, Michigan.

**MONTGOMERY-BORJIAN**. Teresa Montgomery and Reza Borjian, August 27, 1980, in Rome, Italy.

**NISBETT-VIVIANO**. Sandra Nisbett and Michael Viviano, August 30, 1980, Tecumseh, Michigan.

**PAULER-SCHOCK**. Donna Pauler and Richard Schock, August 22, 1980, at University Friends, Wichita, Kansas.

**PITTS-CHAMBERS**. Pamela Kay Pitts and M. Douglas Chambers, August 16, 1980, at University Friends, Wichita, Kansas.

**REMINGTON-ZULAUF**. Marta Remington and Keith Edward Zulauf, at First Denver Friends, August 29, 1980.

**RICHARDSON-HATFIELD**. Susan Loraine Richardson and Dennis Edward Hatfield, October 18, 1980, First Friends, Enid, Oklahoma.

**RITTER-ROBINSON**. Frances Ritter and Timothy Robinson, June 8, 1980, Robbins, North Carolina.

**ROBERTS-ROYER**. Debbie Roberts and Mike Royer, August 16, 1980, at Boise Friends, Idaho.

**ROWE-LACROIX**. Carrie Rowe and Mark LaCroix, September 20, 1980, Collinsville, Oklahoma.

**THOENEN-MARTIN**. Cathy Jo Thoenen and Gordon Martin, September 20, 1980, St. Clairsville, Ohio.

**WADE-REPP**. Judy Wade and Ken Repp, October 3, 1980, at Boise Friends, Idaho.

**WALL-MILLER**. Debbie Wall and Mark Miller, August 9, 1980, Topeka, Kansas.

**WARREN-DUNN**. Janet Warren and Michael Dunn, June 7, 1980, Eagle Springs, North Carolina.

**WEDEL-DOWELL**. Kendra Wedel and Dave Dowell, August 3, 1980, Fowler Friends, Kansas.

**WESTCOTT-NUTTER**. Lori Westcott and Scott Nutter, September 19, 1980, Milan, Ohio.

**WILLIAMS-GARNER**. Deborah Williams and Kim Garner, July 26, 1980, Eagle Springs, North Carolina.

**WOLFLEY-CARL**. Gwynn Wolfley and Harold Carl, June 7, 1980, Newport News, Virginia.

**YOUNG-SMITH**. Rhonda Jeanne Young and Brian E. Smith, June 20, 1980, Haviland Friends, Haviland, Kansas.

**ZERBE-HUGHES**. Nancy Zerbe and Danny Hughes, August 30, 1980, Alliance, Ohio.

**ZIMMERMAN-SAYLER**. Carolyn Zimmerman and Milton Sayler, September 6, 1980, Milan, Ohio.

## DEATHS

**EMRY**—Ralph Emry, 84, 1980, Springbank Friends, Allen, Nebraska.

**FOX**—R. W. (Webb) Fox, 85, May 29, 1980, (correction), Cherokee, Oklahoma.

**HADDAN**—Bennett Haddan, 61, March 5, 1980, Stark, Kansas.

**HANDY**—Ruth Handy (Mrs. Herbert), 87, September 23, 1980, Alliance, Ohio.

**HARMON**—Larry Wayne "Bo" Harmon, 19, of Springfield Friends, Colorado, in a car accident September 26, 1980.

**HAYS**—Lois M. (Mrs. Ray) Hays, 81, August 30, 1980, Ringwood, Oklahoma.

**HOGGE**—Ruth Hogge, August 24, 1980, Portsmouth, Virginia.

**HOUSER**—Frank Houser, September 16, 1980, Fowler Friends, Kansas.

**JENKINS**—Neida Jenkins, October 23, 1980, Salem, Ohio.

**JUAREZ**—Isabel Juarez, September 29, 1980, Fowler Friends, Kansas.

**KARLEN**—Laura Karlen, 77, September 1980, Alliance, Ohio.

**KLICK**—Delores Blanch Herren Klick, 73, of Cherokee Friends, Oklahoma, August 28, 1979.

**LAMBERT**—Edna Mary Lambert, April 29, 1980, Baxter Springs, Kansas.

**LEWIS**—Joel Larry Lewis, 17, August 21, Rayland, Ohio.

**LITTLEFIELD**—Natalie Kay Littlefield, infant, September 13, 1980, Wichita, Kansas.

**MARTIN**—Adam Martin, 70, September 14, 1980, Hughesville, Pennsylvania.

**MORGAN**—Matthew Lee, infant son of Kevin and Robin Gates Morgan, at birth, October 1, 1980, East Richland Friends, St. Clairsville, Ohio.

**NEWBERRY**—Joyce Irene Newberry, 21, August 19, 1980, Barberton, Ohio.

**PATTEN**—Lucy Eva (Warnken) Patten, April 12, 1980, Twin Mound Friends, Olpe, Kansas.

**PATTERSON**—Albert Patterson, 90, of Cherokee Friends, Oklahoma, March 17, 1980, in Augusta, Kansas.

**RENICK**—Randall Renick, 67, Liberal Friends, Liberal, Kansas.

**RITCHEY**—Orpha Ritchey, October 9, 1980, University Friends, Wichita, Kansas.

**SHRADER**—Paul Shrader, August 21, 1980, Mt. Gilead, Ohio.

**THRASHER**—Berdie Mae Thrasher, 85, August 17, 1980, Booker, Texas.

**VAN NEST**—Harry Robert Van Nest, 69, September 28, 1980, East Richland Friends, St. Clairsville, Ohio.

**WILLIAMS**—Mary L. Williams, September 24, 1980, Ypsilanti, Michigan.

**WOLF**—Rissie Wolf, September 13, 1979, Gate, Oklahoma.

**EVANGELICAL FRIEND**  
Post Office Box 232  
Newberg, Oregon 97132  
Second class postage paid  
at Newberg, Oregon

HAROLD ANTRIM 20  
6709 SAN FERNANDO DRIVE  
BOISE, ID 83704