
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

6-1981

Evangelical Friend, June 1981 (Vol. 14, No. 10)

Evangelical Friends Alliance

Follow this and additional works at: https://digitalcommons.georgefox.edu/nwym_evangelical_friend

Recommended Citation

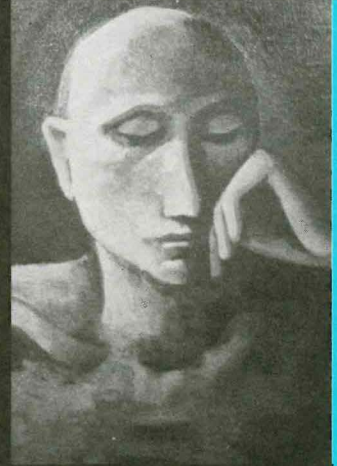
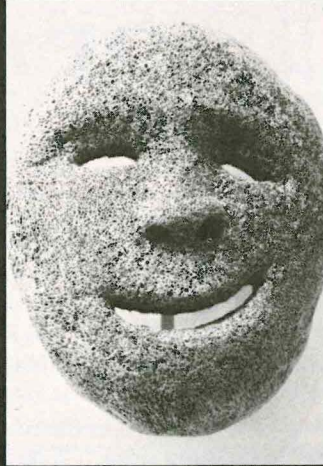
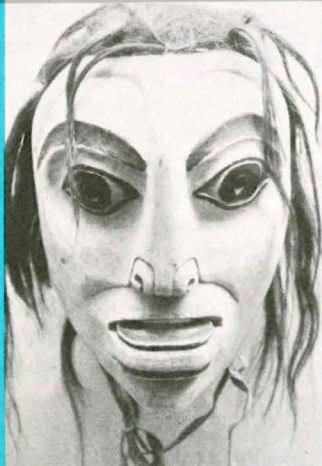
Evangelical Friends Alliance, "Evangelical Friend, June 1981 (Vol. 14, No. 10)" (1981). *Evangelical Friend*. 5.
https://digitalcommons.georgefox.edu/nwym_evangelical_friend/5

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

Evangelical Friend

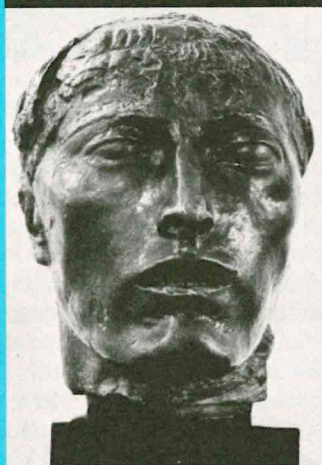
June 1981

Vol. XIV, No. 10



The Gift of
Depression

Happiness
Is...Mental
Discipline





THE GIFT OF DEPRESSION

BY GRANT L. MARTIN

PERHAPS PREVIOUSLY you have been a fairly happy and contented person. You have gone about your work and been involved in your family and had very few complaints. But now things seem different. People are commenting that "you just don't seem like your old self."

You may find it difficult to get out of bed in the morning. Your "get up and go" has "got up and went." You feel apathetic, lethargic. It may be hard for you to make decisions, so you find yourself avoiding situations that would call for decision making. Concentration seems to be erratic. Life doesn't have any joy. You don't feel like laughing. Even your favorite foods don't taste as good as they used to. Sex is uninteresting, mechanical, or even distasteful. You don't want to mix with friends. You avoid social engagements. You avoid friends you used to enjoy being with and you find yourself withdrawing into a shell and retreating from previously enjoyable activities.

These descriptions frequently apply to those experiencing depression. Perhaps you have experienced some of these complaints or have known of someone who has.

Depression is the "common cold" within the field of mental health. It is the most common emotional problem experienced in our country. A National Institute of Mental Health study revealed that 75 percent of all psychiatric hospitalizations were for reasons of depression. In any given year it is estimated that 15 percent of all the adults between 18 and 74 years of age may suffer significant problems of depression. Perhaps one out of every eight individuals in the United States will experience a depression. This amounts to between four and eight million who are depressed to the extent that they cannot function effectively at their work or must find some kind of treatment. Thus, it is a significant and prevalent problem. No one is immune—not even Christians. Scripture gives numerous examples of feelings of sorrow, discouragement, and depression. "The Lord is close to those whose hearts are breaking; he rescues those who are humbly sorry for their sins." (Psalm 34:18 LB)

Grant L. Martin, Ph.D., directs the CRISTA Counseling Service in Seattle, Washington. "The Gift of Depression" is taken from a recent issue of that organization's counseling newsletter.

"O Jehovah, God of my salvation, I have wept before you day and night. Now hear my prayers; oh, listen to my cry, for my life is full of troubles, and death draws near You have thrust me down to the darkest depths. Your wrath lies heavy on me; wave after wave engulfs me." (Psalm 88:1-8 LB)

Other examples of those who experience a depression as found in Scripture include Moses, David, Elijah, and Jonah.

Finally we even see Christ experiencing a depression when He was in the Garden. "He took Peter with him and Zebedee's two sons, James and John, and began to be filled with anguish and despair. Then he told them, 'My soul is crushed with horror and sadness to the point of death . . . stay here . . . stay awake with me.'" (Matthew 26:37-38 LB)

Depression is certainly no respecter of persons. It is a common and pervasive phenomenon. But just as it is so common, there are many different possible physical, emotional, and spiritual reasons or causes for depression. Space does not allow for a description of the possible influences and thinking patterns that can lead to depression.

However, I would like to suggest that there are three important lessons that can be learned from depression, regardless of the causes or nature of the depression.

Depression Is Not a Sin.

Depression is threatening to us. We may wonder whether there has been sin in our life or if we have failed to live up to God's expectations. We may feel that a true Christian shouldn't get depressed. But I can state absolutely that Christians do get depressed! But depression itself is not a sin. One of the causes of depression may be sin. And guilt can certainly result from sin. But the state of depression, in and of itself, is not a sin.

If depression is sin, then we would have to say that Jesus sinned. As we saw in the Matthew 26 passage mentioned earlier, Christ experienced depression when He anticipated the crucifixion. We also are familiar with Christ weeping in response to the death of Lazarus and to the sorrow and grief of his family and friends. Depression can certainly lead to sin. An example is King Saul. Out of Saul's feelings of frustration, envy, and anger, he sought to kill David and pin David to the wall with his spear. Depression can lead to sin if we do not learn from it, make neces-

sary changes, or bring it to God, but as a feeling state it is not necessarily sin.

Depression Is a Warning

This leads to the second point that one of the benefits of depression is that it can teach us something about ourself that had previously gone unnoticed. What would be your reaction if I should say to you, "Can you think of any way in which you could thank God for your depression?" I really believe that it is possible to thank God for depression if we use it as a signal that there is some part of our life that is not working in harmony. Depression is a red flag saying that help is necessary.

I believe one of the Beatitudes as found in Matthew 5:3 is particularly appropriate. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." I believe this can be reworded to say, "Congratulations when we find ourselves in a difficult situation, because satisfying results will follow if certain conditions are met." When Christians find themselves in a difficult, traumatic, and depressing state of mind they are in a *teachable moment*.

We may find, for example, that we have been bottling up anger and rage because of a particularly offensive experience and that rage and anger is debilitating us to the point that depression sets in. By looking at the depression as a sign that something is wrong, we then can begin to work on the anger, learn to express it, and probably determine that there is a need for God's forgiveness to heal the situation.


Depression Demands Change

The third lesson to be learned in depression is the need and opportunity to make significant and beneficial changes. Depression is a signal that change is necessary.

Experiencing depression may show us that a particular form of coping or responding to problems is not working. For example, instead of projecting our anger and hostility on other people and accusing them of being the angry one, our depression may become a time to acknowledge anger and to become more honest in our assessment of ourselves and to be able to be more transparent in our relationship to others.

I understand that in the German language, "depression" means the courage to be heavyhearted or the courage to live with what is difficult. There is, indeed, such a thing as the gift of depression, a gift that enables us to empathize, to feel more deeply, and to live with that which is difficult.

Finally, in the midst of depression we may find ourselves encountering God. We may at that point be willing to acknowledge that our own endeavors, our own merits, are of no value. We have tried everything we know how to do. Our own life-style and form of coping is not working and we can learn to depend on God.

Thus depression for us can be a time we give up in our own efforts, turn to God, recognize change is necessary, and grow into maturity and additional wisdom, as is our responsibility in the body of Christ. 



HAPPINESS IS . . . MENTAL DISCIPLINE

BY PAULINE E. SPRAY

I FIND, BY EXPERIENCE, that the mind and the body are more than married, for they are most intimately united; and when the one suffers, the other sympathizes," observed Philip Chesterfield.

Since unhappiness results largely from wrong thinking—worry, fear, insecurity, guilt, and resentment—these undesirables must be replaced with acceptable thoughts if an individual is to enjoy improved health and greater happiness.

At this point Christians often are found guilty. Because of the quality of their thinking, they are less than their best

for God. Not only do they suffer mentally and physically, but their negative attitudes prevent them from excelling as workers in His vineyard.

Many an earnest Christian finds it difficult to trust the Lord because he has never learned to manage his thought life. He lives beneath his privilege as a child of God, failing to appropriate the faith that would grant him a productive life.

Dwelling on unpleasant subjects, on one's aches and pains, leads to compounded misery. Thinking about our problems only tends to magnify them.

We must get rid of unwanted, unholy, pessimistic, critical, faithless, negative thoughts by replacing them with loving, virtuous, and positive ones. The person who lives with an "I can" attitude will be more successful than the "I can't" type of individual.

This article is an excerpt from the author's book Rx for Happiness (\$2.50) released in 1980 by Beacon Hill Press of Kansas City, Missouri. © Copyright 1980. Used by permission. Pauline Spray lives in Lowell, Michigan.

The apostle Paul promised that "the peace of God . . . shall keep your hearts and minds through Christ Jesus." But he went on to urge the Philippians to think on "whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report."

"If there be any praise," he emphasized, "think on these things." (Philippians 4:7-8)

And Peter advised his readers to "gird up the loins of your mind." (1 Peter 1:13)

Mental concentration is a valuable exercise. It gives temporary rest to the nerves of the body. Furthermore, when a person becomes absorbed in working a jigsaw puzzle or doing an acrostic, his physical discomforts tend to vanish.

Mental application enables one to get more out of the minister's sermons, the news reports, and recreational reading. It brings relief for painful self-consciousness, also.

"When it comes to making decisions, we have to learn to depend on ourselves. This ability increases with exercise."

One lady always looks for something pretty about which to comment. After "Hello," her first words might be, "What a pretty pin you have!" or "What a lovely dress you're wearing!" By concentrating on a previously decided-on point, one deflects attention away from oneself.

Disciplined thinking should begin during childhood, but for those who did not learn to curb wandering thoughts in earlier years, hope remains. The ability to concentrate can be strengthened by working puzzles, solving mathematical problems, writing reports, editing manuscripts, and refusing to think about the roast in the oven or tomorrow's dental appointment while the preacher circumnavigates the globe in his pastoral prayer.

We are never too old to continue learning. Night school classes and correspondence courses provide helpful discipline in the area of mind control.

Learning to concentrate isn't easy for many. Distractions will come. Stray thoughts must be quickly squelched. Without wasting time in regret, however, one must return immediately to the subject. Repeated practice results in habit, and by reducing every good practice to habit that we can, the easier life becomes.

People, especially those troubled by "nerves," are sometimes troubled by compulsive thoughts—ideas or fears they feel they must hold on to, although they know these thoughts are untrue.

Compulsive thoughts, the result of repressed emotions, stick like burrs in the mind and cause an individual to think them over and over. If a person is to be freed of these undesirables, he must face up to and resolve his inner conflicts.

Quality thinking is required also when it comes to making decisions, something that is especially difficult for overly conscientious persons.

Many middle-aged individuals still run home to have Mother and Dad make their decisions for them. What a sad day for them when their parents are no longer available!

A mind filled with unsolved problems cannot be at ease. Learning to make decisions as easily and quickly as possible relieves mental tension.

When it comes to making decisions, we have to learn to depend on ourselves, to trust ourselves. This ability increases with exercise. We learn to make decisions simply by making them. Here again, daily exercise is a must. "Practice makes perfect." If we make an occasional mistake, so what? Every person does. Through our mistakes we gather experience and gain knowledge and wisdom. On the other hand, by taking note of the times we are successful our confidence increases.

Reality must be faced—courageously. Difficult problems must be tackled—and solved. Life's obstacles must be wrestled—and counted out. Jesus faced and won over death. His grace is sufficient for us. And His wisdom is free for the asking. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

Before making an important decision, however, one should weigh all sides of the question. It is often wise to consult with knowledgeable persons who may see the problem from different points of view. They may offer new perspectives and valuable suggestions. It is also wise to compare the problem with similar ones you have experienced in the past.

Having made a decision, we are then ready to move ahead with faith. But, we should never forget that some decisions profit by a good night's sleep. Always allow emotions to cool before stepping on the gas and moving full speed ahead. Reason and control must not be ditched in one's eagerness to burn up the road with action.

As we are what we eat, so we are what we think. The child who is allowed to do whatever he pleases, minus all restraint, soon becomes discontented and disgruntled. An unbridled mind reacts in much the same way. Thought control is the only means to happiness, for it is through the mind that all impulses, good and bad, enter. Bad thoughts lead to destruction. Good thoughts produce successfulness.

Isaiah promised, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isaiah 26:3)

Happiness is . . . mental discipline.

GRANT L. MARTIN	2	THE GIFT OF DEPRESSION
PAULINE E. SPRAY	3	HAPPINESS IS . . . MENTAL DISCIPLINE
CHARLOTTE MACY	6	CAMPING FOR CHRIST: OPPORTUNITIES UNLIMITED
LOUISE GEORGE	7	OF BOSTON FERNS AND MISSIONARIES
MARTHA VanCISE	8	WHEN CHANGE COMES
BOB L. EZELL	9	TO HONOR AND OBEY
CHARLES MAXSON	9	I WANT TO BE LIKE YOU
GERRY CUSTER	10	MISSIONARY VOICE MEDICAL MISSIONS . . . MINISTERING FOR TIME AND ETERNITY
HOWARD MOORE & JAMES E. MORRIS	11	OVER 500 PERCENT EARLY GROWTH FOR FRIENDS IN THE PHILIPPINES
R. WARD HARRINGTON	12	THE BEGINNINGS OF QUAKERISM IN NEW AMSTERDAM
HOWARD MACY	14	LET'S BE FRIENDS: ORDINARY PEOPLE
JACK L. WILLCUTS	15	EDITORIAL: ON HOLDING A CLEAR PERSPECTIVE

REGULAR FEATURES

Friends Write 16/ First Day News 17/ A Certain Shaft of Light 20
The Family Room 21/ Books 22/ Once Upon a Time 23
Dorothy Calling 24/ The Face of the World 24/ Friends Concerns 26
Friends Gather 29/ Friends Record 32

SPECIAL FEATURE

Personnel and Full Program, Conference of Evangelical Friends. Pages 30-31

COVER

Faces portraying comedy/tragedy as found in theatrical masks set the theme for this month's features on depression and happiness.

ANTECEDENTS

Part of my function as managing editor is giving the whole content of each issue its final proof-reading. Sometimes this is done in two or three sessions, other times in one lengthy stretch.

Circumstances this issue forced me into the "one stretch" mode. I found that this has advantages. Reading through the main features at one time—like settling down to a good book—helps one's concentration and insures a continuity not otherwise enjoyed. But more than that, such a reading of this particular issue helped reveal an unusual interrelatedness and an impressive collection of practical and challenging articles.

Subjects range from our two cover features on depression and happiness to camping to medical missions to a fascinating history of the Quakers in New Amsterdam. Four short articles on pages 7-9 are valuable insights into human relations. And, as usual, Howard Macy in his "Let's Be Friends" column combines his keen observations and intellect to bring a lesson to all of us "ordinary people."

With his long personal experience in Latin America and his recent visit to South and Central America as background, Editor Jack Willcuts deals forthrightly with the current problems in El Salvador and elsewhere through his editorial "On Holding a Clear Perspective."

And don't miss the two new columns on our "grey" pages: "A Certain Shaft of Light" by Nancy Thomas, and "Dorothy Calling" by Dorothy Barratt. This section of regular features and display advertising is "must" reading each issue—but especially this month.

Reading this issue through at one sitting, as I did, may be the most enjoyable way to go. But the greater value may come in rereading each article. That's what I plan to do!

—H.T.A.

EVANGELICAL FRIEND

Editor in Chief: Jack L. Willcuts

Managing Editor: Harlow Ankeny

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

Art Directors: Stan and Shirley Putman

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

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

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

MEMBER  EVANGELICAL PRESS ASSOCIATION



This article is adapted from a concern written by Charlotte Macy, who before her death in 1977 had served a number of years as executive director of Twin Rocks Friends Camp on the Oregon coast and who was a recorded Friends minister. As summer camp season is upon us, this article should again stimulate all to the value of this evangelistic arm of the church.

Camping for Christ... opportunities unlimited

BY CHARLOTTE MACY

FISHERMEN swapping stories, families huddled with weiner sticks and smoke-filled eyes, crackling camp flames, the summer scents of earth and trees and life. Camping is one of America's major industries. Millions will wend their way this summer to mountains, lakes, and seas, escaping from the routine of life and cement environment.

What drives the human spirit to the wilderness? Why does man seek trees, water, mountain peaks, and untrod trails every frantic free weekend that he can find? Some would call it "pleasure mad" and "worldliness," which bespeak the downfall of our age. But is there not a phenomenon here that the church should recognize as both a symptom and an opportunity of our day?

Christian camping is nothing new. In fact, it is an area in which Friends have even given leadership and seen opportunities ahead. The challenge now is: "Is the church keeping up?"

The International Sunday School Association Camp held in 1914 at Lake Geneva, America's Blue Galilee in Wisconsin, is considered by some authorities to be the first permanent church-sponsored summer camp. Organized camping among evangelical Friends dates back very close to that, with Twin Rocks Camp and Conference in Oregon beginning in 1918, and Ohio, Kansas, and Rocky Mountain starting continuous programs in the 1920s.

The summer Christian camping movement is an outgrowth, in some measure at least, of the "old time camp meeting" and "brush arbor meetings," which originated around 1800 among southern evangelical denominations and were a form of "family camping." They were pretty well weighted with preaching with little else on the program except gospel singing. Recreation was compacted into the first and last days, when the arduous task of tent raising and lowering took place. There were children's meetings if a proper worker could be found, but the primary approach was solely prayer and pulpit thrice daily. Much was accomplished at the time by this form of evangelism.

Lasting values of those days include a strengthened faith through a warm fellowship of Christians in a sort of rustic communal life, a deep sense of God's blessing and conviction for sin, and an occasional beginning of a new congregation.

There was no direct appeal to the immediate interests of youth, nor were new converts essentially nurtured or taught the practical aspects of the Christian faith.

By the last of the 1920s, there was a definite trend toward more permanent

facilities. Cabins and tabernacles replaced many of their "canvas country cousins," and meals were served to groups in large dining halls. Youth and children were considered and given more definite programming on their own age level, and the whole program took on the dignified title of "Summer Bible Conference."

However, with secular youth camps developing simultaneously with Christian camping, at this point many church leaders, concerned with the youth of the church, could see a wonderful opportunity for an age-graded Christian camping program. Thus was the beginning of the popular youth camps of senior high, junior high, and junior age levels.

Now along with changing culture and facilities there has been some juggling of camp philosophies, varying somewhat with the volunteer leadership at the moment.

Within the framework of our own camping programs, thousands of people have supported the cause, and at least hundreds have given their time and talents down through the years to cook, counsel, build, and teach, but there has been little organized thought given to what Christian camping can mean to evangelical Friends. So, we

find ourselves in an affluent age with a society that has more leisure time than any other American generation, with camping a major American recreation, with means of greater mobility than the world has ever known, with more resources for our stewardship and eternal investment, and no real strategy for bringing all these factors together for a meaningful contemporary ministry.

Some of the recognized current trends in organized camping today include:

1. Rapid expansion. Most camping agencies are seeking and finding new ways to expand their properties and their programs. A week of camping is even now being included at the 5th and 6th grade levels in many school systems as part of the regular curriculum in the fall and spring months. One school administrator told me that one of the goals of such a program was to discover spiritual and moral values.

2. There is a positive effort to establish definite standards of excellence in camping regarding the program, personnel, facilities, etc. [Christian Camping International has now developed a Foundations for Excellence program leading to certified camps even to the "excelling" level.]

3. There are more leadership training opportunities in camping in schools, printed materials, conferences, and efforts of Christian Camping International and the American Camping Association.

4. There is greater emphasis on "indigenous activities." This is a deliberate effort to make camping a unique experience, basing much activity and program on the natural environment. Camp activities should not consist solely of activities that could be performed just as well at the city park or in the Sunday school. Classes in which Christ is revealed through the study of His Word and natural science are a basic indigenous camp activity. This principle should also pertain to unique recreational opportunities.

5. There is an increased concern for health and safety in camping. God has mercifully overshadowed inadequate facilities, especially in earlier years. Thousands of lives have gone through our camps and few have been lost.

6. Another current trend includes more adequate planning. Informal as it may seem, quality camping is now recognized as a "professional service" produced by qualified skills.

7. While the goal at one time seemed to be to make each camp enrollment as high as possible, the current trend today is to

decentralize and work with smaller units.

8. Camping has become much more flexible and versatile. A trail or wilderness camp of three or four days with six campers is just as valid a camp experience as a week with one hundred. Some lives are helped more by one experience and some with the other. Most lives would, of course, benefit from both.

9. Camping is no longer a strictly summer activity but has managed to stretch itself in one form or another pretty well around the calendar, including winter "snow camps" in many places.

Friends, who have been so creative and innovative in camping programs so long, should be developing even greater ministries in this field of opportunity. While we complain about rising camp costs for our own youth, various social and service organizations are sponsoring camps for the mentally retarded, physically handicapped, and socially deprived children. We can say, "That's nice," when the church should be offering this ministry in the name of Christ and with biblical instruction to these youngsters.

TO SPEAK of the two-car American family is now completely passé, as most families seem to have not only two cars, but many store a camper and a boat in the same garage. Should not the church recognize this as a fact in the American way of life and seek some way to organize family camping times or outings to which the unconverted could be cordially included in a wholesome informal fellowship that could be the means of their salvation? There is no better setting in which to share the Gospel than a lakeshore, a stream, a trail, or a campfire. Jesus used them often.

The ministry of camping through special interest groups is a growing trend and opportunity. All of our Evangelical Friends Alliance yearly meetings have an active camping program, and God has raised up concerned persons in every area to give special thought and effort to this field.

Christian camping is a planned encounter with the living God—through His creation—through dedicated leadership—through a meaningful presentation of His Word—through everyday experiences in which His love and purposes are revealed.

One hundred thousand campfires and more will "lite the summer nites." Some will fade into ashes by dawn and some will ignite lives that will shine into eternity.

Shouldn't you be a part of Christian camping this summer? ☐

OF BOSTON FERNS & MISSIONARIES

BY LOUISE GEORGE

This is not a missionary article about the chilly altiplano, dusty roads, or chuños. It has nothing to do with adobe churches, Lake Titicaca, or llamas. It's about a Boston fern. And a missionary. And survival.

The Boston fern sits on the kitchen window sill in Juli, Peru, as a living testimony to survival. Every one of its ragged, brown-edged fronds is a mute witness to the fight it has fought. Every new, tender leaf that uncurls speaks eloquently of victory.

Like Jonah in the whale, that little fern crouched for three days in the deep recesses of the missionary's hand luggage. The odds were clearly against it, because only days before its merciless journey to South America it had been separated from its mother plant and thrust into new soil. When it finally reached its destination, no one thought it would survive, for its fronds were crumpled and dry and brown. For days it sat in the kitchen, drinking in water, basking in the warmth until finally a tiny curled head pushed through the dark, moist earth. The struggle was over. The battle was won. There was no longer a question about its ability to survive.

And what of the missionary? She looked at the Boston fern and understood. She too had been uprooted and transplanted, over and over again. She knew what it felt like to adjust and acclimate only to be moved to a new place where the painful process


had to be repeated. Each time it meant leaving behind familiar and comfortable surroundings to put down roots in strange and different soil.

But the day comes, when suddenly the strangeness is gone, the foreign is familiar, and it is difficult to remember how it used to be somewhere else. This is home. This is where the roots have gone down. This is where that transplanted being blooms and flourishes and even bears fruit.

There's a natural survival instinct built into that little Boston fern. No one had to persuade it to push its roots into foreign soil, drink foreign water, nor breathe foreign air. The Creator programmed that plant to respond exactly that way, for its own good.

It is interesting that God's human transplants also have natural survival instincts with the added feature of sometimes being able to *choose* whether we will allow

ourselves to be uprooted and moved. Even if we do submit to relocation we can still choose whether or not we will allow our roots to go down. We make the choice. The Creator remains the same. We can accept His nourishment, His gentle care, His sustenance, or we can refuse to grow and reproduce.

A lush, delicate Boston fern is a beautiful thing. So is a growing, healthy Christian. Even the missionary variety. 

WHEN CHANGE COMES

BY MARTHA VANCISE

Have you ever wished God would hand you a rulebook with all the correct choices in life listed?

While we do have the Bible as a guide, our church's interpretation of the Scriptures and the practices of respected Christian friends usually determine our Christian code of ethics. As long as there are no changes within our church or Christian social structure, we make choices easily, using established guidelines.

What happens, though, when we move across America and find believers play the game with a slight variation of the rules we've been taught? Or how do we respond if a new generation assumes leadership in the church and puts the "out-of-bounds line" on the other side of the hedge?

Without hesitation, many will say, "God is the same yesterday, today, forever, and everywhere."

True. God is the same. Nevertheless, whether we want to admit it or not, acceptable rules of Christian conduct vary with generations, cultures, denominations, and even churches within denominations.

Martha VanCise is a free-lance writer and a member of the Morningside Friends Church in Port St. Lucie, Florida. Her article, "The Pastor's Task," appeared in the February 1980 issue of EVANGELICAL FRIEND.

On many issues, God's Word clearly states some actions are *out* of His will while others will lead to victory. But what about the "close plays" when the decision could go either way?

These are the times we've all wished for an unabridged rulebook that would give us explicit answers.

Just as no rulebook could cover every play in a baseball game, in the same way no reference book could list every correct decision for a Christian.


In baseball, umpires make final rulings on close calls. Where, though, can we find a universal umpire who is concerned about our spiritual welfare; who can decide when Christian liberty becomes a stumbling block; who can tell us when our friendship with sinners is developing into friendship with the world; who can show us the difference between social revolution and the spirit of the last days; or one who can point out the line that separates regional lifestyles from careless living?

Paul told the Colossians, "Let the peace of God rule in your hearts." The word *rule* comes from a Greek word that means "a director of a contest or an umpire." In the "close calls" of life, when decisions could go either way, we have God's peace to make the final ruling.

Before yielding to cultural, social, or religious pressures to change, take your first steps toward a decision cautiously. Set aside opinions of friends. Consult God. Read His Word. Move in the direction that appears to be His will. If you sense God's peace, continue on that course. On His path, confidence will increase and soon you will walk boldly, sure of God's will.

But when questions and uncertainties start crowding your mind, destroying the calmness of your spirit, stop. Reevaluate the reasons for your choice. If necessary, back up, or try an alternate route.

We're all afraid of change, yet before this century closes we will see many changes in our nation, our social structure, our churches, our homes, and ourselves. Some changes will be necessary for national survival, perpetuation of the Gospel, and personal maturity. Other changes will be insidious steps toward world, moral, and spiritual destruction. There will be times when God's way will be unclear, times when we are confused by the cacophony of old and new ideas demanding choices from us.

In the trauma of change that will eventually confront each of us, we have "the peace of God, which passeth all understanding [to] keep [our] hearts and minds through Christ Jesus." 

TO HONOR & OBEY?

BY BOB L. EZELL

I think of myself as a typical American father, married, two children, and a home the bank still owns of course. Middle income bracket would best describe my family and me. Problems around our home are minimal usually, except of course when raising two small children there always seems to be an abundance of problems at hand. I particularly remember one such occasion.

I had just settled down in my favorite chair after a hard day at the office when the children began what sounded to me like Custer's Last Stand. After an admonition of some length I returned to my favorite chair and the evening newspaper.

Vaguely I became aware of an annoyance at my side. I subconsciously settled lower in my chair and raised the paper a little higher, hoping the problem would take care of itself.

"Daddy?"

"Yes, Son."

"Don't I obey you?"

"Yes, Son."

"Then how do I honor you?"

"Well, Son, you . . ." I suddenly realized the importance of the question, and just as suddenly realized I really did not know how to answer. As a child growing up I had heard my parents use the expression, "Remember, Son, the Bible says to honor your mother and father," and unconsciously must have done the same.

"Son, you and your sister run out and play and let Daddy think about this, and I will explain it to you at supper time."

I did not have the answer, but I knew someone who would. I went to the phone and dialed our minister. Briefly, I explained my problem to him and felt better immediately when I heard that baritone chuckle of his.

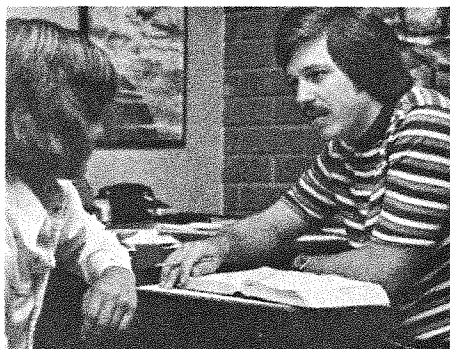
Bob Ezell is a free-lance writer.

"You have made a common mistake that so many of us have made before," he said. "You think that 'honor' is synonymous with 'obey,' but it isn't. The Scripture simply says, 'Honor thy mother and father,' you see?"

"But Pastor," I said, "how can a child honor his parents?"

"As a child he can't," he said. "As a child you teach him obedience, but obedience to what? By teaching your children obedience to those principles and morals set down by God, they will honor you as adults; through their associations with other people and by adhering to those principles you have taught them as children, they will honor you not before men but before God."

I stood by the window watching my children play in the yard and I silently vowed I would teach my children those principles and morals, so that as adults they would honor me.



I WANT TO BE LIKE YOU

BY CHARLES MAXSON

"The Cat's in the Cradle" was the title of a popular song a few years ago that told the story of a boy and his father. The father was very excited at the birth of the boy, but business trips always seemed to have him away from home at important milestones in the boy's life, such as his first steps and his school activities. But the boy loves his dad and doesn't seem to mind and says, "I want

to be just like you, Dad. I want to be just like you." When the father is home and the boy asks him to come play ball with him the father is too busy and says, "Maybe later." The boy grows up and goes away to college.

Still later the boy is married and has a family of his own and when the father tries to arrange some time to be with his son it is now the son's turn to be too busy, to have the excuses. The irony or it all begins to sink in. The father realizes that his son has grown up to be "just like" him.

Shouldn't we, as Christian parents, resolve to do things differently? What would the apostle Paul's familiar admonition "Be not conformed to this world but be transformed . . ." mean if applied to family life and particularly to child rearing? Let me suggest just two implications from the song described above.

First, it would lead us to the recognition that we must put people and relationships ahead of money or material possessions or tasks that would keep us from spending time with our children and spouse. How often have you found yourself saying, as I have, "Don't bother me now, I'm reading the paper" or "I'll play with you later, right now I'm watching TV"? Newspaper and TV will survive my turning them off, but my sons' development will be diminished and impoverished if I repeatedly turn him off!

Second, an almost frightening implication from the song and one we need to keep in the "transformed" category is that we serve as models for our children. The desire to imitate and emulate is so strong in children! Our two-year-old wants to do everything that we do, and we quickly realize that even when we are not aware of it, we are being examples to him. Whether I like it or not, in many ways my boy is going to grow up to be "just like Dad," and that has tremendous implications for what I watch on TV, what books I read, my language, my personal habits, my involvement in church (financially and otherwise), and how I treat his mother.

To shape another person's life—what an awesome responsibility but what a beautiful opportunity! By the grace of God and with the help and fellowship of His people I, and you, can take that opportunity when it presents itself.

Charles Maxson is instructor of sociology at Friends University. This article was published originally by the University's Center on Family Living as part of a continuing series.



Preparing and dispensing medication at Kibimba Hospital in Burundi.



MEDICAL MISSIONS . . . MINISTERING FOR TIME AND ETERNITY

BY GERRY CUSTER

A child with measles, a mother-to-be with complications of pregnancy, an elderly person slashed extensively by thieves, or a young man with multiple fractures and wounds received while motorcycling too fast to make a curve—any or all of these cases should have care for several days. If it were not for dispensaries and hospitals dotted over the countryside of Burundi, they might either be taken to a witchdoctor or left to die in the village. In emergency the closest medical help is sought, regardless of efficacy. But when a choice of treatment center is possible, many choose those on mission stations, because they know that they will receive their medication without bribing the dispensers, or perhaps getting only part of a dose while the rest is sold or given to friends.

Also, mission medical facilities offer more than treatment for the body. Along with the patient's physical problem, he has many other needs. How will his hospitalization affect the rest of the family? How about their garden—which is their livelihood? These and myriad other questions, such as "Does anyone care?" suddenly become very important. This is where we

in a mission hospital, as part of the Body of Christ, have the opportunity of exercising love and thereby easing many of the fears a patient faces.

Yes, the family does most of the patient care. Food, supplied by the hospital, is cooked by the patient's family. But medications are carefully prepared in the pharmacy and dispensed as ordered by medical workers. And all of the hospital staff take an interest in the patient's progress and in helping work out his problems. It is true that Burundi is a thickly populated country with many people; yet each person is important enough to Jesus that He gave His life for him. And each is our brother for whom we covet God's best.

The hospital chaplain is particularly concerned about the patient's spiritual welfare. He does not have to look for an opportunity, as some of us do, to spend time with each one in the hospital; it is his job to do so. He is there because all of us care about the entire person, including his family; each day he reads the Bible, visits, and prays individually with our patients. He makes it a point to be with the terminally ill during those very special and precious last minutes of their lives. The chaplain's time is not spent just with the hospitalized. During outpatient clinics he gives a short message that everyone can hear and understand. No longer do those of other faiths turn their back during the message; they listen and think. Oh, not all of them listen with their hearts, but this is our opportunity to sow

God's Word among those who may not otherwise hear it.

Once as I was making morning hospital rounds and had hours of work ahead, with scores of patients waiting to be seen in the dispensary, one of our patients told me he had a spiritual need in his heart. We had prayed together another time when he was in the hospital, and he had accepted Jesus as His Savior. Now he was back, with many things bothering him.

He had a large family and sometimes the children got on his nerves. It was hard making ends meet with their income very low due to his physical limitations. Loss of weight and strength compounded the problem. He needed someone who cared to help him get things back in perspective. (So many things affect one's spiritual health!) At first I thought of the day's program and how each minute counted. Then I thought of the main reason I was there—for the salvation of souls. It takes just a moment's reflection to weigh the importance of eternity versus time. We prayed. Jesus heard our prayers, meeting his need. And the beginning of that day took on a new meaning.

Another time I was just winding up my work and going home to a Christmas celebration when a leprosy patient came to the dispensary needing a dressing changed on her foot. I wondered why she had chosen that time, of all times, to come. But she didn't know about Christmas, for she was one of those "other sheep." I had a

Gerry Custer, who first left for Burundi in 1948, leaves again early in June 1981 for another term as missionary nurse.

Christmas present I could give to her, which was dressing her foot in such a way that she knew she mattered. In giving that gift to her, Christmas was sweeter to me.

About two years ago one of our national teachers delivered her third child. The first had died tragically soon after birth, but the second was living. What a joy to see another well baby! We were having wonderful revival services at the Kibimba church and I was there when a call came for me to go to the hospital. When I arrived, there was that mother with her three-day-old baby very near death's door. I worked and prayed; at times there was improvement, then relapse. The mother asked if we could send word to ask those in church to pray, and we did.

Part of the team leading the special services at the church, plus Willard and Doris Ferguson, came to help do all that could be done. The team removed their shoes and prayed, sometimes audibly and sometimes silently, watching what was going on. God

chose to take the little one home, but in that hallowed atmosphere it was as if we had been allowed to accompany him quite close to heaven. Of course we would have chosen for the baby to live, but the precious, strengthening presence of Jesus made us aware that he knows the thoughts He thinks toward us . . . thoughts of peace and not of evil, to give us an expected end. All was well.

As we left the hospital, we met the baby's father, who had been away from the station. He did not wail and cry, as many Barundi would do at such a time, but instead sang praises to Jesus! Ours is the privilege of supporting the patients and their families at the hospital in hurting times. This is one of the most important things medical missions is about. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

For nine years now there has been no doctor at Kibimba, but we nurses and na-

tional workers have labored to the best of our ability.* I recall when Dr. Perry Rawson, our mission doctor who retired in 1972, was praying about another doctor to replace him. The Lord told him we would have two, though he didn't reveal just when that would be fulfilled. Recently some doctors have contacted the Yearly Meeting office expressing interest in working at Kibimba Hospital. Other nurses are being called and are responding.

How shall they go unless they be sent, and how shall they be sent unless finances are sufficient? I am asking you to pray about needed personnel and finances. Also, pray that each of us on the hospital staff will keep tuned sensitively to Jesus that we may fill His place for us. And *pray as if your life depended on it!* Someone's does—
for time and eternity! era

*For the first six months of 1980, Kibimba Hospital/Dispensary treated an average of 7,200 cases per month.

OVER 500 PERCENT EARLY GROWTH BY FRIENDS OF THE PHILIPPINES

BY HOWARD MOORE AND JAMES MORRIS



REPORTING HIS most recent (January-February, 1981) tour in the Philippines, Owen Glassburn, Eastern Region evangelist, writes: "Pastor Jaime Tabingo planned 22 days for me among Friends in the Manila area in February. I conducted eight services for the mother church of Pasig, three for Sampaloc Friends, three for the new group at San Mateo, and one for Malolos Friends (35 miles north of Manila). There are now four groups forming into churches. Jaime Tabingo also has 12 regular Bible study groups, and is training lay leaders for Bible studies and visitation. There are 128 members of the mother church, with a number in training for membership. Tabingo is doing double duty as pastor of all groups, with lots of travel by bus and Jeepney, street meetings, etc."

Behind statistics such as these, there are many heartwarming and exciting things happening. These are part of what is taking place all over the Philippines as churches and missions join together to reach a goal of 50,000 churches by the year 2,000, or one in every *barangay* (village). Pastor Jaime Tabingo and a growing number of Friends Church members are a vital part of this forward-looking thrust. They are right on target with the evangelistic Bible study groups. The guideline set up for this part of the church-planting program is one such group for every 10 youth or adult members.

There is nothing forced or unreal about these Bible study groups. They are held in all sorts of places, even a beauty salon! It is true that the clients in the chairs are a "captive" audience. But singing, praying, and

studying the Word by the entire assembled group is very natural and certainly puts vital Christianity where it belongs—in just everyday, ordinary-life situations. It is effective, too, because one such client, a first-time attendee, was so impressed that she invited the group to meet at her house the next week!

This kind of mission work by Eastern Region Friends began in February 1978 through a shared concern of Owen Glassburn, then a member of the Missionary Board, coupled with the vision of James Prieto of the Philippines (now a recorded minister of Eastern Region, pastoring Trinity Friends Church, Lisbon, Ohio). Prieto
(Continued on page 25)

THE BEGINNINGS OF QUAKERISM IN NEW AMSTERDAM

"And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, Oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy."—George Fox, The Journal, 1647¹

BY R. WARD HARRINGTON

IN AUGUST 1657, within 10 years of the time when George Fox had the opening that led to his public ministry in England, a small band of Quakers landed at New Amsterdam (later to be New York), bearing for America the message that George Fox was bringing to England.²

New Amsterdam in 1657 was a Dutch colony, managed by the Dutch West Indies Company, and ruled by Governor Peter Stuyvesant.

Calvinist influence had spread by this time to Holland, and in accord with this, Governor Stuyvesant was endeavoring to make the Reformed Church the established form for religious observance in New Netherlands.

His efforts to accomplish this, however, were being resisted by many of the settlers, particularly those on Long Island to the east, among whom there was a substantial number of people from England.

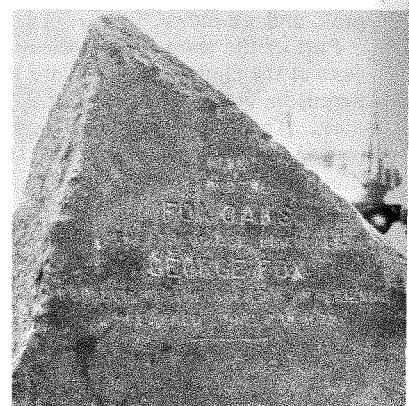
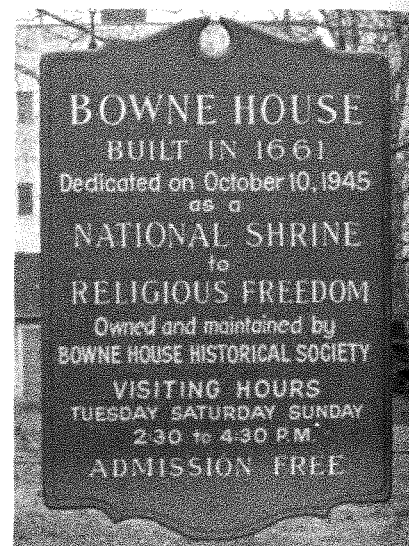
R. Ward Harrington of Flushing, New York, shares a concern expressed by other readers—the value of retelling stories of our Quaker heritage, enhancing our appreciation for those who held true to the Faith in difficult days. As clerk of the Committee for Ministry and Counsel for Long Island Quarterly Meeting, Ward Harrington has been "seeking ways to draw Friends back to the Christian basis of our Society . . . by no means an easy task. . . . There are times for gentle ministry, and also times for plain speaking, which casts aside error. May we be given the proper leading."

The Quakers who arrived in 1657, therefore, were entering upon a scene where there was already some measure of religious controversy, and particular objection by the authorities to such groups as Quakers and Anabaptists. Some of the Quaker arrivals continued on from New Amsterdam to Rhode Island, but a small number of them went east about 10 miles to the towns of Flushing and Jamaica on Long Island.

There is little information available as to their activities in the months after August, but that they were engaged in ministry is attested by the fact that in October 1657 Henry Townsend was arrested by the Dutch authorities for permitting Quakers to meet in his home in Jamaica. Townsend was fined 8 pounds, Flemish, and ordered to leave the province within six weeks. There is considerable doubt that the order banishing Townsend was successful, because he emerges again, two months later, in the larger controversy that arose in Flushing.

Of greater importance was the action of Governor Stuyvesant, in which he issued a proclamation imposing a fine of 50 pounds on anyone who sheltered a Quaker for one night, with one half of the fine to go to the informer. The proclamation also provided that any vessel bringing Quakers to New Amsterdam was subject to confiscation.

Little is known of the further activities of the Quakers in the fall of 1657, but it is clear that they remained in the vicinity of Flushing, and there are some reports that they held meetings in the woods surrounding the town. The fact of their success in gaining adherents was forcefully demon-



John Bowne's house, built in 1661, stands opposite "Fox Rock" on Bowne Street in Flushing. George Fox rested here during his visit to Flushing

strated by the events that took shape in late December 1657.

In December 1657, at the home of Michael Milner in Flushing, a town meeting was held where a remonstrance to Governor Stuyvesant was formulated to protest the proclamation banning Quakers. A fundamental ground for objecting to this proclamation rested upon the provisions of the Charter for the Town of Flushing, which had been issued in 1645. This charter provided that the citizens were "to have and enjoy the liberty of conscience according to the custom and manner of Holland without molestation or disturbance."

This Remonstrance to Governor Stuyvesant was signed by 28 residents of Flushing, and 2 from Jamaica. It was prepared by Edward Hart, the town clerk of Flushing. Among the signers were the sheriff, Tobias Feake, and two magistrates, Edward Farrington and William Noble. The manner in



in June 1627. Quakers met for worship at the Bowne home from 1661 until the meetinghouse was built. The Meeting House at Flushing was built in 1694, and enlarged in 1716.

Except for a period during the War for Independence when British troops occupied it, it has been used continuously for worship by Friends since 1694.

which the document was representative of the population of Flushing is further indicated by the fact that the concurrence of six of the supporters is recorded by the words, "The mark of . . ."

The Remonstrance itself is quite a remarkable document. Edward Hart, the town clerk, was clearly a highly literate man, for the document displays a marvelous quality of Elizabethan English style. It is filled, also, with numerous scriptural references, among which are to be found quotations from Deuteronomy, the Gospel of Matthew, and Paul's letters to the Romans, Galatians, and the Hebrews. All of the scriptural references are quite wonderfully woven into a cogently constructed argument for religious freedom based upon Christian principles and provisions of the Town Charter.

To document is, indeed, a moving affirmation of Christian faith. The presenta-

tion is made in a restrained and respectful manner, but the determination of the participants is clearly indicated by the closing statement, where it is said, "We are bound by the law of God and man to do good to all men, and evil to no man. And this is according to the patent and charter of our town given unto us in the name of the States General, which we are not willing to infringe and violate but shall hold to our patent shall remain, your humble subjects, the inhabitants of Vlishing [Flushing]."

It should be noted that this is not an action by Quakers, but is, rather, a protest by citizens of Flushing on behalf of their right to receive Quakers.

The Remonstrance was formulated within four months of the time that the small group of Quakers had come to Long Island, and there is no evidence that the signers of the Remonstrance had, by this time, joined the Society of Friends.

Flushing was, later, to become a largely Quaker community, but the Remonstrance was an assertion of rights to religious liberty by citizens of Flushing, with support of Quakers as the focal point.

The document was completed and signed on December 27, 1657. In early January Sheriff Feake delivered it to Governor Stuyvesant at a meeting of the Council in New Amsterdam. The Governor angrily ordered Feake imprisoned, and Council warrants were issued for the arrest of Hart and the two magistrates.

Noble and Farrington, the two magistrates, were pardoned and released on January 10, after promising to offend no more. Hart, an elderly man, pleaded for mercy and was released on January 23. Sheriff Feake was removed from his office and sentenced to pay a fine of 200 guilders, or to be banished.

Two months later, in March 1658, a new ordinance was issued that annulled the privileges and exemptions granted in the patent and charter for the town of Flushing and, in addition, banned all General Town Meetings. The control of town affairs was given over to seven persons, chosen "for their respectability."

These measures did little, however, to change the situation at Flushing. During the time that the controversy continued, John Bowne came to Flushing from New England. His sister had married Edward Farrington, and Bowne himself married the daughter of Robert Field, one of the other signers of the Remonstrance. Bowne's wife had become a Quaker, so, after he built a substantial home in the town of Flushing, Bowne opened it to meetings of Quakers. Shortly thereafter the magistrates at Jamaica reported to Stuyvesant that Bowne's home in Flushing had become a meeting place for Quakers. He was arrested, fined, and threatened with banishment from the province.

Bowne refused payment of the fine and after continuing in prison for three months, was placed on board a ship bound for Europe. He was put off in Ireland and had his personal belongings confiscated for passage costs but made his way to Amsterdam, where he pleaded his case before the governors of the Dutch West Indies Company. They were not greatly sympathetic to his cause and were reluctant to interfere with the administration of Governor Stuyvesant, but they were also concerned that the religious controversy would hamper the growth of the colony, so they sent a letter to Stuyvesant stating that people's consciences

should not be forced so long as they were otherwise law-abiding.

Stuyvesant apparently accepted the rebuke gracefully, and it is even reported that he greeted Bowne pleasantly when he returned to the province shortly thereafter. The difficulties for citizens of Flushing and for Quakers ended completely in 1664 when control of the Dutch colony passed to the English and New Amsterdam became New York. The English showed little inclination to disturb the Quakers or to interfere with religious liberty, and the Society of Friends became the principal religious group in the town of Flushing.

For the next 50 years the Church of England attempted to develop congregations in Flushing, but three successive min-

isters who participated in these efforts reported on the difficulties of establishing a church in a place that was filled with Quakers.

By 1672 Flushing was sufficiently a "Quaker town" to warrant a visit by George Fox during his tour of the American colonies. George Fox preached to a large gathering in Flushing on that visit, and stopped at the house of John Bowne.³

In 1694 the Quakers in Flushing erected a meetinghouse, and in 1696 the first session of New York Yearly Meeting gathered in this meetinghouse.⁴ In 1657 the seed had been planted by the small group of Quakers who came to New Amsterdam. Forty years later, the Society had grown to the point where a yearly meeting could be established.

NOTES

- 1 *The Journal of George Fox*, John L. Nickalls, p. 11
- 2 The historical events described here are drawn mainly from: *History of Flushing*, Henry D. Waller, 1899; *The Flushing Remonstrance*, Haynes Trebor, Bowne House Historical Society.
The Queensborough Library, in Jamaica, New York, has a Long Island history section that contains information relating to these events.
The Record Room, New York Yearly Meeting, 15 Rutherford Pl., New York, has minute books for Long Island Meetings from the late 17th century to the present day.
- 3 The Nickalls edition of Fox's *Journal* contains the following item for 1672 (p. 620):
"And from thence we went to another meeting, and thence through the woods to Flushing where was a large meeting at John Bowne's house, who was banished by the Dutch to England."
- 4 New York Yearly Meeting was established by a minute of New England Yearly Meeting, in which John Bowne was named to receive correspondence for the new Yearly Meeting.

Let's Be Friends

BY HOWARD MACY

Ordinary People

The restaurant could have been switched with any of several hundred others in the Midwest and few would have noticed. The swarm of trucks outside reassured me that the food would be tolerable and maybe even good.

Inside, the spotted beige tile floor patiently masked out most of the indignities it had suffered that evening. As I slid onto a chrome and vinyl stool and burned my tongue on my first cup of coffee, it seemed certain that I had been here before. Hadn't I seen that cash register—chipped beige paint held in place by a collection of yellowing notices curling back on themselves, defying the brittle Scotch tape to hold them there? From the Dentyne in the candy case to the vinyl booths and Formica tables, it all seemed strikingly typical.

If the restaurant was typical, so was its late-night clientele. The waitress in Nikes, overfilled blue jeans and graying uniform top. The truck drivers with big buckles on dirty belts. The farmers with their Gro-More Feeds caps positioned agriculturally on their heads. The cooks with jet black hair stacked and lacquered high above the jeweled corners of their glasses frames. A man who looked as if he might be the local

insurance agent. These people with others could have been the 10 o'clock customers in the restaurant in anyone's town.

The place was unusually ordinary, but that is what caught my attention. It turned my mind to the ordinary folk of northwest England more than 300 years ago who became the core of the Friends movement. Mary Fisher may not have differed greatly from the young waitress. James Nayler could well have been much like the farmer in his cap. Indeed, almost all of the early Quaker preachers and missionaries were very ordinary—farmers, artisans, shopkeepers, hired hands, servants.

The memorable fact about that ordinary band was that God's power through them challenged and shaped their world.

The thought that our early Quaker heroes were no more unusual than the folk surrounding me in the cafe brought me up short. I wondered—and have often wondered since—whether I can believe that the cluster of ordinary folk in that restaurant could be at the heart of a spiritual revolution. Or whether God can work powerfully in the world through a motley crew in Wichita. Or in Deep River, Fresno, Allen's Neck, Bend, or Maple Run.

My mind is quickly satisfied about this. God seems to delight in working through ordinary people to do extraordinary things. After all, the Hebrews were mere slaves, Jesus was a common artisan, and His unlikely band of followers were mostly working Galileans whose distinct accent called into question their respectability the moment they opened their mouths. Paul reminded the Christians in Corinth, "Those whom the world thinks common and contemptible are the ones God has chosen." (1 Corinthians 1:28 JB) That has been God's way all along.

If I can persuade my intellect, however, it is harder to convince my heart. On the one hand I shrink from the spiritual cheerleaders who (often quite sincerely) try to coerce God into pouring out unusual power in their specific circumstances. That is too often the way of delusion and self-aggrandizement. Yet I am eager to receive whatever measure of grace God chooses to give. We can't force God's power to come, but we can prevent it from coming if we are not open.

Can I believe that ordinary people can do God's extraordinary work today? With God's help I think I can say yes.

Can you?



BY JACK L. WILLCUTS

On Holding a Clear Perspective

A recent visit to Central and South America happened to coincide with the front page headlines about El Salvador, which followed on the heels of previous headlines about the fall of the Somoza regime in Nicaragua. If these problems have been moved to the back pages in the news media now, it doesn't mean the terrible conditions have been solved. They are certainly not solved for the Latin Christians nor the missionaries working in these suffering countries. The daily figures of deaths and fleeing refugees are not of criminals; most of them are victims of violence, malnutrition, poverty, and landless, hopeless futures.

Missionaries, of course, feel compelled to minister to these people. Our fellow Christians assume we will. But are we to share only a Gospel that offers exclusively a home some day in glory, or have Christians a duty to become involved in the painful processes of change, the dangerous struggle to bring help and hope now to the oppressed?

These are hard questions discussed by Christian brothers and sisters and missionaries, both among the churches and among the refugees. There is a double problem, since American missionaries are easily identified with policies of the U.S. government that support forces that the poor know have permitted, perpetrated, and contributed to their hopelessness. These sufferers, victims, and refugees are not communists . . . yet, just disillusioned.

Oppression, as defined in Scripture, means that one's rights to the resources and means to make a just living are denied. Thus, these people are permanently poor. The peasants and small farmers of Guatemala, El Salvador, Honduras, and Nicaragua have been forced to sell their land or have been physically evicted from it by wealthier landowners who comprise as little as 1 to 2 percent of the population. These landowners now own up to 60 percent of the arable (tillable) land.¹ The poor are forced to work under harsh conditions at a profit to the landowners, often paying for the "privilege" of being able to farm. And, despite their role in producing food, many suffer from malnutrition because the food is exported.

Another problem most Central Americans face is a well-armed military government that is closely aligned with the wealthy landowners and that receives economic and military aid from the U.S. (While the fact means little to most Americans now, it is quite well-known down there that the basic policies established with Guatemala and the United Fruit Company, which supplies us with bananas and other fruit, were established years ago when Allen Dulles was president of the United Fruit Company and

later became CIA Director when his brother John Foster Dulles was U.S. Secretary of State.²)

Economic self-interest is the predominant factor that shapes the foreign policies of developed nations toward the Third World. So the U.S., in supporting dictators who represent the small wealthy elite and who have close trade relations with the U.S. companies to assure the flow of food to U.S. customers at the same time, contributes greatly to the hunger and poverty suffered by the vast majority of Latin people.

Our military aid is as important to a dictatorship as our economic supports. The poverty and repression of the poor and the great disparity between the rich and poor have made a change in the social and economic order inevitable. So, U.S. support for the power holders is a hindrance to mission work in at least two ways. One, many missionaries (and national Christians) are suspected as being representatives of the country from which they come; secondly, the politically unstable atmosphere that now exists can make mission work a suspect activity in the eyes of the government.

Some of us have been disturbed by the impact of what is now called "liberation theology." It is a distorted view of Jesus' concern for the poor and oppressed, but we, of course, recognize this aspect of His ministry was not His exclusive interest, just a part of the total Gospel in much the same way as peace, acceptance of women, sacramental living, and other tenets important to Friends' interpretation of Scripture. But it surely means that we must not acquiesce to the idea or practice of supporting oppressive governments. Nor are we to support or rationalize a theology of the rich that sidesteps applying the clear truths of Scripture to help the oppressed.

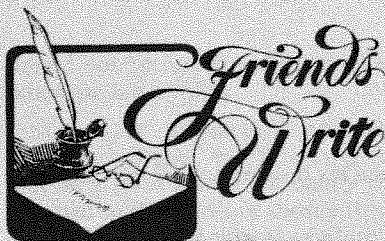
When we take seriously, and sacrificially if necessary, these teachings and example of Jesus, more people will come to know our Lord and Savior, and we will be able conscientiously to encourage our own government not to sanction or aid dictatorships who have no respect for human rights, who govern by officially trained death squads who account for 80 percent of all political murders in El Salvador and Guatemala.³ At the same time our prayers, giving, and encouragement must be with those missionaries and Christians courageously serving the Lord among the burdened, frightened peoples in these beleaguered countries. Let us not be deceived that dictatorships are protecting us from communists; they are not. They instead are playing into the hands of real communists because the people they are holding in subjection are not communists, but victims of oppression.

Specifically, it is learned that there are at least a few Friends meeting for worship among the refugees fleeing the places of danger and persecution. Let us pray for them that they may be able to minister effectively the love of Jesus to others who have not known Him. ☞

¹Quoted in *The Banner*, April 1981, Dave Medema, legislative aide, Michigan senate.

²Jose Miquez Bonino, *Doing Theology in a Revolutionary Situation*, Fortress Press, 1975, p. 20.

³*The Banner*, *op. cit.*



Recording the Great Cost

■ Congratulations on the April issue. It is truly historic!

You have done a great service for all of us in publishing jointly with *Quaker Life* an overview of what Friends are seeking to accomplish worldwide.

In addition, the recalling of the historical background of each field was informative and refreshing. It is an issue that should be kept on file in every home—to help young and old alike remember how Friends, under God's leading, sacrificed to establish Christian work in these 18 mission fields.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," Jesus said. The bringing in of the harvest is a joyful task, yet sobering and humbling as we recall the great cost.

Thank you for recording that great cost.

LUCY ANDERSON

Canton, Ohio

Handguns and Rubber Ducks

■ It makes me very sad and somewhat disappointed, perhaps a little angry, to see something like the enclosed clipping "Rubber Ducks Don't Kill People," April 1981, page 22 in the EVANGELICAL FRIEND.

Having just returned from the National Rifle Association Convention in Denver, I spent a great deal of time with many who would deny the statement, "The handgun, known not to be useful for hunting, is made and sold for the purpose of shooting people."

The handgun is a hunting arm, and as a member of Handgun Hunters International, I join with others in promoting our sport . . .

Six of the men in my Sunday school class shoot metallic silhouettes each month in competition. This course consists of shooting metal cutouts of animals, chickens at 55 yards, pigs at 110 yards, turkeys at 165 yards, and rams at 225 yards. All of this is done with handguns and is a great time of fun, sport, and fellowship.

Guns do not kill people. If they did I would be in favor of doing away with them. People are killed by people. We don't have a gun problem in this country, we have a serious crime problem. The answer is not in attacking an inanimate object like a handgun, which is used safely and legitimately 99.9 percent of the time by law-abiding citizens, but by coming down hard and fast on criminals who misuse firearms.

JOHN TAFFIN

Boise, Idaho

'Peace' Letters Disappoint

■ I have read with disappointment the two recent letters in "Friends Write" that expressed disagreement with our historic peace witness. I was especially dismayed with the letter of March 1981 taking issue with your Green Lake II report. I am dismayed upon reading such letters because I came to Friends after being reared among very "evangelical" people who also sent me off to World War II with their blessings for such patriotic action.

My disillusionment with war brought me to Friends because I thought Friends, with their peace testimony, had an Evangel (good news) for the whole world and the whole of mankind, an Evangel that declares that the nation does not take first place in our hearts; that the nation is not our God; that it is better to die innocently than to kill . . .

RAY STEWART

Indianapolis, Indiana

On Quakers in Cuba

■ I was surprised to read the conclusion of Mr. Harold V. Smuck's article on Cuba that appeared in the EVANGELICAL FRIEND of April 1981. I quote Mr. Smuck: "Government regulations are not onerous. Churches are free to thrive and prosper in the country with comparatively mild handicaps" [page 9].

Perhaps what one reads in the previous paragraphs of the article, the taking over of the schools by the government, the reduc-

tion of the members of the Yearly Meeting from 1,000 to 300 due to emigration, the unavailability of books, and the isolation of the Cubans from the world Quaker family, are considered "mild handicaps" by Mr. Smuck.

I lived in Cuba until 1975 and still have close relatives there with whom I keep very close relations. I visited my hometown only last year. Government control is almost complete. It needn't discourage religion because the job of wiping out from the minds of the Cubans any concept of God or religion, done early in the revolution, has been very thorough and successful. This is why officially the churches are free. Unofficially every Cuban knows that going to church would mean being singled out as a counterrevolutionary and reactionary, the worst crimes you could be accused of in Cuba today.

Teaching your kids the idea of God would mean utterly confusing them; at
(Continued on page 20)

FRIENDS BOOK STORE

216/537-3481

Distributor of Aldersgate
Sunday School Materials
Sunday School Materials
from all major publishers
Christian Education Supplies
Youth Materials
Bibles in All Translations
Contemporary
Christian Books
Church Supplies

Write for free copy of
Lamb of God
by Pinkham

**DAMASCUS, OHIO
44619**

OLNEY IS

Community,
Relationship,
Personal Growth.

A Quaker blend of tradition
and modern. Let our students
(grades 9-12) tell you about us.

Write:

OLNEY FRIENDS SCHOOL
Barnesville, Ohio 43713

First Day News

FRIENDS FOCUS

MEXICO CITY CHURCH TO BUILD

After many months of frustrating delay, word came by phone from Everett Clarkson on May 14 that permission had finally been granted to erect a church building on the new property in Mexico City. He reported that the Elektra Friends congregation there has set a goal of dedicating the new church building the weekend of July 4. Since receiving this news a work party of six men from Eastern Region Friends visited the EFA Mexico City work and poured the cement slab floor in preparation for the company to put up a pole building. They visited the site May 30-June 7. The building will be put up June 15-16. Three men from Iowa, two from Denver, and one from Oregon will be on the site beginning June 13 to install the building's ceiling and electrical work. Let us pray for this thrilling new progress in Mexico City.

Again this year churches across EFA, and especially Sunday schools, brought special Easter offerings for the Evangelical Friends Mission in Mexico City. Since at least three of the five participating yearly meetings apply these funds to their Mexico Mission budget, it was not known by the EFM office how much these offerings totaled this year.

ANOTHER KIND OF RETREAT

Camp Tilikum near Newberg, Oregon, with a full-time year-round staff offers three new kinds of retreats this summer--a Father-Son Retreat June 19-21; a Mother-Daughter Retreat June 26-28; and two Family Get-together Retreats July 10-12 and July 17-19. A memorial fund contribution has reduced the cost for these, making it possible for nearly anyone to attend the family focus meetings, according to Camp Director Gary Fawver. During the week children's day camps are scheduled, which are a kind of VBS away from home, with children bussed in daily.

FRIENDS YOUTH HELP WRC RELIEF EFFORTS

The Friendswood, Texas, FYers raised more than \$400 in one Saturday of various projects to send through the World Relief Corporation to assist in feeding those who are starving in Ethiopian provinces. They learned that an estimated 12,000 die daily in Africa due to lack of food.

PASTORAL TEAM MEMBERS WEAR DIFFERENT QUAKER HATS

Members of the pastoral team at University Friends (Wichita) presented Quaker history and events recently using script, slides, music, with readers taking the roles of William Penn, George Fox, and John Woolman. Howard Macy wrote the script and narrated, David Kingrey was William Penn in the trial scene, Dorlan Bales was the judge and also John Woolman, Phil Speary was George Fox.

EASTERN REGION FRIENDS PLAN FIVE NEW CHURCHES

"We've talked a lot about church growth--the philosophy, the methods, the theories--but at last we're doing something about growth. We're planting new churches!" That's how Eugene Collins, president of the E. P. & E. Board of the Evangelical Friends Church--Eastern Region feels as he announced the board's number one priority

for 1981 and the planting of five new churches that are "on the drawing boards" to be started during 1981. They are to be located in Chicago (Chinese Christian Church); Roanoke, Virginia; North Ridgeville, Columbus, and Stark County, Ohio. These new churches, added to 82 established churches, two extension churches, and six beginning churches will bring the total churches in Eastern Region to 95.

PIEDMONT 'FRIENDS FOR KIDS' WIN BASKETBALL TOURNAMENT

Among the various projects carried on in the inner-city ministries of Piedmont Friends Church in Portland, Oregon, is fielding two teenager basketball teams. One of these teams won a city league tournament and were given a "winners' dinner" May 9 by the church. Fifteen black teenagers who have been involved in the weekday Friends for Kids (more than 1,400 have been involved in this program the past 10 years) will work with Pastor Aaron Hamlin and Summer Youth Director Katrina Cathcart in various inner-city youth programs during the summer.

Another team making news is the women's basketball team of First Friends of Canton, Ohio, which won first place in their league.

MALONE STUDENTS SPONSOR DAY OF FASTING FOR EL SALVADOR

April 22 was set aside by students at Malone College, Canton, Ohio, for fasting, with the cost of three meals missed sent to World Vision, International, for its relief work among El Salvadorean refugees. The community of Canton was invited to participate, with a number registering on campus for the project. An EFA Quaker, Stu Willcuts, is World Vision's Director of Latin American Relief Programs, which is currently feeding more than 11,000 refugees daily from El Salvador.

BOISE FRIENDS EASTER DRAMA DRAMATIC

More than 1,000 attended the "Celebrate Life" musical given Easter by Boise, Idaho, Friends. Mark Hazen directed the choir; Ken and Rachel VandenHoek were coordinators (Another newsworthy item from this church reports an "After-Easter Party" (!) for primary kids. "1st graders bring chips and dip; 2nd graders bring salad, 3rd and 4th graders, punch and hot dog buns; 5th and 6th, the hot dogs." Presumably an after-Easter party could be held any time.)

FRIENDS UNITED MEETING TRIENNIAL SESSIONS AT EARLHAM COLLEGE

"Members one of another" is the theme of the Friends United Meeting sessions scheduled July 3-9 in Richmond, Indiana, on the Earlham College campus.

EFC-ER MINISTER ON TV

Stan Scott, recorded minister of Evangelical Friends Church--Eastern Region, has an outstanding television ministry in his regular weekly program--Spiritual Awakening. He appears on stations in Wheeling and Clarksburg, West Virginia; Greenville, South Carolina; Clearwater, Florida; and Pittsburgh, Pennsylvania, with other stations expected to be added.

IMPORTANT NEWS

Who makes headlines? Usually the big names, celebrities, and among Quakers "weighty Friends" are followed with greater interest. It is good to read, however, this simple story of what happened to a recent graduate of Malone College from the newsletter of his church: "Twenty-four-year-old Gordon Martins is just getting started in the work of an overseer in our church. Gordon says he understands this work is to be supportive and to pray for the needs of individuals. He has attended East

Richland Friends since he was six. He asked Christ to be his Savior when 14, but realized the serious nature of his commitment when in college. A Malone graduate, he is married to the former Cathy Theonen. He is establishing a business with his brother in the pre-cast concrete business."

News? Right! It is really more important news when a youth starts his work in church life than when one is mentioned for completing a lifetime of service.

FRIENDS ACADEMY BENEFIT AUCTION 'SUCCESSFUL'

The 30th Annual Benefit Auction of Greenleaf, Idaho, Friends Academy grossed more than \$25,000, a 16 percent increase over last year. One quilt sold for \$2,100.

NEW OFFICE BUILDING FOR FRIENDS IN IOWA

Cooperative efforts of individuals and churches in Iowa are making possible a new office building in Oskaloosa for Iowa Yearly Meeting. It will be located across the street from the Oskaloosa Friends Meeting on College Avenue. Mahlon Macy is superintendent. Iowa Friends join EFA in the support of Mexico City Mission work.

BACK TO NORWAY

Once upon a time Norwegians, captured by the British during the Napoleonic Wars and confined to ships near Chatham, England, were visited and ministered to by London Friends. Upon their release the Norwegians, having become convinced Friends, crossed the North Sea and led in starting several Friends churches among the western fjords.

In 1980 Norway Yearly Meeting numbered more than 150 Friends, and 60 of them attended the Yearly Meeting sessions. Their concerns and efforts include a permanent home and school for persons with handicaps, two Quaker periodicals, a teenage camp, aid to the Christian Assyrian refugees in Norway and "Nedrustning og fredsarbeid" (Disarmament and peace work).

'FREEDOM OF SIMPLICITY' LATEST FOSTER BOOK

Harper & Row has just released Richard Foster's latest book, Freedom of Simplicity. This new volume follows his eminently successful Celebration of Discipline, which has become a bestseller since its release in 1978 and is destined to become somewhat of a religious classic. Foster is writer/lecturer in residence at Friends University in Wichita, Kansas. He will be the evening speaker at sessions of Northwest Yearly Meeting in Newberg, Oregon, July 27-31.

HOW TO HANDLE CRITICISM

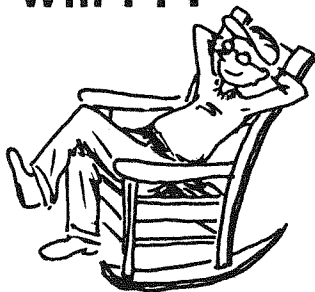
Rick Sams of First Friends, Alliance, Ohio, writes in his column these secrets from a pastoral perspective. First, "Why is he telling me this now?" Who is the critic? What is going on in his life? His problems? His secret wounds? Second, "Why is he telling me this now?" What have I done to precipitate this incident? What does he expect me to do about it? And, third, "Why is he telling me this now?" What is the timing of the critical moment? What is the immediate reason and how is it related to other episodes?

WHEN QUAKERS PRAYED IN RHODE ISLAND

For more than 100 years every governor of the state or province of Rhode Island was a Quaker. For more than 50 years the state Assembly was dominated largely by Quakers to the point they dismissed the Assembly sessions in midmorning once each week in order to attend prayer meeting at the local Friends meeting.

--From Quakerism, A Study Guide, Leonard Kenworthy, 1981, Friends United Press

Uncle Charlie Never Wrote A Will . . .



**and it only took two
years to settle his estate.**

Uncle Charlie was not a man to shirk his responsibilities; he just did not realize how much difference a will could make. Since he had no children, he assumed everything would go to his wife. But according to the laws of his particular state, two thirds of his real estate went to his brothers.

If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

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

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

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

Name _____

Address _____

City _____

State _____ Zip _____

(Continued from page 16)

school Fidel is the only God. Teachers not only are expected to be atheists but cannot even wear chains with medals or crosses, a widely spread custom in Cuba. Jehovah Witnesses are outlawed because of their refusal to salute the flag, and I personally know young men that were drafted to the Military Service and physically tortured on account of their religious beliefs. Religious ceremonies of any kind outside the church buildings are totally prohibited. Anyone publicly trying to teach religion or spread the idea of religion would be imprisoned. Would anyone say, then, that churches are free to thrive and that government regulations are not onerous?

Perhaps Mr. Smuck's intentions in writing the article were good, trying to bring out the positive side of minimal achievements that must have cost a lot of sacrifice, but the overall idea one might get out of reading his article is far from the bitter truth.

GUILLERMO E. FERNANDEZ
Cleveland, Ohio



With this issue, Nancy Thomas, a Friends missionary to Bolivia and a gifted writer, starts a new column that will be regularly appearing in the EVANGELICAL FRIEND. To be titled "A Certain Shaft of Light," Nancy draws from personal, family, missionary, and all sorts of experiences in sharing her spiritual journey. Nancy and Hal Thomas have two children, David, 10, and Kristin, 7. They are living in the highest capital in the world, La Paz, Bolivia. Both are remarkable linguists with admirably acquired talents in speaking the Aymara language.

ON BEING APPROPRIATE

BY NANCY THOMAS

I sat as quietly as I could, trying to worship, but feeling embarrassingly out of place. My clothes, I thought, looked old-fashioned and my hair floppy. Worse, I just knew that at any moment I would sneeze and break the spell of that dignified church service. This was my first Sunday in the U.S. after three years in Bolivia, where bright

colors, dirt floors, and all types of noise accent worship. My unease (the experts call it "reverse culture shock") reminded me of how important it is to be appropriate.

Webster's Dictionary defines "appropriate" as "especially suitable, compatible or fitting." Appropriateness concerns how we look and dress, the correct things to do and say, and to whom we do or say them; the whole gamut, in short, of proper social behavior.

Culture determines what is or is not appropriate. For example, we North Americans value straightforward honesty. "Say what you mean and mean what you say"—we've all heard it. But other peoples find the directness of North Americans overseas offensive and inappropriate. When an Aymara couple comes to visit us, we sit around for an hour, talking of our children, our jobs, the weather, etc. Finally they rise to go and on the way to the door, the man will say to Hal, "Oh, by the way . . ." and we discover the purpose of the visit. This is the subtle and appropriate way to ask a favor.

Much of child training centers on appropriateness. We teach our kids to say "Please" and "Thank you," to swallow burps before they burst, and to choose socks that match each other as well as the shirt. My kids have finally learned not to say "Oh yuck!" when we're at someone else's house for dinner. This is good. A knowledge of fitting behavior oils the wheels of social interchange and gives a person self-confidence.

But this issue has another side. Pressure to be correct sometimes forces us to act in ways that are second best. My son David has a special friendship with Sara, the daughter of fellow missionaries. They're in

1981-82 FRIENDS DIRECTORY:

**Meetings for Worship in
the Western Hemisphere**

Lists Friends meetings and churches with yearly meeting affiliations; Friends information and study centers, schools, colleges, reference libraries, U.S. retirement homes and communities, names and addresses of 16 Friends organizations. Directory has 108 pages. Price \$2.50, single copy plus \$1.20 for postage and handling.
Send order with check to:

Friends World Committee for Consultation
1506 Race Street
Philadelphia, PA 19102 or
P.O. Box 235
Plainfield, IN 46168

the same classroom at school. A few months ago David confided with all the wisdom of his 10 years, "Mom, I really want to play with Sara at school, but I can't. She's a girl. The other kids would laugh." And they would.

So being appropriate isn't always related to being right. In La Paz, a traffic officer expects to receive bribe money upon stopping a motorist for some infraction of the rules. It's appropriate. It's also wrong.

We unconsciously judge people according to the propriety of their clothes or actions. Long hair and jeans say "rebellion" to us. We surmise that a person who laughs too loudly or in the wrong places is not intelligent. We keep our distance from people who behave differently. Even within the cultural circle of evangelical Christianity, we have our sets of appropriate actions and responses. These can box people into stereotypes or exclude a brother who doesn't conform.

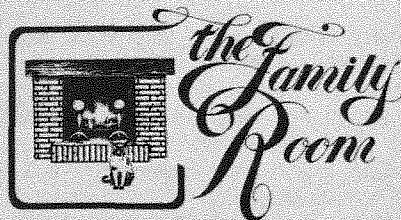
It's interesting to note how often Jesus behaved inappropriately. People criticized Him for the company He kept. His open association with the Samaritan woman (a social blunder on two counts) caused even His own disciples to wonder about Him. He taught people to invite the crippled, the poor, and the rejects to their parties.

But my favorite example shows Jesus accepting someone else's unsuitable behavior. Jesus is reclining at the table of a Pharisee, keeping appropriate company for once. A woman with a bad reputation enters, crying. The others at the dinner party look on aghast as this harlot, uninvited and with uncovered hair, kneels and begins to wet the Master's feet with her tears, dry them with her hair, kiss them, and anoint them with perfume. She actually touches the guest of honor! But Jesus doesn't recoil. He doesn't push her away. He accepts her action as a gift to Him, as an appropriate gift. His love, acceptance, and forgiveness free her to begin a new life.

Apparently there are levels of appropriateness. However the dinner guests judged this woman's social propriety, on a deeper spiritual level her actions were precisely appropriate.

This is not a call to belittle proper behavior. But is a call to look deeper, to go one step beyond the limits of our culture or society. As kingdom people we live under a different set of values.

"Lord, free us to act and respond in ways that are deeply and beautifully appropriate. According to Your value system. In Jesus' name, Amen."



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

NOT THAT KIND OF A MOTHER . . .

BY SALLY ROHER

When I was 10 years old and galloping across the hills of my grandpa's farm on the back of a horse, life appeared very simple. It looked something like this: "Once upon a time there was a girl who met a boy—and after a wondrously romantic courtship filled with flowers and formals and moonlight nights—they got married—and later moved into a lovely cottage by a lake with their two children and a dog—and lived happily ever after."

It wasn't too long after I was married that I began to realize that there was much more involved in the "happily-ever-after" part than I had dreamed! The children had dirty diapers and the dog had to be housebroken and my moonlit nights were often sleepless ones—walking a teething baby or waiting for my husband to come home. I found that my fairy tale was not true to the way life really was.

Yet, in spite of that, I find that I keep wanting to update my "little girl fairy tale" into a more sophisticated version. In my mind I create a kind of "supermom" who efficiently prepares meals in a kitchen where nothing falls on her when she opens the cupboard; who smilingly steers her carload of kids to lessons, practices, games, and dentist's appointments. She does needlework, teaches school, grows ferns that never turn brown, bakes whole wheat bread, jogs a mile a day, and yet never yells at her husband or kids (let alone the dog)!

This fantastic woman also has a super spiritual life. She prays and fasts; she cheerfully baby-sits her neighbor's kids while her neighbor goes to aerobic classes; she teaches a Bible study, bakes macaroni casseroles for church potlucks, and gives her used clothing to the poor instead of selling it at a garage sale!

Sometimes I try to live up to this picture of a "supermom," but inevitably I must admit that I'm just not that kind of a woman! As I sit with other mothers—on basketball bleachers, at retreats, and as we sip tea on the porch—I find we face some of the same unrealistic expectations and feel frustrated when we don't measure up. We'd like to blame our frustrations on something—if we are single mothers, we want to blame it on not having a husband and if we have husbands, we want to blame it on them! When we are really honest, though, we know it's our own "inside" problem, not an outside one.

I think this is when we make a choice. We can choose what to do with these feelings—sometimes we choose *despair*, sometimes we choose *hope*. It's as if we have two threads that wind through our inner beings and each day we decide which one will be used to weave the fabric of our lives.

We usually pick up the thread of despair when we feel guilty—guilty because we

It's True!

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

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

George Fox College

aren't living up to some super standards that we have set (or allowed someone else to set for us). I think some of us secretly believe that God has a big Sunday school chart on His wall and we won't get gold stars if we're not a "somebody"—or at least better than someone else.

We also tend to despair when we're afraid—afraid that what we're doing doesn't really matter or, worse yet, if we fail at what we're doing, God may somehow abandon us. Almost anything can prompt us to despair—a call from our fourth-grader's teacher about a playground incident or a note from the nursery saying our two-year-old still isn't potty-trained.

The feelings that lead us to choose despair seem to sneak in without any effort. But it takes an intentional decision to hope! We pick up the thread of hope when we catch a glimpse of the Lord who says that we are infinitely loved—even cherished—on this very ordinary day. We decide to hope when we give away our images of a "super-mom" and the "fairy-tale kids" who do everything at the correct time in the correct way. We choose hope when we risk letting the Holy Spirit "go to work" in us to create something new—*His idea* of who we are to be. Then the Holy Spirit has the freedom to cut and loop and weave a strong and unique fabric into our inner lives. "Christ in you, the hope of glory." (Colossians 1:27)


Two things that seem to help give us a hopeful perspective are solitude and friendship. On my kitchen windowsill is a solitary round snail shell. I put it there (after reading Anne Lindbergh's *Gift from the Sea*) to remind me that I must try to be alone, even for a few minutes a day, in order to keep my center still, like the axis of a wheel in the midst of all my activity.

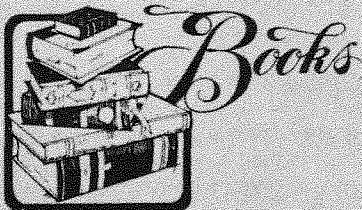
Time alone may mean a walk or some kind of exercise (a psychologist's antidote for depression) or simply space to fill with quietness. Solitude gives us time to seek, to listen, and to let God's Word sink deep inside where our frustration hides. A mother wrote me recently, "I finally took time to climb up on my heavenly Father's lap and just snuggle!"

Finding real friendship is not always so easy. I remember praying for two years before God introduced me to a real "friend," and she didn't even live close to me. It took another year before I knew she was going to be someone who knew what I was like and liked me anyway. A friend can help you name your fears out loud so that, exposed, they lose their power; a friend can laugh

with at your failures and dare you to hope in the midst of despairing circumstances.

I overheard two second-grade girls discussing the one girl's upcoming birthday party. The first girl asked fast, breathless questions: "Will your mother give you a party? Will she bake you a special cake shaped like a girl with a pink skirt? Will she have games and prizes and give you a 10-speed bike?" The birthday girl smiled a secure smile. "Oh, my mother's not *that* kind of a mother. She's different!"

I'd like to meet that lady. I have an idea that she's given away some "fairy-tale" expectations and is on the road to becoming the person God created her to be. 



Earl D. Radmacher, **You and Your Thoughts: The Power of Right Thinking**, Tyndale House Publishers, 1977, paperback \$1.95.

As I get many books in the mail, I do not always have the time to get to some of them right away. Consequently important books that need to be reviewed aren't reviewed. This is the case with *You and Your Thoughts*.

Earl D. Radmacher, president and professor of systematic theology at Western Conservative Baptist Theological Seminary in Portland, Oregon, gives us in just 142 pages much food for spiritual thought and application. While Dr. Radmacher is a teacher of theology, thankfully he leaves theological discussion in the classroom and gives us a simple readable volume on how to apply biblical principles to our daily lives as Christians.

In the chapter entitled "What You Think Is What You Are," the author encourages us to watch carefully what we let enter our minds through the "eye gate" and the "ear gate." Using the acronym GIGO (Garbage In, Garbage Out) he explains the importance of keeping our minds clean and undefiled before the Lord. He further encourages us to "attach a high priority to getting into the Word of God, which will clean [our] minds and give [us] a proper understanding of what God is like." It is by dwelling on the Scripture and the person of God that right thinking begins.

In "The Battle for Your Mind" Dr. Radmacher gives a concise explanation of the spiritual conflict between Satan and Christ for the control of our thoughts. He explains that Satan plants stimuli in our minds—questionings, negative attitudes—setting us up for a fall. Radmacher explains: "Sins don't just happen in a moment. The devil may spend hours, days, weeks, months, even years preparing you for a fall. He plants subtle stimuli in your thinking until he has you pre-conditioned for a fall. Then he strikes." Like he did with Eve, Satan works on us by lowering our concept of God. To combat this, Radmacher says we must again fill our minds with "a concept of the triune God as the Scriptures portray him. The truth of God establishes our vision . . ."

In additional chapters Dr. Radmacher encourages us to set up priorities; not to let the concepts of the world infiltrate our thinking; to keep the temple of the Holy Spirit from becoming a garbage receptacle; and to evaluate our lives in relation to the Word of God.

The tone of the book is light (with several humorous asides) and easily understandable. Its practical application and deep spiritual insight make this book worth pursuing for all Christians wishing to deepen their walk with the Lord.

—Robin T. Ankeny

Tom Mullen, **Mountaintops and Molehills: Essays in Haphazard Theology**, Word Books, Waco, Texas, 1981, 101 pp., \$3.95.

Not everyone has the opportunity to spend time at the Earlham School of Religion, taking classes from Tom Mullen. Nor are some lucky enough, during one of his many travels, to be regaled with stories of his family tree and Kunta Courtapeter. But all do have the opportunity to experience his wit and wisdom through his books, ones that never fail to entertain, delight, and challenge. *Mountaintops and Molehills* is no exception.

Tom Mullen is real people, and as such is the chronicler of the rest of us real people. He takes our experiences of potluck suppers, church committees, football games, family reunions, and a host of other "ordinary" happenings and helps us to see the humor and beauty in our lives. He challenges us to be open to the goodness in our lives and respond creatively to the humdrum and mundane. Tom, in true Friendly fashion, opens our eyes to the sacramental nature of term papers, blizzards, going fishing, and even sermons. He encourages

us, to rephrase Friend George, to walk cheerfully, answering that of God in everything.

As easy to read as Tom is to listen to, *Mountaintops and Molehills* is a charming little book that all will enjoy. As a famous prophet once said, "He is worthy of Paradise who makes his companions laugh." That being true, I'd like my room next to Tom's, please.

— Brent Bill



CAMPING IS GREAT

By BETTY M. HOCKETT

As the big yellow school bus turned from the highway into the narrow lane, it almost exploded with the excitement and noise that rose to a high pitch inside of it. Anticipation had been keen all of the way, but it could no longer be held in when the big log sign that said *Fern Dell Summer Camp* came into view.

Soon the bus was stopped in the parking area. The eager girls began to crowd out of the door, whooping and hollering and giggling as they met friends from past camping seasons. Only Monica stayed quietly in her seat.

"I'll just wait," she thought. "No need to get my toes stepped on. And besides, I don't know anyone, so no need for me to hurry." When everyone else was off, she slowly climbed down the steps and out into the sunshine. Monica wished for at least the 100th time that morning that some of her own church friends could have come. "Then I would have known somebody," she said to herself. "Even if I don't know anybody from the other churches."

Monica stood off to the side and watched as the bus driver lifted all of the suitcases and sleeping bags out onto the ground beside the bus. Everyone was excited and happy, but she did not share their feelings. As far as she was concerned things had not gotten off to a very good start that morning, especially since it was her first year to spend a week away from home at camp.

"I didn't like it when that tall girl pulled my braids so hard," she thought to herself. "And then when she said she sure wouldn't want long old pigtailed to have to bother

with at camp, I didn't like it any better." She looked down at the ground and dug the toe of her shoe into the hard-packed parking lot dirt. "I like my long thick hair better than her short hair that makes her look like a boy," she added firmly as she bent down to get her sleeping bag and suitcase.

No one offered to help Monica carry her things up to the cabin. The other girls all seemed to have friends; even the counselors were busy elsewhere. Monica felt very much alone.

Tears were so close to the surface of her eyes that she scarcely noticed the thick forest that covered the hills surrounding the camping site. Snuggled close to the buildings, which had been constructed in a natural meadow, were masses of big, bright green ferns. A few wild flowers were still in bloom, adding color to the mountain scene. However, all that Monica could see was her own loneliness.

As she got to the line of cabins, she set her baggage down and looked at the paper in her pocket. "Cabin number 5! I thought that was it," she said, "There won't be anyone there I know, but I suppose I'd better go in and see what it's like." She quickly brushed her hand across her eyes. It would never do to let anyone see that she was crying. She was supposed to be having a wonderful time. Camping is great! Everyone said so!

Several of the beds in cabin number 5 were already spread with sleeping bags. Four girls were gathered in a tight little group on the top bunk back in one corner. Monica stepped into the little house and looked around. Pretty soon she asked timidly, "Which bed is supposed to be mine?"

"First come, first served," answered one girl with everyone else giggling. "Take any empty one. The counselor will be back in a minute."

Monica chose her bed and sat down on it. Then she looked around at the cabin and at the view out of the big windows across the back. She liked what she saw, but the loneliness was still there.

She heard the other girls decide to go look at the horses down in the corral. They all hurried out, hardly noticing Monica still sitting on her bed. Just as they disappeared out the door, one of the them turned around and came back inside.

"I guess we didn't even find out what your name is," she said. "Mine's Terry. What's yours?"

"Monica."

"Where are you from?"

"Junction City. We're just new there, though."

"Hey, that's neat. That's where I used to live!"

"Really?" questioned Monica.

"Let's see," thought Terry out loud. "Do you know Margaret King? She's my cousin, just our age."

"Margaret King?" Monica brightened up. "Sure! She lives in the same block I do. We're real good friends."

"Isn't that funny!" said both girls exactly at the same time. "Isn't that funny!" Then they both began to laugh.

Terry spoke next. "I sure like your pretty braids. I wish my mother would let me have long hair."

Monica smiled broadly and answered, "Thanks! I'm glad you like 'em!"

"Want to walk down to the horse corral with me?" invited Terry.

"Sure, I'd like that." Monica smiled again. Now that the tears were far away she began to notice the pretty mountain-

It's too bad

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

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

George Fox College

meadow setting that seemed just right for Fern Dell Summer Camp. The sky even seemed more blue and the sun felt brighter and warmer than it had just a few minutes before.

"This is fun!" decided Monica. "I'm glad I came to camp. It's great, just like everyone said it would be!"



ADULT CLASSES

By DOROTHY BARRATT
EFA Christian Education Consultant

Hello, this is Dorothy calling . . .

. . . And how are things going in your Adult Department? . . . I see . . . well, that's too bad . . . Yes, I would agree. It probably would be wise to add another adult class soon if you want to hold on to the few young adults you have as well as reach out to others in that age bracket . . .

. . . Yes, that's right. People between the ages of 25 to 35 form the largest segment of our population today . . . and growing churches are focusing on this group . . .

. . . No . . . You don't need a large number to start with . . . just a key person or two who can relate well with this age, who know the Word, and who feel a sense of call to lead the class. Then locate four or five young adults to form a nucleus and you're off and going . . . Uh, huh . . . that's for sure . . . the leader is the key to making it go . . . and I'll join you in praying that you will find just the right person or persons . . .

. . . Yes, that's probably inevitable . . . In a small church the existing class or classes will likely lose some members to the new class . . . but always keep in mind your goal—to reach adults for Christ . . . Right . . . do your best to explain to *all* the adults *why* you want to add new classes . . . Yes . . . changing our focus from *inward* (thinking of ourselves) to an *outward* focus (thinking of reaching out) may take a little time, but this is what the Great Commission is all about . . .

. . . That's true . . . there *are* some good things that come out of cross-generational interaction, and as your Sunday school grows, the wider age range could be spanned with an elective class based on a special interest rather than age . . . But in the meantime, studies on how Sunday schools grow seem to confirm that organizing adult classes by age groups seems to be the way to go . . .

. . . Yes, I think so . . . The fellowship and support of others with common interests and needs seems to hold a group together . . . Right . . . We all need a group like that . . .

. . . Good . . . Keep in touch and let me know how things go . . . Yes . . . I'll send you some suggestions for curriculum . . .

. . . Well, blessings on you . . .



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

Antichurch TV Campaign Has 'Wrong' Effect in Czechoslovakia

PRESSBURG, GERMANY—"You only need to bring a few more programs like that and we'll all believe in Jesus, who founded the Church. He lived, that's a fact; He was willing to be crucified for what He taught. He rose from the dead, thus confirming the truth of what He taught. If *you* are willing to be crucified for your convictions, we'll believe you—but not before."

Hundreds of young people from the Zilina area in Czechoslovakia signed this letter sent to the Czech State TV company,

according to the German Evangelical Alliance. The young people thanked the company for the TV program "From Myths to Science," in which the Christian faith was made fun of. This program, the young people wrote, opened their eyes for God.

They continue: "If there were no God, atheism would have nothing to deny. We want freedom, freedom of thought, freedom of word! We have come to the conclusion that the only true, external freedom is God, whom you deny and thus actually confess that He is. Why go to so much effort and trouble for something that does not exist?" At the end of their letter the young people express the wish that "you will follow us one day, we who believe that the day will come when you will all confess, 'You have won the victory, Man of Galilee.'"

— E.P.

Evangelical 'Dorm Blitzing' Concerns Campus Ministers

NEW YORK—Lutheran campus ministers are voicing concern about "dorm blitzing" and other high-pressure evangelism methods they see being used increasingly by independent Christian groups at American colleges. The methods include unannounced visits to dormitory rooms (the "blitz") and invitations to parties that turn out to be "Jesus rallies" or to magic shows that turn into sermons.

This form of evangelism, and the "fundamentalist" or "judgmental" theology of the groups that use it often lead to serious problems for students, according to Robert G. Walker, southern regional director for National Lutheran Campus Ministry. "When students find that the simplistic theology presented by these people does not give them answers we have to pick up the pieces," he observes.

In a similar vein, Beth Platz, campus pastor at the University of Maryland, College Park, says she ends up counseling "the battle-scarred ones . . . They told one student who had cerebral palsy that she could be healed only if she had faith." The group, she says, has a theology based on "exclusivity," on whether one is "saved." Ms. Platz blames the rise of the "fundamentalist" groups on the "great uncertainty of the world" acting on the lives of young people who are at an age of uncertainty themselves. "Today," she says, "people have lost the power of discernment, and are quick to say: 'Don't ask me to think, just tell me.' This makes them a prime target for the rigid kind of thinking that comes from these campus groups."

— E.P.

Compiling information on

QUAKER CONTRIBUTIONS TO PENAL REFORM

Please send information on individuals or projects, past or present, to

Elizabeth Jonitis
429 Main Street
Lewiston, Maine 04240

FRIENDS IN THE PHILIPPINES

(Continued from page 11)

felt a dearth of solid discipling and church-planting follow-up of much of the evangelism done in the Philippines and offered to coordinate the beginning of the Friends work during spare time from his own ministry under World Opportunities.

The Lord certainly led in what followed. When the Prietos first returned to their native land, they had not thought of Jaime Tabingo as a pioneer church planter. But they discovered that he, with a clear sense of the Lord's direction, already had launched out by faith to begin door-to-door visitation and home Bible study evangelism in the Pasig area of Metro-Manila. This is an area of fast population growth and development, with many moving in and building their own homes. As Prieto shared with Tabingo the vision of Evangelical Friends for a solid church-planting ministry and he considered the *Faith and Practice* of Friends, Tabingo came to feel that this was the group with which he wanted to affiliate, and that it would add solidarity and stability to the very ministry to which God had called him.

Then in May 1979 the Prietos felt release from coordinating this work for ER Friends and resigned before returning again to the States for graduate study and pastoral ministry. None can doubt that they were guided in this crucially important part of the beginning. It was obvious that the Lord had called and gifted Jaime Tabingo as a fisher of men and planter of churches; he has given faithful leadership and continuity to the growing work.

The Friends Christian Church of Manila officially opened on February 19, 1978. Owen Glassburn was present for the first

anniversary service, as well as the third one on February 15, 1981. Also, Howard Moore, Taiwan mission superintendent, who is the Eastern Region liaison, has visited three times. The last time was with his wife, Mary Evelyn, in December 1980 while accompanying James Morris, executive director of EFM. On the scene in Manila, Richard and Steven Cadd of Northwest Yearly Meeting, with Action International Ministries, and Mark Henry (now returned to the U.S.A.), associated with Summer Institute of Linguistics, have helped the pastor and believers in a supportive role, as members of the Advisory Council. Peter C. P. Peng, presiding clerk of Taiwan Yearly Meeting, is the council member from Taiwan.

Membership has increased from 23 at the end of the first year to the 128 official members reported above. This is a little over 500 percent growth rate the last two years, with three new extension congregations besides the mother one. With new candidates for membership and others attending regularly but not yet members, the total constituency reaches 200.

We thank God for giving to Friends this fresh new moving of the Spirit. There is receptivity and openness to the Gospel today in the Philippines with its nearly 48 million people, and every reason to believe that growth will continue as we are faithful. We also praise the Lord for preparing and providing His servant, Jaime Tabingo, to carry on the church-planting ministry. In a recent letter to James Morris, he wrote: "By the grace of God, who called and ordained me, I am very willing to be the pastor of Friends Christian Church." When James and the Moores were visiting in December they noted voluntary expressions of the believers that showed their joy in being affiliated with Friends.

These people are not only happy about being Friends, but they are hard at work in purchasing a choice piece of property in a good location, where they plan to build the home base for their outreach operation. This property is being made available to them at less than half the going land price by one of their own members. They are making plans to raise more funds for their lot and building without waiting for outside help.

At the conclusion of the historical sketch given at the third anniversary celebration, the pastor expressed the following challenging vision:

"As the Lord tarries His coming, we will continue to expand our horizons. We will

continue to strengthen our daughter churches and start some more new ones, especially around the town of Pasig. In this town alone are 30 *barrios* (districts) where we can evangelize and put up local churches. We will put up church buildings and buy properties as funds are available. We will challenge our local brethren to do the job both financially and in manpower. We will also appreciate any outside financial help from local friends and abroad. We will continue to strengthen our friendship and fellowship with the Evangelical Friends in the United States. We appreciate and continue to welcome their prayer and financial support. But we will always look up to the Lord as the source of our provisions. We will train our laymen to conduct Bible studies and shepherd starting churches. We will send promising young people to Bible schools and urge them to come back and help in the work. We will win the battle in His strength and for His glory and honor . . . so help us, God!"

It's a Fact!

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

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

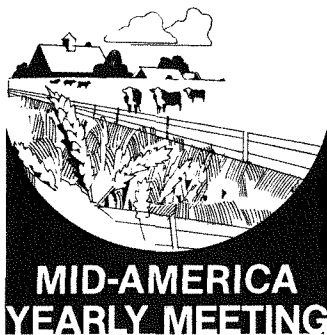


NEW ENGLAND FRIENDS HOME seeks DIRECTOR.

Level IV rest home, 15 residents, staff of 7, located suburban Boston. Nonlicensed, live-in position, salary, major medical insurance. Opportunity for couple. Send resume, three references to . . .

Search Committee
c/o Mrs. John Eavenson
30 Pheasant Hills Drive
Scituate, Mass. 02066

FRIENDS CONCERNS



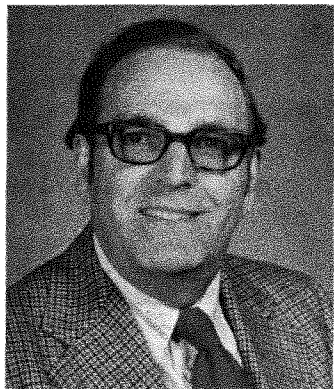
When Shepherds Gather

Sherman Brantingham, general superintendent of Indiana Yearly Meeting, with his wife, Dorothy, ministered to the pastors of MAYM at their annual retreat at Oklahoma City, April 27-30, 1981.

Those three days of valued ministry were more pronounced with the warmth of Sherman's Christian love, than with the stated messages; more with the lift of his cheerful positiveness as he walked among us, than with the scheduled, formal addresses.

Such credentials are well-deserved. The Brantinghams have served Indiana Yearly Meeting in their present position since 1976, following 16 years "pastoring pastors" as assistant superintendent of Evangelical Friends Church—Eastern Region, which was preceded by profitable pastorates there.

By his leveling humor (usually directed at himself) which disarmed all present and deflated unbecoming



pride, Sherman drew all to a servanthood that elevated our Suffering Servant, Jesus Christ.

Through an intimate sharing of his own heritage—a double P.K. as son of recorded ministers Martin and Lydia Brantingham, and an heir of their devotion, commitment, sacrifice and, above all, their triumphant spirit of total dependence on a victorious Christ—Sherman called all to be a:

"Chosen generation" without the exclusiveness that isolates; "Royal priesthood" without the regal trappings that elevate; "Holy Nation"

without the sanctimoniousness that repels; "Peculiar people" without the oddities that ridicule and disgrace; that we should show forth the praises of Him who hath called us out of darkness into His marvelous light (1 Peter 2:9).

The planning committee of this outstanding retreat included Tom Decker, president of the Friends Ministers Fellowship of MAYM; Anita Fitch, sec./treas.; Ken Roe and Dave Ellis, members. During the final session Thursday morning new officers and members were appointed as follows: George Bigley, president; Tom Decker, vice-president; Vicki Hinshaw, secretary; John Hinshaw, treasurer; Ken Roe, member.

Teamwork Is How to Conquer the World

By Paul Thornburg
Friendswood, Texas

One lonely ant struggled to carry a grain of sand—fighting each irregularity of terrain but determined to get a little grain of sand to a destination—known only to it and God.

I wondered who sent him. Who commanded this ant to sacrifice all leisure time to struggle all day just to put one little grain of sand where he wanted it? I followed him and discovered others of his kind. Some of them had food (a dead grasshopper required 35 of them working together). It became very evident that the little ant was part of a fantastic force—a mighty army. In Central Africa the mounds built by ants and termites can be as large as a small house.

Why can they do so much with so little? Their strength is small. They are helpless if singled out and told to do it alone. No ant could build such a huge mound in a thousand years, but as they all obey and do their tasks they accomplish miracles.

There is one great secret—they all have the same leader—God! And they all obey. I never saw one ant leave the group for a siesta or coffee or smoke break. They all worked.

Once I saw them build a suicide bridge. They crossed a small stream by making a chain of bodies. As the chain kept building and the weight increased on top, the lower ants were under water, drowning.

It is easy for us to appoint leaders to represent us and say to them, "We want a yearly meeting that is growing strong, moving ahead to prosperity. Give us a challenging missions program!" We all clap our hands and throw our hats in the air, but...

What happens in reality? The leaders can't do it alone. The stewards board sweats, pares the budget, cuts the corners to meet rising inflation, yet our present budget is too small to send out new missionaries or build one more new church unless we take off some program that is existing now. Ask someone to help

and the answer is, "We have paid the budget."

The whole yearly meeting budget is about \$400,000. We can double that in one month if 4,000 families would each sacrifice a bit like the ants do. For example, a Coke a week would be 52 Cokes a year \times 35 cents = \$18.20 a year; multiply that by 4,000 families—\$72,800, not an insignificant amount! If each family can pay \$100 in one year it would be \$400,000 (about the present budget) and no longer would there be the cry of "we can't do it—no money!"

We should pray and ask God to help us. Only eternity will reveal what a group of obedient, determined people can accomplish for God. Let's plant a seed. Ask God's advice like the ants do.

"Go to the ant, thou sluggard; consider her ways, and be wise." (Proverbs 6:6)

Doing 90, Going on 50!

GURNEY T. HADLEY, known for years as "Mr. Quaker," the only surviving member of the Friends Haviland Academy class of 1911, was named "Alumnus of the Year" at Friends Bible College's annual Alumni Banquet, Saturday, May 2, 1981.

It is interesting to note that also present were his sister Mary of the class of 1890, and daughters, Clarice and Dorothy, of the class of 1931.

Gurney Hadley's life goes back a decade beyond this century to August 26, 1890, when he was born, the third child of James and Mary Anna Hadley, in a three-room house six and one-half miles northwest of Coldwater, Kansas. Along with his four brothers and two sisters he attended rural school in the Prairie Vale neighborhood. Later he went to the Friends Haviland Academy at Haviland, Kansas, graduating in 1911. There he met Edith Swafford, and they were married in August 1911 at the Haviland Friends Church.

For 51 years he and Edith lived in a home one and one-half miles northwest of his birthplace, which he and his father had built under the supervision of a carpenter who had been in his father's header crew. In telling about those days, he said: "I bought a brand new Studebaker buggy from the Allderdice Department Store shortly before our marriage, and was I proud of it! I brought my bride in it from Haviland to our farm."

Speaking further, he said: "Through the years I raised wheat, had dairy cattle, and raised chickens and hogs. These varied interests pulled us through the trying depression years of the thirties. I bought my first tractor, a Bull three-wheeler, in 1914, and several people came out from Coldwater to see it run. It displaced six horses on a three-disk plow."

Two daughters were born to Gurney and Edith; Clarice, now Mrs. John York, Ashland, Kansas; and Dorothy, now Dorothy Craven (widow

of Clarence Craven), Wichita, Kansas. He has a great affection for his family, which includes his daughters, three grandchildren and four great grandchildren, three step-daughters and their families.

The church has always been central in his life. Throughout his boyhood and later until he was nearly 72, he was a part of Prairie Vale Friends Meeting, which his father helped to establish. He and Edith were active in the meeting in many ways: they taught Sunday school classes for many years and sang duets in their home church, and other churches, in revival and camp meetings, and at many funeral services. For many years he was the clerk of the local meeting, of Haviland Quarterly Meeting; and of Kansas Yearly Meeting.

After retiring from farming in 1960, he and Edith moved to Wichita in 1962, where they enjoyed their many friends at University Friends Church and Friends University. Edith died January 13, 1966, after they had known more than 54 years of a happy and fulfilling marriage. Later he and Lola Uselman Ellis were married; they lived at her home in Greensburg from July 1967 until her death in August 1979.

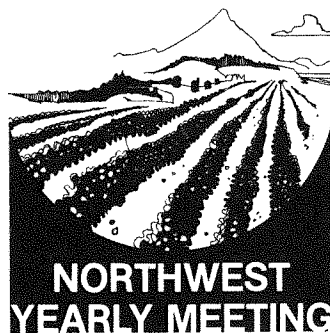
He and his daughter Dorothy now live together in Wichita, where she teaches at Friends University. He continues to lead an active and fulfilling life: doing a great deal around his home, both inside and out (he is justifiably proud of his breadmaking skill); he keeps on repairing things not only for his daughters, but also for other "needy" persons; he continues a lifelong enjoyment of reading; and he is deeply grateful for the worship and fellowship in University Friends Church, where many speak of his helpful ministry in singing in the unprogrammed part of the service, sometimes alone if others do not know the song and at other times in harmony with others who join in. He also continues to delight his family and friends with his store of amusing stories.

Reminiscing in the summer of 1980, not long before the celebration for his 90th birthday, he had this to say: "As I look back over nearly 90 years, I am grateful for God's many blessings which have made my life rich and full. Since I enjoy sharing humorous stories, I will conclude by agreeing with the man who, when he turned one hundred, said: 'If I had known I was going to live so long, I would have taken better care of myself.'"

NEWS IS NEEDED

for "Friends Gather" section.

If your church has held or is planning events of general interest, send your writeup regularly (by the 20th of each month) to your yearly meeting office.



'The Presence in The Midst'

Perhaps no one has caught the spirit of the Quaker meeting for worship better than the English painter, J. Doyle Penrose. In his painting, *The Presence in the Midst*, he portrays a Quaker meeting of the early days, with the men in their broadbrimmed hats on one side of the room and the women in their plain bonnets on the other. Through the lattice windows between the "facing benches" streams the sunlight. In the sunlight appears a figure in dim outline, the Spirit of Christ. That is the essence of a Friends meeting for worship at its best.

It has been observed that a Catholic worship is centered in the altar and Protestant worship in the sermon, while worship among Friends attempts to realize at its center the divine Presence revealed within.

Such worship is not just silent worship. It is worship on the basis of silence, singing, meditation, listening to the messages of others including a pastor, expression of concerns and praise—in expectant waiting on the Lord.

Such worship is unprogrammed, unhurried, but not unplanned, even though much of the participation may be spontaneous. The planning is in structuring a setting allowing the best opportunity for mental and spiritual preparation for communion with the Lord. What may appear to an observer as no planning is probably the best planning, for the "order of service" should be designed for unpredictable participation by all present.

Such worship is entering the Holy of Holies to listen to as well as talk with God. Such worship is really a confessional, with God, rather than a priest, hearing our sins, our shortcomings, our needs, or praise, our expressions of adoration. Such worship is direct communion with God. Someone has well said, "Thinking about God is not the same as communing with God." It is more than a symbolic act of the bread and the wine; it is rational, real, thinking, feeling, and life-changing.

The meeting for worship is the church's, and our, most vital and creative act. (Many Friends churches as well as Friends homes have pic-

tures of the *Presence in the Midst* prominently displayed as a definitive reminder of our unique kind of worship.)
—Jack L. Willcuts

Did You Know?

■ **A MINISTRY OF COOKIES**—Naomi Wright, whose husband, Laurence, pastors the Woodland Friends Church, has developed a foolproof way of endearing themselves to the children of the congregation. She bakes about 300 cookies every week, and these are available any day of the week and on Sundays for youngsters coming to the parsonage beside the meeting-house. They love it, and her! This "Grandma" role of kindness has opened ways for spiritual counsel, encouragement, and a feeling of being loved, accepted, important, and of belonging to the many children who come for cookies and to visit. The Wrights are retiring (again) this year after five years at Woodland.

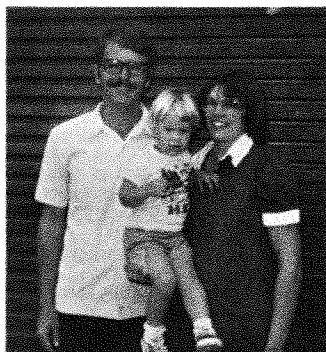
■ **CHINA TOUR**—Arthur Roberts is leading a study tour of China September 1-22, which will include visiting in areas where Friends missionaries have served. Interested persons should contact George Fox College soon.

■ **NEW PASTORS**—Ron and Beverly Friedrichs are the new pastors at Quincy Friends Church, and Elwin Wines has accepted the pastorate at Woodland Friends Church.

■ **NEW LODGE AT QUAKER HILL**—Quaker Hill Conference at McCall, Idaho, is looking toward the construction of a new lodge, hoping to complete it for \$100,000, debt free. They plan to have the work done by July, adding greatly to the already beautiful facilities on the shores of Payette Lakes. Jon Koch is director.

■ **CASCADE FRIENDS CHURCH**—Cascade Friends Church is the official name of the Friends group meeting in Bend, Oregon. Services are held at the Desert Hills Chapel at Taber's Mortuary on Highway 20, east of Bend. Weekend visitors are welcome; Sunday worship at 11:00 a.m.

Northwest Y.M. Missionaries on Furlough



Wilma and Mark Roberts will arrive in the United States the first part of July from Arequipa, Peru, where they have served as missionaries under Northwest Yearly Meeting.

James and Gail Roberts, with daughters Heidi and Amanda (not pictured), will begin their first furlough, arriving from Santa Cruz, Bolivia, the first of July.

Around George Fox College

George Fox College chemistry/physics professor Scott Chambers has been chosen president-elect of the national science honorary Sigma Zeta. The honorary is for science undergraduates and involves more than 2,000 students in 40 private liberal arts colleges. George Fox has

30 student members. Chambers has a doctorate in physical chemistry from Oregon State University and has been a regional speaker in discussions of scientific creationism and science and the Christian faith.

Scott Celley, an interdisciplinary major in history, business, and sociology, has been elected president of the George Fox College student body. Celley is an honors student, has served as a student representative to two faculty committees, as president of the college's concert band, and as a discipleship group leader on campus. He is also a track distance runner and a cross-country all-star.

The 26th annual George Fox Faculty Lecture was delivered by Bob Gilmore, director of instructional media. His topic was "The Amazing Maya: Past and Present." Gilmore commented, "Having lived in Guatemala and traveled in southern Mexico, I find it impossible to ignore the fascinating history and culture of the people called Maya. The Mayas of today are a vital people, stubbornly adhering to the old traditions and at the same time struggling to cope with the Spanish culture, which continues to invade their lives."

The 1981 edition of *Who's Who of American Women* will contain the biography of GFC Home Economics Professor Claudine Kratzberg, a faculty member since 1976. Miss Kratzberg served last year as state advisor for the student member section of the Oregon Home Economics Association and for the last five years on campus has coordinated a Home Economics Career Day for high school and college students. Also, in cooperation with national publishers, she has revised a long-standing cooking textbook.

Carl F. H. Henry, founding editor of *Christianity Today* and currently president of the American Theological Society, delivered a series of lectures for the second Spring Theological Conference hosted by the col-



CAMP DATES

Twin Rocks	
Tween Camp—	July 13-18
Junior Boys Camp—	July 20-25
Junior Girls Camp—	August 3-8
Surfside Camp	August 16-22
Family Camp—	September 4-7
Adult Fellowship—	September 18-21
Quaker Hill	
Sr. High Camp—	July 6-12
Jr. High Camp—	July 19-24
Twin Lakes	
Jr. High Camp—	August 10-15
Camp Harmony	
Sr. High Camps—	July 31—Aug. 4 and August 7-11

JOB OPPORTUNITIES

Superintendent of Buildings and Grounds/Maintenance.

Full time. Large church. Start Sept. 1. Possibly live in parsonage. Newberg Friends Church, P.O. Box 487, Newberg, OR 97132. (503) 538-8381.

Bookkeeper/Office Manager.

Start July 1. The Barclay Press, P.O. Box 232, Newberg, OR 97132. (503) 538-7345

lege. Henry spoke for morning chapel, evening public lectures, in classes, and with students and faculty informally.

More than 150 student musicians were featured in a two-hour program in the Portland Civic Auditorium as George Fox College began celebration of its 90th year. About 1,200 persons attended the program, which featured the college's concert band, stage band, "Dayspring," A Cappella Choir, New Vision Singers, and GFC President David LeShana with a slide presentation "A Panorama of Ninety Years," showing historical college pictures and a walking tour of the present campus.

Dennis Kinlaw, president of Asbury College in Wilmore, Kentucky, spoke on campus as the annual Staley Distinguished Christian Scholar Lecturer.

First Aymara Missionaries to Peru

Antonio Mamani and his wife, Eustaquia, are Aymara missionaries to Arequipa, Peru, appointed by Bolivia



Yearly Meeting. He is a graduate of the former Copajira Bible School, a former president of Bolivia Yearly Meeting, and has pastored several churches. Their son Francisco pastors the Max Paredes Friends Church in La Paz.

Coming Events

JUNE

24-25 Intern Workshop

JULY

25-31 Northwest Yearly Meeting sessions, George Fox College

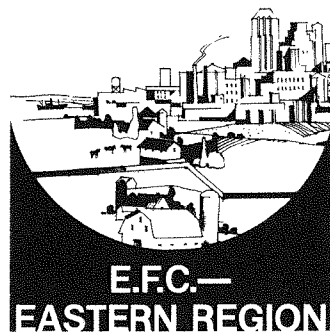
AUGUST

13-16 EFA General Conference, Malone College, Canton, Ohio

SEPTEMBER

17-20 WMU Retreat, Walla Walla, Washington

22-24 Pastors' Focus Conference, Umatilla



Dr. Ronald G. Johnson Appointed Executive Vice-President For Malone College

Malone College President, Dr. Lon D. Randall, has announced the appointment of Dr. Ronald G. Johnson, Malone College professor of physics, to the position of Executive Vice-president. Johnson will be responsible for the development of the area of academic affairs and will serve as the chief executive officer in the absence of the president.

Dr. Johnson will assume the position beginning July 1, 1981, and is replacing Dr. Harold Walker, who is returning to the field of public education. Walker, who has been a member of the Malone faculty since 1962, will continue with Malone College in the role of adjunct professor.

"We're very fortunate to have a person of the intellectual and academic stature of Dr. Johnson to fill this important position at Malone College," expressed Malone President Randall.

"He is greatly regarded by his colleagues and has served Malone College and the community in an outstanding manner for a period of 11 years," continued Dr. Randall. "Dr. Johnson is a highly regarded physicist and professor and possesses a broad understanding of the nature and purpose of Malone College."

Dr. Johnson has served as professor at Malone since 1970. A native of Michigan, he received his A.B. in physics from Eastern Michigan University, and his master's and Ph.D. degrees in radiation biophysics from the University of Kansas. Recently he has been on a two-year leave of absence from Malone to assume a full-time position as clinical radiation biophysicist for Medical Physics Services, Inc.

His educational experience has included professor of physics, Malone College; associate professor of clinical radiation biophysics, North Eastern Ohio University College of Medicine (NEOUCOM); and visiting associate professor of radiation biophysics, University of Kansas.

Dr. Johnson has authored many professional articles that have appeared in academic publications and journals, including *Health*

Physics, Biophysical Society Abstracts, and Medical Physics. His current professional responsibilities include advisory member, medical staff, Akron General Medical Center; member, Radiology Residents Education Committee, Aultman Hospital; and academic advisor, Radiological Science Program, Malone College.

A leader in his church, Dr. Johnson serves as presiding clerk of Canton First Friends Church as well as chairman of the Administrative Council and Building Committee. His leadership extends throughout Eastern Region of the Friends Church, where he serves as chair-



man of the Publications Board. On the national level, he serves as vice-president of the Publications Board for the Evangelical Friends Alliance.

His professional society memberships include American Association of Physics Teachers; Sigma Xi; Health Physics Society; and American Scientific Affiliation.

Dr. Johnson and his wife Marjorie have two children, Mark and Kristin.

Focus on Malone

The J. Walter Malone Scholars Program, a new college program to recognize and reward academic achievement and outstanding leadership among students, has been initiated at Malone College this spring. Under the new program, approximately 100 top students each year from throughout Ohio and the surrounding states will be the recipients of scholarships and grants ranging from \$300 to \$4,700. May 9 was J. Walter Malone Scholars Day for more than 100 applicants for the new program.

Dr. David L. McKenna, president of Seattle Pacific University, was the guest speaker at the 1981 Malone College commencement Saturday, May 23.

Dr. McKenna earned his Masters and Ph.D. degrees from the University of Michigan. He holds the A.A. degree from Spring Arbor Junior College, B.A. from Western Michigan, and M.Div. from Asbury Seminary. His career in higher education in-

cludes serving seven years as president of Spring Arbor College and teaching positions at Ohio State University, University of Michigan, and Spring Arbor Junior College.

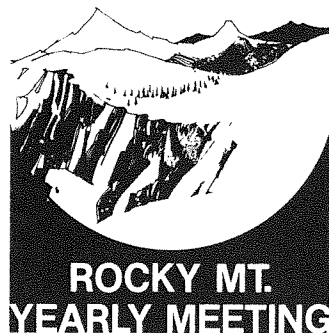
Dale B. King, associate professor of English, has been appointed exchange professor from Malone to Hong Kong Baptist College for the 1981-82 college year. Dale and his wife, Carlene, will leave for Hong Kong this summer as the fifth appointees in the exchange program with Hong Kong Baptist established in 1976. Dale has served on the Malone faculty since 1971.

The Student Missions Fellowship of Malone, along with the freshmen and junior classes, sponsored a Day-of-Fasting for the college and community April 22. The Malone cafeteria agreed to help fasting students by refunding to students the cost for the fasted meals. Funds were then collected to be used in El Salvador by World Vision International. Last year the student fast day raised \$614, which was sent to World Vision for Cambodian relief.

Radio WMAL, a new Malone student-run campus radio station, began broadcasting in April to provide contemporary Christian music, traditional hymns, gospel music, and classical music to the Malone dormitories and the student center. Under the supervision of Dr. Alan Hedges, assistant professor of communications, the station plans to go carrier current campuswide in the fall.

Twenty-four Friends students received their degrees from Malone in 1981. Graduates are Daniel Hanny, Brewster Friends; Stan Hinshaw, Amboy Friends; Cynthia Anderson and John Archer, North Olmsted Friends; Anna Boyd, Boston Heights Friends; Crystal Jones, East Richland Friends; Patricia Little, Westgate Friends; Judith Nutt, Sebring Friends; Randal Robinson, Hanover Friends; Steven Steer, Damascus Friends; Candi Stimpert, Bethel Friends; Susan Weber, Lisbon Friends; Jane Welling, Mt. Gilead Friends; Teri Wells, Broadview Heights Friends; Sandra Cook, Alum Creek Friends; Tamara Fansler, Bellefontaine Friends; David Goode, Barberton Friends; Randal Sprague and Robert Sprague, Salem First Friends; and Bret Cogan, William Hill, Kevin Iglu, Michael Lair, and Carol Wakeman, Canton Friends.

John F. Wilson, executive editor of Hope Publishing Company and composer and arranger of over 35 well-known musical works, was guest speaker at Malone's recent Creative Church Music Conference. His award-winning works include 12 full length cantatas.



RYM Briefs . . .

ARVADA, Colorado—Northwest Friends members recently held a meeting to discuss plans and ideas for church growth. Thirty-eight of the 40 in attendance agreed to participate in some form of growth efforts.

BRIGHTON, Colorado—Peace Evangelical Friends held a youth night where the film *The Cross and the Switchblade* was shown. A girl from Brighton accepted Jesus as Lord and Savior. Prayers for her are requested.

DENVER, Colorado—The South Area preparatory meeting has begun a study of Friends history.

HAY SPRINGS, Nebraska—New Hope Friends Church members are conducting two Good News Clubs for community children. Joyce Alcorn's club has been studying the miracles of Jesus. A club sponsored by Sharon Moser and Cathy Elwood is studying the life of Moses and memorizing Scripture.

COLORADO SPRINGS, Colorado—First Friends youth contributed \$100 toward the Rough Rock, Arizona, mission. Funds came from the recent all-church Sweetheart Banquet.

ROCKY MOUNTAIN YEARLY MEETING—Former missionary Anna Nixon, who served with the Friends mission in India, spoke to several churches.



Puppet Troupe Visit

Amor Puppeteer Nick Scheidegger sings during a performance at Fort Collins Friends. Besides Scheidegger, the puppet troupe from First Denver Friends includes Christine

Seegers, Tom Jensen, David Miller, Rachel Miller, Lisa Seegers, and Renae Perisho. Their programs include puppet skits, puppet singing, and combinations.

Omaha Puppet Group Keeps Busy, Too

"God's Hand Full" puppet troupe have had several recent performances. The puppeteers have visited a nursing home, several churches, and an elementary school. Myrtie Boschult is the director.

Rocky View Area Churches Meet in Denver

Members from the eight RYM churches in the Rocky View Area recently met at northwest Friends Church in Arvada, Colorado.

Evangelical Friends Missions director Jim Morris spoke to the gathering on the subject of Friends missions.

At a business meeting positions were filled. Officeholders include Trish DeLancey, area superintendent; Naomi Weinacht, recording clerk; Curt Delancey, treasurer; Judy Van Meter, education; Robbie Walls,

outreach; JoErma Krieger, spiritual life; and John Brawner, stewards.

Churches in the area meeting are Northwest, Peace Evangelical, First Denver, Fort Collins, Wiggins, Colorado Springs, South Denver, and Beaver Park.

Springbank Centennial

The Springbank Friends Church will celebrate its Centennial July 19, 1981, at the church, two miles east and ¼ mile south of Allen, Nebraska. The first meeting was held in a log school house in October 1881.

There will be a musical program July 18, 7:30 p.m. and the regular Sunday morning service July 19, which will be Sunday school at 10:00 a.m. and worship service at 11:00 a.m. At noon there will be a picnic with the Allen Methodist and Lutheran churches participating. An afternoon meeting will be held at 2:00 p.m. with visiting speakers.

Visitors are welcome. Overnight arrangements for guests will be made. In order to arrange for these please contact the pastor's wife, Mary Burnett, Allen, Nebraska. (402-635-2240)

FRIENDS GATHER

ALLIANCE, Ohio

Children, youth, and adults provided a delightful evening of music, with both vocal and instrumental numbers. A new men's quartet made their debut with their rendition of "It's a Great Day."

BELLEVILLE, Kansas

April 5 Frank Seydel, professor of biology at Friends University, Wichita, accompanied by his wife and two children, brought the morning message.

Jim Hartman, pastor of Bangor Liberty Friends of Union, Iowa, brought the evening message April 15.

We had a beautiful Easter Sunrise Service. A good breakfast was enjoyed by 20 people, with Jim Lowther as head cook. Jim also leads the Sunday evening song service, prints our bulletins, and is pianist part of the time. He serves wherever he is needed. There was a good attendance at Church Easter Sunday.

Our pastor, Beth Shapiro, attended the Pastors' Retreat in Oklahoma City April 27-30. She always brings such spiritual blessings back to us.

BETHEL, Hugoton, Kansas

Our first annual World Missions Conference was in April. William Mayo (WGM) from Afton, Texas, was the main speaker. The theme was "Here Am I—Send Me."

Other speakers were Millie Young (OMS, Int'l.), speaking about Colom-

bia; Royce Frazier, MAYM superintendent of youth; Gary Young, MAYM; David Riley, under appointment to WGM—former MAYM missionary to Burundi; and Terry McAfee, Friends musician, active in the ministry of music.

Special events were a Children's Club to "Meet a Missionary" at 4:00 each afternoon, a singles' breakfast, men's breakfast, parents' breakfast, and a ladies' coffee, with a covered dish supper on the final service, Wednesday evening. Millie Young's children, Colleen, Joyce, and Howard, were featured in the Sunday evening service. Joyce and Howard played their violins accompanied by Colleen at the piano.

BOISE, Idaho

Pastor Antrim is bringing us messages of paramount interest. He is doing a compendium on each book of the Old Testament. The messages are illustrated by films and other contemporary media. For example, a newspaper with two-inch, front-page headlines read: "Moses Is Dead." The obituary column stated that Moses was born c. 1440 B.C. of Israelite parents in the land of Egypt. He died c.1321 B.C. Other subheadings were such as this: "Moses Delivered His People Israel from Egyptian Bondage," "Moses Received the Law from God," "Under Divine Direction Moses Led Israel Through the Wilderness to the Land of Canaan," "En Route Moses Him-

self Forfeited Entrance into the Promised Land."

Three one-day seminars are being conducted by "Here's Life, Treasure Valley" with the theme "Neighborhood Discipleship Strategy."

One of the highlights of our church program this spring was the Holy Life Bible Conference March 1-4. Evangelist Max Huffman and his son Keith used "Living in the Spirit" as their subject. The summation was how to live in the power of the Holy Spirit.

BROADVIEW HEIGHTS, Ohio

Broadview Heights Friends Church had "Family Day" on April 5.

A special Sunday school presentation was given by Paul and Sandy Tarro of Child Evangelism Fellowship, Inc. Eighty were in attendance as they presented the importance of reaching children for Jesus Christ.

One hundred twenty-nine gathered for morning worship to hear the music ministry of Diane Thompson of Willoughby Hills Friends Church. The Holy Spirit ministered through Diane in a powerful way. After service, 70 people gathered for a Family Fellowship Dinner in the church basement.

DENVER, Colorado

T. Canby Jones, professor of religion and philosophy at Wilmington College (Ohio), presented a series on Friends History at First Denver Friends April 30 to May 3. Topics included "Our Call to Ministry and Witness," "Our Call to Justice and Righteousness," "Our Call to Simplicity," "Self-control, Fairness in Business, and Responsibility to State," "Our Call to Gospel Order and Community," and "Our Call to Servanthood and Peacemaking."

EMPORIA, Kansas

Attendance is increasing in the Sunday school and morning worship service. Sunday School's 200th birthday was observed with a short program and a birthday cake. Oscar Nuffer, former Sunday school superintendent of many years, was honored with a plaque in appreciation for his many years of faithful service. This was also our Promotion Day Sunday.

Combined activities with Cottonwood included our VBS; also with Homestead was an all-church picnic at Camp Wood.

Ed Rehwinkle Day was observed in December, as Ed completed his work at Emporia State University for his Master's Degree. He leaves us to travel to Vermont for studies in French before going to Burundi, Africa, as MAYM's newest missionary.

ENID, Oklahoma

Pastor Merl Kinser has recently led several seminars on "Personal and Family Money Management" at Phillips University in Oklahoma City and at Friends University.

FERRY ROAD Danville, Virginia

Midweek services consist of old-time prayer meeting services, at which time prayer is being made for a spiritual awakening of the church and the nation.

The program for the Valentine Banquet consisted of "This Is Your Life" stories for two pastors—Thomas Murphy and C. T. Mangrum. Each young person selected a senior citizen and gave him a gift. Eighty people enjoyed the evening.

The first Annual Missionary Conference was held April 3-4 with Rev. and Mrs. Owen Glassburn speaking each service. There were slide presentations and interesting curio tables. Mrs. Glassburn spoke to the ladies as well as to junior church.

FORT COLLINS, Colorado

University Friends members are working toward starting a toddler program. The room is now being prepared and supplies are being gathered.

HAVILAND, Kansas

"A Design For Discipleship" seminar was held at our church in April. The teacher was Dr. Mike Henderson, assistant professor of Christian education at Asbury College, Wilmore, Kentucky. The seminar was shared with the students of Friends Bible College during their chapel sessions and in some of their classes.

The *Focus on the Family* film series by James Dobson has been shown in the church. Also, Miriam Mitchem has shown her Creation Films, including her latest film *The Age-of-the-Earth Dating Method*.

HESPER, Kansas

Our church building was made ready for winter with new shingles on the roof. Meeting memorial funds have been used to purchase the traditional Quaker picture, *The Presence in the Midst*, which was placed in our sanctuary.

HUGHESVILLE, Pennsylvania

The truth of the Gospel was presented by drama and vocal music when the Agape Players were present for a weekend.

For "Fill the Pew" Sunday there were 273 present.

Mrs. Oscar Saxe was the guest speaker at a prayer breakfast recently. She used the theme "Needs, Sharing, and Caring," which is also the theme of the Missionary Program.

NEWBERG, Oregon

In order to promote more love and understanding in our church family, Newberg Friends observed a Senior Citizens Appreciation Week. The Third Age Committee arranged for 147 seniors to be entertained in 42 homes of our younger families. They also delivered 27 carnations to those unable to visit homes. This Third

Age group meets once a month for a time of fellowship, sponsored by their pastor, Russel Stands. He has accepted a call from the church to continue this ministry among the seniors for another year.

Major Ian Thomas, popular British Bible teacher and author and founder of Capernwray Missionary Fellowship of Torchbearers, ministered to us in a six-day series of 11 meetings. Since six of our young people have participated in the Torchbearers' program, there was special interest in his coming to us. The morning Bible study hours focused on the book of Esther; and evening messages on the rediscovery that Christ is alive.

NORTHRIDGE Wichita, Kansas

Choir director, Charlene Littlefield, led our congregation in observing Music Month at Northridge. Several members shared in Sunday worship services what involvement in the choir had meant to them through the years. Bulletin inserts reminded everyone of the ministry provided by the music of the church. A Saturday evening dinner was shared by choir members and their spouses.

Sally Littlefield, a second grader at the local Christian Challenge School, won first place in the K-3 grade division of their annual talent contest. Singing a vocal solo, she was one of nine winners in the entire school.

Edith Shrauner, Yearly Meeting office secretary for 17 years, sent thanks to the service crew from our congregation for their project of repairs to her home.

OKLAHOMA CITY, Oklahoma

"Teaching Obedience to His Ways" was the theme of our third annual Missions Conference in March. Informative speakers and careful planning made our conference a success. Special events included a Saturday brunch, with the men and women each having their own special speakers; a Saturday evening Youth Supper; special speakers in Sunday school classes and worship services, and a noon carry-in meal.

Faith Promise Giving has proved successful in our meeting, as we have received almost \$10,000 toward our commitments for this year, including our commitment to the UFP.

An example of God's faithfulness was when a water main broke on our line. A business meeting was called to decide how to pay the \$800 needed for repairs. Just before the meeting, three families took care of the expense. In addition to meeting this emergency need, we have a new microwave oven in the kitchen and new carpet in the youth rooms. You cannot beat trusting the Lord—when the children of the Lord are faithful!

OMAHA, Nebraska

Evangelical Friends now has a Sunday night youth group for ages 8 to 11. Average attendance is eight.

RAISIN CENTER Adrian, Michigan

The Outreach Commission is sponsoring a "300 Club," the goal of which is to see 15 percent growth per year, resulting in 300 percent growth in 10 years. Each person is encouraged to use his spiritual gifts in one of the following committees: *Andrew* for visitation, *Philip* for personal evangelism, *Barnabas* for discipling, and *Daniel* for prayer. Work

is being done daily with weekly meetings for reporting, making new plans, and encouragement. Results in attendance are being seen.

RAISIN VALLEY Adrian, Michigan

Once a month a potluck supper precedes the midweek service. Men, women, and children then go to their individual services. Quite often the children make small gifts for shut-ins.

Guest speakers recently have included Rev. Bruce Burch, Rev. and Mrs. Howard Moore, Tammy Fansler, and former pastor Rev. Lawrence Cox.

After the film *Hi! I'm Ann* was shown on a Sunday evening, a time of fellowship and refreshment was enjoyed.

Youth activities have included a Destination Unknown and a trip to the Pontiac Silverdome to see the Detroit Pistons and Milwaukee Bucks basketball game. A gospel time followed.

ROLLIN, Addison, Michigan

The congregation attended the film series *The Spirit-Controlled Temperament* by Tim and Beverly LaHaye.

Ladies from the church as well as other area churches united to have six Lenten services using *Discover Your Possibilities* by Robert Schuller.

The children's Sunday school classes made tapes to be sent to Sarah, Susanna, and Jesse Morse, missionary children in Peru, along with a gift of money.

ROSE HILL, Kansas

William F. Pribbenow, recorded MAYM minister, observed his 95th birthday last November 5. Granddaughter Linda Pribbenow assisted other family members in planning open house for Will, and many family members and friends gathered for the celebration. Will still comes out to meeting and is faithful in support of the ministry of the local and Yearly Meeting efforts.

Revival services were held last winter, with David Leach and his family ministering, and special guests were Ernest Alexander, music evangelist, Miss Marti of Romper Room, and Freddy Fudd (Henry Harvey), who provided special services.

Pastor Tom Decker conducted revival meetings at Timber Creek Meeting. Our children's program has grown in the past two years from one group to two, with Nancy Decker conducting the Jet Cadets, and Loretta Krause leading the Whirlybirds, assisted by Cheryl Day. We are seeing our dreams and prayers molded into reality as our new education wing nears completion. We truly see the Lord working in our midst.

ROSE VALLEY Kelso, Washington

March 14 was the annual All Church Birthday Dinner at the Thunderbird Inn. Bob Lucas gave an informational and colorful speech on the various stages of Mt. St. Helens eruption activities (some of us had to duck the lava flow that followed—actually catsup). The "Newlywed Game" was enjoyed by all.

March 28 was a very successful Second Annual Pancake Breakfast. The amount of \$239.75 was cleared for various gym equipment needs.

Work parties continue on the rebuilding of the gym, and we are

GENEF

You are welcome to attend the 169th Yearly Meeting sessions of the Evangelical Friends Church—Eastern Region preceding the General Conference. On Monday afternoon, August 10, the sessions begin, concluding Thursday noon, August 13. Please correspond with the Registrar if you wish to include both Yearly Meeting and the General Conference in your summer plans.

—Galen Weingart
Presiding Clerk

PROGRAM PERSONNEL



PERISHO



CRUMPLER



MYERS



LEACH



WILLIAMS



TRUEBLOOD

KIRK (Not Pictured)

Personnel

Conference Planning
Committee Chairman—John Grafton
Coordinator—Alvin Anderson
Song Leader—Earl Smith
Pianist—Marian Christensen
Organist—
Coordinator of Guest Housing—Ron Johnson
Supervisor of Displays—John Morris
Publicity Chairman—Lucy Anderson
Drama Coordinator—Bud Warner
Mt. Pleasant Tour Guide—Richard Gessling
Women's Program—Joyce Thompson and Lois Ruff
Men's Prayer Fellowship—Charles Robinson
Friends Men's Choir—John Grafton
Information Desk—Charles Bancroft
Yearly Meeting & Conference Registrar—Marva Hoopes
2512 Sunlight Ct. NW
Canton, OH 44709

ANNUAL CONFERENCE OF EVANGELICAL FRIENDS

Malone College—August 13-16, 1981

PROGRAM

THURSDAY AUGUST 13

- From noon on—Registration
Osborne Hall lobby
- 2:00-4:30 recreation: tennis, softball, volleyball—on campus; off campus: golf, swimming, tour of Hall of Fame (meet at the registration desk)
- 3:00-4:00 Women's Missionary Union
"Get Acquainted Hour"—Timken 100
- 4:30-6:30 Family Outdoor Chicken Roast (free for all registered conferees) in the Tent
- 7:00 Evening Service—Osborne Aud.
Welcome—Stanley Perisho, EFA president
"Building the Family of God"
Frank H. Crumpler, speaker
- 9:00 After-service Fellowship:
"Meet Your EFA Pastors" Library
Bailey Room, Russell and Marjorie Myers, hosts
Drama: "Mu Shih—(Beloved Pastor), Charles DeVol"—Performing Arts Hall

FRIDAY AUGUST 14

- 7:00-8:00 Breakfast
- 7:45-8:45 Women's Prayer Fellowship
Timken 100
Men's Prayer Fellowship—Main 20
- 9:00-9:50 Hour of Challenge—Russell Myers, speaker—Osborne Aud.
- 10:00-10:45 First Seminar Period
(Choose one) (meets Fri. and Sat. for a two-session sequence)
1. Our Heritage as Evangelical Friends—Robert Hess
 2. Communication in the Home—John and Carol Williams
 3. Church Growth for Laymen—Quentin Nordyke
 4. New Thrusts by EFM—James Morris (Fri.); Overseas Tentmaking Opportunities—Phil and Kay Burgi (Sat.)
 5. Ministry to the Military—Chaplains Gary Macy and Jack Williamson
 6. The Sacredness of Life—Edward Mitchell, M.D.
 7. The Sunday School: the Evangelistic Arm of the Church—Dorothy Barratt
 8. Our Suffering World—World Relief Rep. (Fri.); The Refugee Crisis—Ben Staley (Sat.)
- 10:45-11:00 Open
- 11:00-11:45 Second Seminar Period
(Choose one) (meets Fri. and Sat. in a two-session sequence)
9. Healing in the Marriage Relationship—Sheldon Louthan

10. Growing a Church From Grass Roots—Wayne Ickes
11. Friends Influencing Government—Lon Fendall
12. The Single Parent Family—June Worden
13. Evangelical Friends Look to the Future—Jack Willcuts
14. Financial Planning for Families—Bill Griffing
15. Overseas Tentmaking Opportunities—Phil and Kay Burgi (Fri.); New Thrusts by EFM—James Morris (Sat.)
16. Our Suffering World—World Relief Rep. (Fri.); Prison Ministry—Richard Pass (Sat.)

12:00 noon-2:00 Picnic on the lawn, featuring "A Celebration of the Family" with Florian Manas, magician and ventriloquist

- 2:15-3:00 Children's Meeting, The Tent
- 2:15-3:00 Third Seminar Period
(Choose one) (Meets only Friday)
17. Cross-cultural Evangelism—Joe Roher
 18. New Call to Peacemaking—Robert Rumsey
 19. Counseling the Homosexual—Richard A. George
 20. The Shepherding Ministry—Gary Wright
 21. Ministry to the Retired Community—Owen and Ethel Mae Glassburn
 22. Friends Disaster Service—Dean and Freeda Johnson
 23. Alcohol and Other Drugs, A Threat to the Home—Charles McGowen, M.D.

4:00-6:00 Ladies Tea followed by WMU Inspirational Hour at Canton Friends Church

- 5:30 Dinner
- 7:00 Evening Service—World Relief Concerns—Osborne Aud.
"Building the Family in the Home"—David and Marcile Leach
- 9:00 After-service fellowship:
"Meet Your EFA Missionaries," James Morris, host, Library Bailey Room
Drama "Mu Shih (Beloved Pastor), Charles DeVol"—Performing Arts Hall

SATURDAY AUGUST 15

- 7:00-8:00 Breakfast
- 7:45-8:45 Women's Prayer Fellowship
Timken 100
Men's Prayer Fellowship, Main 20
- 9:00-9:50 Hour of Challenge—
"Building the Family of Friends"
Jack Kirk, speaker—Osborne Aud.
- 10:00-10:45 First Seminar Period
(Session 2) (See list of choices for Friday)

11:00-11:45 Second Seminar Period
(Session 2) (See list of choices for Friday)

12:00 noon Lunch

12:05-6:30 Bus tour to Mt. Pleasant to visit historic Quaker sites. Sack lunches (noon) provided for all who sign up at Registration Desk. Picnic supper at Mt. Pleasant Friends Church.

1:30 Contest Finals for Friends Youth Bible Quiz, The Barn: Stewart Room

3:00 Matinee Drama "Mu Shih (Beloved Pastor), Charles DeVol"—Performing Arts Hall

4:00-5:00 WMU "Sharing Time"
Timken 100

5:30 Dinner

7:00 Evening Service—
Quaker Youth, singing and sharing
Bruce Burch, coordinator
Osborne Aud.

9:00 After-service Fellowship:
Library Bailey Rm.
"Meet Your Friends in Education"
Lon and JoAnn Randall, hosts
Final Performance of "Mu Shih
(Beloved Pastor), Charles
DeVol"—Performing Arts Hall

SUNDAY AUGUST 16

- 7:00-8:00 Breakfast
- 8:45 Children's Sunday School and Junior Church at Canton Friends Church. Bus leaves from Osborne Hall.
- 9:00-10:00 Open Worship and Sharing
(for youth and adults)—Barn: Stewart Room.
Stan Perisho, presiding
- 10:30 Worship Service in Osborne Hall
John Williams, Jr., speaker
- 12:00 Noon Meal
- 2:30 Closing Service—"Celebration of the Family of God"—Osborne Aud.
D. Elton Trueblood, speaker

Special Programs

A balanced program of classes, worship, sharing, and recreation has been planned for youth during the Conference. Youth entering 7th grade and up may participate. Eddy Cline will be the Youth Worker and will lead classes on the topic "Mission" according to Bruce Burch, Youth Coordinator.

Elementary school children (age 6 and up) will have separate classes with Ginger Ingram and her puppets, "The Little Folk," as Children's Worker. Tim Keen, Coordinator, also plans nursery facilities for 4 and 5 year olds, and for children under 4, nursery care during main service will be provided.

hopeful of having full use of the gym by fall.

On April 17 Rose Valley Friends held a Passover service again this year in which a Sedar meal was served. Participation in the service gave a clearer understanding of what our Lord's "Last Supper" was and what it represented. Before us we had the Sedar plate upon which were the elements that symbolized great truths.

Church membership records are being updated as well as a history of the early church days.

Mothers' Day, May 10, saw child dedication as part of the service.

TOPEKA, Kansas

Topeka Friends have given strong support and assistance to the local Doorstep-Program to help the underprivileged. The sum of \$500 has been given to Camp Quaker Haven, and locally a new coat rack has been installed just off the foyer. The coat rack was the result of the personal efforts of a member who purchased the lumber and built the rack.

A new home Bible study group was begun this spring, with Paul Mitschler as teacher. Topeka Teens hosted an Area Youth retreat with Pastor Dave Hallenbeck assisting Royce Frazier, Yearly Meeting superintendent of youth. The Winter Ministries Team was with Royce for the retreat.

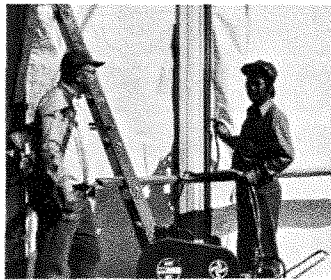
VANCOUVER, Washington

Vancouver First Friends Church sponsored two Vietnamese families in 1980. The first family, consisting of two sisters and the three children of one, arrived in January. At present the children's mother, Cuc, has a job at Jantzen Knitting Mills. Her sister lives with a friend in another city. Our second family arrived in August—a father, Vo Dao; his wife, Nguyen thi Lun; and their five children.

Walter King has taken the oversight of both families . . . seeing they get their examinations, shots, vaccinations, etc. He makes sure they get to the doctor and dentist when needed. Walt has found these people very loving and very grateful for the help that is given to them. While preparing our church building for exterior painting, Walt was given much help by Mr. Dao. he was very eager to do all he could and was quite knowledgeable as well. Cuc's love is to assist at potluck's and banquets.

Both of these families experienced the great hazards and sufferings of the sea when they left Vietnam. Both had to leave a child and grandparent due to their being unable to rendezvous at departure time. Cuc's family came from a refugee camp in Thailand and the Dao family spent 13 months at a camp in the Philippines. They have all known suffering beyond description. They feel they can never do enough to show their gratitude for the life they now have here. Walt says, "If you want some love, do something for the Vietnamese and they in turn will shower you with love."

Vancouver Frist Friends reluctantly said "Good-bye" to Dr. John and Esther Brougher. They have moved to Newberg, Oregon. A farewell reception in their honor was



Walter King and his more-than-willing helper.



Vo Dao painting the church he had masked.

held at the church November 9. They were also given special recognition at the November meetings of William Penn Club and WMU.

Dr. and Mrs. Brougher are charter members of Vancouver First Friends, which was organized in 1929. They are the last of the charter members to attend our church. Dr. Brougher organized the William Penn Club in 1956. They have both been a tremendous support and influence in our church. Our loss is Newberg's gain.

YPSILANTI, Michigan

An evening of sharing in ministry and slide was enjoyed with Howard and Mary Evelyn Moore.

The ministry in craft time and visitation continues with shut-ins.

The softball team is eagerly preparing for the summertime schedule of ball games with other area churches.

The film *The Deceivers* has made the congregation more aware of the recent danger of cults in the area.

FRIENDS RECORD

BIRTHS

ANKENY—To Scott and Susan Ankeny, a daughter, Megan Elizabeth, April 27, 1981, Newberg, Oregon.

BAKER—A daughter, Lindsey Marie, to Jon and Betty Baker of Northridge Friends, Wichita, Kansas, April 18, 1981, Catoosa, Oklahoma.

BEACH—To Steve and Julie Beach, a son, Justin Thomas, March 27, 1981, Addison, Michigan.

BRYAN—To DeWayne and Joyce Bryan, a son, Royce Andrew, August 31, 1980, Haviland, Kansas.

BRYAN—To Lyndell and Sandy Bryan, a son, Tieg Tylon, November 7, 1980, Springfield, Colorado.

CHENOWETH—A son, Chad Daryl, to Daryl and Sherry Chenoweth, March 15, 1981, Haviland, Kansas.

FASSNACHT—To Rick and Sharon Fassnacht, a son Jonathan David, March 3, 1981, Hickman Air Force Base, Hawaii.

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

GENTRY—A daughter, Shana Lynn, to Rick and Peggy Gentry, January 9, 1981, Topeka, Kansas.

GFELLER—To Jeff and Dawn Gfeller, a daughter, Stephanie Sue, February 17, 1981, Beloit, Ohio.

HARTZELL—To George and Sue Hartzell, a daughter, Lisa Nicole, March 18, 1981, Salem, Ohio.

HEROLD—To James and Vicki Herold, a daughter, Lindsey Marie, March 22, 1981, Beloit, Ohio.

JACKSON—To John and Jan Jackson of Boise, Idaho, a son, John Luke, February 3, 1981.

JAMISON—A daughter, Amanda, to Mike and Sandi Jamison, April 2, 1981, Topeka, Kansas.

KENDALL—A son, Justin Bryce, to Bryce and Anita Kendall, December 8, 1980, Haviland, Kansas.

LOOMIS—To Chuck and Cindy Loomis, a son, Jeffrey Charles, February 22, 1981, Tecumseh, Michigan.

MYERS—To Clark and Brenda Myers, a son, Jared Paul, February 24, 1981, Salem, Ohio.

NEESON—To Mr. and Mrs. Geoffrey Neeson, a son, Thomas Matthew, March 22, 1981, Cleveland, Ohio.

NOLEN—A daughter, Rachel Ann, to Hubert and Tonia Nolen, April 16, 1981, Haviland, Kansas.

OSBERG—To Chuck and Roberta Osberg, a daughter, Sara Ann, January 30, 1981, Salem, Ohio.

RILEY—To Michael and Wanda Riley, a daughter, Erin Kathleen, January 30, 1981, Gillette, Wyoming.

SARGENT—To David and Nancy Sargent, a son by adoption, Christopher David, February 12, 1981, Phoenix, Arizona.

SMITH—To Michael and Paula Smith, twin sons, Sean Paul and Winston Walter, April 6, Wichita, Kansas.

SMITHERMAN—A son, Kyle Evan, to Dwight and Debbie Smitherman, January 12, 1981, Haviland, Kansas.

SNEED—A son, Stacy Bevan, to Larry and Jeanne Sneed, November 8, 1980, Haviland, Kansas.

SPENCE—To David and Lynell Spence, twin daughters, Nicole Lynette and Carla Beth, February 8, 1981, Danville, Virginia.

SPENCER—To Scott and Kay Spencer, a daughter, Jill Suzanne, January 12, 1981, Addison, Michigan.

SPOHR—To Gary and Scotty Spohr, a son, Andrew Lee, February 2, 1981, Tecumseh, Michigan.

THOMPSON—A daughter, Bethany Lynae, to Steve and Marjorie Thompson, September 30, 1980, Haviland, Kansas.

TURPIN—To Ralph and Sharon Turpin, a son, Robert Nelson, March 28, 1981, Virginia Beach, Virginia.

TURPIN—To Willie and Mary Turpin, a son, Matthew Lee, February 16, 1981, Kailua, Hawaii.

VAUGHN—To Jim and Mary Vaughn, a son, Nathaniel James, March 4, 1981, Tecumseh, Michigan.

WOOLMAN—To Elwood and Cheryl Woolman, a son, Robert Brent, February 26, 1981, Salem, Ohio.

YAUMAN—To Jeff and Wilma Yauman, a daughter, Michelle Elaine, February 6, 1981, Beloit, Ohio.

MARRIAGES

BREINING-BARNHARDT. Becky Marie Breining and Ronald Martin Barnhardt, March 21, 1981, Ypsilanti, Michigan.

CHENOWETH-SCHMIDT. Gladys Chenoweth and Frank Schmidt, August 17, 1980, Wichita, Kansas.

DOUGLAS-NIMMO. Esther Douglas and David Nimmo, April 10, 1981, Edmond, Oklahoma.

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

GIBERSON-HOOVER. Jodi Giberson and Jeff Hoover, March 7, 1981, Longview, Washington.

JACKS-TROYER. Rosie Jacks and Stan Troyer, March 21, 1981, Haviland, Kansas.

LOCKHART-DUNCAN. Lorie Lockhart and Glen Duncan, March 21, 1981, Beloit, Ohio.

LOKKEN-NEU. Paulette Lokken and Greg Neu, February 28, 1981, Boise, Idaho.

PHILPOTT-JOHNSON. Stephanie Philpott and Robert Johnson, November 8, 1980, Haviland, Kansas.

POPICK-POCKLINGTON. Robin Popick and William Pocklington, April 3, 1981, Cleveland, Ohio.

RUSSUM-LEMMONS. Deanne L. Russum and Dale W. Lemmons, March 21, 1981, Kelso, Washington.

WEAVER-PITTENGER. Sandy Weaver and Ken Pittenger, March 28, 1981, Canton, Ohio.

WORDEN-BARNS. Pam Worden and Gary Barns, August 16, 1980, Haviland, Kansas.

DEATHS

ADISKA—Harold J. Adiska, March 26, 1981, Ypsilanti, Michigan.

BINFORD—Myrtle Binford, December 27, 1980, Haviland, Kansas.

DYCK—Earl Dyck, March 13, 1981, University Friends, Wichita, Kansas.

ELLIOTT—Paul Elliott, April 3, 1981, Haviland, Kansas.

HUMBOLT—Clinton Humbolt, 55, February 25, 1981, Garden City, Kansas.

JOHNSON—Anfred L. "Pat" Johnson, 79, April 24, 1981, Haviland, Kansas.

JOHNSTON—Roy Johnston, 75, March 14, 1981, Omaha Friends, Nebraska.

MAREK—Wanda Marek, January 30, 1981, Kelso, Washington.

MASON—George K. Mason, 69, April 19, 1981, Ramona Friends, Oklahoma.

MILLER—Ella Mae Miller, 86, April 1981, Ramona Friends, Oklahoma.

MORSE—Victor Morse, 67, April 4, 1981, Newberg Friends, Oregon.

PARKER—W. Keith Parker, 60, April 23, 1981, University Friends, Wichita, Kansas.

PORTER—Miller H. Porter, minister, 88, April 12, 1981, Nampa, Idaho.

RUFNER—Zola Rufner, 90, February 18, 1981, Tecumseh, Michigan.

ST. ONGE—Huger St. Onge, 96, Sherwood Friends, Oregon, April 14, 1981.

SHOFROTH—James A. Shofroth, March 23, 1981, Beloit, Ohio.

VAN GIESON—Ito Van Gieson, March 26, 1981, University Friends, Wichita, Kansas.

WHEELER—Hilda L. Wheeler, April 3, 1981, Rose Hill Friends, Kansas.