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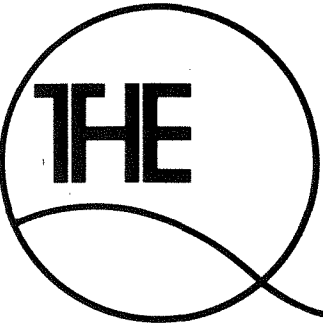
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Evangelical Friend

May 1981

Vol. XIV, No. 9

DO THE  ueries
HAVE THE
QUESTIONS
FOR TODAY?

Do you live a simple life, distinguishing between needs and wants?

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QUERIES COMPEL THE RESPONDENT
TO SEARCH DEEP IN HIS LIFE
TO SEE WHERE HE STANDS WITH GOD.

BY MARK KELLEY

ROOT SEARCHING is always fascinating for Friends. Seeking for a sense of direction, purpose, and unity in the midst of a tumultuous time, we examine our historical roots to see if they might, once again, supply the life needed to produce a tree full of fruit.

Some of our roots we've chosen to leave behind. For example, when was the last time your Yearly Meeting session was clothed predominately in gray? Wisely, Quakers have realized that some customs are only temporary, while others have been strengthened and recognized as basic to our identity. Teaching about the transforming power of Christ's Spirit will always be the tap root of our message, with emphases on the authority of the Bible, the dignity of all people, and the importance of expressing our faith with our actions.

One Quaker root is our *Queries*. The Queries are a Quaker root for two reasons: Their history extends back to the earliest days, and they have been used to give strength to the practice of Friends.

Are the Queries useful questions for the church of the eighties?

Mark Kelley is a young Friends pastor in Northwest Yearly Meeting. He and his wife, Jan, have two children, and their pastorate in Southern Oregon at Talent Friends Church has been marked with success.

The origin of the Queries is obscured by time. But as early as 1682, representatives to London Yearly Meeting were requested to answer three questions. The first two were statistical, but the third asked, "How has the truth been prospered among Friends since the last Yearly Meeting? And how are Friends in peace and unity?" This third question contained the essence of what would expand to a list of soul-searching questions that were soon known as the Queries.

This first Query is a good example, as it shows both the style and purpose of all Queries to come. The style is loving and gentle, but the force of the Queries compels the respondent to search deep in his life to see where he stands in his relationship to God.

By 1740 the Queries had expanded to a list of 12 questions concerning the daily walk of the Friend. While many were quite similar to modern Queries, some were a little more specific and direct. The first one left no stone unturned as it asked if "Friends attend all meetings for worship and are preserved from sleeping or any other indecent behavior therein, particularly chewing Tobacco or taking Snuff?"

The 1740 Query dealing with human dignity asked, "Are Friends clear of importing Negroes, of buying them when imported and use those well where they are possessed

by inheritance, or otherwise endeavoring to train them up in the principles of Religion?" This query is interesting because it traces the history of the Quaker stand against slavery and shows the importance it played in Quaker thinking in the early eighteenth century. This Query was written 100 years before the slaves gained their freedom in the British Empire and 120 years before their emancipation in the United States.

The Queries were one of the few "rituals" practiced by the early Friends. However, the original emphasis was not one on an outward response, but on inner meditation. The Queries were read aloud at least once a year in each yearly, quarterly, and monthly meeting. Time was given between the questions to let the Spirit bring to remembrance what He would. Then, each person was expected to record a written answer. The answers were given in a completely confidential atmosphere. Apparently it was believed that if one knew he would be asked these Queries at least three times a year, he would have all the incentive needed to live a life capable of answering each question in a positive way.

Reflecting the truth that the Holy Spirit speaks to each generation in its own language, the Queries have often been revised. As each new generation felt new pressures from the world around it new questions were added, and at times old questions, no longer needed, were deleted.

Most current disciplines have an updated copy of the Queries with instructions for their use. The Queries are to "be read in the local business sessions and area rallies, at least once a year," for they promote "that individual faithfulness to Christ and daily dependence on the Holy Spirit for help, which are so necessary to growth in the spiritual life."

While the Queries are a significant part of our contribution to religious literature and practice, and in spite of the way they encourage a sound consideration of our need for daily faithfulness to our Lord, the Queries rarely seem to find a place on the church schedule today. How can we get the most out of the Queries?

For starters, why not make it a family project to develop your own set of Queries? You could take your Yearly Meeting's set and revise them to speak to your family's condition; or start from scratch, and come up with a completely new set that reminds you of your responsibility as Christians.

Queries are useful for devotional exercises and discussion starters in Sunday evening meetings. It can be helpful to have the congregation meet in small groups or families and discuss two or three Queries projected on a screen. It isn't necessary to use all of them at once.

The Queries are custom-made for New Year's Eve services. What better time to reflect on last year's spiritual life and to pledge oneself to growth in the New Year? I remember an especially moving candlelight service where the Queries were read quietly and slowly, allowing each listener to search his heart before the love of Christ, and in

the midst of His people. In writing the set of Queries that follow, I learned much about my personal spiritual maturity. If they speak to you, use them. If not, use your Yearly Meeting's, or develop your own. Whatever case, I pray that you might find a way of regularly examining your life that will lead you to a full experience of what the apostle Paul meant when he said in Colossians 3:17, "And whatever you do in word or deed, do all in the name of the Lord Jesus."

CHURCH LIFE

Query I

Is church attendance an important part of your weekly routine? Do you come to church with a clear conscience before God and man, and a heart that is a field prepared for the planting of the seed of God?

Query II

Are your business sessions times of prayerful search by the church for the leading of the Lord? Are they merely discussions, or are they springboards for concerned action by the church? Do you make provisions for each member of the church to take part in the business and ministry of the church? When appointing preachers, teachers, and evangelists to serve your church, do you make sure that they support the Yearly Meeting *Constitution and Discipline*?

Query III

Is your church characterized by the mark of love? Are you aware of the needs of others in the church and do you do all within your power to meet those needs? Are differences and conflicts resolved openly and speedily, before they can be the source of resentment, gossip, and slander?

Query IV

Do you engage in conversation with your Creator daily? Do you daily ask the Holy Spirit for guidance?

PERSONAL GROWTH

Query V

Do you fulfill your obligations to your family, the church, society, and the state, giving each the proper priority? Do you make wise use of your time, avoiding entertainment that degrades rather than uplifts?

FAMILY RELATIONSHIPS

Query VI

Do you live a simple life, distinguishing between needs and wants? Do you regard marriage as a sacred and permanent institution, requiring constant effort to mold two lives into one?

Query VII

Parents, are you examples of Christian maturity to your children? Is the presence of God constantly felt in your

home by both family and visitors? Do you have daily family devotions, and encourage your children to read the Bible and devotional literature? Do you discourage reading or entertainment that portrays evil as desirable or mocks Christian standards and living? Do you encourage your children to prepare for jobs that will benefit society?

RELATIONSHIP TO SOCIETY

Query VIII


Do you treat all people equally, not even noticing differences in economic and social standing? Do you support actively the dignity and worth of those who traditionally

have been outcast by society: ethnic minorities, the poor, and the handicapped? Does your life exhibit a consuming desire for the welfare of others?

Query IX

Do you practice a love for people so great that it makes it impossible to bear arms against any person? Do you work to reconcile individuals, groups, and nations instead of supporting one side over another?

Query X

Do you welcome visitors to your church and attempt to explain to them your Quaker beliefs? Do you cooperate with other Christians to make the Gospel known worldwide? 

HOW TO BE A YEARLY MEETING REPRESENTATIVE

BY A. J. ELLIS

HISTORICALLY, both theocratic and democratic principles of government have characterized the decision making of Friends. These two concepts of governance, when fully understood, carry strong ramifications for the spiritual and mental preparation for business sessions.

At the local meeting level democracy is total participation, with all members having decision-making responsibility. At the yearly meeting level democracy is generally practiced through representative government. The strength of representative government lies in the difference between informed decision making and extemporaneous decision making.

Not every member of a local meeting has the time to prepare properly for decision making at the yearly meeting level. Seeking out the best information available regarding approaching decisions and spending time in prayer on these items will permit the Holy

Spirit to direct thinking to a sense of unity. Sometimes such unity evades a "body" in session because of failure to be informed and failure to seek God's guidance prior to the meeting.

A local meeting that selects from its midst a representative to be informed and directed of God places a sacred responsibility upon that individual. Because of that representative's preparation for the business sessions, the local meeting will be better represented in those sessions than if each member participated. Herein lies the effectiveness of representative government.

Upon arrival at the yearly meeting site, representation and principles of democracy begin to acquiesce to the theocratic principles characterizing Friends' decision making. The transition from democratic governance to theocratic governance has personal application to the yearly meeting

representative through the following rule:

"You are chosen to capably represent your local meeting, but dedicated to joining a single yearly meeting body seeking the Holy Spirit's guidance as to God's ministry for that total body."

Representatives of local meetings come to the yearly meeting sessions as separate parts of a body. Some of these parts may hardly know each other. Most of these parts are and should be well-instructed in the viewpoint of their local meeting regarding the questions to be considered.

As these separate parts join together in prayerful unity, they form a single body in search for God's will regarding their common mission. This mission is the unified ministry of the yearly meeting. As regional and local interests submerge and a sense of mission for the yearly meeting emerges, the

(Continued on page 26)

Does a yearly meeting representative really matter? A. J. Ellis, presiding clerk of Rocky Mountain Yearly Meeting the past nine years, thinks so. He is also regional field supervisor with the Colorado State Department of Education in Denver, as well as a dedicated Christian in his home meeting.

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COVER

Are the Quaker Queries relevant today? After giving some background on their origin, Mark Kelley suggests ways to make them meaningful in today's church life. (*Design by Stan Putman*)

ANTECEDENTS

There's always a tinge of sadness when a time-proven tradition comes to an end. Such is our feeling this month as we reveal there is no "Over the Teacup" column by Catherine Cattell.

In the last nearly 14 years of this publication, Catherine's popular column has been published every issue except two, and one of those was when a column was expanded into a major article called "Motherhood." Prior to that it appeared in Ohio Yearly Meeting's *The Evangelical Friend*.

It has not always been easy for Catherine to create the monthly feature. Demands of a college president's wife, changing careers, and health problems, often taxed her creativity. But she always met the deadline, and you sensed the Holy Spirit's direction giving words of wisdom and faith in a style that brought both delight and tears.

Even though we have counted Catherine and her late husband Everett as friends, it was never our privilege to be in their home. It must be a warm, friendly place! Her columns would verify that, as she often drew upon those surroundings for her sharing.

"Over the Teacup" is really Catherine's column. We do not plan to replace her. That can't be done. But Catherine has been invited to submit columns whenever she wishes. We expect to use the heading "bug" again, for we believe the Lord has many lessons yet to be revealed through her pen.

In the meantime, thank you, Catherine Cattell, for service joyfully and faithfully performed.

—H.T.A.

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WHO IS THE DIRECTOR OF CHRISTIAN EDUCATION?

BY RETHA MCCUTCHEN

WHAT ARE CHURCHES looking for when they decide to call a director of Christian education? Do they really know? Are they looking for a magical someone to feed the youth, double the Sunday school, fill the pulpit occasionally, run children's church, begin a day-care center . . . and then drop out from overwork and a sense of failure because of not living up to the expectations of the congregation?

I think we need to take a realistic look at the qualifications necessary for a successful Christian educator.

Don't expect a Christian education director to be the same person as your pastor. The Christian educator is gifted in the area of administration. A large portion of Christian education work is done behind the scenes, and for most Christian educators, platform duties are not a strong point.

Although average persons in the congregation relate to the person seen on the platform, a little education will make them aware of the extreme importance of the more "unseen" staff persons necessary to make their church function efficiently. Here the pastor is the key. He sets the stage for the showing of appreciation to other staff persons. There is no valid reason for requiring constant platform duties of a person not fitted for them.

The area of Christian education is an administrative task. Your CE director needs to be an administrator, prayerfully enlisting, leading, and motivating workers. Planning and implementing programs is only the beginning of the administrative task. High

Retha McCutchen is in charge of a Christian shepherding ministry at Clackamas Park Friends Church, Portland, Oregon. Her responsibilities also include Christian education leadership.

morale is key and takes constant efforts by the administrator through personal contact, communication, and training. Frequent communication with the volunteer staff enables them, and the program, to succeed. Putting the strengths of persons to work not only aids the ministry, but is a morale builder. These are successful and contented workers! The Christian education director must keep uppermost in mind that people are the most important thing, not the program.

The Christian educator must be a planner. God works through people with plans. God is not the author of confusion, but of order. Prayerful preplanning is key to a well-organized and successful ministry.


The Christian educator must be an evaluator. Programs are not valid just because "we've always done it this way." Nor does that make it invalid. Discernment is necessary. Under the Holy Spirit's guidance needed changes can be implemented to keep the ministry exciting and meeting needs.

"Don't expect a Christian education director to be the same person as your pastor."

The Christian educator must also have vision. In Matthew 9:37-38 Jesus said: "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Have you ever had the feeling that you were the only church with a shortage of workers? Well, it's been going on since the time of Christ! Why? Not because no one wants to do anything, but because there's always more that can be done.

When the Sunday school is fully staffed and running well, maybe it's time to begin another program that will meet additional needs. There's a whole community right around you with needs to be met. You can't meet them all, but you can tackle one thing at a time. Therefore, the need for workers is continual. This is not discouraging; it is a challenge!

Who is the real Christian education director? A person with a God-given call to the field of Christian education, gifted by the Holy Spirit in the area of administration. A

person who feels good about this position, with an inner sense that something worthwhile is being accomplished through his/her ministry. This is a person God uses! 

IF I WERE A REAL CHRISTIAN

BY ANN TOLAND SERB

IF I WERE a *real* Christian, I'd pray for the chance to be thrown to the lions so I might prove the depth of my faith. But lions are hard to locate in cities these days, and would probably rather have more interesting food anyway. So I shall have to content myself a while longer by continuing to bind up my invisible wounds and the secret hurts inflicted on an "out-of-date" person by a "let's get with it" world. And I wonder.

Was it easier to face the lions?

If I were a *real* Christian, I'd hunt for some quiet cloister in which I could devote my life to prayer and meditation. But convent doors don't swing open wide enough to accommodate mothers these days, and even if they did, who would take care of all the laundry in my house? So I must continue a little longer, meditating in the midst of phone calls, slamming doors, and constant cries of "Is there anything to eat, Mom?" while my prayers arise from over the dishpan, the washing machine, the stove where supper simmers. And I wonder.

Is it easier to find God in a cloister?

If I were a *real* Christian, I'd go out into the world looking for hungry to feed, naked to clothe, sorrowing to comfort. But it's hard to serve the poor when baby-sitters are scarce and the three-year-old might be coming down with chicken pox. So I shall have to continue a while longer, tossing together peanut-butter-and-jelly sandwiches for little people desperate for a snack, digging into the pile of jeans to patch knees so they can be worn again, cuddling somebody small who just skinned a knee and injured his pride. And I wonder.

Are mothers destined to serve first the needy within their own homes?

If I were a *real* Christian, I'd start a new religious order or perhaps launch a social

justice movement. But it's hard to write a Rule of Life or mastermind a movement when somebody else still has to be shown how to tie his shoes. So I shall have to limit my efforts a while longer to teaching sons and daughters how to pray, to share cheerfully, to care about others. And I wonder.

Wouldn't it be simpler to build a monastery or start some movement?

If I were a *real* Christian, I'd write books or hymns in praise of God. But it's hard to set down glorious thoughts or exquisite melodies when all our paper was used to

make airplanes and the last pencil is missing. So I shall have to content myself a while longer, continuing to praise His Glory with batches of clean clothes, large mounds of cookies for the after-school crowd, and piles of dust swept out from under the beds. And I wonder.

Is it more glorious to leave something permanent for generations to come?

If I were a *real* Christian, I'd do great things in His Name. But it's difficult to do great things when there are still dishes to wash, beds to make, diapers to change, gro-

ceries to buy, dinner to cook, and children to hug first. So I shall have to continue a while longer, doing these little things He has given me to do. I'll just place my hand in His and ask Him to lead me past my own grand ambitions to His plan for me. And I wonder.

Isn't that what being a *real* Christian is all about?



Ann Toland Serb is a free-lance writer from Chicago.



*Coffee break
at 1979
mission
retreat,
Arequipa,
Peru*



A CASE FOR CHRISTIAN LAYMEN OVERSEAS

BY PHILIP H. BURGI

AS I LOOKED from the plane window at the landscape below, my thoughts went back 12 years to a similar flight. The same thoughts were present. How long will it be until we see our families and friends again? What would we do if there were a family emergency? What will the new assignment be like? Will we be able to accomplish anything? Did we make the right decision? In 1965 it was just Kay and I, with four pieces of luggage, on our way to southern Chile for a two-year assignment with the Peace Corps. This time we had Karen (11) and Jonathan (9), plus a car and furniture, on our way to Lima, Peru, to work with a technical assistance team.

It was harder to make the decision this time. We had established roots in the com-

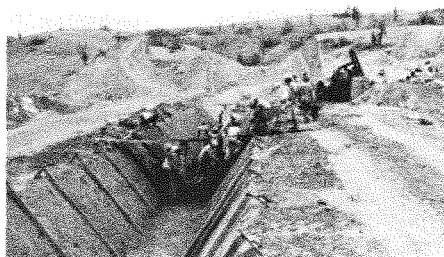
munity, my work opportunities were opening up, and God had given us a ministry in First Denver Friends Church. I had always assumed that if God wanted to move us, He would make the present situation unbearable. However, this wasn't the case. We were content and quite happy in all these areas. He just had something special for us. "Delight yourself in the Lord; and He will give you the desires of your heart. Commit your way to the Lord, trust also in Him, and He will do it." I thank God for giving me the measure of trust I needed to go through the door He provided.

I had worked in the U. S. Water and Power Resources Service (formerly the Bureau of Reclamation) Hydraulic Research Laboratory in Denver for 10 years when the opportunity came to go to Peru. The Bureau had contracted with the Peruvian Ministry of Agriculture and the Inter-American Development Bank to send a six-man technical assistance team to Peru for one and a half years. The assignment included the review and improvement, if necessary, of eight feasibility studies for small- and medium-sized irrigation projects.

The main purposes of the projects were to help make Peru agriculturally independent and to stimulate the economies in rural areas. Hopefully this would slow down the migration of people to the large coastal cities. I was delighted with the work assignment and the good team we had in Peru. (An interesting sidelight was the team's religious affiliations. One engineer was a Catholic, there were two Mormons, a Jew, a Christian Scientist, and myself, the Quaker—peacemaker of the team!)

For many years I have had the desire to use my engineering abilities in Christian mission work. My early inquiries were frustrated since most mission boards in the early sixties were looking for people trained in Christian service. Now the concept of the lay missionary has become more popular, as many developing countries are limiting the number of missionaries they will admit. J. Christy Wilson, Jr., in his book, *Today's Tentmakers*, describes two types of lay missionaries: "Those whose primary motivation is Christian witnessing; and those who have a primary commitment to their occupation or discipline, seeking to

Phil Burgi is a supervisory civil engineer with the Water and Power Resources Service in Denver, Colorado. He also serves as treasurer for Evangelical Friends Mission. Phil and his wife, Kay, and their two children returned in August 1980 from an 18-month government assignment in Peru.



work it out as Christians." We probably started out in the second category, but the longer we were in Lima, the more we moved toward the first category.

Since any official business that is conducted in Peru has to be done in the capital city, Lima, the Friends missionaries had several occasions to be in town. They did not know us, but friendships developed quickly and we soon felt a part of their work. We enjoyed having them in our home and partaking of their excitement and concerns about the mission work. The impact of those times together continues to be a positive influence in our lives.

There are many mission groups working in Lima, and we had association with many of their missionaries through the American School and the English-speaking church. We were desirous of helping in any way we could and tried to meet any obvious need. The missionaries themselves probably have a different perspective of the way we helped, but in looking back I feel we might actually have given greater service in intangible ways. We were Christians, but not directly involved in their work, and we served as a sounding board for their ideas. Our viewpoint of family life, time commit-



ments, mission goals, etc., would be similar to theirs because of our cultural backgrounds. We knew firsthand the stresses they were experiencing. Often our visits were an affirmation of their plans.

There was one particular experience that is especially vivid in our memories. It was an occasion when we received the greater blessing. Mark Roberts had made arrangements for Dr. Don Chittick of George Fox College to speak several evenings to university students in Lima, following his tour of the mission work. Since Dr. Chittick and his family did not speak Spanish, they were dependent on others for local arrangements. We were happy to step in, and as I observed the eagerness of the Peruvian young people for his message I was excited just to be a part of it. They couldn't get

enough, and when the meeting hall closed many followed him to a local office, hoping for even more insights. Dr. Chittick saw them in their darkness and emptied himself physically and emotionally, presenting the true Light. It was the closest experience I have had of observing the atmosphere that must have surrounded Christ's ministry on earth.

An unexpected area of service was to the spiritual needs of expatriate Americans living in Lima, either with oil companies, American businesses, or married to Peruvians. In a community of 9,000 Americans, less than 10 percent had any association with a church. In-country missionaries were becoming aware of this mission field, and Christian lay people were needed to lead in Bible studies, women's fellowships, etc. We were just beginning to realize the possibilities when our assignment was completed.

God knows the sincere desire of our hearts to serve Him wherever He chooses. Sometimes we feel more effective here in Denver where we are accustomed to the ministries of the church. Yet we remain "close to the door," recognizing the need for Christian lay people overseas. EFA

What EFA means to me

BY NANCY THOMAS

In the fall of 1979, Hal and I flew to Ohio to share with churches the work in Bolivia. Certain images of that time stand out in memory: exploring an Amish art exhibit with Dave and Cindy Aufrance, missionaries to Hong Kong; sharing experiences with James and Doris Morris, learning firsthand of the Burundi revival; singing, hands uplifted, with my newly met sisters at the fall women's retreat; praying with Esther Zinn, learning that we have the same struggles and joys, whether in Taiwan or Bolivia; swapping travel and cultural tales with Alvin and Lucy Anderson; and all the meetings, potlucks, and warm hospitality that flow together in my mind, a collage framed by the reds and oranges of an Ohio autumn.

The culmination of our visit actually took place here in Bolivia a few months ago

when we received a long- (very!) distance telephone call from the Barberton Friends Church in Ohio. They were in their missionary conference and just wanted us to know they loved us and were praying. Wow! Talk about encouragement!

Through the Evangelical Friends Alliance our vision of the caring, working, growing, living Body of Christ has expanded.

Nancy Thomas is a Friends missionary to Bolivia.

BY JAMES A. JENKINS

The Evangelical Friends Alliance means a great deal to me. In fact, I truly don't see how the evangelical Friends churches of this country could function effectively without being joined together in the Evangelical Friends Alliance.

While serving on the Christian Education Commission of EFA I have seen sincere,

dedicated Christians with a deep concern for better Christian education plan and implement programs of all levels especially for Friends. This team effort enables Friends to draw on the talent and expertise of the whole Friends' family, coast to coast.

I also appreciate the missionary efforts of EFA because they expand the mission field of the Friends churches in America and make me feel a part of these efforts.

I live in one of the fastest-growing, most-dynamic cities in America—Houston, Texas. But this fourth largest city in our nation is 600 miles from the MAYM office in Wichita, and sometimes we feel isolated from other Friends in America. Nothing brings us into fellowship with other Friends more effectively than our EVANGELICAL FRIEND magazine. We always look forward to news from the other yearly meetings.

As you can tell, I am high on the EFA; it's what makes Friends friends.

James Jenkins is pastor of the Friends Church in Houston, Texas.

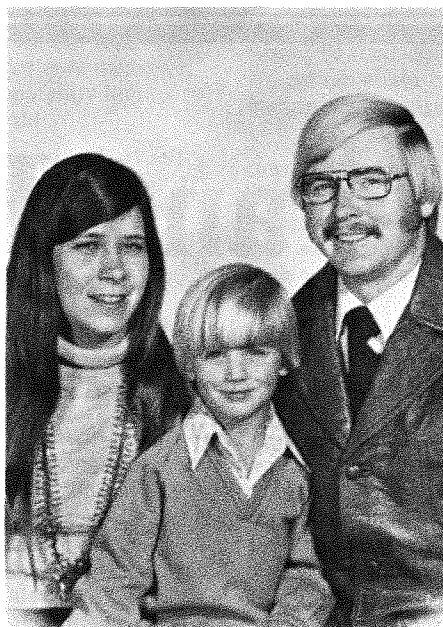
MEXICO ASTOUNDING!

BY RODNEY ROUTON

Mexico City is an astounding place. To be immersed in the immensity of it brings a mixture of feelings of wonder. Here in Mexico City is found a rich and interesting history. Huge pyramids, one of which has a bigger base than the largest pyramid in Egypt and is only 45 feet less in height, represent just a few of the remnants still standing today that reveal the astonishing culture of the Aztecs and other ancient Indians. This capital of the colorful Aztecs was amazingly built in a lake. Commerce was carried on by using an ingenious system of canals and causeways. Completely surrounded by tall mountains ranging up to 17,900 feet, this "Venice" of the ancients is a bowl that has an elevation of 7,374 feet at its center.

The Spanish arrived seeking gold, silver, and the fabulous wealth of the Aztecs. Bringing the Indians to conversion at the point of the sword, they plundered the beautiful lake city by filling the waterways with stones from temples and pyramids they had leveled. Building the foundation of their own capital in "New Spain" with the treasures of the Aztecs, the Spanish took over dominion of the Valley of Mexico as well as the whole area, including the central and western part of what we call the United States. The Spanish, with their rich culture, left treasures as well. From the National Cathedral with its huge pipe organ and vast sculpture glittering with gold, to palaces and beautiful colonial homes, one passes by in awe.

Modern Mexico City has grown until it has exceeded the city limits and covered the mountainsides surrounding the entire bowl-shaped basin. Growing at a faster rate than



Rodney and Barbara Routon with their son Kenneth began language study at Guadalajara, Mexico, in September 1979. After terminating study there, they moved to Mexico City in mid-December 1980 to begin missionary service on the cooperative Evangelical Friend Mission field there. Routons are supported by Iowa Yearly Meeting, where they were pastors at Marshalltown and Kilpeck, Iowa, from 1974 to 1979 after attending Friends Bible College, Haviland, Kansas. Barbara is the daughter of Dwight and Barbara Mildren; Rodney's parent are Kenneth and Phyllis Routon, Friends pastors at Pratt, Kansas. Routons appreciate correspondence from Friends. Their address is Apartado 215, Cd. Satelite, Mexico. Anyone wishing to receive their monthly newsletter may request it from them or from the Iowa YM Office, Box 552, Oskaloosa, Iowa, 52577.

any other city in the world, this congested, yet ever-colorful cavalcade of cultures is calculated at between 18-20 million people.

The Lord has called us to this busy, bustling elbow-to-elbow city and to the beautiful people here. The main group of Friends that we are called to work with are in a middle-class suburb called Elektra, which is some 25 miles northwest of the downtown area. We meet in our national pastor's house, which is crowded for space almost every Sunday. Seldom are there enough seats; folks often stand along the walls and in the aisle. They are excitedly moving ahead with their building program. They acquired a corner lot nearby with the generous help of Friends in the Evangelical Friends Alliance and in Iowa, and are very grateful for this aid. At present they are proceeding with legal procedures for acquiring permission to put up the building. Legal paperwork here is usually difficult and delayed, since their concept of time is different.

Elektra Friends have regular Sunday school and worship services. There are many active Bible study groups made up of men, women, young couples, and youth. Their Christmas program filled the pastor's front room with 100 people. In addition to the stable Elektra group, the Lord has opened doors for new work in different areas of the city among varying economic levels.

With all this busy activity pulsing all around, what are we, the Routons, doing? Well, we have been trying to get moved in. We thank the Lord for making it possible for us to rent a nice house without paying

the usual high prices. We spent the first several days establishing banking and other necessary business relationships, along with replacing the water pump and its motor and doing some plumbing. We really appreciate the warm friendship we have with Everett and Alda Clarkson. They have helped us with so many things as we have endeavored to adjust to Mexico City.

Then, with much to be done in making our new house a home, we became ill. The illness was stubborn and widespread, putting many in the hospital. After a few days

of resting, finally we were able to get back to the mission program. While recuperating, I was reading in Daniel 8:27: "... I was exhausted [done in] and sick for days. Then I got up again and carried on the king's business; but I was astounded at the vision..." (NASB) Being surrounded by millions of people in motion, I am astounded by the need of every mentionable kind all around me, but thrilled that the Lord called me to minister in this magnificent place. I am anxious to carry on the King's business, for I am amazed by the vi-

sion He has given us as Friends in the Valley of Mexico.

Our Lord Jesus Christ has called us to this large valley packed with people, and to an exciting work here. The wise man wrote in Ecclesiastes 5:3 that "The dream comes through much effort, and the voice of a fool through many words." (NASB) There is a time and place for words, but now is the time for organized effort. In organizing our work together, we will be "astounded by the vision." It is time to carry on the King's business. epa

Let's Be Friends

BY HOWARD MACY

Deadheads and Fanatics

Many think that Friends don't quake like they used to. What quaking there is, furthermore, may best be described as small tremors. Of course, Friends use a variety of quake meters, so differing interpretations abound.

A more difficult problem yet is that Friends don't agree on whether or not they should quake or on what quaking is. This issue has become divisive enough in several yearly meetings that it should capture our concern.

Some equate quaking with the contemporary Christian fascination with dramatic evidences of God's presence. They cherish flashy signs of lively personal faith. This "exciting" faith is sustained by prophecies, miracles small and great, the naming and numbering of one's spiritual gifts, "tongues" (sometimes), annual pilgrimages to religious enthusiasm festivals, and more. Some of this, in my judgment, is genuine and helpful. However, at other times it degenerates into a goosebump religion promulgated by bespangled musical saints and media gurus.

Christian faith can spawn genuine enthusiasm. Indeed, we expect that lives touched by God's life will show some signs of radiance. But the demand for "exciting" religion may unwittingly play to the spirit of our times—times in which boredom, fear, and meaninglessness have driven helpless

people to the counterfeit satisfactions of emotional thrills, too often wholly contrived. Quaking and bouncing about with a grin may not be the same thing.

Other Friends observe such activities with a gray scowl. They shrink from signs, hide George Fox's *Book of Miracles*, and even question the reality or the depth of a faith that demands such high drama. Some are genuinely shy of hand-clappin', foot-stompin', "get-all-excited," old-time religion and would rather slip into the bleachers than take box seats in the "Amen Corner." If we can honor such natural reticence, however, we still should vigorously examine restraint.

In some quarters Friends maintain a wild excess of restraint. Some are so restrained, in fact, that they call to mind this notice seen in the local county courthouse: "The management regrets that it has come to their attention that employees dying on the job are failing to fall down. This practice must stop as it becomes impossible to distinguish between death and the natural movement of the staff." (Here we see the reason why meetings on occasion must be "laid down.")

Some restraint may rise from deep spiritual roots. On the other hand, it may be the fruit of pride, of uncertainty in faith, or even of barrenness of soul. It may betray a misplaced sense of religious etiquette. This,

too, may play to our culture. In the face of religious pluralism and relativism, studied uncertainty is acceptable and sophisticated. Clear commitment and religious enthusiasm are not.

These two caricatures should remind us that too readily we judge each other as fanatics or deadheads. In doing so, we miss the point. The essential question is not "How exciting is it?" or "How silent is it?" or "How traditional is it?" We must ask instead, "Is there genuine life?"

The expression of Christ's life within may be quite different in various individuals and meetings. This results in part from the personality and predisposition of persons and from God's choice to work creatively and uniquely in each person who will trust the divine purpose.

I have often marveled at George Fox's ability to take people to Christ their Teacher and "leave them there." I wonder whether we can't have enough tenderness to trust Christ's work in each other even while we encourage one another to greater faithfulness.

Can't we have the integrity and the wisdom to explore our own spirits continually to discover the life of God seeking us, shaping us, and shaking us?

Then, at least within our deepest selves, we'll quake.

Then we'll be Friends. epa



BY JACK L. WILLCUTS

It Doesn't Hurt To Be Different

What is our Quaker church self-image? An individual low self-image is considered by professional counselors to be a malady in today's society. "Do not think of yourself more highly than you ought" (Romans 12:3 NIV) has been painfully turned clear around into self-flagellation. "Remember, we're only mediocre," one parent repeatedly reminds his children, apparently hoping to protect them from bruises in a competitive world.

A symptom of this problem of low self-esteem and lack of self-acceptance requires constant compliments to keep one going. It is a bad sign. Psychologist/physician Paul Tournier observes: "Consider the pleasure we can derive from the tiniest compliment from some important personage or someone whom we love." Of course, as Christians we know God doesn't make anyone mediocre; we each are unique. "God don't make no junk," is not the worst wall motto in spite of the grammar. So, faith in God grows only when faith in ourselves is genuine and consistent.

But what about our home Friends church and denomination self-image? Cynicism or elaborate sarcasm about Quakers, by Quakers, is as devastating as conceit. Some of us are so embarrassed about the loud loyalties of some church groups, the athletic contest-like competition and "hip hip hoorayism" of others, that we back off in modest demurring. Then there are yet others, one suspects, who cancel out their low self-image problems by basking in the popularity, charisma, and entertaining abilities of a pastor who exudes confidence and success. It helps if he is more handsome and his wife more beautiful than most in the congregation.

Church self-images are affected by numbers, too, as well as size, location, and appearance of a building, but especially crowds. U.S. religion is crowd conscious; values in theology are measured by majority participation. So Quakers quake because of their smallness instead of their powerful convictions; we are caught in Paul's counsel: "We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise." (2 Corinthians 10:12 NIV)

This word is for us as well as for them.

There is a deep and desirable dignity and self-confidence that comes not *from* our smallness, but in spite of it: the faith that God has created us, *our church too*, with a special purpose in mind. When our faith is based on this belief in God-created worthiness as persons and as Friends, then we come out with meaning, depth, and a feeling of consequence. Our faith is not based on size, wealth, efficiency, or pulchritude.

Of course, the church and each disciple in it are not to be exclusive and proud to the point that the main function becomes screening out anyone who is different. The witness of the church in the world is that we as people and as denominations are incredibly different and have little, if any, basis for mutuality . . . yet we are one. That oneness is brought about by the presence of the Holy Spirit and the reality of our common faith in Jesus Christ. This makes each meeting and each Christian important.

So our individual and corporate sense of self-acceptance and worth does not cause us to pretend we're all the same; it causes us to see the value of being different. It allows us to look beyond our differences of whatever sort to our Lord, who weaves them all together into a mosaic that points the world to our Creator and Redeemer.

One never knows for sure what one's local church image may be, but it might be assumed a neighborhood notion about Friends would be their quiet ways—reverent, meditative, thoughtful. If so, people might be shocked occasionally to find noisy and irreverent meetings.

Not just the Sunday school openings, and those often terrible times between services, but even the hours of worship are sometimes jarred with confusion. Children are expected to be sometimes fussy, but fussy, nervous, preoccupied adults—those who saunter in late, who noisily search for the hymn or visit their way toward a pew—these unquiet ones are the real image spoilers.


Proper planning for each phase of the service and worship on the part of pastors, song leaders, and superintendents helps. An effective open worship period often requires more preparation by people and pastor than any other. The Holy Spirit is not the author of confusion. And reverence, like good manners, is learned with practice. Some of these happenings have a way of ruining our self-acceptance as well as turning off newcomers.

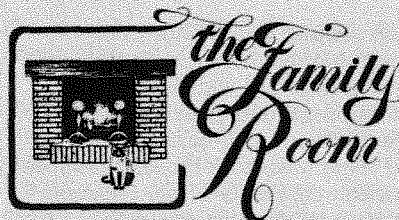
Each church is unique with its own ways and personality. One is delighted with the Quaker character and worship atmosphere found in many Friends churches; in others one may be surprised.

Behind the Budget Cuts

The following statement is taken from a Friends church bulletin that expressed a concern written by that local church's Moral Action Committee:

"Ronald Reagan's presidential victory is not built on his vow to reestablish American military supremacy, nor was it built on his strong antiabortion stance. It was not built on the 'morality' of his positions. President Reagan's victory was based on his promise to revive a faltering economy by cutting government spending and taxation.

"The question of who could balance the budget, who could solve the inflation, was central to the 1980 election. This says something about American society. It says that we are more concerned about our own pocketbooks and our own security than we are about anything or anyone else. Certainly, no one could categorically state this. Still, the philosophy behind the proposed budget cuts implies that, in an attempt to restrain economic pressures on big business, it is okay to risk those who are poor, malnourished, and homeless." 



This month, as part of our Family Room feature, Sally Roher, a wife, mother, and Christian leader of Eastern Region, starts a series of articles focusing on the Christian home. Sally and Joe Roher and family live in Canton, Ohio.

IN SEARCH OF A HOME

By SALLY ROHER

I introduced myself to the attractive woman in the seat behind me. She said her name was Maggie. She said she had 10 children. "What's it like to have a family of twelve?" I asked in awe. Maggie smiled at me with clear gray eyes. "It's a lovely experiment in sheer survival!"

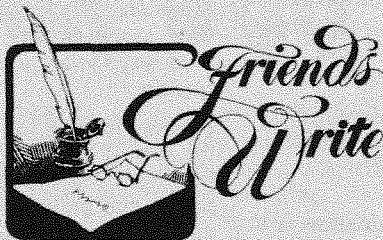
No matter what size our family, we are all involved some way in Maggie's "experiment with survival." There is a challenge in knowing our survival as a family depends on each one of us doing a job—whether it's taking out the trash or paying the bills. But sometimes the pressures of our culture to succeed and the stress caused by high prices and inflation hang heavily on our shoulders. We get tired of just surviving! Yet that is exactly the time when Jesus gently reminds the Christian family of its unique calling in His world—to create "home."

Jesus gave us a model for creating "home." Whether He and his followers were by the sea, on the road, in a house, at the dinner table, or in a motel room—there was "home." Home is a safe place. We feel loved whether we succeed or fail. We don't have to fear that if we lose our job or get a bad grade on our report card that love will be withdrawn. Home is a place to let dreams develop and grow, a place to find healing when someone makes fun of us or turns against us. Home is where faith is tested, hammered out, and stretched. It is where we learn that promises are important, that "I'm sorry" and "I forgive you" mean something, and that God's way works when someone picks on us at work or school.

Home is not only a place for affirmation, but a place of accountability. Here we can try to grow the kind of trust that will let us confront each other without trying to be "big shots" or when we lie slightly about our accomplishments. Here we can risk facing and confessing our own sin one to

another—we can admit trying to hurt someone's feelings on purpose because he got the job we wanted We can hold each other, cry together, correct each other, and know God's miracle of cleansing!

"Home" does not just happen. We create it by choosing to make our family work in its own special way. Maybe we need to have some "family councils" to decide what is most important to our family so we are all working together toward that common goal. Maybe we need to examine the American "busy syndrome" and say "no" to some activities so as to have time to be alone together to strengthen our love and listen to each other and the Holy Spirit within us. Then perhaps our neighbors will not just see that we are "busy" with church but will say to themselves, "Look how they love one another!" And as they are drawn by that love, our family can introduce them to the "Father" who has prepared the heavenly "home" for which we are all searching.



Applause, Appreciation, Admiration!

■ I want to let you know how much I appreciate the fine job you do with the EVANGELICAL FRIEND. I am a longtime reader and have observed and applauded the changes that have taken place in the last few years.

The editorial content, regular features, and special articles are all excellent. I particularly appreciate your treatment of contemporary issues in a manner that continues to assure me that basic Quaker principles can be adhered to while still allowing for divergent personal opinions.

I admire your courage to focus on controversial issues and take a stand. I equally admire your objectivity in publishing opposing points of view.

From a professional perspective, your design and layout, artwork, cover treatment, and printing are of high quality. The magazine is easily readable and exciting. It is one of those publications that I look forward to receiving and exploring.

While my membership is now in the Associate Reformed Presbyterian Church

in Lake Wales, Florida, where we now live, I still consider myself a Quaker and am very proud of my heritage. I grew up in the Mount Pleasant, Ohio, Friends Church and was also a member of the First Friends Church of Canton, Ohio, until moving to Florida in 1975.

My pride in my heritage is enhanced by the quality of the EVANGELICAL FRIEND. Keep up the good work!

RICHARD L. THOMPSON
Lake Wales, Florida

How to Spend \$15,000,000

This is a reply to Friend T. Eugene Coffin's recent report on his view of and ministry at the Crystal Cathedral in Garden Grove, California. More than a letter to the editor and longer than usual, it is an expression of concern from a professor emeritus of Malone College and an active contributing editor to the EVANGELICAL FRIEND and other Christian periodicals.

—Jack L. Willcuts

■ I have been thinking about T. Eugene Coffin's defense of the Schuller cathedral in a recent issue of EVANGELICAL FRIEND [January, 1981]. May I submit another view of the matter? It comes from Wayne Rice in *The Wittenberg Door* (August-September, 1978).

"Build and make operational 100 food canneries in poor countries, which would preserve seasonal crops, providing a constant food supply, livelihood, and dignity for approximately 400,000 families.

\$1,500,000

"Support ten orphanages in Nairobi for the next five years, providing food and shelter for over 1,000 children

\$180,000

"Feed 11,000 children presently suffering from malnutrition in the West Indies every day for at least the next five years. (Buy the food and build a warehouse capable of storing it without spoilage.)

\$140,000

"Provide interest-free loan money that would allow 300 poor families in the rural South to build a home and start a small farm or business. (The money would be paid back and used again in a few years.)

\$1,000,000.

"Completely renovate a 45-room building in downtown Washington, D.C., to provide emergency shelter for evicted families and the homeless during the winter months.

\$80,000

"Provide a full year of clinical care for 1,000 critically ill children in Bangladesh.

\$1,250,000

"Supply a medical clinic in South Sudan, Africa, with needed drugs and medications

(Continued on page 15)

First Day News

QUICK QUAKER COMMENTARY

HOWARD and EVELYN MOORE, veteran Friends missionaries to Taiwan for Eastern Region, are ministering in Rocky Mountain and Northwest yearly meetings in May on their way back to Taiwan. Howard serves as mission superintendent in Taiwan and oversees the new Friends work in Manila, Philippines. The Friends Church in Taiwan is the fastest-growing evangelical church in the country.

Under appointment by Northwest Yearly Meeting as missionaries in Bolivia and Peru are WAYNE and BEVERLY CHAPMAN with two children, AMY, age two, and NICHOLAS, seven months. Wayne and Beverly have been serving as pastors at Lents Friends Church in Portland. They will be leaving for language study in August.

DR. RONALD E. JOHNSON, professor of physics at Malone College in Canton, Ohio, has been appointed the college's new executive vice-president responsible for development of the area of academic affairs, effective July 1. Dr. Johnson will be replacing DR. HAROLD WALKER, who is returning to public education. Ron Johnson serves as presiding clerk of Canton First Friends Church and is chairman of EFC-ER Publication Board. He has been on a two-year leave of absence from Malone in a full-time position as clinical radiation biophysicist for Medical Physic Services, Inc.

DAN McCracken, who with his wife JAN and four children has been with Voice of Calvary in Jackson, Mississippi, since November 1978, will return to Newberg, Oregon, in June to a publication position for Friends. Dan will be employed at Barclay Press half time, for NWYM one-quarter time in an editorial position, and one-quarter time as assistant editor for the Evangelical Friend.

FRIENDS FOCUS

EFA MINISTERS MEET IN CONFERENCE

Three EFA yearly meetings held ministers conferences in April and May: Eastern Region ministers met at Massanetta Springs, Virginia, April 27-30. Mid-America ministers met at Oklahoma City on the same dates, while Northwest ministers were meeting at Twin Rocks Friends Conference Center on the Oregon coast May 11-15.

NEXT CONFERENCE ON PASTORAL MINISTRY IN 1985

Speaking of ministers conferences, answers to questionnaires following the Conference on Pastoral Ministry held in April 1980 at St. Louis favored the next such joint EFA-FUM conference be held in either 1983 or 1985. Consultants between the two bodies have since agreed on 1985. Among other results of the questionnaires: Attenders affirmed that the next conference have nationally known speakers (half Quakers), that displays and book tables be permitted, that a hotel or inn complex be used, and that the basic format of the first two conferences is desired.

ANOTHER CAMP SCHOLARSHIP FUNDING IDEA

Clowns, games, cartoons, prizes, and food were all part of a "Camp Fare" held in the gym in First Denver Friends. The evening of fun to raise money for the summer youth camps was held April 24. As costs continue to escalate, churches are discovering new ways to make it possible for people to have a camping experience each year.

According to the Hume Lake Conference (California) News: "75 percent of all major commitments by full-time Christian workers are made at camp." Denver Friends also announced "Senior Specialty Camps" for July and August, an eight-day "Cycle Camp" an eight-day "Music Camp," and a six-day "Summer Pack-out Camp."

ENGAGED ENCOUNTER--FIT TO BE TIED

An opportunity for young couples to identify their feelings about their marriage--The Engaged Encounter--is the newest outreach of Marriage-Family Encounter, Inc. The first Friends "Encounter" for engaged couples was inaugurated at Friends University April 10-11 with hopes of providing similar efforts in Portland and Canton/Akron areas next year. More information can be obtained by writing to (what else) "Fit to Be Tied," 2100 University, Wichita, Kansas 67213.

NORTHWEST STEWARDSHIP SHOW MUST GO ON!

Even though one of the team members had his broken leg in a cast, Northwest Yearly Meeting's stewardship information team--Jack L. Willcuts, Eldon Helm, and Don Millage (the one with the broken leg)--had visited 41 of 57 churches by mid-April. The concentrated visitation was an "eyeball-to-eyeball, heart-to-heart" effort to explain to local meetings what "we can do together as 57 churches" through next year's \$511,000 Great Commission Budget. The visits must have been good therapy. Latest reports have Millage walking normally and Superintendent Willcuts reporting the "getting-to-know-you experience" well worth the half-million dollars.

WEEK OF PRAYER FOR AMERICA--MAY 31-JUNE 7

Believing America "has fallen into a pit of decadence and moral apathy, and it may be that God's swift hand of judgment will fall before the nation can turn itself around," the American Festival of Evangelism conference organizing committee is urging all pastors and church leaders to set aside the week of May 30-June 7 as a week of prayer for America. This first in a series of national prayer events will be culminated by the AFE Conference in Kansas City July 27-30, 1981. Norval Hadley, former superintendent of Northwest Friends, now director of church relations for World Vision, is a member of the Festival's national prayer committee. In a recent news release, Hadley suggests a variety of ways pastors can provide for the congregations to take part in the Week of Prayer: "Forming prayer groups, keeping sanctuaries open for individual access to quiet prayer, asking sister churches to be prayer partner churches, conducting 24-hour prayer and fasting chains. In addition, we encourage pastors to request prayers for the national well-being of America as well as individual believers' needs." Last-minute information can be secured from Norval by writing him c/o American Festival of Evangelism, P.O. Box 1981, Kansas City, Missouri 64141 or calling him at World Vision in Monrovia, California.

OPPORTUNITIES IN THE LARGER FELLOWSHIP

The Triennial Sessions of the Friends World Committee on Consultation will be held at Kaimosi, East Africa, August 15-19, 1982, preceded by a conference on missions August 9-15. Registration will begin July 1, 1981. Contact local yearly meeting offices for information.

A "Dialogue between Quakers and Southern Baptists" will take place June 25-27 at Berea College, Berea, Kentucky, with the theme "Prayer and Holy Obedience in a War-wracked World." Fifty Friends and 50 Southern Baptists plus 13 leaders will attend. Richard Foster, Colin Bell, Dean Freiday, and Canby Jones will be the Quaker "readers and responders." Friends with a concern to attend may write Canby Jones, Box 1323, Wilmington College, Wilmington, Ohio 45177.

(Continued from page 12)

to save the lives of diseased children for the next 20 years. (Presently 30 percent of all children there die before age five.)

\$150,000

"Dig and install 50 water wells in Gujarat, India, where people suffer severe poverty and malnutrition because of lack of irrigation for farming.

\$410,000

"Start a university in Azua, S.W. Dominican Republic, that would educate and train 500 full-time students in agriculture, mechanics, teaching, and medicine in an area with presently an 80 percent unemployment rate. (Including loan money for tuitions of the first 500 students.)

\$150,000

"Establish a chain of co-op grocery stores (20 stores) in economically depressed U.S. communities to make quality food available at reasonable prices to low income families, and keep them operating for the next 10 years.

\$140,000

"Build new housing for 1,000 families and rebuild 20 churches and schools destroyed in recent cyclones in India.

\$1,140,000

"Hire top marketing experts who would find and implement ways to sell the products of third world countries, providing an economic base for literally thousands of people.

\$500,000

"Establish 100 new schools in Haiti and operate them for the next 10 years—providing an education for 10,000 children in a country with only a 19 percent literacy rate.

\$2,400,000

"Send 1,000 underprivileged young people to a week of camp at Forest Home Christian Conference Center.

\$75,000

"Open and supply 10 kitchens and free clinics to provide care and nourishment for the poor and homeless in 10 major cities in the U.S.

\$250,000

"Send two teams of Wycliffe missionaries to a previously unreached South American tribe (5,000 people) for 15 years to learn the language, translate Scripture, and publish 5,000 New Testaments.

\$470,000

"Put 50 ministerial students through the most expensive evangelical seminary in the world (Fuller) to receive an M.Div. degree, and support them for five years so that they can begin new churches wherever they choose.

\$3,220,000

"Build a seminary in Africa, staff and operate it for the next 10 years.

\$1,325,000

"Build 10 orphanages that would house 750-1,000 children over the age of six who would otherwise become slaves. (In Cap-Haitien, Haiti, one out of five children are

orphans, and most are acquired by wealthier families as bond servants.)

\$100,000

"Put 200,000 Bibles for free distribution to every person presently incarcerated in State and Federal penitentiaries.

\$380,000

"Build 70 new homes in Tijuana, B.C., Mexico, to provide shelter for families left homeless following recent flooding.

\$140,000

Total cost \$15,000,000"

"Or you can spend it this way: Build a big glass church.

Total cost \$15,000,000"

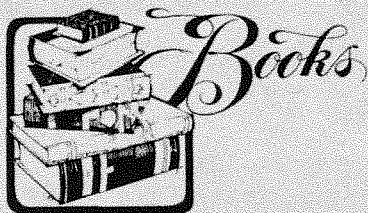
Actually the big glass church finally cost \$18,000,000. All the projects listed above are fully documented, and need only funding to be carried out.

What I keep thinking about is this: What would Jesus choose?

LAUREN KING

Norwich, Ohio

Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably much less.



Hans Kasdorf, *Christian Conversion in Context*, Scottsdale, Pennsylvania: Herald Press, 1980, \$6.95, 217 pp.

"God's program in the world is to make saints out of sinners." This quote by Myron S. Augsburger begins chapter one of Kasdorf's book. As the sentence indicates, God's actions are central to the theme of this book. This is no nice little book of "fluffy theology"—that is an easy-going, simplistic way of life free from hard questions and harder choices. Rather, Kasdorf wants to make it clear that God is active in the world today—and that part of that activity is changing sinners into saints.

In Kasdorf's view God works for personal conversion, but this conversion is not individualistic. He says that it is expressed by individuals, but it affects the community. He also says that no two conversions are exactly alike—for one it may be a crisis experience, for another a long pilgrimage. What is important is that it happens. And this happening is a result of God's interest in people and history.

Kasdorf does not give easy answers to hard questions. In the book he strives to make the reader aware of the many sides to this issue. Case studies are presented and discussed. Theological ideas are expressed in a very understandable way. Challenging thoughts about the Christian peace witness and the role of the church are presented.

Head of the Department of World Missions at Mennonite Brethren Biblical Seminary in Fresno, Kasdorf is naturally concerned with communicating the Gospel in a way that cuts across cultural barriers. In a day and age when many of us make God too small, Kasdorf's God is allowed to be God—of the individual and of the universe.

—Brent Bill

Gerald Mann, *The Seven Deadly Virtues* Waco, Texas: Word Books, 1979, \$4.95, 115 pp.

Have you ever encountered a member of "God's Gestapo"? How about a "Serviceless Servant"? Seen any "Holy Hawkers"?

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lately? You haven't, you say, but you'll be on the lookout? Well, friends, in the mortal words of Pogo Possum—"We have met the enemy—and they is us." At least that's the thesis of Gerald Mann's book, *The Seven Deadly Virtues*. Mann's contention is that evil attacks Christians at their strong points, and thereby renders them useless by making them into hypocrites.

Written in an easy-to-read style, with liberal doses of humor, *The Seven Deadly Virtues* is a book that deals with the Christian life and the fine line between true faith and Pharisaism. Mann's "deadly virtues" are censoriousness, permissiveness, childishness, exhibitionism, righteous indignation, second-hand faith, and irresponsibility. His writing is so enjoyable that often the reader does not realize that he or she is the possessor of a deadly virtue until the point has been made. Since he is so tactful, the criticism is almost painless, and the desire for change comes about. Fortunately, for those of us who find that we have *all* seven of the deadly virtues, Mann provides an antidote in the last chapter.

The Seven Deadly Virtues is a delightful little book that is both challenging and entertaining. Be careful, though. After reading it you may find that you'll have to resign your commission in God's Gestapo.

— Brent Bill



'GOD HELPS THOSE WHO HELP THEMSELVES'

By BETTY M. HOCKETT

"Come on, Mike," urged Darin. "Play me a game, will you?"

"Huh-uh! I'm busy!"

"You are? Oh, nuts! I'm all through with my homework and I wanted to play a game of checkers."

Mike kept his head bent low over the book. "Not now; I've gotta find somethin'!"

"Watcha doin'?" Darin asked.

"I'm trying to find a verse in the Bible. A special one, that is. But I can't seem to find it." Mike thumbed back and forth through his Bible.

Darin walked to the table and looked over his older brother's shoulder. "What

verse do you want? Maybe I know where it is."

"Well, it's like this," Mike explained. "You know school is about out for this year and it'll be final exam week before long. I just sort of thought that if I could find a verse that tells about God always helping us I'd feel a lot easier about those tests coming up."

"Yeah, I think you're right. Let's ask Dad if he knows a verse."

"Okay. He's downstairs working on something for Mother."

The brothers hurried to the basement eager to have Dad's help.

"Dad! Can you help us find a verse about God always wanting to help us?"

Their father stopped work and smiled at his boys. "Well, let's see. There are several verses that remind us of God's wonderful promise of help. Let me see your Bible a minute. Was there some special reason for wanting it now?"

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Mike swallowed hard and looked at Darin, then at his dad. "Well, you see, final exam week is coming up. I just wanted to be reminded that God would help me with my tests."

"I see," Dad replied. "By the way, do you boys have your homework done for tonight?"

"I do!" Darin answered proudly.

Mike shifted his feet before replying softly, "I looked over my English right after supper."

"Is that all you need to do? Just *look* it over? No need to really do some studying? I've been noticing that you haven't spent much time on your homework lately." Dad looked at Mike.

"Well," Mike gulped, clearing his throat, "I've been awfully busy with baseball and then I've been trying to practice real hard on my broad jump because next Saturday all the 5th grade boys in town have a track meet over at Central School. It just doesn't seem like there's much time for studies."

"There's always time for baseball or track or for going over to someone's house, though. I think, Mike," Dad went on, "that you had better spend more time on your studying. Do you remember what Mother always says about God helping those who help themselves? I think that's a pretty good saying. God *is* willing to help you, but He does expect you to do what you can to help yourself."

"I know He'll help me on the tests!" Mike said confidently.

"You are right, son, but I do not think it is right to ask God to help you when you haven't been willing to do all that you should do in learning the lessons ahead of test time."

"He's helped me lots of times at school," Darin said. "But I suppose it wouldn't be fair to ask Him to help me remember something I never did even know. I think maybe I'd better bring my math book home tomorrow night. I probably ought to do some more reviewing."

The boys' father looked through the pages of the New Testament once again. "Here's what I was looking for. Parts of two verses in Hebrews 13. 'I will never leave thee, nor forsake thee . . . The Lord is my helper.' That's a good solid promise. I'm thinking, too, of some other verses that help us to remember how necessary it is to do everything well. Part of the tenth verse of Ecclesiastes 9 says, 'Whatsoever thy hand findeth to do, do it with thy might.'"

Mike smiled. "I have been doing my sports with all my might!"

"That's good, Mike," his father praised. "Now maybe you can begin to do your *studying* with more might! Part of a verse in Isaiah says 'Learn to do well . . .' This must mean schoolwork, too!"

Mike started up the stairs, then turned and said, "I think I'll go and work on my English some more. I just remembered that we were supposed to *write* the answers to

the questions, not just *think* of them. Then I think I'll call Tim and tell him I can't come over tomorrow after school. What with tests coming up and everything I just won't be able to goof around so much!"

Darin watched Mike go on upstairs. Then he turned and asked, "Dad, will *you* play me a game of checkers?"

The Evangelical Friends Fellowship of Washington, D.C.

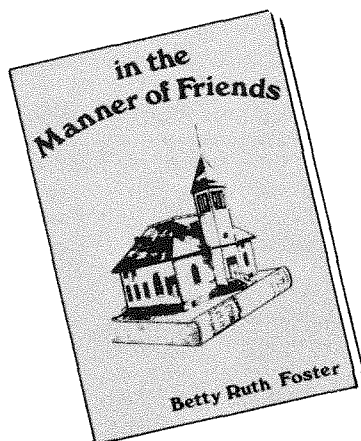
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The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors

Mennonites and Baptists in Russia Tried and Sentenced

KESTON COLLEGE, ENGLAND—The results of four trials of Soviet Baptists are now known, reports the *Keston News Service*. Two of the trials involved Mennonites whose arrest the Mennonite Central Committee reported previously.

In Aktyubinsk, Kazakhstan, on December 12, 1980, Daniil Peters, Heinrich

Peters, and Peter Abramovich Peters were sentenced to five, three, and three and a half years respectively. They are the father, brother, and brother-in-law of youth evangelist Peter Danilovich Peters, who was released from 10 years of imprisonment in July 1980.

Rudolf Klassen has been sentenced in Karaganda, Kazakhstan, to three years' strict regime in labor camps. He was arrested June 20 in Karaganda, apparently for his involvement in the printing of Christian literature.

In trials of other Soviet Baptists in December, Roza Durmanova was sentenced to two years in Gorki. Nikolai Boiko, pastor of the Independent Registered Church in the Odessa suburb of Peresyp, received a five-year sentence of exile. He had received the same sentence before, returning to his church only in 1977 after serving 9 years of a 10-year sentence of camp and exile.

— M.C.C. News.

Indians, Eskimos to Meet in Native American Congress

NORMAN, OKLAHOMA—The first International Native American Christian Leadership Congress on World Evangelization will be held here on the campus of the University of Oklahoma from May 26 to 30. Indian, Eskimo, and Aleut Christian leaders from hundreds of tribes in the western hemisphere are expected to attend. The congress, "Sonrise '81," which will be the largest gathering of native American Christian leaders ever held, will focus on evangelization and total Christian ministry among the 1,200 tribes on the two continents.

Congress planners report that there are about 20 million native Americans in the Americas. They estimate that possibly 700 of the 1,200 tribes have an indigenous evangelical Christian church and that fewer than 2 percent of the native population are practicing Christians. In spite of that small Christian base, renewed activity among native religions, increasing demands for native rights, and an accompanying distrust of white society, native Christian leaders sense a significant spiritual movement in the native communities.

The congress, they hope, will strengthen existing churches and highlight the challenge of reaching the 500 unreached tribes. A wide range of workshops will deal with evangelism, church growth, urban outreach, discipleship, alcoholism, social needs, and family relations.

Indian Christian leaders are aware that their churches must minister in communities that are experiencing overwhelming social problems. Half of the deaths on America's largest reservation, for instance, are the result of alcohol. One of three Indian babies dies within six months of birth. The suicide rate among Indian teenagers is 100 times that of the national average for the same age group.

In addition to creating a sense of awareness of problem areas and evangelization challenges, the congress is expected to foster unity among all Christian native people. Oklahoma, where the congress is to be held, has 150,000 Indians in 33 tribes. — E.P.

Groups Cooperate to Produce Russian Language Bible Studies

AKRON, PENNSYLVANIA—Bible study materials in Slavic languages are very limited. In response to this need, Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language. Surprisingly, there is no complete Bible com-



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mentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon at the center of its worship services. The evangelical churches, for whom preaching from the Bible is central, have not had the time or opportunity in their much shorter history to produce one.

Discussion about the project began three years ago. One of the major questions in the beginning was the choice of the right commentary. The version chosen was William Barclay's commentary on the New Testament, which will be translated in 17 volumes. The translation is well underway. Soviet evangelicals serve as editorial consultants. The translation is done in Germany, and typesetting in England. The commentary will be available to Russian-speaking people around the world. Soviet officials have been approached regarding permission to import the books to the U.S.S.R. legally.

—E.P.

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Another Radio Ministry Enters Its 50th Year

WASHINGTON—Since the first broadcast on Christmas Day 1931, radio station HCJB—Heralding Christ Jesus' Blessings—"has grown to become the streamlined grandfather of shortwave gospel broadcasting," according to a recent magazine report.

The first program, from a 200-watt transmitter in a sheep shed in Quito, Ecuador, was produced by Clarence Jones and Reuben Larson aided by several other missionaries. It was picked up by "the handful of primitive radios then in the country."

As it enters its 50th year, HCJB airs programs in 14 languages, has a staff of 220 missionaries from 20 different countries and 230 Ecuadorian employees. In addition HCJB is operating two hospitals, heading a community health care program, offering correspondence courses through its Bible Institute of the Air, and producing a variety of television programs for use in Latin America.

—E.P.

Inter-Varsity Commemorates First 'Haystack' Gathering

MADISON, WISCONSIN—A five-day conference devoted to equipping 500 American college students for overseas missionary work will be held July 28-August 2, 1981, at the site where the first American students volunteered for foreign missions 175 years ago. Called "Haystack '81," the conference, sponsored by Inter-Varsity Christian Fellowship, will be held at Williams College in Williamstown, Massachusetts. The conference theme, "We Can Do This if We Will," was the motto used by the first student volunteers. Speakers at the conference have experience in overseas missions and in working with American students.

Haystack '81 honors five students who gathered on August 2, 1806, near Williams College to ask God for renewed student interest in world missions. The group got caught in a thunderstorm and gathered under a haystack to pray. These first American student volunteers produced the first overseas missionary-sending agency in 1810.

—E.P.

And Finally . . .

NEW YORK—How can we establish a Korean Church when we don't have any Korean-Americans in our community! That's the exasperated reply Rev. Hae-Jong Kim, Korean-American pastor often gets when he suggests such action in any given community. So Mr. Kim, a member of the

United Methodist General Board of Global Ministries and chairperson of the Asian Ministries Committee of the Conference Council on Ministries, suggests that they apply what he calls the "Kim formula."

The formula is simple but effective: Local telephone books may cover a town, an entire county, a suburb or several suburbs, or an area of exurbia. A look under the listing for "Kim" will show how many there are in the area. "All Kim's are Korean," says Mr. Kim. "No other race has the name—not Japanese, not Chinese." And 20 percent of all Koreans are named "Kim." So it is safe to count the Kim's and multiply by five. A list of 20 "Kim's" means that approximately 100 Korean-American families are in an area, and approximately 400-500 Korean-Americans. Divide that number by half, since 50 percent of all Koreans go to church, and that is approximately the number of people who will be available for the establishment of a Korean church.

—E.P.

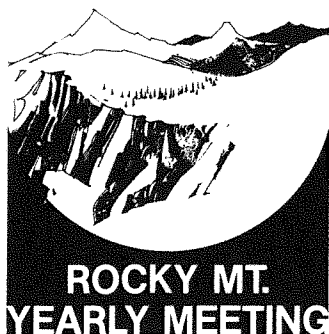
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FRIENDS CONCERNS



ROCKY MT. YEARLY MEETING

RYM Briefs . . .

VALE, South Dakota—Twelve persons responded to the message at a revival service conducted by Merle and Ruth Roe. Prayer for the church's outreach would be appreciated.

OMAHA, Nebraska—A mini farewell for missionary Ed Rehwinkle was held recently. Rehwinkle was heading to Burundi, Africa.

LA JUNTA, Colorado—La Junta Friends report that attendance is up. Sunday morning worship is up 25 percent (five persons), Sunday school is up 33 percent, and Sunday evening and Wednesday services show a 20 percent gain.

CHIVINGTON, Colorado—Merle Roe is conducting Sunday morning services here while a new pastor is being sought.

Tips from Omaha . . .

Editor's note: Here are a couple of ideas for other church ministries or individual ministries. The ideas were in a recent news report from Omaha, Nebraska.

1. The church's Sunday evening youth group has devotions with community youth after a game of flag football. Kim and Ron Boschult lead the group.
2. The Omaha church library is growing by one book monthly. The church women are buying the books.

If your church has had unusual success in a program from an idea you've tried, send it to Mike Henley, 250 W. Prospect #12, Fort Collins, Colorado 80521.

Consistent, Believing Prayer Will Bring Results

I wonder if any of us fully realize the importance of prayer.

Do we even come close to understanding the power in our prayers? In my own life I am convinced that intercessory prayer for me had a tremendous influence. Looking back I recognize the Lord's intervention that could have been only the result of others praying for me.

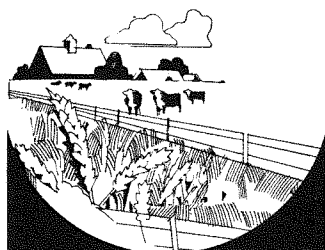
In the February issue of *The Message*, Lowell Lundstrom made this statement: "I am convinced that my wife Connie and I were saved as

a result of intercessory prayer. There would not be a Lundstrom ministry today if the Christians in the Sisseton church had not banded together for Connie and me."

We witnessed a grand example of answered prayer January 20 when the hostages made their flight to freedom. President Ronald Reagan made a statement in his welcoming speech to them that whether they had been aware of it or not, the prayers of others had gotten them through the ordeal.

Why not choose someone in your community or family to pray for?

—Cathy, from a *New Hope* newsletter



MID-AMERICA YEARLY MEETING

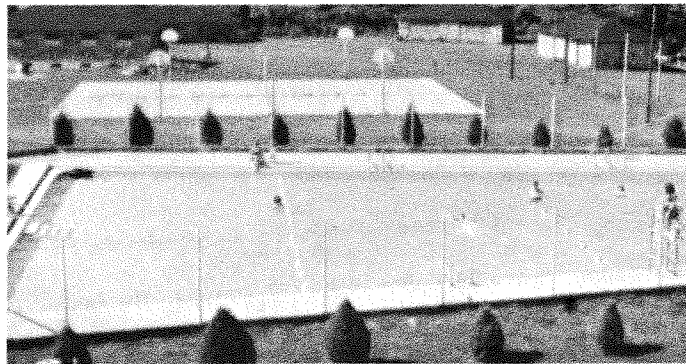
A Bit of 'Haven'— Quaker Haven, That Is

Mom, Dad, Grandma, Grandpa!

Have the kids made you aware that it won't be long until time to stuff the jeans and tee shirts into a suitcase, throw in a toothbrush, washcloth, and towel—load those precious possessions, both kids and gear, onto the church bus, and head for Camp Quaker Haven?

How many mothers have placed a \$10 bill in Junior's Bible, hoping he will open it to find unexpected treasure—only to have him return home saying, "Hey, Mom, how come I didn't have spending money like all the other kids?"

It's that time again—and for new "Friends" in our midst, a quick review of our facilities is in order.

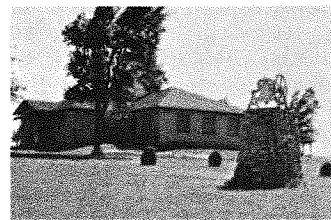


Located on a bluff overlooking the Arkansas River, the hills, rockledges, trees, and ravines make an ideal setting to see the handiwork of God in nature. Cabins of native limestone can accommodate up to 300 campers and staff members, and from the well-equipped kitchen, delicious meals are prepared for everyone. The chapel of silverdale stone, seating 300, makes an attractive worship and activity center. The swimming pool, giant slide, and miniature golf course are excellent treatment for the heat and homesickness. For the more ambitious there is softball, tennis, volleyball, and hiking.

The fun and fellowship times are great. A very big part of the purpose of Camp Quaker Haven is to provide a camp facility where children, young people, and adults may enjoy a camping experience with a distinctive emphasis upon a personal renewal and relationship with Jesus Christ.

For 25 years Bud and Letha Lawrence have been resident managers and have served with love and concern. Bud has maintained the grounds and buildings, while Letha has been chief cook for the thousands of campers (Friends and others) who have spent memorable days on the hill. The Lawrences have annually attended the Christian Camping International convention to keep current with new methods of management.

As the facilities grew, additional staff was needed, and in 1979 Flurry



and Ruth (Miller) Kemper moved their mobile home onto the grounds and became assistant managers. This spring the two couples visited several MAYM churches describing the ministry of Camp Quaker Haven.

Larry Conant, camp coordinator, has carefully put together a camp program for each age group. Working with Royce Frazier, MAYM youth superintendent, personnel and program have been selected for the busy season ahead.

Congregations have received the 1981 Camp Quaker Haven brochures and pre-registrations should be in by now. Latecomers will still be accepted at each camp and will have the privilege of paying a slightly higher registration fee.

There's a "bit of heaven" to be had at Camp Quaker Haven for everyone in the family. If you can't go, or can't send someone, remember to pray for staff and campers that each day might bring a special touch from heaven!

A Day of Celebration

The Friends Church in Burundi looks to Mid-America Yearly Meeting as its spiritual parent. Every parent loves to see its child mature, and we have watched with interest over the past 47 years the growth of our church in Burundi. When the final documents are signed, Burundi Yearly Meeting will be established and it will be a dream come true, which will call for a day (or days) of celebration.

As is the Burundi custom, a gift is given to the "son" by the "parent" at the time of special celebration. The churches of Mid-America Yearly Meeting are being asked to receive memorial offerings on either May 24 or May 31 as a fitting tribute to the 62 missionaries and their children who have served Christ and the church in that small central African country.

Camp Dates and Directors

SENIOR HIGH CAMP	Grades 9-12	June 6-11	Cost: \$46.75
Director:	Gary Townsend		
Theme:	"The Peaks and the Pits"		
Speaker:	Stan Thornburg		
JUNIOR HIGH CAMP	Grades 6-9	June 15-19	Cost \$41.25
Director:	John Penrose and Dave Kingrey		
Theme:	"A Kiss on the Nose Turns Anger Aside"		
Speaker:	John Hinshaw		
JUNIOR CAMP	Grades 4-6	June 22-26	Cost: \$41.25
Directors:	Grady Miller, plus Lester and Mary Snyder		
Theme:	"How to Be a Winner"		
Special Guest:	Brutus		
FAMILY CAMP	Labor Day Weekend, September 5-7		
Director:	Sheldon Cox		

Some of these are no longer living and some are buried there.

Your offerings will be sent to Burundi to help them prepare for the special event when the time comes, possibly later this year. This does not mean our work is done. Missionaries or technical assistants are still needed in ministries of mission and service as the life-changing message of the Gospel is faithfully shared.

Prayers are coveted for Burundi Interim Yearly Meeting and Mid-America Yearly Meeting as final negotiations are made for the DAY OF CELEBRATION.

Con 8 Closes with Decision and Dignity

The weekend of March 28 and 29 was one of bittersweet for members of Community Friends and their friends. Begun in 1950 under the leadership of founding pastors Val and Carolyn Bridenstine, the meeting quickly grew. Taking its name from the school district and the school, in which meetings were first held, the congregation was identified for years as "Con 8."

At one time it was a thickly settled farm community. As many as 95 attended the church, and that many children were enrolled in the first vacation Bible school. As farms consolidated and young people left home for employment elsewhere, the school closed in 1956. Community Friends then became the name of the congregation. Lately, only the church and the cotton gin a mile away were left to identify core landmarks. Attendance at the meeting had dwindled to an average of 10 or 12, and the age profile was that of the older generation.

The Bridenstines served the church its first 12 years, and under their skilled pastoral care leadership was spawned for the quarterly and yearly meeting. Two of their youth served in executive positions in Christian Endeavor or Friends Youth. Later another young couple were called to the mission field in Kenya.

There were others, but many of us appreciate the good work of Mozelle Jackson (Schultz), Marlene McClure, and Bill and Penny (McCollum) Scott. Val and Carolyn moved to Kansas in effective pastoral ministries, and chose three years ago to retire to the family home in Perkins, near Stillwater, Oklahoma.

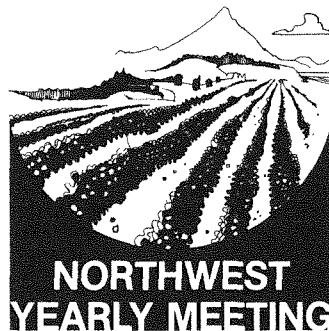
They, however, responded to the challenge to give extended care to Community Friends, now weak in numerical and financial strength. Recent major surgery for Carolyn and the weariness of long drives from home to the church caused the Bridenstines to give serious consideration to the matter of true retirement; thus they submitted their resignation in tenderness and love. The church, recognizing their own limitations and the limitations of ministry, decided it would be wise to cease the visible operation, and

arrangements were made for a public auction sale on Saturday, March 28.

Earlier, men from Camp Quaker Haven had come for the good pews, altar rail, pulpit and other useful items, which had been given by Friends who have a continuing interest in the work and ministry of the camping programs.

"The church has had an influence, has served its purpose, and it's been good," so stated Sybil Culvahouse, clerk. The Bridenstines, strangely enough, saw the alpha and omega of a work that spanned 31 fruitful years, and that was indeed close to their hearts. Yet, there was a sense of release as plans were further made for the closing worship services on Sunday, March 29, to which people were encouraged to bring their own chairs—for others had been sold the day previous.

A few years ago, the installation of the Tom Steed Reservoir forced the evacuation of the nearby Cold Springs Community and the Friends church. While surveys have been made, it has not seemed wise to attempt relocation of either the Community (Con 8) or the Cold Springs work. Proceeds from their assets have been designated for church extension to help with the rebirth of another meeting in more fertile soil. The ministry and stewardship of these southwest Oklahoma Friends lives on, and it is our humble and confident prayer that it will bear fruit for the kingdom. —John Robinson



New Plan for Participation In Great Commission Budget

Yearly Meeting Financial Secretary Eldon Helm, Don Millage, president of the Stewardship Board, and Jack Willcuts have been visiting across the Yearly Meeting in an attempt to meet with each church to explain next year's proposed Great Commission Budget. In informal meetings with opportunity for interaction, questions and opportunity for suggestions from local clerks, treasurers, stewardship committees, and pastors have been helpful.

A new plan is being introduced for determining the participation of each church in the Yearly Meeting

Great Commission Budget. Rather than a dollar amount pledge being made, each congregation is urged to establish a proportion of its local church giving each month, which will be forwarded for the unified programs of the Yearly Meeting included in the Great Commission Budget.

Starting with a tithe as the minimum from each church, the percentage of its giving is being increased according to the growth of the church. Believing this is both scriptural and fair to each, since each meeting will then be expected to give according to its ability, but consistently, will bring a great sense of "ownership" of the Yearly Meeting efforts. Jesus said, "Where your treasure is, there will your heart be also," and with our gifts shared in this kind of cooperation, it will help to avoid the "them" versus "us" relationships. The response to this idea has been welcomed.

The proposed Great Commission program is projected for the 1981-82 church year at \$511,000, which is an 11.1 percent increase over this year's approved budget. Figured on a per capita basis, this means around \$60 per year per member, but with the recommended proportionate share plan, it is not based on per capita giving. If all the requests from various departments of the church were permitted, the projected budget would be well over \$600,000.

—Jack L. Willcuts

Friendsview Manor Celebrates its 20th Anniversary

Several events were observed the first week of April when 20 years of operation of the Friendsview Manor retirement home in Newberg were reviewed. The 126-unit, five-story facility was opened in 1961 at a construction cost of \$1,450,000. There are currently 176 residents, with a total of 409 who have moved into the facility during the past two decades.

Executive Director Dean Campbell administers the program with an executive board of 21 members chaired by Donald Lindgren of Vancouver, Washington. Charles Beals, now a resident of the Manor, is credited with initiating and implementing the idea for such a home, which was a

new venture for Friends and relatively innovative in society at the time of its opening. Beals served for nearly 15 years as the first executive director. A former pastor and Christian educator, Charles Beals has been an outstanding leader in the Friends denomination, and in retirement is still active as Yearly Meeting archivist and is on a number of church boards and committees.

While the facility is owned by Northwest Yearly Meeting, it is an interdenominational community with normally at least 15 different denominations represented among the residents. Many are former missionaries, pastors, and church leaders.

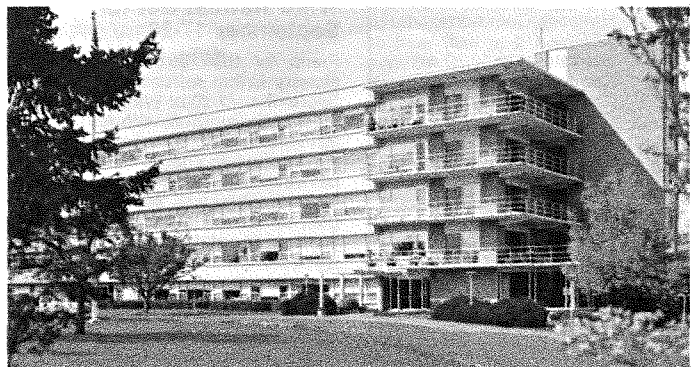
An open house was held on Sunday, April 5, with two previous evening presentations including pictorial review of the construction and other Manor developments prepared by Charles Beals, and one evening led by Jack Willcuts, who had given the dedication message when the Manor opened. He reviewed the comments made on that occasion mentioning the value of having such a concentration of Christian prayer warriors and leaders whose influence upon the Yearly Meeting, local churches, and entire community is impressive. He noted that the proximity of the Manor to George Fox College was mutually advantageous to the students and the retirees.

The Manor has a central dining room, nursing-care facilities for those requiring this, a library, a beauty shop, crafts and sewing rooms, pool tables and other recreation equipment, lovely gardens and trails for hiking, and a variety of organizations keeping everyone busy. Regular worship is held in the Manor each Sunday evening, led by different ministers of the neighborhood. In a "praise and prayer" time during one of the anniversary events, many spoke appreciatively of God's providence and guidance in making Friendsview Manor a "dream come true."

Those interested in learning more about the Manor may write Dean Campbell, Friendsview Manor, Newberg, OR 97132.

Around George Fox College

The United States Small Business Administration has named George



Fox College as the winner of the Oregon Small Business Institute Case for 1980. The college and team of three students involved will enter regional competition in Seattle. The "case" GFC students worked on involved spending one term analyzing the business, defining problems, and recommending solutions for a rural auto parts retailer. The second term was spent implementing suggestions. Directing the George Fox Small Business Institute and the student team is GFC business professor Dr. Roger Crabbs.

George Fox College has begun to celebrate its 90th birthday with a series of programs in various areas of the West. A chicken dinner at Knott's Berry Farm in California, a dessert at the Red Lion Inn, Boise, Idaho, and a program at the Civic Auditorium in Portland, Oregon, all featured music by GFC students, a presentation by GFC President David LeShana, and a slide presentation depicting the college's 90-year history.

The Chehalem Valley Lyceum Series will be continued next year with a 1981-82 season featuring nine events that include the Philadelphia String Quartet, operatic tenor Dean Wilder and pianist Ovid Young, the Elizabethan Trio, pianist Istvan Nadas, classical guitarist Ron Hudson, the Oregon Mime Theatre, the Portland Youth Philharmonic, and the Chehalem Symphony Orchestra.

A gift of \$33,560—half equity in a house near the retreat and teaching center of George Fox College's Camp Tilikum—will aid in the expansion of Illahee House, the main conference and housing building. This gift will allow the moving of the director's family, and both levels of the Illahee House will be used for guests. A fund-raising drive to carry out the expansion is currently underway, with persons interested in the project asked to contribute directly to Tilikum.

Coming Events

May

29 Alumni Banquet, Heacock Commons, GFC

30 Baccalaureate 10:30 a.m., Commencement 2:00 p.m., Wheeler Sports Center, GFC

July

25-31 Yearly Meeting, GFC campus

September

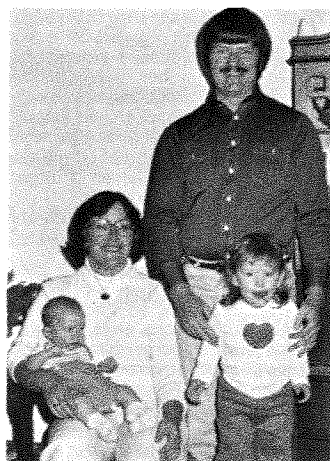
17-20 WMU Retreat, Walla Walla College, in Washington

22-24 Focus Conference for Pastors, Umatilla, Oregon

John Perkins, founder and director of Voice of Calvary Ministries, headquartered in Jackson, Mississippi, spoke on campus recently. The organization has led in drives for voter registration, integration, and civil rights, and has helped organize cooperative farming, buying projects, a leadership development institute, and other programs in community development and racial reconciliation.

A \$5,000 gift to permanently endow an annual faculty lecture program has been given to George Fox College by Reba Rempel of Newberg. The funds were given in honor of her son Evan, who taught at George Fox for 22 years, until 1977. The 26th annual lecture will be given in May.

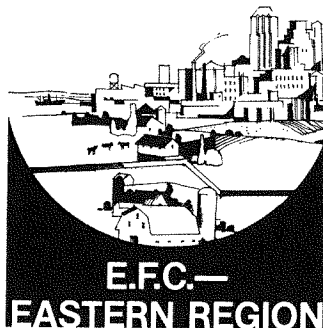
Couple Appointed For Missionary Work



Wayne and Beverly Chapman and children, Amy and Nicholas, are officially under appointment by the Department of Missions of Northwest Yearly Meeting for missionary work in Bolivia and Peru. The Chapmans will leave in August for Spanish language study in Mexico. They have been pastors at Lents Friends Church, Portland, Oregon.

WMU Retreat Set for September 17-20

Plans for the 1981 Women's Missionary Union retreat are made for September 17-20 at Walla Walla College in Washington, with Anna Nixon as missionary speaker, and the theme, "In His Image." The September conference includes women from Washington, Idaho, and Oregon, united for the event after two years of separate conferences. Cost will be \$27 for three nights and one banquet meal. Other meals are available in the college cafeteria or at nearby restaurants. Recreation facilities include swimming, gymnasium, and racquet ball.



Eastern Region Happenings

■ A TRAINING CAMP for tent-makers and trailblazers called "Opportunity '81" is scheduled for Quaker Canyon for June 29-July 10. Joe Roher is coordinating the camp, which will provide a special orientation for those with a vision for church planting. There will be physical fitness training, devotional life instruction, small group ministry methods, creative "how to" learning events, faith-motivated living, and a class in discovering and developing spiritual gifts.

Scholarships are available for applicants (both singles and couples) who wish to apply.

■ MEN IN MISSIONS retreat set a record by having the largest group ever to attend their Cedar Lakes (West Virginia) weekend retreat. Over 200 men, along with their sons, were registered. The Committee expresses appreciation for the guest speakers who ministered and for the visiting missionaries who helped by sharing needs from various fields.

■ "COVENANT" completed their itinerary at the end of April, having performed *His Last Days* by Dallas Holm in over 16 Eastern Region Friends churches. The group consisted of eight Malone College students and was sponsored by the Friends Youth Board of EFC-ER. Members included Russ Nutt, Doug Burch, Sharon Rininger, Todd Boyle, Dan Fancey, Judy Nutt, Mandy Clark, and Patty Prior. Many churches wrote special thank-you letters to Bruce Burch, coordinator of youth activities, for sending the group their way.

■ NEIL ORCHARD, pastor at North Olmsted Friends Church, has resumed his full round of activities after recuperating from a February 26 shooting incident. He underwent surgery to remove a .22 bullet from his stomach and is grateful that, in spite of the pain of the ordeal, he has had many opportunities to witness. Certainly his forgiving spirit has been a blessing to all who know him, and especially to the juveniles upon learning that he would not press charges against them. The Orchard's express gratitude for all the prayers in their behalf.

■ THE PUPPET TEAM has been chosen to tour the Yearly Meeting this summer. Judy Nutt of Alliance, Mandy Clark of Sebring, and Donna Worden of Canton will begin their itinerary on June 7 and end on August 8. They will have week-long vacation Bible schools at Williamsport, Pelham, Damascus, Sebring, Achilles, Martinsville, Atlanta, North Olmsted, and Columbus.

Focus on Malone

A memorial service in honor of the late Everett L. Cattell, president emeritus of Malone College, was held on campus March 6. Everett Cattell, who passed away March 2, was inaugurated seventh president of Malone in June 1960 and served until his retirement in 1972. During his tenure at Malone, the campus enrollment steadily increased and new buildings were added. Because of his dedication and commitment to, and his leadership of, Malone during those 12 years, the new Everett L. Cattell Library was named after him in 1971.

A memorial fund in honor of Dr. Cattell has been established at Malone. Gifts given in his memory will be directed toward the improvement of the Everett L. Cattell Library.

"Let Us Unite in Service" was the theme of the 1981 Missions Conference this spring. In preparation for the 3-day event, 14 days of intensive prayer were observed on campus for the various foreign countries represented by Malone students. Keynote conference speaker was Donald Langford, M.D., Southern Baptist missionary to Hong Kong. Friends missionaries on campus for the three-day event were Jack Rea from Evangelical Friends Alliance and Howard and Evelyn Moore from Taiwan Friends Mission.

Dr. Marvin Zahniser, professor of history at Ohio State University, was the featured speaker at the Annual Conference on Faith and Learning, April 20. He presented a paper entitled "Moral Aspects of American Diplomacy: Value and the Assignment of Foreign Aid."

Twenty-one Friends students at Malone earned Dean's List honors winter term. They are Connie Bricker, Dean Guscott, William Hill, and Bret Niver of Canton Friends; Treva Jorney and Gerald Virden of Alliance Friends; Jeffrey Starks and Teri Wells of Broadview Heights Friends; Miranda Clark, Sebring Friends; Sandra Cook, Alum Creek; Kim Drake, Boston Heights; Catherine Everitt, Deerfield; Scott Freer, St. Marys; Stanley Hinshaw, Amboy; Patricia Little, Westgate; Michael Phillips, Goshen; Robin Popick, West Park; Steve Steer, Damascus; Jane Welling, Mt. Gilead; Dennis Yurkovich, Willoughby Hills; and Celesta Rea of Northwest Friends.

FRIENDS GATHER

BELLEFONTAINE, Ohio

During a recent morning service, six children were dedicated to the Lord, with Pastor Kelbaugh giving good Bible instruction on rearing children.

A reading contest was held, with Betsy Weber winning in the children's church and Gene Robb in the adult church.

BELOIT, Ohio

Elsie Matti, a veteran missionary to China and Taiwan, was honored on her 90th birthday during a recent Sunday afternoon service and open house celebration. Pastor John Morris presided, music was given by Raleigh and Lorraine Harris and Celeste Richardson. Russell Myers had the opening prayer and gave a tribute to Mrs. Matti from Eastern Region. Many gave words of appreciation. She received nine beautiful red roses from the church and received over 200 cards from her many friends around the world.

Another birthday celebration with open house was held at the Rose Lawn Nursing Home for Delbert Shreve on his 95th birthday.

Mary Evelyn Moore was a recent speaker at the Ladies' Prayer Breakfast. There were 29 ladies present and 9 children.

BREWSTER, Ohio

A roller skating party sponsored by the newly organized youth group saw 116 in attendance. The youth planned the Easter Sunrise Service, as well as visiting the Country Lawn Nursing Home, where they have adopted two grandmas and one grandpa. These "grandparents" are remembered regularly with gifts and visits.

It was a big day for the church when 105 persons were present for the special Mortgage Burning Service. Russell Myers spoke at the morning worship service, which was followed by a covered-dish dinner at the American Legion Hall. Recognition was given to the founding members, former pastors, and other visitors. The afternoon was spent reminiscing about the history of the church.

EMPIRE FRIENDS Vale, South Dakota

Empire Friends Church women joined with women from Newell and Nisland during the World Day of Prayer at St. Mary's Church in Newell, South Dakota. The time also included dialogues and singing.

Church members are making plans for vacation Bible school at the end of June.

GLEN ELDER, Kansas

We have been privileged in having as special features in our services the Friends Bible College Singers, the Grady Miller Puppet Company, Larry and Mileta Kinser, Reta Stuart, Gerry Custer, Carolyn Hinshaw, Tom and Karen Cobb, and Ernest Alexander, who ministered to us.

Joyce Thompson, EFA Friends Womens President, attended Rocky Mountain Yearly Meeting and Northwest Yearly Meeting's Women's Retreat. The Thompson families hosted a 60th anniversary party for their parents, Howard and Hazel Thompson. Grandson Thayne dedicated two special songs to his grandparents in the morning worship service.

Our pastors, Ken and Diana Roe, are proud of the little son, Obed Joel, born last October 28.

HARMONY Wessington Springs, South Dakota

Harmony Friends Church members are looking forward to regular Sunday services with the warmer weather. The high cost of heating the church has forced alternate plans in the winter. The church shares a pastor with another area church.

LA JUNTA, Colorado

La Junta Friends attended a progressive supper that included four homes. At each home participants had a different course. The parsonage was the final destination, where members sang, prayed, and heard testimonies. Twenty-seven attended.

MIAMI, Oklahoma

Our Annual Missions Conference featured the work in Burundi.

Lowell and Josephine Thornburg showed a visitors' viewpoint by sharing in message and slides. Carolyn Hinshaw gave a well-organized slide presentation showing her work in the Mweya school for missionary children. At a salad luncheon the specialty was coffee, directly from Burundi. Gary and Connie Young and girls shared on Saturday and Sunday. Faith promises were taken for 1981, and praise was given for reaching our 1980 goal.

Our Senior Citizens were honored on their special Sunday and each was given a gift, as our Sunday school committee planned special events in celebration of 200 years of Sunday school.

Several of our youth went to College and Career Midwinter Retreat, and Clark McQuigg assisted in leading devotions.

Awards are given each month in junior church for perfect attendance. Recent winners were Shawn Weyer and Joshua Kuhns.

Six new members have been welcomed into our fellowship.

MORNINGSIDE Port St. Lucie, Florida

During March, for the first time, the church averaged over 100 in its morning worship service.

Dr. and Mrs. Walter R. Williams, Jr., showed slides at a monthly fellowship supper in regard to their recent trip to mainland China. The presentation was excellent and gave

a spiritual insight into God's marvelous ways.

"Life Unlimited" presented a sacred concert, at which time 90 people attended. The inspiring musical program even included some muppets!

Rev. Jack Tebbs used the theme "The Value of a Soul" when he preached a series of meetings during Spiritual Refreshment Week. He emphasized forgiveness, intercessory prayer, and the fulfilling of the Great Commission.

The inspirational and challenging new gospel film *The Touch of the Master's Hand* was enjoyed.

NORTHRIDGE, Wichita, Kansas

David and Marcile Leach have been serving as interim pastors this year, and have agreed to continue as our pastors in the year to come. The Leach family were with us as a group in February, as a special 25th Wedding Anniversary was observed by David and Marcile.

Youth pastors John and Betty Jean Penrose presented their new son, Bryan Allen, in dedication to the Father in a worship service.

Congratulations were extended to the Women's Volleyball Team, who won First Place in the Wichita Church Volley Ball League.

Missing from our midst is Ed Roberts, who left Wichita to journey to Washington, D.C., where he is serving as a volunteer for the Mennonite Central Committee. His assignment is to work for the inter-religious Taskforce on U.S. Food Policy, whose goal is the survival and redevelopment of the small family farm. We pray God will bless Ed in this special ministry.

Earl Coder and Stanley Brown conducted an evening worship and praise service by discussing the subject, "What You've Always Wanted to Know About Giving to the Church Instead of the Government, but Were Afraid to Ask."

Eloise Brown was recently appointed to serve as Assistant in Pastoral Care. She works three days a week in hospital and home visitation, as well as coordinating other calling teams.

Leroy Brightup chaired a meeting of our education workers. The Gary Greer family served a meal and John Penrose was resource leader.

OLYMPIC VIEW Tacoma, Washington

After many meetings, prayers, and deliberations, Olympic View Friends Church began their preparations to welcome their sponsored family from Vietnam. A small group gathered at Sea-Tac Airport to await their arrival. After 36 hours of traveling, this courageous family of six stepped onto American soil and to freedom. What happy smiles they wore, and the weariness they surely felt was not apparent on their faces.

Martha Ireland was at the door to welcome her charges and to introduce them to the comfortably fur-



nished basement home made possible by the generous contributions of caring people and the hard work of Martha and Dale. We have seen God's hand in the way the path has opened for us and our prayers answered. Special thanks are due to those who have, and are, giving both their time and money so unstintingly.

The Cams' first visit was to the health department, where they were pronounced free of tuberculosis and hepatitis. The two eldest children are registered in a special English class, but the two youngest girls, who cannot walk or talk, are presently in the Mary Bridge Hospital for extensive tests to determine the cause of their retardation. We are earnestly praying that this condition may be reversed.

We praise the Lord for the many blessings He showers upon us. Your prayers for the refugee Cam family and for their adjustment to a new life are earnestly requested.

OMAHA, Nebraska

Young Wayne Bellinger III had an unusual welcome at the Evangelical Friends Church recently. During a Sunday evening church service an all-church baby shower was held in his honor.

Omaha church members held a church workday recently. A special project for the day was repairing and painting the church sign.

Gene Stratton, Jr., and Kim Sachs are students at Grace College of the Bible.

PLAINS, Kansas

"Within the Circle of Love" was our Valentine Banquet theme. Ron Ferguson, pastor of Fowler Friends, was guest speaker. The High School Youth served.

The Chancellors shared their rich gospel ministry in song and word in February. In March we were guests of Liberal Friends for "Chupper" and to hear Ron and Janice Wood present the challenging ministry of the Kickapoo Indian work in Central Oklahoma. David Stanton took supplies gathered by Friends Women to the mission, and Friends Youth delivered boxes of rummage while on their retreat trip during spring vacation. The "Fifth Quarter," an after-home-game ministry, continues to play an important part in contributing to the fine team spirit that carried our high school youth through another very successful year.

Dr. William M. Arnett of Asbury Theological Seminary was speaker

for special services, which included morning Bible studies, a fellowship supper, and informal session on Saturday. Special music was by local talent and from Fowler Friends Choirs.

RAISIN VALLEY Adrian, Michigan

The film *Joni* was attended by several of the church families. Many made donations so the church could make it possible for 50 young people from the Maurice Spear Campus to attend.

SEILING, Oklahoma

We have recently completed a revival with the Max Huffman Ministerial Team. We were glad to have them with us.

Our church plant remodeling job is about completed, and even though it is unfinished, we have found the improvements very useful. Our unfinished fellowship hall was the site of the Halloween party, our Thanksgiving supper, and a New Year's Eve taffy pull and potluck supper. The Bloodmobile has found the ground-level building to be a big advantage, when heavy equipment is moved in and out.

Sharon Combs directed our Christmas cantata, and Willard Redinger gave two weeks of service by working in Haiti as a volunteer under a medical doctor.

1981 is our 75th Anniversary. That makes it a special year!!

SPRINGFIELD, Colorado

We are excited about the addition of a Nursery Sunday School Class and all the joy of seeing two- and three-year-old excitement and curiosity.

Our Friends Women did well in the Annual Christian Women's Bazaar. Proceeds will go toward repairing and painting the church basement. Our women have been blessed this year in sending birthday cards to missionaries, and letters from them in return have helped us feel closer to them in their work.

We have been blessed with families returning to live and work in our community. Growth is slow but we do trust God to bring in the harvest.

TRINITY, Lisbon, Ohio

Pastor Jim, Polly, and Jamie John Prieto of the Philippines have been deeply appreciated by the church family during their first pastoral year at Trinity. Their musical ability, interest in all age groups, and deep concern for the church and its needs



have made them a blessing to the congregation. They have been given a call for three more years.

"Special Visitation Program" operation will be conducted at all homes within five miles of the church in behalf of the revival services scheduled in late May with Stan Scott.

The Joy of Living can now be heard on Station WSOM every Sunday at 7:30 a.m. Local musical talent is used, with Pastor Prieto presenting an inspirational message.

Items are being contributed by church members and friends for an auction being held to sponsor Jeff Frantz and Joe Wilson to Summer Ministries in New Mexico.

The first Quiz Team will be participating in EFC—ER Quiz Contest in Camp Caesar. Members are Christy and Susie Carlisle, John Chamberlain, Jeff Frantz, and Joe Wilson. Director is Kathy Weber.

New members welcomed into the church are Tom Anderson, Arthur Brown II, Paul and Mary Ann Rzucidlo, Tom and Shirley Wickey, Randy and Barbara Gifford, and Rose Bowman.

TRINITY, Van Wert, Ohio

Two hundred dollars was collected by the Primary Youth for missionary work in the Philippines during their "King and Queen" contest. Every penny counted as a point. Winners were Tenile Lemmon, daughter of Mr. and Mrs. Lanny Lemmon, and Jason Rawlins, son of Mr. and Mrs. J. B. Rawlins.

TULSA, Oklahoma

Tulsa Friends celebrated their 35th anniversary last November. The celebrations started with a Friday evening time of fellowship, singing, sharing, and a message from Pastor Mike Messerli. Pauline McClure, our historian and charter member, had on display several scrapbooks recording in picture and caption the past 35 years. Later Pauline presented a history of the church from its beginning, including personal recollections of various saints who have blessed our church through the years.

On Sunday, "Joysong" from John Brown University gave a short concert followed by our speaker, John Robinson, general superintendent.

URBANA, Ohio

Youth Month activities included visitation of shut-ins, bowling, a pizza party, and a lasagne dinner prepared and served by the Elsie Matti Missionary Society. Larry Ahlborn, who presented a musical, was guest at the dinner. The youth were also in charge of one of the Sunday evening services, which included singing and a message by their leader, Jeanette Thornburg.

James Conner, student at Asbury College, gave a slide presentation of his visit to Kenya, Africa, during his holiday vacation.

VANCOUVER, Washington

A new music director has been added to the staff of Vancouver First Friends Church. He is David Robinson, originally from Alamitos Friends Church in California. His parents, Fred and Kathleen, live in Northern California, where his mother has specialized in missions work for the Yearly Meeting.

Dave is a 1972 graduate of George Fox College with majors in Bible, Christian education, and music. He has minors in speech and drama. His wife, Denise, grew up in the Friends church in Portland, which is now Reedwood. Her parents are Bill and Ruth Field of Sunnyside, Washington. Her father is vice-chairman of the George Fox College board. She and Dave met at George Fox, where she received her home economics degree. They have three children: Donna, four; David, three; and five-month-old Daniel.

Vancouver Friends gave the Robinsons a welcoming reception March 22 and a surprise pounding. Dave has already taken a talent survey and has announced plans to have a night of music once a month.

We praise God for His answer to our many prayers for a music director, and someone capable of being head of Christian education.

WILLIAMSPORT, Pennsylvania

A congregational potluck supper was enjoyed recently, at which time the worship and music hour was led by Donna Weimer.

The church parking lot has been enlarged and blacktopped.

Shelia Steiger has been appointed director of vacation Bible school to be held in June.

WILLOUGHBY HILLS, Ohio

Plans are underway to build a new sanctuary addition on the present land site. The new building will have a capacity for 700 people and can be enlarged to hold 1,100 as expansion is needed. Ground breaking was in April, with plans to have the building completed in January 1982.

WOODLAND, Kamiah, Idaho

Meetings led by Max Huffman of Muncie, Indiana, were held in our church March 18-22. The following disciplines were discussed: Discipleship, Self-denial, Cross Bearing, Holy Obedience, Divine Love, Dependence, and Identity. All were based on the Scripture verses Mark 8:34, 35, with many others to support those. We also enjoyed having Keith Huffman lead the singing and give many inspiring messages in song with the accompaniment of his guitar.

April 6 we were visited by Dorothy Barratt, who brought us helpful and interesting ideas to make our Sunday school classes more interesting and instructive.

The week of April 6-10 our pastors visited their children and grandchildren in Oregon.

YPSILANTI, Michigan

The Men in Missions group sponsored a project, "Wheels for Wendell." Wendell Derbyshire, living at the Whitmore Lake Convalescent Center, is a member of the church. Pictured is Wendell with his new "wheels," along with Pastor William Waltz, Lewell Grams, Asa



Williams, Mickey Spurlock, Mark Morton, and Robert Mallick.

The youth group sponsored a fellowship time with refreshments after the film *Joni* was shown. The youth also recently enjoyed a trip to Frankenmuth, a replica of a Bavarian village.

Woodrow Jones was honored with a reception including a carry-in supper in recognition of his service to the church as choir director for 24 years.

Bill and Janet Lawson shared in an evening service their ministry in Jamaica the first of the year. A young couple from the church, they were part of a team to build a new Friends church in that area.

FRIENDS RECORD

BIRTHS

AYALA—A son Ryan to John and Patti (Williams) Ayala, March 20, 1981, Northridge, Wichita, Kansas.

BAILEY—To Dennis and Sharon Bailey, a daughter, April Lynn, February 12, 1981, Ypsilanti, Michigan.

BELLINGER—A son, Wayne Bellinger III, to Wayne and Becky Bellinger, Omaha, Nebraska, December 10, 1980.

BENNETT—A son, Jason Eugene, to Larry and Judy Bennett, November 24, 1980, University Friends, Wichita, Kansas.

CASADO—A daughter, Myah Nicolle, to Marty and Becky Casado, February 12, 1981, Eugene, Oregon.

DOYLE—A son, Ryan Lynn, to Steve and Diana (Frazee) Doyle, University Meeting, Wichita, Kansas, October 23, 1980.

ESHENRODER—A daughter, Cynthia Jo, to Larry and Joyce Eshenroder, November 22, 1980, Emporia, Kansas.

EVANS—To Brian and Eileen Evans, a son, Brian Joseph, February 22, 1981, Bellefontaine, Ohio.

FESSLER—A son, Patrick Wayne, to Wayne and Cheryl Fessler, December 10, 1980, Emporia, Kansas.

FRAZIER—A son, Kevin Todd, to Kevin and Deanna Frazier, January 14, 1981, Wichita, Kansas.

GUYER—A daughter, Amber Joy, to Larry and Debbie Guyer, February 15, 1981, Haviland, Kansas.

HEARON—A son, Joshua Paul, to David and Donna Hearon, December 9, 1980, Bethel Friends, Hugoton, Kansas.

HODGES—A son, Jeffrey Thomas, to Mr. and Mrs. Ernie Hodges, December 16, 1980, Topeka, Kansas.

JANTZ—A boy, Phillip McKay, to Everett and Karen Jantz, January 14, 1981, Friendswood, Texas.

KUHLMAN—A daughter, Misti Dawn, to Lester and Cindy Kuhlman, February 13, 1981, Enid, Oklahoma.

LAWRENCE—A daughter, Abigail Denise, to Mr. and Mrs. Kevill Lawrence, December 17, 1980, Tonganoxie, Kansas.

LOCKWOOD—A son, Roy John, to Stephen and Dianne Lockwood, February 16, 1981, Wichita, Kansas.

LOFTON—A son, Matthew Owen, to Dr. and Mrs. (Donna) Lofton, December 15, 1980, Friendswood, Texas.

NEWMANN—A daughter, Jody Danielle, to Karl and Diane Newmann, January 19, 1981, Friendswood, Texas.

NIX—A daughter, Sawnja Marie, to Mike and Cheryl Nix, January 21, 1981, Topeka, Kansas.

PHILLIPS—To Bill and Deanna Phillips, a son, Andrew James, December 18, 1980, Beloit, Ohio.

ROE—A son, Obed Joel, to Ken and Diana Roe, October 28, 1980, Glen Elder, Kansas.

ROUSH—A daughter, Kensie Tatum, to Steve and Sherrie Roush, February 4, 1981, Derby, Kansas.

TEUBNER—A daughter, Erica Marie, to Doug and Joyce Teubner, November 25, 1980, University Meeting, Wichita, Kansas.

THORNBURG—To Philip and Barbara Thornburg, a daughter, Samara Nicole, December 28, 1980, Tigard Friends, Oregon.

TKACH—To Ken and Jan Tkach, a son, Caleb Albert, March 1, 1981, Milan, Ohio.

VAN SICKLE—A son, Justin, to Roy and Debbie Van Sickle, December 3, 1980, Emporia, Kansas.

WANG—A son, Brian, to Richard and Yee-lan Wang, Northridge, Wichita, Kansas, October 3, 1980.

WIANT—To Steven and Becky Wiant, a son, Andrew Justin, November 18, 1980, Cable, Ohio.

MARRIAGES

BAUERSCHLAG-WEAVER. Paula Jane Bauerschlag and Austin Allison Weaver, December 31, 1980, Bastrop, Texas.

BEERS-TOWNLEY. Susan Beers and Joseph Townley, February 14, 1981, Friendswood, Texas.

CARPENTER-MORRIS. Lori Carpenter and John Morris, March 21, 1981, Bellefontaine, Ohio.

CORKILL-HARVEY. Elizabeth Corkill and Brad Harvey, January 9, 1981, Northridge Friends, Wichita, Kansas.

FORSHEY-KRANNICH. Kaye Forshey and Fred Krannich, Jr., December 5, 1980, Beloit, Ohio.

FREYER-HADLEY. Ida Marie Freyer and Bedford Hadley, February 16, 1981, University Friends, Wichita, Kansas.

HAMMOND-WOJTOWICZ. Pamela Hammond and Louis Wojtowicz, November 6, 1980, Ypsilanti, Michigan.

HORNER-TEAGUE. Collette Horner and Scott Teague, January 16, 1981, Sierra Vista, Arizona.

KARPER-FORTNEY. Marie Ann Karper and David James Fortney, Jr., January 25, 1981, Beloit, Ohio.

KARPER-KOCHER. Tammi Karper and Randy Kocher, February 7, 1981, Beloit, Ohio.

LA VINE-WESTCOTT. Lisa Ann LaVine and Kerry Westcott, February 28, 1981, Milan, Ohio.

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

RADENTZ-BEERS. Sydney Radentz and Charles Jim Beers, February 21, 1981, Friendswood, Texas.

ROE-GONTERMAN. Tammara Sue Roe and Robert Gonterman, February 20, 1981, Bellefontaine, Ohio.

SOKOLL-DUNCAN. Kimberly Sokoll and Don Duncan, February 14, 1981, Ypsilanti, Michigan.

SULZBACH-STRICKER. Sandra Sulzbach and John Stricker, November 29, 1980, Vale, South Dakota.

WHEELER-MASON. Lisa Wheeler and Eric Mason, December 20, 1980, Bethel Friends, Hugoton, Kansas.

WILLIAMSON-LOGAN. Kay Williamson and Richard Logan, August 15, 1980, Vale, South Dakota.

WINFREY-SPENCER. Sherie Winfrey and David Spencer, January 10, 1981, Plains, Kansas.

DEATHS

BREINING—Pearl Breining, September 30, 1981, Ypsilanti, Michigan.

CLARK—Plez Clark, December 17, 1980, University Meeting, Wichita, Kansas.

COX—John A. Cox, 83, of University Meeting, Wichita, Kansas, January 15, 1981, at Georgetown, Ohio.

HEWETT—Geneva (Mrs. Bowman) Hewett, 76, December 28, 1980, Salem, Oregon.

HEYENEN—Robert Richard Heynen, 93, of Northridge Friends, Wichita, Kansas, December 20, 1980, at Bartlesville, Oklahoma.

HYDE—Dr. Marshall Hyde of University Meeting, Wichita, Kansas., January 5, 1981, at Ft. Smith, Arkansas.

JONES—Lyle F. Jones, February 3, 1981, Adrian, Michigan.

LATHROP—Bessie Lyons Lathrop, 80, of Lowell Friends, February 28, 1981, Baxter Springs, Kansas.

MARTIN—Jay Martin, December 22, 1980, University Meeting, Wichita, Kansas.

MAYFIELD—Nancy Mayfield, August 21, 1980, Tulsa, Oklahoma.

McCORKLE—Ethel B. McCorkle, 70, of Lowell Friends, March 5, 1981, Seneca, Missouri.

McKINNEY—Mary Frances McKinney, 89, January 3, 1981, Alva, Oklahoma.

MODLIN—Verna Modlin, February 19, 1981, Topeka, Kansas.

PETERSON—Martin Peterson, 72, of Entiat, Washington, February 9, 1981.

PICKERING—Juanita Hadley Pickering, of University Friends, Wichita, Kansas, February 13, 1981, in Rochester, New York.

QUIMBY—Harley Quimby, 80, December 9, 1980, Bethel Friends, Hugoton, Kansas.

SAMS—Fern Sams, 87, December 8, 1980, Beloit, Ohio.

SCHULTZ—Justina Schultz, University Friends Meeting, Wichita, Kansas, January 7, 1981, in Lee's Summit, Missouri.

STANLEY—Earl Stanley, December 28, 1980, Miami, Oklahoma.

STROHMAYER—Lula Strohmayer, 92, on February 3, 1981, Hillsboro Friends, Oregon.

THOMAS—Doris (Mrs. Charles) Thomas, November 23, 1980, Ramona, Oklahoma.

TROHKIMOINEN—Emil Trohkimoinen, February 3, 1981, Vale, South Dakota.

Can you relate to the . . . 'HAFT-TO-SYNDROME'?

NAME WITHHELD

It had happened again! Even without deliberate intention, it had happened. What? The "Haft-to Syndrome" had put its stranglehold on me. How is this deadly disease to the spirit contracted?

As a pastor's wife I seemed particularly prone to its grip and that, combined with a slightly melancholy temperament, appeared to make me especially susceptible.

It's very subtle. Sunday was the last day I ailed from it; usually the attacks struck on our supposed "Day of Rest." In the morning I felt fine, taught Sunday school, attended worship, then back home for dinner, baby to bed for a quick nap, as well as myself. Up again, and here it began. "I haft-to go to two hours of choir practice, no way out." Back home for a short supper, "I haft-to go to Sunday evening service; I'm expected there." The feeling of

being trapped by my obligations has finally completely overcome me. And I'd managed to turn joyous things into drudgery.

Resentment against the ministry filled me, and accompanied with that were waves of guilt. How could I feel this way? And even worse were my actions. Oh, I wasn't outwardly rude or unkind, but passively aggressive, sullen, quiet, appearing fatigued.


Of course my good husband had a few words to say about my attitude upon arrival home. Had I really embarrassed him, acting spoiled and sullen?

The next day, after recovering from my black mood, I confessed my sin to the Lord, confessed that I had secretly treasured this quiet way of fighting back, but that I was opening this "closet" to His light. And he reminded me of the very verse I had taught my Sunday school

students that Sunday morning from the Love chapter, 1 Corinthians 13:5. "LOVE does not demand its own way." Had I demanded my own way? Not vocally, but in a specially devised fashion, my own "tailor-made" sin. MY—"I'll do it if I haft-to but you'll know I don't like it"—way.

Other areas of my life had suffered from the "haft-to" attitude. Going to my two-day a week job, doing the chores of daily living, doing anything I didn't feel like, demanding my own plan for the day and not God's.

Jesus said, "If you LOVE me, obey me" (i.e., go along with My plan) John 14:15. Back to that word LOVE again.

PRAYER: Lord, I give you my moodiness, my treasured way of fighting back. Let me open myself daily to the joy You give. Amen. 

Donuts and Cotton Sheep

BY HOWARD R. MACY

PAUL TURNED from delivering his young son Chad to his Sunday school room. Frustrated by his own hypocrisy, he wandered dutifully to his own class. Had he not wanted Chad to think Sunday school was important, he would have joined the less dutiful, almost-a-class group at Mister Donut. Better that than enduring another round of "what this verse means to me."

It didn't matter what the verse was. To Jones it always meant Christ was about to return. Mary always extracted some advice about how parents should discipline children. Jack would relate it to prayer. Karen doubtless would like it best from the *Living Bible*, even if it contradicted all the other versions. The verses changed, but the meanings would be the same.

Maybe it was better for Chad. At the very least, if the lesson seemed dull and irrelevant, Chad could paste cotton wool on sheep. Paul was left only to wonder whether his church thought adults were old enough to study the Bible seriously. His schooling had required careful, rigorous thinking. His job routinely demanded his best intellectual effort. Why did the church expect so little?

(Paul slid into a Samsonite folding chair just as the others finished laying alternative plans for the class party in case the "why-isn't-he-ever-right?" weatherman was right in predicting rain.)

The church claimed to be "Bible-believing" and to base its life on "the Word." Actually, though, "biblical truth" came from one of two sources: what people in the church thought and what the church officially taught. The first source was frequently a harvest of ignorance, opinion, and prejudice. As the second source, the church strained the biblical message through the denominational orthodoxies, leaving little more than a bland puree of religious teaching. Surely there was more.

Why, Paul mused, didn't anyone ever explain to him why his church interpreted some portions of the Bible so differently from the church across the street? He and his neighbor Bill sometimes swapped beliefs, but neither of them understood (or had even been taught) the biblical rationale behind them. Was it true that one could prove anything with the Bible?

Howard Macy, professor of religion and philosophy at Friends University and regular columnist for EVANGELICAL FRIEND ("Let's Be Friends"), paints an all too familiar picture of some Sunday school Bible teaching.

(Sure enough, Karen liked the way the *Living Bible* put it. It made her feel good. Jones had a new date for the Second Coming. Paul regretted that he hadn't sneaked out to Mister Donut.)

For that matter, he had many questions about the Bible that he probably shouldn't ask in Sunday school. Why did Bill's Bible have more books in it than his? Who decided it should be that way? Why? Or how does one explain a warring God in the Old Testament? Other serious-but-slighted questions asked themselves again.

Why did the class always seem to slide over the hard questions? He was intelligent enough. Wasn't he mature enough to study the difficult passages and issues even if there weren't pat answers? When do adults become old enough to study the Bible seriously?

(Read verse 7? Sure. RSV okay? I never could pronounce that name!)


Why was it that someone was always telling him what the Bible meant? Why didn't someone teach him instead how to interpret

the Bible for himself? Maybe then he wouldn't feel so eternally dependent on others. Maybe then he could relate the Bible to the real problems of his life more easily. The ideas others spoonfed him so often seemed superficial.

(The teacher just finished the second major platitude for the morning. It not only alliterated; it even rhymed this week. Cute. Paul would rather be helping Chad paste wool on sheep.)

How did the teacher derive those neatly packaged conclusions so blithely out of the assigned text each Sunday? Paul could rarely see them all there. Was he dense? Or was the teacher cheating? Or just reading what he was told to say? Or maybe, was the teacher helplessly dependent, too?

Paul's private detour ended abruptly. What did this verse mean to him? Well, he thought he agreed with Joe. The teacher smiled appreciatively and asked the same question of his neighbor. Paul's brief response allowed him to resume thinking until the class session ended what seemed a long while later.

He forced a grin as Chad bounded out of his Sunday school room. Paul had been wrong. Chad proudly displayed a crayon rainbow, not cotton sheep. He asked Chad what he had learned, but didn't hear the answer. Instead, he was hoping Chad wouldn't return the question. 

How to Be a Yearly Meeting Representative

(Continued from page 4)

Holy Spirit can enter and His work of unity begins.

The business sessions will seek to hear every viewpoint. The best information available will be sought so that the decision making might be well-informed. Positions on issues may be explained with fervor. Then when all have been heard, this united body seeks through the guidance of the Holy Spirit to arrive at full agreement.


Sometimes the answer is immediately apparent and full agreement is quick. Sometimes members of this group will realize that the preferred solution in their mind will not be acceptable to others in the group. Often the best solution for the body as a whole will not be the best solution in the mind of any single participant. What seems to be a compromise solution behind which the entire body can unite its effort and support is better than an outstanding solution that some cannot support. It is in this setting where sensitivity to the guidance of the Holy Spirit is so critical.

Following is a checklist that might well guide preparation for yearly meeting business sessions:

1. The local meeting will choose representatives who accept the time and responsibility to do their homework, who will be informed of the business to be considered, the local meeting's viewpoint on each item, and in prayer will explore with God their role in the coming sessions.

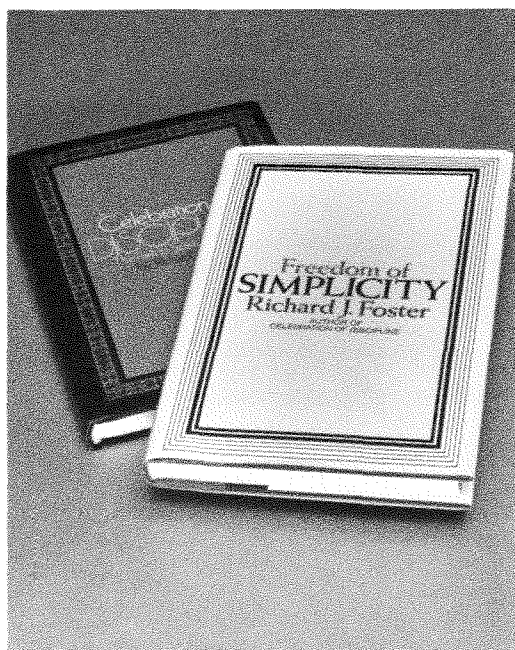
2. As the representatives join in the oneness of the yearly meeting body, all local interests will be superseded by the mission of the yearly meeting and the Holy Spirit's guidance as to the direction of that mission.

3. After every viewpoint has been heard and vigorously defined, explained, and/or defended, the number one priority is seeking the Holy Spirit's guidance toward a unified decision.

4. Remember, with the Holy Spirit's guidance the second-best solution supported by all is better than the best solution without total support. 

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