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Evangelical Friend

July/August 1981

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THE PLACE OF YEARLY MEETING LEADERSHIP
IN ITS **MISSION
PROGRAM**

THE PLACE OF YEARLY MEETING LEADERSHIP IN ITS MISSION PROGRAM

BY QUENTIN H. NORDYKE

LIVING AS A MISSIONARY can be a shocking experience. Culture shock, relationship shock, future shock! Mission administration can be equally shocking. Strategy shock, inflation shock, communication shock! Not all the tremors from these shocks can be smoothed out, but there are some basic leadership principles that certainly help calm the shock waves.

Building Relationships

Sociologists talk about different levels on which we relate to those around us—the casual, formal, personal, intimate, etc. Each level fills a purpose, but good communication and trust can be achieved only as the relationship deepens. Leaders of the yearly meeting need to progress deeper in relationships with missionaries. It is difficult to administer—guide, encourage, direct, and sometimes correct missionaries—without a good relationship. This relationship needs to develop to the trust level so that missionaries trust leaders and are trusted as missionaries. Building this trust is *hard* and certainly takes time. Let me suggest the following periods when relationships are especially important.

Potential Missionaries. Missionary leader Eric Fife has written: “We have in North America today thousands of young people who are completely willing to be missionaries but are waiting for God’s call—and for many of

them the call never comes. Sometimes this is because God wills for them to stay at home. But sometimes it may be because we have encouraged them to expect a call that is more supernatural than God intends.

“Most young people are leaving the initiative in missionary service to the Lord and adopting an attitude of willing passivity.

“Mission boards pride themselves on the fact that they never invite people to serve with them but wait for them to volunteer. I have come to the conclusion that we should be more persuasive in asking for missionary volunteers and I intend to be so.”

Leaders are constantly in touch with potential missionaries— young people in local churches, summer camps, midwinter conventions, college campuses, etc.; young adults ready for a career and searching for God’s will; mature people, often retired, ready for meaningful assignments. Sometimes just the quiet word or the beginning of a relationship may be persuasive to those who are open to missionary service. Leaders need to begin with young people, even junior highers, and be sensitive to everyone as a potential missionary. It is never too soon to begin to build the relationship needed as mission leaders in the yearly meetings.

Missionary Candidates. To those who have formally applied for missionary service and may be headed for the field, leaders need to talk about mission goals, objectives, and expectations. We need to pledge our friendship and support and state clearly that our job as a mission board is to help them be successful as missionaries. The relationships with these candidates need to be deepened and strengthened *before* they ever leave for a mission assignment.

Missionaries on the Field. Here, of course, is an ongoing relationship. The cultivation and strengthening of

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this relationship between missionaries and leadership become more difficult because of the miles that separate them. So often correspondence lacks the needed dimensions to strengthen this relationship. Letters do not always communicate the emotions and thoughtful discussion of decisions and are sometimes misread. Here is where the previously built trust must come into play.

Administrative visits to the mission field need to be made frequently. These are a must if leadership is doing a good job of administering the work, not only for the sake of administration but for the ongoing relationships. Letters, telegrams, board minutes, or phone calls cannot substitute for sitting down with missionaries in their home and talking with them about their work. The opportunity for fellowship, prayer, and encouragement is essential.

Perhaps Quakers have a problem at this point as we tend to be conservative and it *does* take money for field visits. Yet I remember from my years as a missionary in South America the invaluable help and encouragement of visits by the administrators from "the North."

Neither should we postpone administrative visits to give someone else the "opportunity" of seeing the field. Those visits are invaluable, too, but for different reasons.

Those who are directly responsible for administration should be those who make the administrative field visits. Evangelical writer and world traveler Dr. John Stott, on returning from a mission tour, observed that personal oversight of the missionary was the most neglected ministry of mission leaders. Perhaps this neglect is caused partially by a misunderstanding of what is involved. We sometimes think of it negatively—laying down the law—rather than the positive—laying on of hands. The job of administration is not to direct things, but to develop people. Leadership is the stewardship of the talents of those entrusted to them.

ANOTHER BENEFIT OF the field visit is the strengthening of relationships between missionaries. Dr. Richard Cox, mission leader and clinical psychologist, says: "The primary health problem on today's mission station is mental health with poor interpersonal relations reaching epidemic proportions. While culture shock is a factor, an equally great shock is mission station shock."

One large mission blames relationships for 60 percent of the failures—that is, the inability to make a successful adjustment to fellow workers or to mission authorities. Relationships between fellow workers often break down because of petty annoyances, conflicts of wills, jealousies, or misunderstandings. The pressures of living in a foreign culture, often politically explosive, cause tensions to mount and situations become exaggerated. Relationships do tend to break down and have to be reinforced constantly. Leaders need to be aware of this phenomenon and to continue to build and improve relationships with missionaries and between missionaries.

Furloughing Missionaries. Until people have traveled overseas they often are not fully aware of the complexities and fast pace of U.S. society. The difficulty of reentering and "catching up" with U.S. life is in direct proportion to the time spent overseas. We need to provide understanding, support, and orientation sessions for furloughing missionaries. Helpful advice and reassurances are as necessary as working out the deputation schedule.

Practicing Leadership

Yearly meeting leaders need to *give* and *exert* leadership in missions. First of all missions must have top priority, revealed by vocal, loyal support of the mission program. Missions need to be built up whenever possible—articulating the opportunities as well as the responsibilities of the program. There is a direct correlation between the strength of a denomination's mission program and the priority the denomination's leadership is giving to it.

Second, mission administrators need to have a well-honed set of objectives. One mission leader has said, "Any sense of dedication on the part of the group [missionaries] will be limited to the clearness of the goals outlined by the leaders. Our experience has been that whenever the leadership has concerned itself with outreach and vision, the mission morale has been at its peak." Our own experience in Bolivia and Peru has shown that when the Mission Board helps the field staff develop good objectives and strategy, more is accomplished than in other similar periods.

Third, mission leadership needs to have ruthless progress evaluations. I'm not suggesting they be ruthless with missionaries but instead be ruthless in the evaluation of their own objectives and goals. Leaders at times wear the hat of promotion but other times the hat of diagnostician. When diagnosing mission work mission boards and administrators have to be as objective as possible. It is not fair nor good administration to expect the missionaries on the field to do all of the evaluation and diagnosing that is necessary. The initiative must come from mission executives who have the courage, insights, and position to insist on evaluation and new strategy.

In answering why evaluation of missionary work is even necessary, former missionary Eliot Shimer has said: "I would respond that evaluation is called for simply because the missionary, like the factory worker, the teacher, and the salesman, is a human being with precisely those strengths and weaknesses that all men possess. In the forefront of the army of God we find the dedicated, the responsible, the healthy, the creative, and the hard-working marching along with the lazy, the irresponsible, the sick, the misdirected, and the disillusioned. Both groups, and all of us who fall in between, can benefit from a meaningful system of supervision and evaluation."

The fourth point is that leaders need to practice good management. Management skills are often rusty, undevel-

oped, or too hurriedly applied. Dr. Richard Cox said it very well in his article entitled "The Messy Management of Missions" by saying: "Harsh as it sounds to say it, mission boards are usually composed of sincere [people] who are untrained in personnel selection or placement. Board positions are status symbols given as something of an honor to well-meaning and very capable [people]."

"The success or failure of any enterprise, religious or otherwise, depends greatly upon its leadership. It is easy to blame the missionary for a bad field situation, when actually it is poor management, misjudgment, and unwise placement on the part of the board." This says it so well and in the end drives us to our knees in prayer, realizing that the management of the personnel and resources that God has put at our disposal cannot be taken lightly.

The fifth and final point is communication. It probably is not possible for leadership to overcommunicate with the people in the churches about the mission program. At the same time they must be constantly communicating with the field what they expect to happen as missionaries carry on their work.

We have found it helpful in our Yearly Meeting to communicate nearly all of our administrative discussions and decisions with all of our missionaries. They receive board minutes and are given careful explanations of why decisions were reached. During furlough they attend all



mission board meetings and administrative committee meetings. They are encouraged to take part freely in the discussions, and in fact the board leans on them for explanations and opinions.

A recent *Christian Leadership Letter* said: "Gossip and rumor find a ready ear if the members of the group don't believe they are in the know." We have found it helpful to stifle any suspicions and help build trust by including our mission staff in our administrative work.

At the same time all missionaries are encouraged to write home as they feel led, and all of their correspondence unless confidential is duplicated and sent to all mission board members. Also all field reports, field council minutes, field chairmen's letters, etc., are sent to all board members. With this constant flow of shared communication we find that our ability to administrate intelligently, support, and understand prayer needs and delicate situations has been enhanced.

Any of these points may be utilized by Christians "at home" by building up missions in conversation and support, by praying for leadership and mission staff, by evaluation of mission promotion and support in the local church, by practicing good management in missions committees, and by effective, caring communication with missionaries. The place of yearly meeting leadership in its mission program could be enhanced by the place missions occupies in the priorities of the people in the local church.

Let's Be Friends

THE FRANTIC PACE

By HOWARD MACY

Since summer often creates a change of pace after the intensity of spring schedules, it also gives rise to a flurry of resolutions. Tired folk everywhere promise themselves never to get so exhaustingly busy again. ("I've heard it before," complains the body. "But this time I mean it," replies the mind.)

Many long for order and a sensible pace in living to replace the frantic rush and scattering of energies that characterize their lives. Despite labor-saving devices and fewer working hours, the pace of life seems to accelerate rather than slacken. Even youngsters maintain such madcap schedules that they could well use daily appointment

calendars. This way of living impinges on Friends' lives together, but, more importantly, it diminishes the lives of those caught in its trap.

As an expert in "frantic," I join those who yearn for a sense of order and peace. How we long for it! Yet how it eludes us! Sometimes we try to adjust the externals of our lives to ease our frustration only to discover that these are merely symptoms, not the cause of our chaos. Instead, scattered energies and shattered schedules arise at their root from a disheveled soul.

Noble rationalizations undercut honesty at this point. We prefer to tell ourselves, "It's important" or "Someone has to do God's work here" or "The experience would make me a better person." Such self-assurances, though justified at times, can easily hide the subtle self-centeredness that often produces feverishness.

The self can be pampered even through selfless work. The glory of praise for a job well-done and the vanity of being indispensable feed pride. Gluttony for activity and experiences satisfies self-indulgence. The inability to say "no" often shows how desperately we need the approval of others.

Those who do not know such selfish deceits can rejoice. The rest of us need to

discover continually how single-minded devotion to God can transform bustling and burdensome lives into living that is bouyant and tranquil. Focusing and depending on God alone produces a radical shift that reorders life completely. That is why the greatest biblical command, to love God with one's whole being, is more wisdom than duty. It remakes life as it was intended to be.

In this single-mindedness, self-indulgence is diminished by God's work within, pride weakens, and the tyrant need to meet others' expectations is defeated by knowing the loving acceptance of God. As we allow ourselves to be captured wholly by God, we are liberated to live in power and joy.

The busy rush of our lives can be curbed in some measure by techniques of time and personal management. But order rises from within. It is the order that comes from following our Guide, from not running ahead of our Light. When we can learn to heed God rather than our vanity or the polite coercion of others, then, as Whittier wrote, our ordered lives can confess the beauty of God's peace.

Let's rush only to God, there to discover the restful joy for which we long.

Let's be Friends.

QUENTIN H. NORDYKE

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COVER

A believer in the Friends church at Santa Cruz, Bolivia, symbolizes the fruit of 50 years of Friends outreach in that country through Northwest Yearly Meeting. (Photo by Jack L. Willcuts)

ANTECEDENTS

At first glance this month's cover article implies a limited readership—"The Place of Yearly Meeting Leadership in Its Mission Program." Though this excellent article does center down on those who deal directly with mission administration, the principles espoused can easily be applied to all of us who share a common concern for missions—and perhaps even to those who do not.

One principle that could well be expanded to a more general awareness is that "*leaders are constantly in touch with potential missionaries*—young people in local churches, summer camps, midwinter conventions, college campuses, etc.; young adults ready for a career and searching for God's will; mature people, often retired, ready for meaningful assignments."

Who are our "leaders" in this context? Could the list include Sunday schoolteachers, youth sponsors, committee members, camp counselors, close friends, prayer warriors, school teachers, parents, employers, other members of a local body of believers? If so, nearly all of us are "leaders" and few of us are immune from being sensitive to and having influence upon a potential missionary.

We seldom realize the sphere of influence we occupy. But in our daily walk with the Lord there must be people of all ages who have learned to trust us and who look to us for guidance, for words of encouragement and challenge as they seek God's will for their lives.

Being faithful to such a one-on-one responsibility is certainly one role of a leader at any level.

—H.T.A.

**EVANGELICAL
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CHRIST'S GIFT TO HIS CHURCH

By JERRY MATTHIEU



HE [CHRIST] . . . gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Ephesians 4:8, 11, 12)

Christ's gift of the apostles and prophets (Ephesians 2:20) still blesses us today as we study their writings and lives. But, how do the evangelist and pastor-teacher fit as gifts to the church? And how does this affect the responsibilities of the Church itself? Paul states,

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

(Ephesians 4:13-16)

Jerry Matthieu last year joined the pastoral staff of First Friends of Vancouver, Washington, as assistant pastor to J. Earl Geil. This is a growing church in Northwest Yearly Meeting of Friends.

I spent nearly 40 years of my life outside the Church of Jesus Christ as an unrepentant sinner. This has plagued me with feelings of disgust at so many years wasted, but perhaps that time may be of some value. It is possible for me to recognize situations that those who have grown up in the church may have trouble seeing. I am particularly referring to the responsibility of the leaders, or elders, in the church, who are called the pastors and teachers by Paul.

I see the office of pastor-teacher carrying much in the way of clutter, confusion, and helter-skelter activity. In fact, pastors are often forced to leave the pastorate, even though believing they were called to serve in that capacity. Or their salary is so low their family cannot continue to exist normally in our culture unless the pastor's wife, or he himself, takes another salaried job. Christ said, "My yoke is easy, and my load is light" (Matthew 11:30 NASB), and "Seek first His kingdom, and His righteousness; and all these things shall be added to you." (Matthew 6:33 NASB) Did Christ mean this or did He not? I believe He did.

Could it be possible both pastors and their congregations have misunderstood the role of pastor? That priorities have been misplaced? Many pastors start out on the right track, but are forced to abandon their ideals because of constant pressure from misunderstanding parishioners. If the laity is never taught the pattern God has given for their pastor to follow, they continue year after year in ignorance of their role as well as the pastor's role.

Christ has given the Church instruction on this subject by both precept and example. The example is His ministry, which can be divided into two main thrusts: One, evangelism or outreach documented by a continuous reaching out to enlighten every man (John 1:9 NASB), and two, by continual teaching or edification. Even Nicodemus recognized Him as a teacher, saying, "You have come from God as a teacher." (John 3:2)

Christ taught continually in His years of ministry. He said of himself to those who came to arrest Him, "Every day I was with you in the temple teaching." (Mark 14:49) Christ also gave these precepts in the Great Commission, "Go therefore and make disciples of all the nations." This is evangelism. "Teaching them to observe all I commanded you." This is teaching.

PAUL COVERED the very heart of these two directives in writing about Christ's gifts to men, as mentioned above, "Some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers." (NASB) Following this verse the Holy Spirit, through the apostle, gives to us the character and nature of the New Testament Church. He spells out the absolute priority of responsibility for the pastor-teacher.

This passage teaches with no uncertainty that the saints must mature in Christ. This, then, is the task of pastor-teachers: so to equip the saints that they become available, growing men and women to the service of

Live life!

BY TRISH DeLANCEY

God. Christ gave pastor-teachers "for the equipping of the saints." (Ephesians 4:12 NASB)

There can be no greater heartbreak in the church today than saints who have never kept growing into maturity. Those who are retarded by choice, lukewarm, indifferent. For 5, 10, or 40 years babies, still crawling, still wearing diapers, still unable to feed themselves, still on milk, absolutely unable ever to consider reproducing other Christians. "Always learning and never able to come to the knowledge of the truth." (2 Timothy 3:7)

This disaster in the church may be the greatest tool the enemy has for destruction, division, disorder, and utter chaos! What a tragedy, these babes in Christ: stagnant in growth, bawling their lungs out every time someone touches one of their toys or tries to get them to eat their vegetables! This calamity must surely be traced back to an unclear understanding of what God has said regarding those men gifted by Christ to His Church, the pastor-teacher.

The infant church in Acts gives us some understanding of the responsibility of the gifted men. "It is not desirable for us to neglect the word of God in order to serve tables." (Acts 6:2) But, this was not all; they also said, "We will devote ourselves to prayer, and to the ministry of the word." (v. 4) Here is the primary responsibility of the men Christ gave to His Church and the specific tools He gave them for equipping the saints; *His Word* and *prayer* (also note Acts 20:32).

Speaking along this line, Paul wrote to the Colossians, "We proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ" (1:28), the word "complete" meaning perfect or mature, equipped in Christ.

Let us look again at Ephesians 4. We've seen that those gifted are "for the equipping of the saints"; that is, bringing babes in Christ to maturity. Why must these "saved by grace" be brought to maturity? What is the purpose of God in this? The apostle goes on to say, "for the work of service" or ministry (Ephesians 4:12).

Unequipped saints are unable to do the work of the ministry in a proper manner. The saint who is equipped will start to demonstrate a life-style that exemplifies the Lord Jesus Christ in such a way the unbelievers will be drawn to believing. They will be able to recognize their own desperate need for the Lord Jesus by seeing peace and
(Continued on page 28)

HAVE YOU FACED the reality that you are aging and your life is finite? Your reply may be "Not I, for I am still very young," or "That's something I've known for a long time," or "I've never really thought about it much."

Aging is not concerned just with persons over age 50 or 65 or 80, but actually begins at the moment of birth. From that point forward we begin to age and begin to move toward diminishment and death. To be human is to someday die, and to realize our finitude; we have only a limited amount of time to live on earth and, unlike other animals, humans become aware of it sometime during life.

So, what keeps us from fear of the aging process and death? I believe it is living a meaningful, Christ-centered life now. This produces wholeness of life and a definite sense of meaning appears. Christ's role in reaching wholeness of life is central. Dr. Elton Trueblood explains in his autobiography, *While It Is Day*, the role Christ plays in a saving faith and how that relates to our need of security in the midst of life's chaos:

"... in all the relativities of this world there is, if Christ is right, one solid place. He offers 'rest,' not in the sense of passivity, but in that of a place to stand, a center of trustworthiness in the midst of life's confusion With Christ as my center of certitude, I was driven inevitably to God because Christ believed in Him! The logic was sharp and clear: either God is or Christ was wrong"

By our keeping Christ as the center of trustworthiness, the chaos of the world begins to assume enough orderliness to provide "rest" from the fear of the unknown; meaning begins to appear in events that before weren't meaningful or were full of confusion.

Because life is unbearable without meaning, people must come to believe in the living God and open their lives to experience the Presence firsthand. By overcoming the ordinary barriers, the whole of life will be seen as having potential religious signifi-

cance; all of life is sacramental, even aging, diminishment of physical capabilities, and finally death.

In order to have continued meaning, religion is not that which is separated from ordinary life but is the way that common life can be made sacred. God does not dwell primarily in objects, but in persons; not in theology, but in life situations.

Christianity isn't merely a set of moral and spiritual teachings, or a theory on how to live life, but it is a reaction to historical events—the birth, life, and death of Jesus the Christ. These records were written by those who knew Jesus during His time on the earth as a man, and by others who knew Jesus through personal encounter after the resurrection.

There is a continuum throughout history of those who have personally met and recognized Jesus as the Son of God. All Christians are part of this movement throughout the centuries, and also, as we age, we are part of the movement into the future. We are tied to the past, as our present everyday experiences become part of Christian history.

OUR FAITH SHOULD touch every aspect of our continuing existence and not be separate from the time we spend in church activities. If we wish to have a functional faith that is meaningful for the whole of life—from birth through death—there must be a break with the tradition of faith being separate from life situations. Our personal relationship with the Lord doesn't occur merely in designated church buildings, but it must be seen as the foundation for all ordinary life experiences, our center of trustworthiness.

Our faith must be connected with the way we work, the way we eat, the way we play, the way we think, the way we grow, the way we suffer, the way we die. Our faith, to be effective, must be experienced, not as one event apart from others but as the frame into which all experiences are set. The faith with the most meaning touches common life most redemptively at the most points. This includes *all areas* of life experience—birth, aging, diminishment, and death.

God is known best not by separation from the common things but by such iden-

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tification with them that the latent divine meaning is found. A meaningful faith will transcend into the common experiences of life and identify them with the divine Presence of the living Lord; compartmentalizing faith into merely church functions is avoided and each life experience becomes a sacrament unto itself.

The perspective we bring to each life situation we face determines the amount of meaning we receive from it; our quality of life depends not on what we do but on what meaning and purpose are attached to our experiences. Humans have many common experiences—all are born, all die, all lose through death someone who is loved, most marry and most work, but the significance of these acts may vary enormously. To some people, one situation may be vulgar and to others it may be holy; the same experience, depending upon perspective, may be either degrading or blessed.

The major question to give life meaning is not "What job do I do?" but "In what frame do I put it?" No faith is irrelevant if it helps persons to see the sacredness of the

common things they do and touches life at as many points as possible throughout the whole continuum of the life/death cycle.

The process of diminishment faces us as we age. The energy we once possessed when younger is lacking, our physical bodies change—wrinkles appear, our hair greys or worse yet, we lose it, we need to rest more often, and sometimes we become more forgetful. Without our youthful physical image in a culture that prizes youth above age, our sense of self-worth can begin to diminish.

But this does not need to be the case. We can keep our self-worth constantly growing even while our physical bodies diminish; our spiritual life and obedience to the voice of God need not stagnate. We must continue to keep Christ as the center of our trustworthiness combined with the sense that all of life is sacramental.

We must keep vital in our lives the rhythm of withdrawal and encounter. Christ had a pattern of withdrawing to a mountain or garden retreat for prayer even though people still needed Him. He would

later return, recharged with the Presence of God, and continue His ministry of human service. We, too, must begin each day with prayer and continue through the day asking God's guidance on each detail of life. We need to withdraw unto God and then encounter the world full of the Presence of the living Lord.

Our faith must touch all of our common experiences and bring meaning into them; true meaning and fulfillment are found in doing the most good with our lives. Full-life Christian service is possible through the whole continuum of life and through the aging process; one need not suffer diminishment of meaning—life can be full of joy and fulfillment.

Life is a journey lived in numerous chapters of experience, but both the glory and reality of our finitude come in that we do not arrive; we are always on the way. When death does come, it can be accepted because it is just one more chapter of our earthly life—the final chapter of earthly existence and the beginning chapter of eternal life.



WRITING... SPIRITUAL WARFARE WITH WORDS

BY ELLA RUTH HUTSON

WHAT WOULD YOU do if Sunday school lessons were not available? Perhaps you would do what many others do—tell an entertaining story and count your job done. But is that enough? Is teaching Sunday school just telling a story? What is an acceptable lesson? Have you ever written one?

It's easy to take good teaching material for granted, since it's comparatively easy to get in the U.S.A. It's also easy for missions to ignore the need of good material and assume that their people know how to teach. Teaching was part of Jesus' commission to His followers, and we ignore it to our hurt. Every phase of teaching—from the production of material to teach to its use in the church—needs to be a high priority in our missions.

In about 1907 several missions formed the China Sunday School Association to produce teaching materials. They began to print lesson helps for Sunday school teachers, plus small pictures for each lesson. Friends churches on the mainland of China used these. When we were still there, Elsie Matti took me to the CSSA bookstore in Shanghai and introduced me to Mrs. Montgomery, who, with her husband, directed its operation, which was

dependent entirely on cooperating missions for support. When they had to leave the mainland, they also moved CSSA from Shanghai to Taipei.

Now the general secretary, Pastor John Chang, is a Free Methodist minister with deep concern for this work. He sees the CSSA bookstore as a witnessing opportunity as well as a profitable business enterprise that subsidizes the production of Sunday school literature and keeps the whole operation going. A staff of 31 Chinese punch the time clock and work either in the bookstore, or in the editorial, publishing, mailing, stock, or business departments.

CSSA sends Sunday school literature to Chinese in many places besides Taiwan; some groups in America still use it. In 1980 about 8,000 teachers' books and 50,000 books for students were printed. One thousand teachers' books for each age level were printed for VBS, with 45,000 books for students, plus directors' materials.

Last year CSSA published 30 new titles, with about 90,000 copies. From time to time reprints may be made of books published earlier. The editorial department surveys the needs on Taiwan and tries to produce books to meet them. At present most of this production is of translated

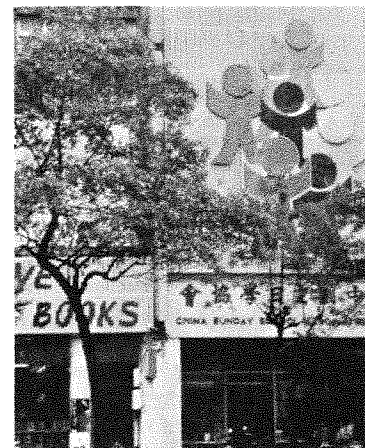
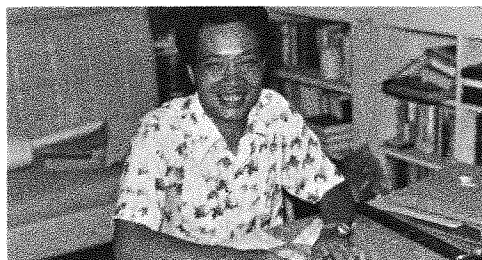
books for which CSSA pays royalties. Because contributions are minimal, many worthwhile projects are curtailed or delayed. Quality translation is essential, but expensive and difficult. Through their Christian Education Department, CSSA is also involved in teacher training seminars for Taiwan and Southeast Asia.

applications. I gave enough material so that the teacher could make a choice, and urged them to study the needs of their students in order to make their teaching relevant. Also, I encouraged the teachers to help students learn to think for themselves.

Of course there were some problems. One teacher, who called his youth "little

Chinese seminary graduate is now writing the youth lessons. In response to the insistent call for adult lessons, I was asked to write material for adults, using my previous lessons as a basis. The adult material will be undated and unrelated to Sunday school. We've been trying to find out what kind of lessons people think they need, and

Joseph Lin (top left) is Assistant General Secretary of the China Sunday School Association and heads the editorial department. CSSA building (far right) is located in Taipei. Pastor John Chang (bottom left) is CSSA General Secretary. Taiwan missionary Ella Ruth Hutson (bottom right) is shown with her assistant, Heidi Su who writes children's stories.



The CSSA bookstore carries a wide variety of materials, including teaching aids and books for children, as well as Bibles and books from other Christian publishers. The English department, staffed by a missionary and Chinese assistant, has a limited stock of books from the states and England.

Personal CSSA Assignment

Eight years ago I began the new project of writing youth material. Before this assignment, I'd been working with Christian high school groups in addition to our own church youth groups. Often young people came to talk to me individually. I heard their questions continually and sat in on their discussions. Sometimes they asked me to speak on suggested topics or to give Bible studies and devotionals. I participated in their recreational activities and called in their homes.


So I was familiar with their needs and it was fairly easy to use illustrations common to their everyday experiences as I related Bible truths to their lives. The lesson material was prepared as a Bible study, with suggested discussion topics and practical

children" (you know how young people feel about that!), said the material was not usable because it was not in the form of a story to read or tell the class. The teachers tend to want a story that can be told as given, as well as only enough material for the class period. One commented that he didn't know what to do with too much material. Many teachers were used to the traditional method of simply lecturing their students and assigning them work to memorize, expecting the material to be given back verbatim later. Another problem mentioned was that topics for the youth and children were not the same, so it was difficult for the pastor to know what to preach about!

The lessons are used by different types of people in various parts of Taiwan as well as overseas. The mountain people were particularly appreciative, in contrast to some in the city who felt they were unsuitable. But seminary students, college graduates and others also have expressed appreciation for the lessons that I wrote in English, to be translated into Chinese.

Then upon my return from furlough in 1980, my writing assignment changed. A

the ideas vary widely! Christian education people, for example, want progressive materials. Already it's apparent that it will be impossible to satisfy everyone. I've had diverse reactions from testing materials on women in our churches.

While one man has already remarked that it is impossible for a foreigner to prepare anything suitable for Chinese, I feel that if my attempts can incite Chinese themselves to do material that is usable, then my work will not be in vain. When I sit down to write, I know I must rely wholly on the Holy Spirit. The picture of our Christian warfare given in Ephesians 6:10-19 by Paul, in which he requested personal prayer, is right up-to-date for me today in Taipei in this assignment; it is a battle! As I attempt to write for Chinese adults, I invite you to pray for me with all prayer and supplication in the Spirit. 

Ella Ruth Hutson is a missionary in Taiwan who began her missionary career in 1947 when she went to China. Her present responsibilities are primarily in writing materials for the China Sunday School Association.

Prayer Journal of a New Missionary

BY NANCY THOMAS

HELP, LORD! WE'RE HERE!

The following article written by Nancy Thomas as she reflects back upon her experiences as a new missionary several years ago in Bolivia should not only encourage those more recently arrived on the mission field, but also give greater understanding and insight to the home constituents who send them.

I. January 1972

LORD, WE'RE ALMOST there! The plane's losing altitude, and from the window I see Lake Titicaca peering through the clouds. I can hardly believe it, after all the preparations, the dreams, the plans. And now the reality. Missionaries at last!

But I have to confess, Lord, joy isn't the only emotion churning around inside of me. I'm afraid.

Back home in the missionary rallies, amid all the rousing songs and send-offs, and

with the friends seeing us off at the Portland Airport, it was, well, easy to feel like a conquering warrior in Your missionary army. Nothing too difficult and the nations to win! It excited us.

But now, Lord, the crowds and excitement have evaporated. No one on this airplane knows us. Hal, David, and I will step off alone onto Bolivian soil. Just we three. And You. There's our hope.

Be with us, Lord, in this new adventure. We're frightened. Walk with us out of the door and down the ramp. We don't know what awaits us in Bolivia, but we do know You. May our expectations and experiences be grounded in your reality.

Amen.

II. January 1972

Lord, You'd think that after reading *Customs and Cultures* and all those other anthropology books we'd be just a little more immune to culture shock. Just a little.

Tonight we went to our first Aymara wedding. We arrived half an hour late, which apparently offended no one. The service started an hour after that and seemed to go on and on and on. But it really didn't bother me until the wedding banquet.

We crowded together, all 300 of us, into the small church basement. The first course was soup, hot and spicy. Someone else had used the bowl before me, there not being enough to go around. Next the ushers (is that what they are?) served a plate heaping with potatoes, rice, and some funny unidentifiable black things with a piece of chicken on top. I just couldn't eat it, Lord. I tried, but all those dry potatoes stuck to the roof of my mouth. Meanwhile, the street sewer odors wafted in the window and mixed with all the human smells around me.

It was all I could do to keep back the tears. What am I doing here? I'm not at all like these people. How can they sit here, ignoring those smells? How can they laugh, enjoy themselves, crowded into this dank dirty room?

Lord, remind me of Yourself. You, too, left Your home to live among people different from You. You attended celebrations like this one, drank unboiled water, smelled the same human smells that fill this room. Was Galilean food strange to Your

palate, You who were accustomed to food from the Tree of Life? Did You experience culture shock?

Remind me often of this, Lord, and remind me of Your reason to leave Glory and live among men. Remind me of Your love and fill me with it. With You beside me and in me, someday I'll outgrow culture shock and grow into love. And learn to laugh with them.

Amen.

III. February 1972

Lord, we have our first assignment. We're to be teachers in the Bible Institute, and I'm excited. These young men and women will one day lead the Bolivian church, and we have the chance to build them and mold them, to be Your instruments in the training process. Thank You for the privilege.

But in the middle of this excitement, a problem occurs to me. Its name is communication. These young people grew up speaking Aymara. We grew up speaking English. And we are to conduct classes in Spanish. One culture relating to a completely different culture, through the medium of a third culture. According to the books, Lord, adequate communication is impossible.

But according to the Book, "All things are possible through Christ who strengthens me."

Be in us, Lord, as we begin this new assignment. Give us Your gift of teaching and a love that transcends culture. In short, be Yourself in us, Lord Jesus—the Word of God communicating His words, His person, to men.

Amen.

IV. March 1972

Lord, we just spent the weekend at the conference in Trinidad Pampa. It was fun to travel together, meet new people and places, even rough it a little. Thank you that David adjusts so easily to new situations and seems to like adventure so much.

But, Lord, raising my family in another culture is not going to be easy. Several incidents this weekend pointed that out. Take Saturday, for example. David wanted to play in the dirt and collect rocks. Fine. A normal little boy desire. But as he sat down

(Continued on page 20)



BY JACK L. WILLCUTS

The Destruction That Wasteth at Noonday

Once upon a time I supposed a letter-perfect Christian life could be expected by the time I was middle age, and with practice, it should be effortless in retirement. I was wrong.

True, as I stumble through the final part of the fifties I am no longer tempted in the same areas I was when I first became a Christian at the age of eight. But I find that I am still tempted. The temptations have only become more subtle, more refined.

At no time in life is a person more tempted than at middle age. While the psalmist warned against "the destruction that wasteth at noonday," he was not pinpointing only the calendar or the clock. To some people middle age comes early, to others late . . . like adolescence and senility. Noonday is that moment of the day when the sun reaches the highest point in the sky. Symbolically it represents a midpoint in a person's life, a time when he or she is at a peak. Just as the sun begins to recede after noonday, so a person begins to decline when he or she reaches the "noonday" of life. At that age one's effectiveness in its totality may begin to wane and continue downhill for the remainder of his days.

Take Caleb as described in Joshua 14. He wanted Mount Hebron for his inheritance. Caleb, you remember, was one of the dozen spies doing a feasibility study on Canaan at age 40. Had he peaked before he peeked? It seemed like fate had done poor Caleb a cruel blow. One of Israel's leading young and middle-aged men, a bright future was surely in store. Then it happened. At middle age, through no fault of his own, at the time when his powers and abilities were at their zenith, he was forced to wander for 40 years in the wilderness. Not because of his sin, mind you, but because of the sin of others and the circumstances thus created.

Caleb could have become disgruntled, disillusioned during these difficult years. Instead, he kept up his interest in the future, the present, and the possibilities of what God might have for him. Then Caleb told how God had kept him alive and well until he was 85 and at that time was as strong and ready to live and serve as at 40.

The "destruction that wasteth at noonday" did not destroy Caleb. Quite the contrary, those difficult years helped to shape him into the man of God he later became.

Former president of Columbia University, Dr. Nicholas Murray Butler, observed: "If a man's curve of efficiency is ascending at forty-five and keeps on ascending just after that period, it may move upward for his whole life; but if there is a turn downward at forty-five, he will never recover."

We all know Christian leaders and ministers with great ability and unusual talent, with good personalities and "charisma" who for awhile did just great. But they sort of burned out as time went by. Physically a change begins to take place in middle age. A person is usually not so strong as he was in his prime. The result is a sluggishness of mind that can be overcome only by discipline. Spiritual decadence sets in; enthusiasm for the Lord's work begins to wane; desire for spiritual growth and advancement declines; suffering and sorrowing with others lack the penetrating emotional pull it once brought. He is no longer as shocked by sin or easily disturbed by anything. He becomes more content to let things slide. Sensitivity to the needs of others is dulled with the disappointments life has brought. As a result prayers lose fervency and urgency. Because of familiarity with the things of God, they lose their awesomeness, their holiness.

The result of this syndrome is that at the time when we should be at our best, our most efficient, at the height of our Christian capacities, the "destruction that wasteth at noonday" takes over. This destruction can be traced basically to two things: lack of self-discipline and lack of vision. Discipline is simply defined: doing what needs to be done when it needs to be done. Discipline is something one accepts; years of practice produce greater proficiency. Years of procrastination make discipline impossible.

J. W. Nabors has written that vision is more than sight, or even insight; it is seeing the invisible. To be people of vision and avoid the "destruction that wasteth at noonday," we must keep before us the vision of what God wants to do through us and in us. Through us in circumstances, situations, and people; in us by constant infillings of the Holy Spirit reflecting a Christian personality.

Caleb and Joshua stayed strong (not young), enthused, and ready through patient discipline and vision. While Friends history is filled with the usefulness of young Christians, the momentum of maturity probably balances the pages of our past.

There's a New Name

This month a new name is added to the EVANGELICAL FRIEND editorial staff: Dan McCracken. Coming directly from Jackson, Mississippi, where he was communications director for the Voice of Calvary Ministries, Inc., headed by John Perkins, Dan will be giving half time to The Barclay Press and dividing his other half time with the EVANGELICAL FRIEND as assistant editor and in various publishing ministries of Northwest Yearly Meeting. Dan and Jan have four children, making their home in Newberg, Oregon, where they lived before moving to Mississippi two and a half years ago.

His work will be in the time-consuming task of helping to select material for the "First Day News" pages, assisting in editing the church news sections, meeting regularly with the editorial staff in evaluating manuscripts, themes, departments, and columns, and in related responsibilities.

While his picture and byline may not be seen often, his behind-the-scenes work will be of great benefit. Oh yes, this McCracken family is of old Quaker vintage, traceable via Iowa, Indiana, and North Carolina almost to George Fox. He is safe, sound, serious, and silent. ☐



A MATTER OF FOCUS

By NANCY THOMAS

The slant of the early morning sun warmed me, although the breeze off Lake Titicaca carried ice on its breath. I sat alone in the garden, warming my hands around the coffee cup, enjoying the peace and beauty. I couldn't help comparing it to the noise and tension of the street in La Paz where I live.

I had been in Juli, Peru, two days, teaching in the women's conference. My schedule kept me occupied, but this morning I knew I had nothing more important to do than just sit and be aware of God's world.

I especially enjoyed listening to all the morning sounds. Bird songs (of several different kinds) lifted, died down, and again lifted on the breeze. Eucalyptus leaves whispered and gossiped. Off in the distance two dogs barked and sheep bleated, and a mile beyond that a truck bumped and grunted its way into town. A very rural silence blanketed all these sounds. I closed my eyes and just listened.

Then I experimented. I tried listening to each individual sound in isolation. As I concentrated on the high pitched chirp of one particular bird, his song dominated my senses while all the other noises blended into the background. After awhile I switched my attention to a heated discussion the two dogs were having. Although distance muffled the commotion, I centered in, and soon the barks and yips were all I heard. Next I listened to the shush shushing of the

eucalyptus leaves, entering into their music and thoroughly enjoying it. After that I attended in turn to the men talking and the sheep bleating. I found that whichever sound I chose to concentrate on dominated my field of consciousness, while all other sounds blurred and receded.

It all depended on my focus.

While on furlough in the U.S., I was amazed at all the stimuli that compete for our attention. School activities, church activities, civic club, bowling alleys, skating rinks, parks, television, etc.—something's always happening. As a child I remember sometimes complaining, "Mommy, there's nothing to do." Do American kids today whine, "Help, Mom! There's too much to do?"

Too much to do! That seems to be the life-style of many of my friends. Too many places to go. Too much to see. Too many voices chanting, "Listen to me."

Life is a bit simpler in Bolivia, but I find that the problem of where to focus my attention persists. So many sounds mesh and mingle to orchestrate a single "typical" day: getting the kids off to school, preparing meals, mission tasks, a writing deadline, moods, irritations, daydreams, the weather, visitors, plans, purposes, fatigue.

Sometimes I find that my focus is warped. An irritation, a worry, a troubled relationship draws my attention like a magnet and holds it, often to the exclusion of everything good and beautiful that really is a part of my life. This "thing," whatever it is, dominates consciousness and distorts perception. It's like letting the bugs on the windshield rob enjoyment of the scenery.

It's a matter of focus.

And focus is a matter of choice. The writer to the Hebrews exhorts us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . ." (12:1-2) "Looking unto Jesus." This is a clear call to a correct focus.

The details of every day will continue to demand our attention. We need to attend to other people, do our work well, prepare meals, meet deadlines, etc., etc., etc. But if somehow the Spirit would enable us to focus an inner eye on the person of Jesus, His order and beauty would permeate our lives. It's a matter of focus.

"Lord Jesus, let me see You—in spite of all else, above all else, in all else. As I look at You, let everything else in my life fall into proper perspective. Thank You. Amen."



Voters Reflected Concern

■ I am responding to the quote in "Behind the Budget Cuts" in the May 1981 EVANGELICAL FRIEND [page 11].

It is a serious misjudgment of motivation for anyone, including church commentators, to conclude that because we, the voters, are in favor of cutbacks in federal government spending we are therefore "more concerned about our own pocket-books and our own security than we are about anything or anyone else." I submit that the voting last November reflected courage and deep concern for the needy.

For decades the federal government has thrown money at program after program to help the needy. A small percentage of needy were helped, but the main costs went toward administration of the programs and toward ferreting out fraud. Last November the voters said, in effect, "we want to try other, more efficient ways to help the needy rather than depending so much on our federal government. We are willing to take more responsibility ourselves toward helping the needy (i.e. local government, individual approaches, community action) by getting more effective use of our money."

It took courage and deep concern to admit that a nation that is bankrupt can't do anything for any of its people, and that includes offering services for the needy.

LINDA WALKER

Newberg, Oregon

'It Doesn't Hurt to be Different'

■ Just a short note to express how much I enjoy your articles in the EVANGELICAL FRIEND. Your recent article "It Doesn't Hurt to Be Different" [Editorial, May 1981] really touched home with me. I am a graduate of Malone College and am presently attending Gordon-Conwell Theological Seminary. Gordon-Conwell is an inter-Denominational seminary . . . and I am the only Quaker. I have truly found that "it doesn't hurt to be different."

There are no Evangelical Friends churches in the area. My wife and I miss the fellowship of fellow Friends. I have found the EVANGELICAL FRIEND to be my

(Continued on page 17)

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First Day News

QUICK QUAKER COMMENTARY

RONALD CRECELIUS, chaplain and director of Spiritual Life at George Fox College, was awarded the honorary degree of doctor of divinity May 22 by Western Evangelical Seminary, Portland, Oregon.

HOWARD and MARY EVELYN MOORE left Ohio May 9 enroute to their mission station in Taiwan, via the West Coast for visiting among relatives and friends. They have been in the U.S. on furlough.

FRIENDS FOCUS

'IN A MATTER OF MINUTES. . .'

Morningside is the name of a newer Friends church in Florida. They decided last fall to build "by faith" a church building. These quotes come from their reports via First Friends Church in Alliance, Ohio. "From gifts of fill dirt, to almost weekly donations to the building fund, to contractors offering reduced rates . . . and one Friend, after waiting for the Lord's direction, vocally committed himself to a portion of the financial need. In a matter of minutes \$43,200 was committed from about 10 persons or families. Then more donations of time and skills."

MORTGAGE UP IN SMOKE

With interest rates soaring, Svensen Friends near Astoria, Oregon, burned their mortgage papers on a Saturday morning, May 16, celebrating the 20th anniversary of the church. Pastor Philip Morrill presided; former pastors Dan Nolte and Willard Kennon were present, and Gene McDonald (now at Des Moines, Iowa, Friends Church) sent greetings.

REFUGEES WELCOMED

East Richland Friends Church reports participating in providing donations and household items for a refugee family from Afghanistan sponsored by the local Council of Churches of St. Clairsville, Ohio.

'KINDLING MINISTRIES'

Paul and Leona Thornburg, former Friends missionaries to Burundi, Africa, now at Friendswood, Texas, are moving into a new ministry of church planting. One goal is to help start new churches in South Texas and Louisiana in the gulf regions.

UNIVERSITY FRIENDS HOST YEARLY MEETING

The sessions of Nebraska Yearly Meeting were held in the University Friends Church in Wichita, Kansas, May 28-31. Howard Macy and James Newby were featured speakers.

LAUNCH DAY IN CANTON

First Friends Church of Canton, Ohio, approved plans for a \$400,000 building project to include a new sanctuary and new Christian education facility. May 24 was designated as "Launch Day" with a goal of the first "\$100,000 plus" offering.

140TH ANNIVERSARY

Pleasant Plain Friends Meeting in Iowa celebrated their 140th anniversary June 21. Many Friends of the Midwest, as in many older meetings, have roots and connections with this Friends church, now pastored by Ron Byran. Iowa Yearly Meeting Superintendent Mahlon Macy spoke at the afternoon service.

LIVING ROOM FRIENDS

Friendswood Friends Church in Friendswood, Texas, had a two-night crusade attempting to involve all of their more than 350 attenders in visiting in each other's homes June 12,13. The purpose was to get to know each other better, especially newer attenders. Combinations of participants were somewhat designated according to ages of children, but entire families were included in the Living Room Friends events.

HEAR THE 100 FRIENDS MEN SING

One plan for the forthcoming General Conference of the EFA at Malone College August 13-16 is to have a men's choir of 100 voices. Singers and signers-up for this impressive opportunity are getting ready. Those qualified should contact John Grafton, 200 Katherine, Battle Creek, Michigan 49017.

10 + 2 = SST

This is how Salem, Ohio, First Friends see the 10 weeks of summer. "Super Summer Time . . ." for the Lord. To make it so they recommend three things: Attend church each week you are home; attend worship faithfully wherever you may be away from home; give regularly to the work of the church all summer. They have distributed SST sign-up cards for everybody to assure a successful super summer.

ANOTHER WAY OF LOOKING AT IT

Commenting on the usual frustrations every church has to be sure all the unfilled positions in church life are cared for to handle the resignations and those who move, Rick Sams of First Friends, Alliance, Ohio, figured out there were 110 filled positions with only 7 positions still open--a ratio of about 15 to 1, he says.

'DAY OF CELEBRATION' IN BURUNDI

Across Mid-America Yearly Meeting a special day of celebration of God's blessing on the Friends Church in Burundi, Africa, was observed May 31. Since 1934, 62 Friends missionaries and their children have given leadership to this endeavor. Commemorating the 47 years, the Burundi church simultaneously celebrated with U.S. Quakers.

PRIORITIES

"A Sunday school teacher stopped me in the hall, handed me a slip of paper with three names on it, and said, 'These three boys asked Christ to come into their lives last week, I just wanted you to know,'" writes John Williams, Jr., pastor of First Friends Church, Canton, Ohio, in a letter to the congregation. He goes on to say this is "much more important...than that, 629 worshiped with us last Sunday morning."

'FISH IN NEED OF BABY CLOTHES!'

This startling announcement appeared in a Friends church bulletin. "Fish also needs canned goods and dried beans, cereal, laundry detergent." While not defined, presumably everyone knows fish is the name of FISH, a community service organization.

CONCERNS OF THE PAST

On the 12th day of May 1746, John Woolman set off from his home in Mount Holly on his first journey into the South, to labor with Friends there about slavery, as he had already labored with Friends in New Jersey and Pennsylvania. Woolman was comparatively young, and although respected as a minister, his concern to free chattel blacks was by no means universally shared among the Society of the day. In fact, he met mostly with disappointment on this journey, as slaveholding Friends repeated to him all the familiar rationalizations for the practice: The Bible prescribed it for the blacks as sons of Cain, they claimed; blacks were unable to take care of themselves anyway; slavery was really in their best interest; and so forth.

By all reports Woolman relied on patient, gentle but persistent pleading rather than argument to make his case. He apparently managed to stay on good terms with most of these he visited, because he was welcomed on later journeys as an honored guest, even though he brought the same challenging message again.

Woolman's commitment never wavered, and his approach continued to be one of gentle persistence. Eventually his testimony was fully adopted by American Friends. The Society was cleared of slaveholding without schism, and later Friends in Virginia and North Carolina suffered much and nobly for bearing this testimony in hostile home communities.

--From "A Friendly Letter," April 1981

HELM SELECTED FOR FUM POST

Eldon Helm has been appointed associate secretary of the Wider Ministries Commission for Friends United Meeting.

The Wider Ministries Commission represents the involvement of 15 American yearly meetings in commitments that range from the modest role of fellowship and encouragement of Friends in Mexico who continue their active ministry as a part of FUM to rather substantial investments in East Africa. Other Friends receiving assistance include the undergirding of Jamaica Yearly Meeting in ways that will encourage their independence; adult leadership programs and other creative encouragement to Cuba Yearly Meeting; implementing the Christian witness at Ramallah, West Bank Friends Schools in increasing Moslem culture; aiding an effective and maturing ministry of a young Quaker couple in developing a Fellowship of Friends in Chicago's inner city, and working with other Christian churches in Belize.

Eldon and his wife, Virginia, have accepted the three-year appointment as a personal mission to Friends abroad and at home as they travel among Friends meetings, sharing the Good News and Friends concerns for missions and service. They plan to move to Richmond, Indiana, following Northwest Yearly Meeting. He has served the past two years as NWYM financial secretary.



JUNIOR HIGHERS 'TASTE' WORLD HUNGER

In a very vivid lesson, junior high youth at Plains, Kansas, received a taste of the imbalance of wealth in our world. During a regular Wednesday eve youth meeting the young people drew at random the names of various countries around the world. The slip each student drew contained the name of the country and a dollar amount equivalent to the amount a person in that country would have to spend on one meal. The amounts ranged from several dollars (U.S.A., England) to just a few cents. The hosts, the Willenburgs, had prepared a menu of various food items, including hamburgers, milk shakes, soft drinks, water, french fries, potato chips. The young people were allowed to eat only what they were able to purchase with their country's

meal allowance. They couldn't borrow money or give money to each other. They had to spend all their allowance. The ones who drew rich countries felt guilty, and the ones who drew poor countries felt cheated. The scenario created a little tension and even some tears. The rich seemed to buy luxury foods (milk shakes and fries) while the poor tried to purchase food with value. One could only afford water.

After the hour program was up and the young people began to leave, the Willenburgs invited everyone to stay for hamburgers, milk shakes, etc. Friendships were mended, and the young people felt they learned a great deal.

VIRGINIA FRIENDS TO MEET

The Virginia Friends Conference will meet September 25-27, 1981, at Camp Fincastle near Roanoke, Virginia. Now in its 15th year, the Conference brings together Friends from all over Virginia from various yearly meetings. For details write the corresponding clerk, Evelyn Bradshaw, 1732 Byron St., Alexandria, VA 22303.

A CHURCH EXPANSION SAGA

The following story comes from the Fresno (California) Friends Church newsletter "Friend to Friend" (Orville Winters, pastor). It is about the acquisition of a new church site and is quoted almost in its entirety because of its unusual interest:

Attention began to be focused on the need for a newer and larger building at Friends in 1978. One Sunday school class was meeting in the restaurant across the street (and still is), and another was meeting at Hoover High School. Potential for the youth program was limited because of the lack of space and the sanctuary was packed for every service--three times on Christmas eve.

As part of the deliberations at the time, a philosophy of growth was proposed and enthusiastically endorsed by the congregation. It centered around the commitment to establish satellite Friends churches throughout the San Joaquin Valley as a channel for growth, with Fresno Friends growing only as large as necessary to support such an effort, probably 1,000 to 1,500 members. The Bakersfield Friends Church was established subsequently.

A Building Committee was named, and several members contributed ideas and information about the availability of property. It became obvious that the only suitable property . . . was extremely expensive--\$60,000 to \$75,000 per acre or more.

Then the property at First and Alluvial was brought to the attention of the Building Committee, a corner parcel of 30 acres. Definite interest was expressed, but before the seller's conditions could be met another buyer bought the property. He subsequently yielded his right after the transaction entered escrow, and Friends became the buyer. The change of heart by the first would-be buyer was mentioned by Orville one Sunday morning, and he said a sum of \$130,000 would be required by the next morning if the church was to take advantage of the opportunity. Almost \$150,000 was raised in one day.

Limited partnerships involving several church families were established to develop condominiums on the L-shaped 20 acres surrounding the 10-acre corner piece. Prices rose before development plans could be firmed, and financier-developer Nick Kossaras and a partner salvaged the property for the church by buying the 20 acres plus 5 more, leaving the church the corner 5 acres free and clear.

In the process, all off-site improvements in the parcel were made, including burying the irrigation ditch paralleling First Street, installing curbs, gutters, fire hydrants and street lights. Zoning approval was given for church and learning center use of the church property and for multiple dwellings on the surrounding 20 acres. Although the five-acre parcel has not been donated to the church by the limited partnerships, that will occur before the end of 1981. The partners want the land to reach its highest possible value to receive the best tax advantage for their donation. It will be suitable and clear for construction any time in 1982.

(Continued from page 12)

source of Quaker fellowship. Your column has been bringing me "the sense of the meeting" in my physical absence.

Both my wife and I are members of the Battle Creek Friends Church. When I am finished with seminary I hope to become a pastor in the Eastern Region. As a prospective pastor, one of my biggest concerns is helping people worship actively. It seems to me Quakerism was at its highest point when they realized the importance of worship. A sense of worship was present in the meeting for worship and business, and it penetrated their daily business matters. When worship took place amongst Quakers in the early days, evangelism and edification came with it. One of the most basic steps that local churches could take in helping people worship is encouraging them to quietly, reverently, prepare for worship before the service, and to enter the service prepared with a sense of expectation of the Holy Spirit moving in the meeting. The twentieth century Quakers, if they are to survive, need to once again learn how to worship.

Please keep bringing us "The Sense of the Meeting." It has been a great encouragement to me.

TIMOTHY R. KELLEY
Ipswich, Massachusetts

More on the Crystal Cathedral

■ I read with a great amount of interest the article by Eugene Coffin [EVANGELICAL FRIEND, January 1981] regarding the Crystal Cathedral in Garden Grove, California. It was quite encouraging to learn of the 80 ministries that are based there that reach from the community to around the world, and to contemplate the literally hundreds of thousands of lives and souls that are touched, not by the Crystal Cathedral, but by the love of God that emanates from the staff and volunteers that labor there. There are souls touched by what the Crystal Cathedral represents that would never be touched in local churches, and the opposite is also true.

Just recently there was a letter by Lauren King [May, 1981] which appeared to be a rebuttal as it proceeded to identify different ways that \$15,000,000 could be spent in different ministries. It is important to realize the point that should be gleaned from that letter: there are different ways to spend \$15,000,000.

We must realize that a certain portion of the money raised for the Crystal Cathedral

could not have been raised for any other purpose.

I was concerned about the closing sentence in King's letter: "What would Jesus choose?" This is a limiting and divisive question. We limit ourselves when we think that the only way we should spend money is on the economically disadvantaged. It is divisive when we imply that any other way than the way we think would not be approved by Christ. Also quite presumptuous.

We should pray for each other and encourage each other in our various concerns. We must not criticize the good that is being done because it is a different good than we might do.

BILL FIELD

Sunnyside, Washington

Interesting and Informative

■ Having read the EVANGELICAL FRIEND magazine several times I have found it to be interesting and informative on matters concerning the Friends church and all Christians. I would therefore like to enter my subscription.

I have read the EVANGELICAL FRIEND while visiting my hometown of Salem, Ohio, and the First Friends Church, of which my family and I intend to become members upon my completion of military service next year.

RANDALL L. ZEIGLER

Alexandria, Virginia

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



THE LOVE CHAPTER

(Another Perry and Patsy Story)

BY BETTY M. HOCKETT

"And what are you reading, young man?"

Perry Masters looked up from the front steps in surprise. He hadn't seen anyone come by. "Uhh . . . my Bible!" he replied, shading his eyes from the afternoon sun. He had never before seen this little old man standing in front of him, but already he lik-

ed him. *Young man? That was reason enough to be liked!*

The stranger tipped his gray hat down to shade his eyes. He leaned over with both hands on his cane. "Ah! The Bible! I thought so! A fine thing to do, young man."

"Tomorrow night's the Kids Club at my church and we're supposed to read the whole 13th chapter of 1 Corinthians before then. I just now got started!"

"The 13th chapter of 1 Corinthians. The love chapter!" The man smiled, causing the friendly wrinkles to deepen all across his face. "You know, young man, that's my favorite. The love chapter!"

Perry liked this man better all the time. "That's what our club leader called it, too."

"If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal . . ." Standing straighter and suddenly seeming younger, the little old man said all 13 verses of the love chapter. "Without looking, even," Perry later said to Patsy, his twin sister.

Perry couldn't take his eyes off the man. The way he said the words and the look on his face made Perry not want to move. He hardly even wanted to breathe. A quiet "Wow!" was all Perry could think of to say.

"I was just about your age when I learned that chapter. Us boys' Sunday school teacher promised a trip to the county fair for anyone who could say the whole chapter perfectly. I wanted to go to the fair in the worst way, so I worked very hard. Every day I'd practice the verses—saying them to the cows when I milked and to the chickens when I fed them. I said 'em to the new batch of kittens and to the dog—to anything and anybody."

"I was determined to be the one to go to the fair with my teacher. Then came the

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day to show what we'd learned. There were four of us boys in the class. One hadn't even tried to learn it, so he was out right at the start. Clarence—he was my cousin—tried, but he got all mixed up, so he was out. Then I was third. I got along just fine until the seventh verse."

Perry looked down at his Bible to see what the seventh verse said.

"Love 'bears all things, believes all things, hopes all things, endures all things.' Well, I got mixed up right there. I said hopes all things first, then endures all things . . . it was all out of order. But I went on and finished the chapter okay. Never did dream that Harvey, the only boy left, could do better. Harvey hadn't even seemed interested at first. But here he came, after I was done, and said the whole chapter without a hitch!"

"Oh, no!" said Perry sympathetically. "And you missed the trip to the fair?"

"Yup. Missed it altogether. Harvey got to go instead. But you know, young man, the thing that happened the next week made more impression on me than anything else."

"What was that?" asked Perry.

"Well, it was during the noon hour one day at school. All at once, there was a commotion over in one corner of the school yard. Quite a bunch of boys over there, yelling and carrying on awful loud. It turned out to be a fight. A real, honest-to-goodness fight that ended up with two or three bloody noses and bruises for all. And guess who was right in the middle? The starter of the whole mess, in fact."

Perry stood up. This was great! He still didn't know who this man was, but he sure was neat. "Who was it? Who started the fight?"

"Harvey! The boy who knew the love chapter by heart!" The elderly gentleman shook his head. He jabbed and waved his cane in the air like he was dotting an i or crossing a t. "I thought an awful lot about that . . . for a long time I did. I knew the Scripture said that 'love is patient and kind.' Causing a fight isn't being patient and kind. So what good was it to know those

words all by heart perfectly if you didn't do what they said?

"I decided right then and there that there's not much use to know somethin' like that if you don't *do* it, too. Pretty good thinking for a shrimp of a boy like I was then, huh! 'Course I found out later that it was God who helped me understand that. So remember, young man, just *readin'* and *learnin'* what the Bible says isn't enough. You gotta *do* what it says, too. By the way what's your name?"

"Perry. Perry Masters."

"Mine's Ed. Ed Nelson. I live in that brown house around the corner now. Maybe I'll see you again." The little old man rearranged his hat, adjusted his hand on the cane, and thumped off down the sidewalk.

"Whatcha doin', Perry?" called Patsy from the front door.

"Reading the love chapter for Club. I think I might even try to learn it by heart."

"Huh? Learn it by heart? How come?" asked Patsy with surprise.

"Well . . ." Perry didn't know what to say. He hardly knew how come himself. But it did have something to do with Ed Nelson. He'd figure it out later. In the meantime, he sure hoped the little old man would show up again before long!



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

'Poor Public Relations' Is Linked to Bitterman Murder

WHEATON, ILLINOIS—An evangelical newsletter published here has laid part of the blame for the slaying of Wycliffe Bible Translators' missionary Chet Bitterman on "poor public relations." According to the newsletter, a long series of misleading articles had appeared in the Colombian press prior to Bitterman's kidnapping by terrorists. The articles had linked the Wycliffe operation to the American Central Intelligence Agency and set up Wycliffe missionaries as a likely target for kidnapping and murder.

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The assertion was made in the March 16 edition of the privately circulated *EMR/Outreach News*, edited and published here by the Rev. William T. Bray of Christian Information Service, Inc. — E.P.

Theologian Warns on 'Cold-War Mentality'

GENEVA—An East German theologian, worried over what he termed the Reagan administration's "Cold-war mentality," urged members of the Lutheran World Federation's studies commission to promote "patient and sensitive dialogue" in areas of world crisis.

Guenther Krusche, commission chairman, told his colleagues that in many areas of political action "dialogue is again replaced by confrontation, by an exchange of blows." He added that "East-West confrontation" would affect "North-South dialogue," making it a "fight for interest zones in the Third World." The issues of development and self-reliance "will become

secondary to the ideological debate. What this would mean," he said, "is a return to the old politics, namely, that the rich dictate to the rest of the world how to behave."

The theologian said the arms and space races divert money from humanitarian purposes. "While it has been difficult to raise \$1.2 billion to at least soothe the worst plight in the most miserable parts of the world, mammoth military projects (neutron

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bomb, strategic intermediate ballistic missiles), and ambitious, gigantic technological undertakings (as, for instance, the space shuttle *Columbia*) devour a multiple of what would be necessary to give long-term aid to the poor of this world and to create structures of justice," Krusche said. — E.P.

Sunday Elections

WASHINGTON, D. C.—The idea of moving national elections to a Sunday got a boost from America's three living ex-Presidents,

Nixon, Ford and Carter. They sent supportive messages to the Senate rules Committee. The intent of identical bills S 57, introduced by Sen. S. I. Hayakawa (R-CA) and HR 84, introduced by Rep. Mario Biaggi (D-NY), is to increase voter participation. To the contrary, *Public Opinion* reports that "research on what kinds of people vote on Tuesdays makes it clear that those with more free time are, if anything, less likely to go to the polls: working women vote at the same rate as housewives; farmers are heavy voters; the unemployed vote less than people of comparable age and education who work. The risk of Sunday elections is that recreational alternatives might make voting less appealing." Last December *Insight* suggested a factor that could make opposition to Sunday elections mushroom. Such elections might be perceived as a means for the so-called New Christian Right to transport voters straight from morning worship into polling places, with sermons on political issues still ringing in their ears.

— NAE *Insight*

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'Good Morning, America' Anchor Warns EPA Convention of Single Issue Dangers

COLORADO SPRINGS—"When Billy Graham and Senator Mark Hatfield can't pass the new Right litmus test, something is wrong," ABC *Good Morning, America* anchorman Steve Bell told the 200 delegates to the 33rd annual convention of the Evangelical Press Association meeting here May 11-13.

Bell, who told the assembled editors and writers from the association, which represents over 275 periodical members and more than 22 million readers, that he was there "because we share a vocation as writers and also share a common faith," spoke on "Ronald Reagan and the Real Moral Majority." He called for a spirit of consensus and compromise to accommodate the new mood evident in America and said that all factions in the political arena must adopt stances reflecting civility and compromise.

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"Ronald Reagan now has more following than any President since FDR," the veteran broadcaster said. "This new mood in America provides the President—and us—with new opportunities. Ironically, the greatest challenge to this mood comes from the Christian and secular right. The President's priority is economics. He is trying to

(*Face of the World is continued on page 27*)



D. Bruce Lockerbie, **Fatherlove: Learning to Give the Best You've Got.** Garden City: Doubleday & Co., 1981. 235 pp. \$10.95.

"To be a father means living through life's greatest paradoxes—strength-in-weakness, weakness-in-strength; dependence and independence; individuality of people and community of family." So begins Bruce Lockerbie's book on being a father, a book that, in many ways, enters a market seemingly already flooded. What makes Lockerbie's different is his emphasis on *Christian* fatherhood. He is concerned with what it means to be a Christian *and* a father—and is sensitive enough to realize that there is no one perfect way to achieve this. Lockerbie says that those of us who are fathers need the help of other men, as well as God, in raising our children—men who have skills in areas we do not, and who possess the ability to both love and motivate our offspring.

The book is well written and presents numerous solid thoughts on the art of fatherhood. It deals with communicating our faith, teaching responsible sexual behavior, inspiration for education, as well as other topics. He emphasizes that children learn by example, and we need to teach both ourselves and our children to accept our individuality. Often illustrated with real life examples, Lockerbie holds the reader's attention throughout.

One criticism of the book is that it seems geared almost exclusively toward father-son relationships. That's helpful to me; I have a son. But those fathers with daughters may find portions of the book not as applicable as they might have been. Considering the obvious need of faithful fathers in our society, this is a small criticism indeed.

—Brent Bill

HELP, LORD! WE'RE HERE!

(Continued from page 10)

all the village children gathered around, attracted I suppose by his fair skin and blond hair. They all wanted to touch him, hand stones to him, make him laugh, etc., etc. He was literally the center of an admiring circle.

And, Lord, every lady at that conference had to hold him, some of them telling him how much nicer he was than their common brown children and asking me if I would trade!

Really, Lord, I realize that part of my job as a mother is to help David develop a good self-image, to learn to like himself and find his place in the world. But isn't this going too far? Will he grow up thinking himself the center of the world, automatically meriting everyone's love and attention? And what happens when he goes back to the States where every other kid is blond and there are no admiring crowds?

Lord, be with me as a missionary mother. Give me extra wisdom. Let David develop a proper perspective of himself, of the world, and his place in it. And, Lord, let him learn to love.

Be with me as I am his first example in all of this. And remind me often that I am a mother before I am a missionary.

Amen.

V. April 1972

Lord, we took the day off and went fishing. Funny that this was never mentioned in any of those missionary manuals, this most important task. I forgot about my language study today and left behind my class preparations for women's conference.

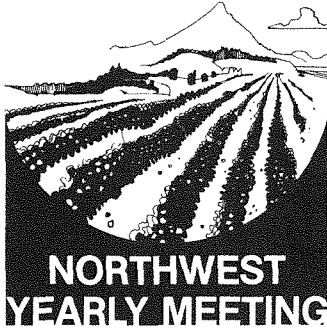
Just You, my family, and the river. But what a glorious day!

No concrete accomplishments. No list of items checked off. Nothing to report back home to the board. But I feel refreshed, rested, better able to attack that list tomorrow.

Remind me often, Lord, of my need for rest and fun in the midst of this task. And during those times when a day off is impossible, teach me to rest peacefully, completely in You.

Amen.

FRIENDS CONCERNS



Our Yearly Meeting Great Commission Budget

Writing to the Church at Corinth, Paul used a trusting yet vivid expression: "We have spoken freely... and opened wide our hearts to you." (2 Corinthians 6:12)

So am I, in sharing freely with special Friends I trust, writing out of my heart about our church.

It has been a good year since last July 1, much better than other years in many ways.

- 12 churches now have two or three morning services to care for increased attendance;

- At least four churches have doubled in size this year!

- A significant new approach in our Portland inner-city ministries is developing with Aaron Hamlin's coming to Piedmont;

- Twin Rocks, Quaker Hill, and Tillikum camps serve hundreds more than ever before;

- George Fox College and Greenleaf Academy set new enrollment records despite unfavorable inflation trends;

- Sunny Ridge Manor now has a waiting list and Friendsview Manor is expanding its facilities;

- The Yearly Meeting Great Commission Budget was 81 percent pledged by our churches compared, for instance, to 59 percent five years ago. Progress is being made toward meeting the budget with consistent proportionate support by local churches as recommended by our Stewardship Board;

- Both WMU and Friends Men conferences set attendance records;

- The Ministers' Conference and pastoral improvement "Focus Workshop" (at Umatilla) had almost 100 percent participation;

- In September an internship training program for future pastors will begin with 11 key pastors ready as supervisors in sponsoring churches to offer in-service guidance and experience for internees.

- Our South American missionary outreach continues to grow in size and spiritual maturity in spite of runaway inflation. Quentin Nordyke, Geraldine, and I made a three-week field visit and returned greatly encouraged and challenged.

- A team (Eldon Helm, Don Millage, and I) have as a group or individually visited every church since February

15 explaining the Yearly Meeting programs to local leaders.

■ At this time last year our Yearly Meeting budget was more than \$40,000 behind. While an impressive amount of \$360,723 has been given to the Great Commission Budget from local churches and individuals (tithes and offerings) this church year, at this writing we still need more than \$22,000 to balance the budget. Special giving, you see, is needed.

—Jack L. Willcuts

1981 Sessions of Northwest Yearly Meeting Set for July 25-31 at Newberg

"There is... a great people to be gathered" is the theme of the 1981 sessions of Northwest Yearly Meeting to be held on the George Fox College campus in Newberg, Oregon, July 25-31.

Richard Foster, currently on the faculty of Friends University in Wichita, Kansas, will speak each evening, Sunday through Thursday, and Charles (Buz) Bloodgood, pastor of the Post Falls Friends Church in Idaho, will be the morning inspiration hour speaker.

Saturday evening banquets begin the Yearly Meeting sessions, with the men at the United Methodist Church in Newberg to hear W. Stanley Johnson, professor of Christian Theology at Western Evangelical Seminary and a minister in the Free Methodist Church. Special music will feature a men's group from Eugene Friends under the direction of Scotty Clark. The women will meet at Heacock Commons on the campus to hear Gail Roberts, recently arrived from Bolivia for her first furlough, and Geraldine Willcuts and Ruthanna Hampton, who visited the NWYM mission fields in Bolivia and Peru. The theme is "Open Doors," and the special banquet project is outfitting for Beverly and Wayne Chapman, missionaries under appointment who are leaving for Spanish language study in Mexico this August.

Outstanding music is always a vital part of Yearly Meeting, and Joe Gilmore, music professor at George Fox College, will coordinate the

special music as well as the congregational singing. A new program format will feature a musical program each evening at the end of the evening service.

The whole family is considered at Yearly Meeting, with activities for children of all ages so that families may attend with assurance their children will have creative and learning experiences. Friends Youth programs and activities are scheduled for Christian training, fellowship, and fun. Their activities and classes will center in Carey Hall, which will also serve as a special youth dorm.

Workshops will be held Monday and Tuesday afternoons, with a new schedule to avoid conflicts with other happenings. Business will include reports, challenges, and decisions, and will follow a revised schedule giving increased time later in the week for business concerns that develop.

Did You Know That . . .

... *Lents Friends*, Portland is entering a new phase of its ministry. Due to many circumstances, the people are no longer meeting in the church building, but its ministry will continue in the hearts of the many it has touched over the years and through the members who have joined other Friends in the Portland area.

... *Gayle Beebe*, member of Eugene Friends Church and a 1981 graduate of George Fox College with a Christian Ministries major, joined the NWYM staff as Yearly Meeting youth secretary. This summer he is attending camps and conferences, and beginning this fall he will be visiting local churches encouraging and supporting the youth and their leaders.

... *Hilltop Extension Friends Church* near Oregon City, with an attendance of nearly 80, has a built-in mission field hosting 30 Cambodian refugees. Darlene Fisher, who moved with her husband from Ohio to assist in this church-planting effort, and Ben and Gen Fitch, who are studying at Western Evangelical Seminary in preparation for missionary service, work closely with the refugees.

... *Metolius Friends Church* in eastern Oregon is working on a building addition that will more than double their facilities. Attendance increases have consistently encouraged the congregation to match this new interest and spiritual renewal. *Clackamas Park, Talent, Silverton, Peninsula, and Emmett Friends* churches are also involved in extensive additions to their buildings.

... The Share Call for the mobile chapel/classroom located at *Post Falls Friends* in northern Idaho has brought in \$2,200. Post Falls has 30-40 preschoolers in the mobile unit each Sunday. Many more Share Certificates need to be bought by NWYM constituents.

... New/returning pastors in Northwest Yearly Meeting this year are:

Paul and Patsy Miller, former Friends missionaries to Alaska and recently from Sacramento Friends Church, to Talent Friends; *Stanley and Shirlene Perisho*, from First Denver Friends Church to Medford Friends; *David and Beverly Fendall*, from Grand Junction, Colorado, to Entiat Friends Church; and *Ron and Beverly Friedrichs*, from Ellensburg, Washington, where Ron was a counselor for a boys' ranch, to Quincy Friends.

Pastoral Intern Program Started

An intern program for the preparation of pastors has been prepared by Northwest Yearly Meeting, and at least 10 pastors of the Yearly Meeting will be working with the recently formed Intern Committee chaired by Prof. Bruce Hicks of Western Evangelical Seminary.

Described as a "pilot program" for this year, a major focus will be on preparing pastors to serve as intern supervisors and sponsoring churches to participate in a ministry of training with those committed to a year of internship experience. The program is designed to help interns to discover their particular gifts and to understand the responsibilities of an effective ministry, to determine where their needs are and develop plans for growth in those areas, as well as to develop abilities to plan, organize and administer programs of the church and perform pastoral functions of the ministry.

The program will be adapted to the long-term goals of the intern, which will be defined in a written agreement between the intern, pastor/supervisor, and the Yearly Meeting Intern Committee. Components of the curriculum will relate to the following categories: preaching (regular preaching with evaluation), pastoral care (purposeful visitation, availability, ministry to all groups of the church fellowship), Christian education, worship leadership, and administration.

This first year the program will concentrate only on internship for those planning for pastoring; later other kinds of ministry, missionary service, and related Christian leadership vocations may be included. Anyone wishing to apply for internship training may write the Yearly Meeting office for application forms.

Anna Nixon to Speak At WMU Retreat

Anna Nixon, missionary to India under Eastern Region, is the speaker for the annual Women's Missionary Union retreat to be held Sept. 17-20 at Walla Walla, Washington.



Coming Events

JULY

25-31 Northwest Yearly Meeting, George Fox College, Newberg, Oregon

AUGUST

13-16 EFA General Conference, Malone College

SEPTEMBER

17-20 Women's Missionary Union Retreat, Walla Walla, Washington

22-24 Focus Conference for NWYM pastors, Umatilla, Oregon

Around George Fox College

George Fox College President David LeShana was the evangelist for a recent Yamhill County Gospel Crusade in McMinnville, Oregon. The nondenominational evangelistic series was sponsored by over 30 county churches. Lee Gerig, GFC Dean of Students, and his wife, Jo, led singing and provided special music.

George Fox Chaplain Ronald Crecelius has been awarded an honorary Doctor of Divinity degree by Western Evangelical Seminary, Portland, "in recognition of Christian service and ministry to a broad constituency of evangelical people." Crecelius is a graduate of George Fox College and Western Evangelical Seminary and has a master of arts degree from Pasadena College. He is a recorded Friends minister and teaches as assistant professor of Christian Ministries in the college Division of Religion, as well as Director of Spiritual Life and Chaplain since 1967.

George Fox students raised more than \$25,000 in a month-long campaign to buy additional books for the college's library. In the process 27 students and faculty members lost their beards as part of the "Beards for Books," a promotional effort in which one additional beard was shaved as each \$1,000 level was reached in the campaign. Other methods of raising funds for the library included a "Slave Sale," a May Day Carnival, and proceeds from electronic games in the campus Student Union building. The George Fox College Alumni Association has accepted a student proposal to match the \$25,000 raised by the students.



E.F.C.— EASTERN REGION

Malone President Accepts Peace Corps Position

Dr. Lon D. Randall, Malone College president since 1972, has resigned effective the end of August, it was announced by Bruce M. Bixler, chairman of the Malone College Board of Trustees. Dr. Randall has accepted the position of Associate Director of the Peace Corps with direct respon-



Dr. Lon D. Randall

sibility for all overseas program operations of the Peace Corps worldwide in Africa, North Africa, Asia, the Pacific, and Latin America.

Under Dr. Randall's strong leadership, Malone has seen much growth: more than 5,000 students have been served in the traditional academic program plus thousands more in the Community Programs area; over a million dollars has been raised in Annual Fund contributions; there has been an increase in unrestricted gifts of 16 percent; the academic program has been strengthened and made more efficient and sensitive to current trends and needs; faculty salaries have been increased by 67 percent; an operating deficit of \$280,000 was eliminated; the budget was balanced for eight consecutive years; one million dollars has been added to the endowment funds; the college acquired an additional 15.6 acres of property immediately adjacent to the Malone campus; the existing old county home barn was renovated into a new \$1,000,000 creative and functional Campus Center; the adoption of a "management consciousness" was effected as an integral part of institutional planning and operation; and the entire college community has been committed anew to the historic religious heritage and purpose of Malone as a Christian college.

Bixler announced that a search has been initiated for Randall's successor.

Eastern Region Happenings

YEARLY MEETING SESSIONS which will be held this year August 10-13 at Malone College will feature the following special speakers: Galen Weingart, Frank Carter, Charles DeVoi, Dale Diggs, Russell Myers, and George Robinson. Tom Harrison, of Nashville, Tennessee, will lead the music. Eddy Cline, of Muncie, Indiana, is the guest youth worker, and Ginger Ingram, of Oklahoma City, with her puppets "The Little Folk" is the children's speaker.

A complete brochure is available by writing to the headquarters in Canton.

THE MISSION BOARD in their June 2 meeting agreed to release Jack & Celesta Rea for three years to the Chinese Church Research Center located in Hong Kong. The Board will commit \$20,000 annually to the support of the Reas in this new venture of faith.

NORMA FREER completes her deputation appointments with plans to leave Pittsburgh on July 5 to return to Chhatarpur, India, for another term of missionary service as head of the Christian English School. Currently there are 220 enrolled in the school for children from kindergarten through grade six.

PASTORAL CHANGES in Eastern Region churches include the following (to begin July 1): Duane Rice, Trinity, Van Wert, Ohio; David Byrne, Urbana, Ohio; David Roudabush, Roanoke, Virginia; James Kilpatrick, Virginia Beach-Providence; Gene Wright, Portsmouth, Virginia; Terry Knighten, Pleasant View; Dale Dragomir, Greensboro-Hunter Hills; Roy Taylor, Danville-Longview; *Tim Tschantaridis, North Olmsted, Ohio; Gil Shimanek, Barberton; John Williams, Sr., Tecumseh; *Jerry Wenger, Orange Road; *John Ryser, Atlanta; †Bret Cogan, Atlanta.

*Church Planter Associate
†Tentmaker

SUMMER INTERNS who are assisting Friends pastors include: Doug Burch at Morningside Church in Port St. Lucie, Florida; Dan Fancey at Marysville, Ohio, Friends Church; Dan Bilkert at Damascus, Ohio; and Kitty Everett at Deerfield, Ohio.

QUAKER CANYON Camp dates, according to Tim Keen, Camp Director, are as follows:

July 13-17	Junior Camp, 4th & 5th grade
July 20-24	Youth, 6th, 7th & 8th grade
July 27-31	Primary Camp, 2nd & 3rd grade
Aug. 3-7	Junior Camp, 4th & 5th grade
Aug. 17-21	Day Camp, Kinder & 1st grade

MARK YOUR CALENDAR!

Sat., Sept. 19	Friends Disaster Auction
October 2-4	WMU Retreat at Neosa

Focus On Malone

A large birthday celebration took place on the Malone campus in honor of John Edward Hutchins, a Down's syndrome victim, associated with the college for over 20 years. The May 20 festivities were cohosted by Malone and the local Burger King

Corporation with cake and punch for over 400 people. Malone's "New Earth Band" provided the music and closed the program part of the celebration with John Edward's favorite hymn, "How Great Thou Art." During the program Hutch was paid tribute by many students and faculty of the college and received a plaque from the Mayor of Canton proclaiming it to be "Hutch Day" in Canton. The event was covered by three television stations and six newspapers.

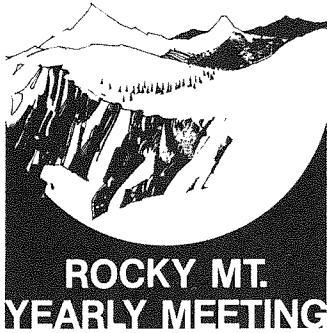
Malone College sent 12 track and field athletes to the NAIA National Championships in Houston, Texas. Senior Bob Urey nailed the national shot put title and junior Dave Finnestad captured the national championship in the 5,000 meter run. Malone Pioneer Track and Field Coach Jack Hazen was named NAIA Track Coach of the Year.

On June 17, Mark Acell, 24, and Sandy Host, 21, second- and third-year students at Malone College, begin two months of missionary service with Wycliffe Bible Translators in the Philippines. Wycliffe Bible Translators, the largest independent mission organization in the world with over 4,000 members from 32 countries, has labored since 1934 to help the remote culturally and linguistically isolated peoples of the world.

The NAIA District 22 Champion Malone College baseball team placed five players on the 1981 All District Team, and Coach Bob Starcher, who led the Pioneers to their eighth title in nine years, was chosen Coach of the Year.

Charles Bancroft, son of Pastor and Mrs. Charles E. Bancroft of Beloit, Ohio, is the recipient of a J. Walter Malone Scholarship for academic excellence in the division of science and mathematics. Charles is a 1981 graduate of West Branch High School. Paul Nicholson, son of Jack Nicholson, has received the J. Walter Malone Leadership Grant in the religion and philosophy division. Paul is a 1981 graduate of Hoover High School and attends Canton First Friends Church.

Malone College, through a cooperative effort with Ashland Theological Seminary, has established a graduate program in religious studies for the fall of 1981. The announcement was made by Malone president, Dr. Lon D. Randall, and Ashland Seminary president, Joseph R. Shultz. Under the new program, participants may attend graduate classes at Malone to earn the master of arts in religious studies degree granted by Ashland Theological Seminary. Graduate courses will be instructed by faculty members from both institutions.



Faith Begins By Trusting God

Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." This is a great verse, but to really see what is being said, we really need to read the rest of the chapter. In doing this we see example after example of the faith Paul is speaking of. He is telling us of a spiritual faith.

The world has a faith too. As long as the world can see, touch, taste, or hear something, they have faith it is there and can perform a certain function. The faith Paul is speaking of is a faith in future things—a faith in God. It is a faith that says, "I believe God will do what He says He will do." There are Christians who say they have no faith, but yet faith is something they had to have to become Christians in the first place.

Faith is a free gift from God to man and leads us to salvation (Ephesians 2:8, 9). As Christians we are exhorted to continue in the faith (Hebrews 10:22, 23). A true Christian cannot say, "I don't have that spiritual faith Paul is talking about."

We need this kind of faith to accept Christ as our Savior. What kind of faith do you have? Do you have just the faith of the world? Or do you have the faith that gives eternal life? If you don't have the spiritual faith, seek it today, and find the full life that a Christian enjoys with Christ.

—Dave Mercer

Beaver Park Newsletter

Omaha Missions Conference

Gerry and Wayne Conant presided over the recent missions conference. Speakers for the weekend were Phil and Kay Burgi of Denver, Colorado, and Geraldine Custer of MAYM.



RMYM Briefs...

COLORADO SPRINGS, COLO.—First Friends Church recently extended the call of Pastor Ken Kinser unanimously for three more years.

DENVER, COLO.—First Denver Friends are searching for a new pastor to replace Stan Perisho. Perisho and his family accepted a call to pastor at the Medford, Oregon, church in Northwest Yearly Meeting. They left Denver at the end of June.

BENKELMAN, NEB.—The Benkelman Ministerial Association held a four-day crusade recently. Evangelists George Phillips, Randy Cutlip, and Tom Flick spoke. The services were held in the high school gym. Several young people made decisions for Christ.

Special Meetings

Jim Carmon, evangelist of Oberlin, Kansas, conducted a "Christ for All" campaign at First Friends Church in Colorado Springs, Colorado, recently. The series of meetings included



ventriloquism and gospel magic for the kids, and Bible-based messages for adults and youth. Carmon has pastored churches in Wisconsin, Montana, and Kansas.

New Church Dedication

Benkelman Friends experienced a thrilling day of joy Easter Sunday when their new church building was



dedicated. There is still interior work to be done. Members from First Denver Friends have assisted in work on the new facility.

Lamar Friends Extension Meeting Requests Prayer

Prayer for the community of Lamar and for the members of the Lamar, Colorado Friends meetings is a special gift you can give to six people.

Those persons, Wynona Grover; Chuck, Sherrie, and Angela Bowen; Homer Dean, and Mary Carpenter, have by God's calling begun the extension meeting in the southeastern Colorado community. The first service was April 1, 1979.

Pastor Arden Kinser is now heading the church. He, his wife Janet, and children Shannon and Shellie came to Lamar in August 1980. Kinser succeeded James Summers, who pastored the meeting one year.

RMYM Superintendent Olen Ellis, with wife Martha, and Ken and Nadine Kinser have held evangelism training for the fledgling meeting.

Church members have begun evangelistic outreach in Lamar. The community's economy centers largely around agriculture and a community college. A new bus factory should spark more growth in the area.

Women in the church meet weekly for prayer and already see God honoring their effort.

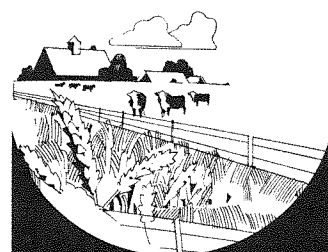
Your prayers for the new church are coveted and appreciated.

'Learn From Others' Department...

Two La Junta high school girls recently set a good example for us all. They prayed at their home and then called a friend to witness to her.

For whom have you prayed, or witnessed to, recently? By God's grace let us all pray for opportunities to tell others about Jesus Christ, and when those opportunities appear—grab them. (See 1 Peter 3:15.)

—Mike Henley



MID-AMERICA YEARLY MEETING

**Yearly Meeting—1981
Wichita, Kansas
August 3-7**

Theme: "The Deeper Life" Psalm 42:7 "Deep calleth unto deep..."

Speakers: JOHN WILLIAMS, JR., Outstanding pastor of First Friends Church, Canton, Ohio (EFC/ER). He is the son of John (former Dean of FU) and Geraldine Williams. John Jr. will speak each evening and share with the Youth Yearly Meeting each morning.

John is especially gifted to minister to the whole age spectrum of our Yearly Meeting. A Friend of

some accomplishment—academic achievements and pastoral impact—he has taught at length at Marion College (Indiana) in fields that intimately relate to human thought and experience—developing young minds and lives. We are confident his ministry will be probing and profoundly stimulating.

HOWARD MACY, chairman of the Division of Religion and Philosophy of Friends University. Howard continues to make significant contributions to the ministry of the Yearly meeting through University Meeting and as a member of and conferrer to several boards and divisions. Prolific writer ("Let's Be Friends," a regular feature of the *Evangelical Friend* and *Quaker Life*); prober of Quaker thought, provoker of Christian commitment, Howard will speak the mornings of Wednesday, Thursday, and Friday of Yearly Meeting week.

Workshops: Once again this year—Wednesday afternoon, August 5, 2:00 p.m. to 5:00 p.m.—several workshops will be conducted (each presented 3 times) on subjects of broad variety and interest by skilled resource persons.

- Sheldon Louthan—"Family Life—A New Ministry in MAYM"
- Royce Frazier—"Youth Programs: What Do I Do with Them Now?"
- Dorothy Barratt—"A New Vision for the Sunday School."
- A Panel—"Why! . . . Where! . . . How! . . . We Plant Churches?"
- John Rider—"Hey! Could You Use a Church Secretary?"

Other Workshops are planned for Pastor/Church Relations: "Appraising a Pastor"; "Pastors: Interning, Recording, and Educating"; "Church Membership"; "Budgets—Good and Bad!"; and "Missions"—with James Morris, executive director of EFM, participating.

Preparing Delegates: Of course, we call them "Yearly Meeting Representatives"! They are the ones who are given the responsibility of making the decisions, accepting reports, approving programs, passing budgets—in a word, directing the Yearly Meeting.

This year, in order to better prepare the "Reps" for their responsibilities, Yearly Meeting Clerk Maurice Roberts has distributed "advance reports" of all the matters (proposals, programs, budgets, etc.) expected to be considered at Yearly Meeting.

Burundi: To and From the Field

GOINGS

■ *Ed Rewhinkle*—May 20, Omaha, Nebraska. "I'm finally on my way," must have been the thought of Ed Rewhinkle as his plane lifted from the Omaha runway bound for Chicago; New York; Amsterdam, Holland; and Nairobi, Kenya; toward the final destination, Bujumbura, Burundi, Central Africa.

That three-day trip was really a three-year journey, for Ed started for the mission field in 1979 when he had been accepted for service by the Foreign Missions Board of Mid-America Yearly Meeting.

The long delay was not a delay at all, but a carefully planned preparation period that involved Ed in acquiring a master's degree in education, advanced schooling in French, plus specialized training in that language at a missionary language school in Vermont and a prefield orientation course in Michigan. The master's degree was to enable Ed to teach "English as a second language," which is to be his service in Burundi.

Part of the drama and trauma of this period was a "hold-the-stage" kind of experience earlier this spring when, while holding tickets with flights booked, word was received from the field to delay his departure until a technicality was cleared with the Burundi government. But Ed is there now as of May 23 and ready for mission ministry.

His field address is B.P. 120, Gitega, Burundi, Africa. (For a more complete account in his own words of his lengthy preparation for mission work, see the *Evangelical Friend*, February 1981, page 8.)

■ **Gerry Custer—Career Missionary.** Geraldine Custer, RN, returned to Burundi on June 3 for what likely is to be her final term.

Gerry is a registered nurse, which in missionary terms means nurse, doctor, midwife, pharmacist, dentist, teacher, preacher, counselor, and whatever else the needs call for. She has served in Burundi since 1949 on the staff of Kibimba Hospital. Her field address is B.P. 120, Gitega, Burundi, Africa.

Accompanying Gerry for visits to the field are Beverly Day of Greensburg, Kansas; Beverly's sister, June Horn of Raton, New Mexico, also a registered nurse; and Betty Slovacek of Booker, Texas, mother of Missionary Connie Shaffer. Betty's intent is to help attend Connie when the "stork" makes his July visit—and probably hold the head of the father, Robert Shaffer.

■ **Gary and Connie Young**, who have been on furlough this year, will return to Burundi for their third term shortly after Yearly Meeting in August. They will be accompanied by their children: Susan, 15; Vickie, 13; and Robin, 6.

Both Gary, of Fowler, Kansas, and Connie, (nee Jacks) of Haviland, Kansas, are graduates of Friends Bible College and Friends University. Gary taught school, then worked at Boeing and Gates Lear-Jet as draftsman-designer in industrial engineering. They first went to Burundi in 1972. Their field address is B.P. 120, Gitega, Burundi, Africa.

COMINGS

■ **Alfred and Ruth Miller and Willard and Doris Ferguson** are expected home from the field in July.

• Alfred and Ruth first went to Burundi in 1946 and with the exception of extended years stateside, they have served there since. As a school teacher, Alfred has served in the field of agriculture and teaching. They will reside in the Wichita Mission Home, 206 South Mt. Carmel, Wichita, KS 67213.

• Willard and Doris are teacher and nurse, respectively, each serving in a full capacity in those occupations. They first went to Africa in 1962. Their five children are: Dean, age 20, presently a student at Spring Arbor, Michigan; Dawnita, age 18; Susan, 16; Scott, 15; and Samuel, 4. The Fergusons will be living in the Haviland Mission Home, Box 192, Haviland, KS 67059.

■ **Arden and Joy Sanders** (and little Glenn) arrived in Wichita May 4, to the welcoming arms of happy parents (and grandparents) Glenn and Cora Sanders, pastors of Timber Creek Meeting in Atlanta, Kansas. The Sanderses have completed their first term with Wycliffe Missions in Papua New Guinea, and plan to return after taking additional studies in the States.

Summer Ministries For Youth

For the second summer the Youth of MAYM will be engaged in SUMMER MINISTRIES under the general direction of MAYM Superintendent of Youth Royce Frazier.

SUMMER MINISTRIES 1981 offers eight programs over the 4½ weeks of July 7 to August 7. The ministries are:

1. "Inner Life Seminar"—concerning Christian Commitment—Directed by Stan Thornburg, pastor, Plains, Kansas.

2. "Jesus Rocky Mountain"—Colorado Music Camp—Directed by John Penrose, pastor, Tulsa, Oklahoma.

3. "Puppet Tour"—through Kansas, Iowa, Nebraska, and South Dakota, with "Muppeteer" Grady Miller, pastor, Bolton, Kansas.

4. "Music Tour"—throughout the Midwest—Directed by Royce Frazier, MAYM Superintendent of Youth.

5. "Technicians"—sound and lighting technicians for the performing tours shown above.

6. "Pedal People"—a cycling field trip through the Cherokee Nation and lake area of Northeast Oklahoma—Directed by Charles Mullen of Wichita.

7. "Idaho Back Pack"—six days in the mountains of Idaho with Larry Conant of Norman, Oklahoma.

8. "Boundary Waters Canoe Trip"—five days in the waters of Northern Minnesota wilderness—Royce Frazier, guide.

The performing groups will terminate at Wichita at Yearly Meeting time and participate in public sessions—as they did last year—to the delight of the assembled delegates and guests.

EFA Miss-A-Meal Project

John Robinson, EFA treasurer, has been thrilled to receive donations from across the country for the Miss-A-Meal fund; \$5,423.72 has been received to date. While the influx of funds is not great or consistent, this still provides a channel of aid to the problem of world hunger. An example of responses received is the letter from Fay Wheeler, Haviland, Kansas, who says:

"I was glad to know Friends were doing something about relief for the hungry of the world. Enclosed is a check for that fund—wish it could be more." The fund to help alleviate world hunger is an EFA project, directed by Bill Rourke of Northwest Yearly Meeting.

Mrs. Wheeler's letter continues—"Right now I'm saving up to pay freight on a barrel for Burundi. There

will be five of medicine besides the large sterilizer which Gary Young is going to crate with his shipment. It is packed full of medicine also and more pills came in yesterday.... Friendswood is packing some barrels too. I'm glad others are interested because this old gal may play out some day." (Ed.—Fay retired from active pastoral ministry several years ago due to health reasons. She will be 72 in June. We need more "puny" people like her!)

Pastoral Changes MAYM—1981

Alba, Veryl Hinshaw; Friends Chapel, Val Bridenstine; Haviland, Hubert Nolen, Asst. Pastor, Alan Weinacht, Youth and Christian Education; Seiling, Royal Runyan; Stafford, Jack Roe; Tulsa, John Penrose; Wyandotte, Floyd Kissling.

FRIENDS GATHER

ALVA, Oklahoma

Pastors Francis and Beulah McKinney have now spent two years in the new parsonage built by our meeting. Dedicated in 1979, this is the fifth parsonage built since our meeting began.



Our first was a two-room house on West Mill Street; later there was a four-room house, which was eventually sold to one of our members. When our present church building was purchased in 1918, our parsonage was just east of the building in what is now a vacant spot. Philip Paya and Claude Gindlesberger, both Quaker men, erected the parsonage we have just vacated.

Now we have a beautiful new three-bedroom brick parsonage at 816 Logan Street. Active committee members worked diligently to prepare this very modern, comfortable home for our pastors. John Robinson brought the dedication message.

BELLEFONTAINE, Ohio

A week of special meetings was held with Larry Grigsby preaching. Attendance was excellent and many lives were helped spiritually.

BYHALIA, Ohio

The men of the church prepared a bountiful Easter sunrise breakfast for the community.

Byhalia hosted the Western District, when the Singing Nicholsonsons presented a program of music and testimony.

Four days of special meetings were held with Earl and Catherine Smith who presented the Gospel with puppets, Scene 'O Felt, and preaching.

BOISE, Idaho

Jan Hibbs, Bev Davenport's missionary sister, was guest speaker at the April WMU meeting. Jan's husband, Terry, is a pilot with Mission Aviation Fellowship.

The Action Company, eight talented young Filipinos, gave a superb music and drama performance in our church Sunday evening, April 12.

We commemorated Easter with a program that included a special musical, *Celebrate Life*, which was presented three evenings—Good Friday, Holy Saturday, and Easter Sunday. Total attendance exceeded one thousand.

Our annual Missions Conference was held April 24-26. Friday evening there was a covered-dish dinner and a meeting with Leland and Iverna Hibbs. The Mother-Daughter luncheon on Saturday featured Tina Knight, and Roscoe Knight spoke Sunday morning.

CANTON, Ohio

Recently *The Lion*, *The Witch* and *The Wardrobe* was shown during

Vespers with discussion following in small groups.

The junior church children sent up 100 helium balloons recently carrying an Easter message of God's love. Replies are coming in!

Christian Education personnel met for a teacher-training session by joining first for an hour of volleyball. New skills were then presented by Bruce Burch on "Evangelism Through the Sunday School."

Diane Thompson directed the children's choir in a cantata, *Come, Messiah, Come*. The children's singing was lovely. Another children's activity was an Easter egg hunt at Hackenburs' home when the Wee Mother's Matter supplied 26 dozen eggs. The Wee Mother's Matter group is meeting the month of May with their children for exercise in the gym and then leaving children with sitters to enjoy a time of coffee and sharing.

Dennis Herris directed the adult choir in the multimedia presentation of *The Last Week*.

"The Earth Is the Lord's" was the theme of the mother-daughter banquet attended by 190 women and girls. "The Notables" from Glenoak West High and Polly Prieto presented special music. An international emphasis was made as women wore clothing typical of other countries. Following the banquet, women were joined by sons and husbands for a concert and puppet program given by "Life Unlimited," a professional music group from New Jersey.

On Palm Sunday 32 new members were received. On Mother's Day 17 infants and children were dedicated.

COLLINSVILLE, Oklahoma

In support of the Atlanta, Georgia, children, the congregation wore green ribbons on Mother's Day as an outward sign of their concern.

DAMASCUS, Ohio

Easter activities included a community cantata and breakfast, a special offering for Mexico missions, and a cookout and egg hunt for the FY.

Awana awards were presented during a morning service. Gary Wyss was given the Meritorious Award, the highest available in the program. It was earned by memory verses, missionary scrapbook, hand-book completion, and crafts.

Pat Fehlman spoke and Polly Prieto sang at the mother-daughter banquet. Awards were presented to Myrtle Flip in appreciation of over 25 years of continuous Sunday school teaching, Margaret Chambers for years of unflinching spiritual example and guidance, and to Mary Kirby, the pastor's wife, for her special warmth and friendliness toward everyone.

The 175th year of the Damascus Sunday School is being celebrated with an attendance contest in the form of baseball scoring for people invited, brought, and attending.

ENID, Oklahoma

April and May were designated our "Months of Mission" with Carolyn Hinshaw, Geraldine Custer, and Gary and Connie Young, all missionaries to Burundi, as special guests. George Hemmingway, director of the Northwest Oklahoma Pastoral Care Association, was also a guest speaker.

Our Executive Council approved purchase and hanging of plaques for three church memorials: a sound system in memory of Esther Ross, education equipment in memory of Ray and Lois Hays and Maribeth Dillman, and one for the Frey Memorial Spire. Formal dedication service was held late in May for the memorial spire dedicated to Edwin and Wilma Frey, who were charter members of First Friends in Enid. They helped in the organization of the congregation in 1957 and in building the church building, which was completed in 1965.

FRIENDSWOOD, Texas

Beryl and Margaret Cline were cosponsors of our volunteer service to the Kickapoo Friends Center in Oklahoma, as we assisted them in their Bible School in late May.

Bob Tomlinson, outreach chairman, has been collecting medicine donations for a medical barrel for Burundi.

Our men and boys had a campout May 1-3 with hiking, fishing, horse-shoes, softball, good food, and good company. The women and girls joined the group for a Saturday Night Sing-A-Long.

Max Huffman was with us for classes on the Disciplined Life.

Viola Pearson, treasurer, Mission and Education fund, reports funds have been received for Oaxaca, Agapito, and Raymond Martin. Our young people helped with the painting at Villa Coronado and are now working on bathrooms for the chapel. The work at Edgewood has taken on new life under the leadership of the Espinos. Susie Vasquez reports that the people of Musquiz have asked them to come for services.

HAVILAND, Kansas

Alan Weinacht has accepted a call to fill the position of Youth Pastor and Christian Education Director at Haviland Friends Church. Hubert Nolen, who had been youth pastor, is now the assistant pastor, with Gary Wright continuing as the senior pastor. Alan is a 1981 graduate of Friends Bible College. His parents are pastoring the Friends Church in Fort Collins, Colorado. He and his wife, Marjorie, have one son, Aaron.

HOUSTON, Texas

Dedication service for the congregation formerly known as Northwest Houston, now due to the new location called just Houston Friends, was held April 5. Many from the Texas Area churches assisted in the program, with pastor James Jenkins

greeting guests and Mark Kimberly, clerk, giving a historical sketch. Associate Superintendent Gerald Teague brought the dedication message.

KENT, Washington

The youth have been meeting with the youth at Olympic View Friends Church on a monthly basis this year. Activities included were retreats, concerts, and a pizza party.

Pastor Harvey Bowen has been teaching the youth on Wednesdays in addition to preparing the Sunday services.

Maurice and Margaret Magee celebrated their 25th wedding anniversary with a reception at the church, given by their children, Tim, Laura, and Tom.

LA JUNTA, Colorado

Missionaries David and Annie Riley, who have served in Burundi, spoke to La Junta Friends May 10. The couple will soon go to Haiti with World Gospel Mission.

The Golden Voice Choir, a senior citizens group, sang to 45 people in church recently.

MORNINGSIDE Port St. Lucie, Florida

"Music Month" included the Chapel Choir of Hobe Sound Bible College; the local church choir under the direction of David Burch presenting "Hallelujah? What a Saviour!"; and the "Christianaires," a family music group from Orlando.

"The Fruits of the Spirit," taught by Jackie Arnold, is the fourth Bible study added to the Wednesday night program.

The Maundy Thursday service found Friends sitting around tables arranged in the shape of a cross. A thorn and nail were passed around in an effort for us to see again the cost of the sacrifice made for sin. All shared in a spiritual communion; some used the traditional elements to assist them in appreciating their salvation.

Milton Coleman, retired Friends pastor and former missionary to India, was guest preacher recently.

MT. GILEAD, Ohio

Lots of hard work and fun by the Sunday school went into the making of 345 gallons of maple syrup.

On Palm Sunday evening the community choir, composed of 14 churches and known as "Key Ministries," gave the cantata *Then Came Sunday*. It was directed by Ralph Mosher.

"The New Creations" with Mrs. Tony Cotturone from Portsmouth, Virginia, ministered on Palm Sunday morning in song and testimony.

On a recent weekend a Bible conference on "The Mind of Christ" was held with Dr. T. W. Hunt of Fort Worth, Texas.

Eleven children were dedicated in a beautiful ceremony on Mother's Day.

Norma Freer was a guest speaker recently.

"Rainbows" was the theme for the missionary banquet at Porters Restaurant. Leora DeVol spoke.

OLYMPIC VIEW Tacoma, Washington

Olympic View presented their third annual Community Service on Good Friday. The program, "His Last Days," included an adult choir of 13, and 4 girls made up the girls' ensemble. It was ably narrated by John Retherford.

Easter Sunday began as usual with the Sunrise Service held at Dash Point State Park, followed by breakfast at Olympic View, which, as in the past years, was cooked and served by Friends Youth.

We were again able to sit back and take pleasure from the music of the George Fox New Vision Singers on April 26. It is always an event to look forward to; they are obviously happy in their singing and put their hearts into bringing pleasure to all who are lucky enough to have the privilege of enjoying them.

ONTARIO, Oregon

The Greenleaf Brass presented a sacred concert Sunday morning May 24. They invited our local instrumental ensemble to join with them on one number.

Corsages and boutonnières were presented to all Sunday school teachers during the worship service May 31 in recognition of their work. Following the service they were guests at an appreciation dinner.

A "welcome home reception" for the Dan McCracken family was held after evening service June 7. Dan and Jan told us of their work with Voice of Calvary in Jackson, Mississippi.

Eight members and their sponsor from Metolius Friends Youth spent June 8-13 with us. They first covered the church neighborhood with invitations to a sacred concert, which they presented the first evening, and to V.B.S., which they directed each morning. They spent afternoons painting rooms in the church building, and on other projects. Wednesday evening we all gathered for a pot-luck weiner roast and sing-spiration. The Metolius youth stayed in several Ontario Friends homes.

Clair and Dorothy Lund, missionaries with World Gospel Mission to the Southwest Indian School in Arizona, shared with us about their work on Wednesday June 17.

Walter Lee filled the pulpit the last two weeks in June while our pastors were gone on vacation.

PLAINS, Kansas

We have been worshipping in the Plains State Bank Community Room while our sanctuary and fellowship hall are unusable due to remodeling. The Primary room, Preschool room, and office have been recarpeted. We are most grateful for the addition of

a new organ and the contribution it makes to our worship.

RAISIN VALLEY Adrian, Michigan

Special Easter observances included a sunrise service, breakfast, and dedication of babies. Easter cards were made by the missionary society and sent to the elderly and shut-ins.

The Dan Rader family recently showed slides and displays of their missionary work on St. Vincents Isle.

A group of young men put a new roof on a house of one of the church family.

REEDWOOD, Portland, Oregon

Reedwood hosts summer interns for June, July, and August. Keith and Priscilla Lamm will be working with young adults. Keith is a student at Western Evangelical Seminary. Priscilla is a school teacher. Janet Sedgley, also a student at WES, will be working with the task force, which is developing an "English as a Second Language" effort this summer. Greg Lamm will be doing general pastoral work. He is a second-year student at WES. Rick Johnson, a graduate of WES, will be visiting our summertime visitors.

Mission Weekend was a big success at Reedwood in May. "Rainbows" was the theme for the Mother-Daughter Banquet. We had a good turnout to hear Frances DeVol tell of her experiences on the mission field. Ezra DeVol spoke to the men at the Father-son Breakfast. Quentin Nordyke brought the message at morning worship and showed slides of the missionaries' homes, their work, and the opportunities at Arequipa due to the population expansion.

Paul Anderson, graduate of Earlham School of Religion, will be joining Reedwood staff on July 1. He comes to us from West River Friends, Indiana.

Fifty-Plus is a group of folks 50 years or older who are joining together for times of fellowship, fun, and food. The charter meeting was a potluck held in the Fellowship Center at Reedwood Friends in mid-June.

ROLLIN, Addison, Michigan

A seminar on many phases of teaching was held with Phil and Diana Parker from Child Evangelism Fellowship giving instruction.

The missionary society is making a quilt that will be sold in the fall. Two area nursing homes were visited by the society, at which time small plants were left with persons visited.

The youth meet each Sunday evening after service in various homes for devotions, a fun time, and refreshments.

SAXAPAHAW, North Carolina

Terry Knighten graduated May 10, 1981, from John Wesley College, High Point, North Carolina.

SMITHFIELD, Ohio

"Covenant," a group from Malone College, presented "His Last Days."

"How's Your Prayer Life?" is a study presented by the pastor Wednesday evenings.

The Missionary Society brings recreation, worship, and crafts to the local nursing home.

"Let Your Light Shine" was the theme of the mother-daughter banquet, when personal testimonies were given of a Christian mother's influence. Mother of the year award was given to Mrs. Henry Puch, who has been a tireless worker in the home, church, and community.

Five high school graduates received Bibles in a morning worship service recently.

An adult "School Days Party" was held with youth pictures of members and yearbooks on display.

The church is participating in a softball league this summer.

SOUTHEAST, Salem, Ohio

Special Easter activities included a sunrise service and breakfast with the Junior choir singing "The Children's Halleluia" in the morning service. They also sang at Lisbon Trinity on a later Sunday. Mrs. Howard Firestone is the director and Mrs. Lynn Shreve, accompanist. Other special music was furnished by the adult choir accompanied by Julie Rowan on the trumpet. Mrs. Paul Beck is director and Mrs. Al Rowlands accompanist. Easter Sunday night the children presented the program "Easter Song" with Mrs. William Dinsio, Jr., in charge.

A Lay Witness Mission was held with Jim and Mary McMillan as coordinators. Chuck and Debbie Jackson served as general chairpersons.

STAR, Idaho

The yearly Easter breakfast for members and friends prepared by the men drew a record attendance. It was a time of good food and enjoyable fellowship.

Congratulations go to Clarence and Nora Kingsbury, celebrating their 60th anniversary May 4, 1981.

The Mother-Daughter salad luncheon sponsored by the W.M.U. featured an Old-fashioned Style Show with Lena Rice of Fairfield furnishing period clothing. The young women were very capable models.

The "Singing Friends Family Music Festival" May 31, showed the talent in our group as well as the hard work and organization of the director, Elizabeth Berry.

May was Stewardship Month at Star Friends, with personal testimonies on the blessings of tithing and timely messages by our pastor, Don Brown.

TOPEKA, Kansas

Pastor George Bigley has been elected president of the Friends Ministers Fellowship for next year.

New improvements in our facilities are the new drapes in the over-

flow rooms, and new office furniture has been given for the pastor's office as a memorial to Verna and Vernice Modlin.

WESTGATE, Columbus, Ohio

The "Friends of Jesus" held a series of concerts for a weekend.

Lewis Benson from the New Foundation Fellowship spoke for the Leonard Wines Memorial on a recent weekend.

"The Biblical Perspective on Marriage" is a new class for engaged couples and young marrieds. Attendance averages 22.

Pastor Galen Weingart and seven others attended "International Center for Learning."

Stan Scott used the theme "The Total Christian" when he held a "Spiritual Awakening" campaign for four days.

Teacher training classes are being held, with Paul Sarver instructing.

"Let It Grow!" was a planned famine sponsored by the youth, at which time they refrained from eating for 18 hours.

An all-church skating party was held, sponsored by the Sunday school.

Catherine Cattell and Mary Catherine Boots gave a very inspirational talk and style show at a Mother-Daughter banquet.

WEST PARK, Cleveland, Ohio

A five-week Sunday school attendance contest resulted in a 17 percent increase in attendance. It was promoted by Robert and Mary Alice Egler. Captains for the Red Team were Marge Barrier, Ossie Hurley, Kathy Ewald, and Evelyn Skala; for the Green Team, John and Jean Shirkey and Ray and Peck Boggs. Points were awarded for attendance, phone calls, cards sent, visitors brought, and homes visited. The Red Team won with a total of 5,525 points, over 5,300 points for the Green Team. A Ryrie Study Bible was awarded to Peck Boggs for scoring the most points individually—1,110 points. A victory potluck dinner with the losing team serving the winners was enjoyed.

FRIENDS RECORD

BIRTHS

ADAMS—To Dana and Chris Adams, a son, Jared Christian, May 7, 1981, Canton, Ohio.

BALLARD—To Gary and Patti Ballard, a daughter, Jessalyn Brookes, May 4, 1981, Friendswood, Texas.

BARNES—To Steve and Linda Barnes, a son, Tyler Scott, April 9, 1981, Camas, Washington.

BUSKIRK—A daughter, Tina Marie, May 26, 1981, to Richard and Lindy Buskirk, Middleton, Idaho.

CLARK—A daughter, Kammi Rae, born February 4, 1981, to Gary and JoAnn Clark, Star, Idaho.

CLINE—To Charles and Denise Cline, a son, Beryl Watson Cline II, March 28, 1981, Friendswood, Texas.

DAUGHTERTY—To John and Susan Daughterty, a son, Eric Mitchell, April 30, 1981, Miami, Oklahoma.

DEAN—A son, Lewis Robert Dean, Jr., to Lewis and Wilma Dean, August 16, 1980, Middleton, Idaho.

EASTRIDGE—To Jeff and Debbie Eastridge, a son, Jeremy David, May 4, 1981, Mt. Gilead, Ohio.

FENSLER—To Steve and Chalona Fensler, a son, Trent William, March 31, 1981, Damascus, Ohio.

FOSTER—To Mary and Larry Foster, a son, Michael Nathan, May 22, 1981, Wichita, Kansas.

HAIGHT—To Fred and Linda Haight, a son, Timothy David, April 16, 1981, Ypsilanti, Michigan.

HAILEY—To Larry and Cindra Hailey, a son, Chad Michael, March 8, 1981, Newberg, Oregon.

HERRIS—To Dennis and Diane Herris, a daughter, Michelle Elizabeth, April 9, 1981, Canton, Ohio.

JONES—To Russell and Nancy Jones, an adopted daughter, Janette April, May 4, 1981, Hesper, Kansas.

JONES—To Tom and Nancy Jones, a son, Justin Luke, May 6, 1981, Damascus, Ohio.

KAUFMAN—To Ken and Susan (Chandler) Kaufman, a son, Matthew Brian, April 1, 1981, Cissna Park, Illinois.

LOEWEN—To Gordon and Jannelle (Willcuts) Loewen, a daughter, Joelle Bree, May 7, 1981, Kirkland, Washington.

NOTTURNO—To Peter and Laurel Notturmo, a daughter, Mary Joy, March 16, 1981, Canton, Ohio.

PEARCE—To Larry and Kathy Pearce, a daughter, Rebekah Lynn, April 5, 1981, Damascus, Ohio.

PEKAREK—To Leroy and Susan Pekarek, a son, Mark Leroy, April 3, 1981, Newberg, Oregon.

RICH—To Don and Diana Rich, a daughter, Wendy Lea, April 30, 1981, Northridge Friends, Wichita, Kansas.

ROKOSKY—To Jim and Jayne Rokosky, a daughter, Amber Ruth, March 16, 1981, Canton, Ohio.

ROTH—To Greg and Connie Roth, a son, William Martin, March 27, 1981, Canton, Ohio.

SALLASKA—To Gary and Cynthia Sallaska, a son, Clint Lyndon, April 27, 1981, Liberal, Kansas.

SKEARY—A daughter, Sabrina Marie, born to Paul and Linda (Keller) Skeary on March 18, 1981. (Grandparents, Roy and Roberta Keller, Star, Idaho.)

SPOONMORE—To Paul and Sharon Spoonmore, a son, Dusty Skye, April 14, 1981, Enid, Oklahoma.

STIERHOFF—To Rick and Debbie Stierhoff, a daughter, Channele Lynne, January 5, 1981, Columbus, Ohio.

SUNDBY—To Roger and Kathy Sundby, a daughter, Lisa Michelle, March 26, 1981, Camas, Washington.

TOWNE—To Jim and Becky Towne, a son, James Barnabas, May 4, 1981, League City, Texas.

VERNON—To Mark and Jane Vernon, a son, Jeremy Michael, February 27, 1981, Columbus, Ohio.

WHEELER—To Rick and Leslie Wheeler, a daughter, Lauren Brooke, May 1, 1981, Friendswood, Texas.

MARRIAGES

BEEBE-TUNING. Lori Beebe and Ron Tuning, March 14, 1981, Newberg Friends, Oregon.

BRIGGS-KNECHT. Margaret Gale Briggs and Robert Lee Knecht, May 23, 1981, University Friends, Wichita, Kansas.

CHANDLER-STRUTZ. Sheryl Chandler and John Strutz, May 23, 1981, Newberg Friends, Oregon.

COBB-COLEMAN. Sherrie Cobb and Wesley Coleman, May 23, 1981, University Friends, Wichita, Kansas.

COUNTS-YERTON. Cindy Counts and Bruce Yerton, May 30, 1981, Plains Friends, Kansas.

FERGUSON-ROWLEY. Angela Janette Ferguson and Corey Edward Rowley, May 23, 1981, Hutchinson, Kansas.

GREER-HOYT. Brenda Greer and Kevin Hoyt, May 30, 1981, Wichita, Kansas.

HAYS-WHITE. Marcella Hays and Paul White, May 17, 1981, Wichita, Kansas.

MADREN-NEWTON. Norma Jean Madren to John Charles Newton, Saxapahaw Friends, North Carolina.

McCALL-BRADFORD. Terry McCall and Michael Bradford, April 5, 1981, Canton, Ohio.

McKEOWN-BLOSS. Mary McKeown and Kirk Bloss, May 1, 1981, Damascus, Ohio.

MILLER-BARDO. Paula Miller and Les Bardo, May 16, 1981, Damascus, Ohio.

ROBERS-CARSON. Anita Louise Robers and Robert Carson, Jr., April 4, 1981, Smithfield, Ohio.

ROSS-ROUTON. Janet Ross and Martin Routon, May 14, 1981, Haviland, Kansas.

SPENCER-BZDAFKA. Jenny Spencer and Jim Bzdafka, March 7, 1981, Canton, Ohio.

TIFFANY-RICHEY. Linda Tiffany and Joe E. Richey, Jr., April 1, 1981, Wichita, Kansas.

WALKER-McELROY. Debra Walker and Joe McElroy, May 23, 1981, Argonia, Kansas.

WEATHERS-FESSLER. Pamela Weathers and Richard Fessler, May 1, 1981, Emporia, Kansas.

WHEELER-RATLIFF. Dana Wheeler and Aaron Ratliff, May 16, 1981, Bethel Friends, Hugoton, Kansas.

DEATHS

BODLE—Francis E. Bode, April 7, 1981, Nampa, Idaho.

CRAVEN—Verda Craven, July 19, 1980, McMinnville, Oregon.

BARBERT—Walter Barbert, May 6, 1981, Damascus, Ohio.

HUGHES—LeRoy Hughes, May 1981, Booker, Texas.

KNAG—Etta Mae Knag, 91, March 8, 1981, Damascus, Ohio.

MANN—Clarence C. Mann, April 2, 1981, Saxapahaw Friends, North Carolina.

McCONNELL—Della Ann McConnell, 99, March 13, 1981, Cherokee, Oklahoma.

McCOWN—Grace L. McCown, March 22, 1981, Boise, Idaho.

MOSER—Ethel Moser, January 12, 1981, Columbus, Ohio.

NEVITT—Nellie Nevitt, February 14, 1981, Camas, Washington.

SMITH—Roy Smith, 82, April 23, 1981, Hughesville, Pennsylvania.

SWANSON—Carl A. Swanson, 86, Newberg Friends, Oregon, June 12, 1981.

TALBOTT—Florence Talbott, February 23, 1981, Damascus, Ohio.



(Continued from page 20)

keep down single-issue politics, which only frustrates consensus. Single-issue dogmatism can polarize the nation. Want another backlash to the far left? Just let the so-called New Christian Right keep on. And the guy who gets hurt the most will be Reagan.”

—E.P.

John Perkins Becomes VOC 'Minister at Large'

JACKSON, MISSISSIPPI—After 21 years of ministry in Mississippi, Dr. John M. Perkins, one of the nation's leading Black evangelists, has been named Minister-at-Large for Voice of Calvary Ministries. In his new role Perkins will be serving churches and ministries throughout the world, sharing his vision for a wholistic Christian life-style that implements relocation, reconciliation, and redistribution. The Board of Servants appointed as President of Voice of Calvary Ministries the Reverend Lemuel Tucker, who has been Executive Director for two years.

—E.P.

Mennonites Respond to Possible Draft with 'Alternate Service'

AKRON, PENNSYLVANIA—Members of the Mennonite Central Committee U.S. Ex-

ecutive Committee, meeting recently here, approved a resolution outlining the next steps MCC will take to respond to the Selective Service's proposed alternative service program. MCC U.S. outlined its main concerns: 1) Our conscientious objection to war is an expression of our faith in Jesus Christ; 2) Church-sponsored programs should be recognized for alternative service; 3) The personnel policies of church-sponsored alternative service programs should be permitted to function without changes; 4) Appeal procedures for decisions regarding classification and alternative service assignments should be provided; 5) Civilian supervision of the alternative service program is essential; 6) Overseas service should be approved for alternative service.

—E.P.

Prison Fellowship Calls for Reforms: Overcrowding Caused By Nonviolent Cases

WASHINGTON—Prison Fellowship, the international Christian ministry for inmates, ex-offenders, and their families, declare more than half of the nation's prison inmates should not have been jailed. "A total of 52 percent of all prison inmates in the United States are in for nonviolent offenses, and warehousing these inmates is the greatest cause of overcrowding today," said Charles W. Colson, founder of Prison Fellowship.

Colson made his statements in releasing a new issue paper that calls for reforms in the American criminal justice system. "Fifty-two percent of all inmates are nonviolent,

but are costing billions of dollars in taxpayer funds," he said. The issue paper suggests 11 alternatives to prison and states that "it is our conviction that the best hope for lasting human criminal justice reform lies with American Christians."

"Such reform will come when Christians examine the Scripture and realize that prison is nowhere used for punishment of crimes. Rather, whenever practicable, restitution is the scripturally mandated form of punishment, and reform of the offender is central to its purpose." Prison Fellowship issued the paper, based on reports from 110 Christian committees across the United States that it has organized.

The paper suggests the following alternatives for the nonviolent offenders: restitution, community service, house arrest, probation and contract probation, deferred sentencing while the offender undergoes treatment, suspended sentences for specific periods, fines, alcohol and drug treatment, employment assistance, pretrial intervention—in which the first offender is diverted from the criminal justice system to counseling—and community dispute settlement, in which volunteers mediate cases that ordinarily would go through the criminal justice system.

Colson, who served a federal prison term for involvement in Watergate, said a national 12-member committee on prison reform—comprised of judges, legislators, former offenders and Prison Fellowship staff—has been organized and was instrumental in compiling the white paper.

—E.P.

Christ's Gift To His Church

(Continued from page 7)

joy being completed in another—thus, evangelism or reproduction.

For a pastor to fulfill these requirements he must take time to study. That is why Paul instructed Timothy, "Be diligent [or study] to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth." (2 Timothy 2:15)

Many pastors are so engrossed in the "work of service" they are forced to neglect their primary responsibility, which is "the equipping of the saints." No wonder many are frustrated and discouraged to the point of despair. It is not surprising some leave their calling for secular jobs and worse yet, occasionally to mental institutions. This disorder could be compared to a manager of a restaurant who does the cooking, waiting tables, being host, cashier, dish boy, night janitor, bookkeeper, and advertising consultant all at one time! Or like the president of General Motors checking each car personally. How ridiculous this sounds! Yet, isn't this, at least to some degree, what pastors expect of themselves? And what congregations expect of their pastors?

The job of service (or ministry) doesn't end the thought but only begins it. As the pastor equips the saints for service, the result is "the building up of the body of Christ." That's not all, as we are building the body we come to the place where "we all attain to the unity of faith." Unity comes from understanding the Word, or "being of the same mind." (Philippians 2:2) This is Paul's thought in telling the Corinthians, "You be made complete [or united] in the same mind and in the same judgment." (1 Corinthians 1:10) Unity can never come to a body where there isn't doctrinal integrity or where some may be threatened because they have not been equipped to the point of being secure in their beliefs. How defensive we become when our understanding is threatened by a new thought even though the new thought may be the truth!

The only way to have unity in the body is by coming to a "knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ." (Ephesians 4:13) Also, "How beautiful are the feet of those who bring glad tidings of good things." (Romans 10:15) The pastor-teacher is doing just this as he equips the saints—not with clever speech, not with false pretence, not with worldly wisdom, using wisely the Word of God.

The results of this type of teaching, preaching, and praying are assured. "We are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming." (NASB) You can tell a small child almost anything and he'll believe you. Children are fooled by Santa Claus, the tooth fairy, the Easter bunny, by spooks and goblins. A small child can be terrorized by a small friendly dog or casual about hugging a large fierce one. A child can be stricken with horror over 2 inches of water in a bathtub, and yet, another walks without dread from the end of the dock into 20 feet of water.

Children are likely to swallow anything you feed them, either physically or mentally. They are quick to believe whatever is taught them. In other words, they are gullible. The reason is they lack knowledge and the necessary time needed to reach maturity. How evident is the mammoth duty of the pastor-teacher to teach and instruct

with such intensity that the recipients grow in understanding and knowledge so as not to be tossed and carried by wind and wave like children!

From this sound equipping will come evangelism, or an outreach as only one whose heart burns within, one filled with the Spirit of God, can have, the one who can speak "the truth in love," and be growing up "in all aspects into Him, who is the head, even Christ." (Ephesians 4:15) Here is the heart of all equipping, the Power that makes it all possible, the Source of our growth, our Lord and our God. Verse 16 starts with the words, "from whom." We do not mechanically do these things, but we must be aligned with the Source, who is the head, even Christ, just as a tree must receive nourishment from its roots.

Another great result of this equipping is that "the whole body, being fitted and held together by that which every joint supplies, according to the proper working of *each* individual part, causes growth of the body for the building up of itself in love." Applying God-given gifts to the service of one another, giving them selflessly, growth of the body in love is the outcome—not necessarily new programs, certainly not more gimmicks, but equipped to serve in unity and love the needs of one another. From this comes love and understanding, tolerance and support.

"The end of all learning is to know God
'And out of that knowledge to love and imitate Him.'"
— John Milton

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24-26 SPOKANE	5-7 OHIO	18-20 IDAHO
24-26 OHIO	5-7 SEATTLE	18-20 SO. CALIFORNIA
May 1981	12-14 SO. CALIFORNIA	25-27 WICHITA
1-3 IDAHO	September 1981	25-27 OHIO
29-31 WICHITA	11-31 SPOKANE	25-27 OREGON
29-31 OREGON		

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