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# *Evangelical Friend*

December 1981

Vol. XV, No. 4



## WHAT CHRISTMAS IS ALL ABOUT



**HOW DOES CHRISTMAS OBSERVANCE FIT INTO THE ECONOMICS OF 1981?**





# HOW DOES CHRISTMAS OBSERVANCE FIT INTO THE ECONOMICS OF 1981? A CHRISTIAN FAMILY DISCOVERS . . .

# WHAT CHRISTMAS IS ALL ABOUT



BY JACK L. WILL CUTS

*"For whoever wishes to save  
his life shall lose it;  
but whoever loses his life  
for My sake shall find it."  
Matthew 16:25*

"CAN I HITCH a ride home with you today?" Bill and Charlie pulled on their coats and left the office. "Better yet, could you drop me off at the garage? Had to get some work done on the brakes. It's supposed to be ready."

Charlie let him out and Bill hurried to the shop office before it closed. "Had to do a little more than we expected," the garage foreman explained. "Sorry about that."

Bill ran his eye over the statement. "\$125! What are brakes made of these days?"

"Labor, Bill, labor. \$26 an hour, and two shocks were bad."

\* \* \*

"Oh, Bill," Gloria called out as he came into the kitchen from the carport. "You're late, and we've got to hurry. The kids already ate. I'll dash them down to the

church for Christmas program practice and come back," she noticed his unexcited expression and changed her mind in midsentence, "unless you'd rather I went to the shopping center by myself. Near as I can tell we have at least 14 more presents to get and I want to look at Barstows for a crockpot for your mother, and . . ."

Bill had picked up the dentist's bill on the kitchen counter. Gloria was trying to do several things at once: pointing to the refrigerator to indicate supper was inside, looking in the family room to hurry Tommy away from the television, extracting car keys from an overloaded purse, a newspaper sale ad under one arm. "Bill, why do dental bills come at Christmas?" Gloria asked not expecting an answer. "And Jeannie's braces will actually cost \$800! Can you imagine?"

\* \* \*

Bill picked at his plate with one hand and poked at his pocket calculator with the other. "No way!" he said to himself, "There is no way we are going to make it this month."

Jingle bells were jingling from some TV commercial in the family room. Bill glanced at the day's harvest of Christmas greetings on the mantle. He racked his memory for anything he might have forgotten in the budget and remembered some minuses but no plusses. He jammed the calculator into his pocket and stood up. "Where's a Christian's priorities anyway?" he muttered to himself in total frustration. He noticed Gloria's list of "things to do" beside her "things to get" stuck to the refrigerator door as he put the milk carton back.

He started to pull out the calculator again to tackle the "things to get" items, sighed, put it back, and flopped into his easy chair to get his thoughts together. Eight hundred dollars! A hundred and twenty-five dollars! That blew everything and there is no way in the world to reschedule Christmas. Interest rates on charge cards were not only ridiculous, they were impossible and cut right across what he and Gloria had fiercely told themselves they simply *would not* do this year.

The phone interrupted his dismal quandary.

"Hello."

"Bill? Charlie here. Bill, I've got bad news. Didn't tell you on the way home, but, well, I got a pink slip when we left work tonight. Did you?"

Bill suddenly had a sinking feeling in the pit of his stomach. "No. Hey man, that's tough. Right at Christmas too. I dunno, maybe mine's coming tomorrow. Things are really tough."

"It had a note with it. They say 'not enough contracts ahead' and they have to cut back again. Bill . . . (long pause). Bill, I'm not sure I can handle this. I don't know what I'm gonna do . . . really."

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### **"Where's a Christian's priorities anyway?"**

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"Does Mary know about it yet?"

"Nope, she's at the church with the kids, then she and Gloria are going shopping, she said. I hope I can get in touch with her before . . ." Another very long pause. Neither knew how to end this miserable conversation.

"I hate to mention this, Bill, but is there anyway you could loan me a little just to get us by until . . . Man, I sure didn't expect this. And Mary's dad isn't doing all that well either. He had a stroke last week, you know, and we may have to put him in a nursing home. You know what that costs these days, Bill? \$1,800 a month!"

Another uncomfortable pause.

"Well, Charlie, I don't know what to say. We're kind of overstretched ourselves." He thought of mentioning Jeannie's braces and the car brakes and the 14 presents yet to buy, but it didn't seem very appropriate. "I just don't know Charlie . . . and who knows, I may get laid off before the week is out."

"Sure. I know. Well, if you have any ideas . . ." They exchanged some trite comments and hung up.

It was only seven o'clock. Probably Gloria and the kids wouldn't be home for nearly an hour. He was glad. He had to get some things sorted out in his mind. He flipped off the TV and on his way back to his chair idly checked the names on the latest Christmas cards decorating the mantle. Were any of these friends out of work too? Was anybody as panicked as he was? Was Christmas, and just the whole business of trying to keep up these days, hitting others like

it was him? The colorful cards with their "Merry Christmas" and contrived verses didn't sound like it. But he guessed a lot of people, even their close friends at the church, were just as scared and pressured as he was tonight. His stomach tightened again as he thought of Gloria's brother, who he was sure would be out of work any day. Were they just to play like things were all okay? What about Pastor Jim? Wonder if he had any of these problems or advice for those who do?

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### **"Lord, what is Your will for us right now?"**

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Where *was* the Christmas story anyway—the original, that is? Bill picked up the Bible from behind the cards. Matthew? Luke? Isaiah? "Lord, what are we going to do? Lord, what is the *right* thing to do? Lord, what is Your will for us right now?" Bill prayed in a way he seldom, if ever, had before. He knew how to pray pretty well when called on at church, or at the table. But up to now money problems hadn't seemed all that important. It hadn't been necessary to struggle with financial priorities and personal and family goals.

Somewhere in Matthew his Bible fell open to a section he hadn't read for a long time. "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul?"

H'mm. "Whoever loses his life for me will find it." I guess that's what Jesus did at Christmas and the crucifixion . . . and Easter too. Funny how things like this get clearer when you're in trouble and are really up against it. A sense of peace settled over Bill and he suddenly felt emotional. "Lord," he began again, "maybe, just maybe, for the first time I am ready to really lose my life for You. Have to admit, I guess, there's no other way. I thought I had, but . . ."

\* \* \*

The car door slammed in the carport. "You kids get right to bed," Gloria said in a tone they knew allowed no argument. They were gone before Bill noticed she was crying.

"What happened?" He got up to help her with her coat. "Bill, Charlie got fired today! Mary told me. What are they going to do? Her dad is worse . . . Bill, it's terrible. We've got to do something, the church has to do something." She paused, then wheeled around to look him in the eyes. "Bill . . . you, you're not laid off too, are you?"

"Not yet, but who knows?" They turned slowly toward a sofa in front of the fire, suddenly tired. "Gloria, I've been thinking. You see, Charlie told me about it. I've



been thinking, and I've been praying too, and I got an idea from some Bible verses I was just reading."

Gloria shifted closer beside him. She hadn't found Bill reading the Bible alone for a long time, and she felt inwardly glad waiting to hear what he had in mind in spite of the apprehension she sensed.

"Gloria, we've got to do some zero planning about Christmas. I mean we have to start from scratch in rearranging all our priorities, not just about Christmas this year, but our whole life-style as Christians. It just isn't right to go in debt for presents, or even to get new brakes, until our tithe is paid, or go half way across the state for a 20-course Christmas dinner if we could help out Charlie and Mary." He grinned. "If I get the ax this week, we may not have enough gas to make the trip anyway."

"Bill, when Mary told me at church, she and I decided not to go shopping at all. Instead, while the kids practiced for the Christmas program, we went into our classroom and just prayed. And you know, I have already made a list of 14 presents we don't need to buy, and a dozen more I plan to return. We'll just use that money to help Charlie and Mary."

"Gloria, you're a jewel," Bill pulled her closer. "And you know something, I've thought of a bunch of other things I can do without, not just for Christmas cutbacks but in 'losing my life for Christ' in a more mature way."

They thought that over a little while in silence. "I guess that is what observing Christmas is all about!" she said softly.

"Yeah, I sort of thought the same thing."

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## Let's Be Friends

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# RECKLESS ABANDON

BY HOWARD MACY

**W**HATEVER HAPPENED to good old reckless abandon? Has uninhibited devotion to God disappeared altogether?

Even to ask the question sounds judgmental, but it presents itself over and over again. Too often persons who are answering Christ's call to costly obedience come to me in frustration. They have looked about them seeking individuals and churches to help them in their new life, and they have been sharply disappointed. Where, indeed, is the reckless abandon they have just discovered in their own lives? The meetings and churches with their members seem so measured, so reasonable, so under control, so constrained, so business-as-usual. The

lively spirit of devotion that is willing to risk anything for the sake of knowing God is hidden, if not absent.

Perhaps the risk-anything spirit smacks of fanaticism, but religious fanaticism has good precedent. Jesus himself was suspect. One time his relatives "set out to take charge of him, convinced he was out of his mind." (Mark 3:21 JB) The early disciples and many Christians through the ages have risked reckless devotion to God, often at the cost of great suffering. The classic stories of Quaker heroes like George Fox, Mary Dyer, Edward Burrough, and Margaret Fell remind us that no small measure of godly fanaticism guided their lives. No vigorous spiritual movement lacks it.

The danger in recalling the stories of the heroes of faith is that with imagination one can taste (however slightly) the thrill without taking any risk. We indulge in reckless abandon by proxy. We react much like we would to a friend telling about his roller-coaster ride. Our eyes may widen in false fright and our stomachs may even give a small empathetic surge, but we take no risk. So in the life of faith we may marvel at the saints and martyrs and even vicariously join in their adventures, all the while steadfastly unwilling to lose our lives for Christ's sake.

Still the truth imbedded in these lives of dauntless devotion pierces us to the core. We, too, have heard the heavenly call, and we hear it still as it echoes through the labyrinthine halls of our scattered spirits. In

our wisest moments, we know that we may answer in only one of two ways: the "yes" of total abandonment to God or the "no" of rejection and halfheartedness. Mild-mannered religiosity is no choice. Some, giving themselves wholly to God, discover a new life of joy and power. Others turn sadly away, cherishing, like the rich young ruler, the one thing more precious to them than knowing God. The deep longings that God has planted in our hearts can be answered only with reckless abandon.

**I**N "Hasten unto God" Thomas Kelly writes: "Have you said, 'If I followed out my God-hunger *absolutely*, people would think me crazy, and I'd do harm, by my fanaticism, to the cause of religion'? For shame! How much religious zeal is killed by so-called 'common sense.' The Society of Friends in recent years has been choking itself with common sense sobriety. Better to run the possible risk of fanaticism by complete dedication to God than to run the certain risk of mediocrity by twenty percent dedication. Better to run the risk of being examined by the psychiatrist, as Fox was taken to a surgeon to have his excess blood drawn off, than to measure our lives by our mediocre fellows, and, achieving respectable security in religion, be satisfied if we strike average." (*The Eternal Promise*, p. 115)

Dare we be fanatic enough to deserve the name "Quaker"? Dare we abandon ourselves to God? Dare we not?

Let's be Friends.

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JACK L. WILLCUTS

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*"Is this Quaker simplicity? . . . or Reaganomics?"***COVER**

What is Christmas all about? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*John 3:16*)

**ANTECEDENTS**

One of the barometers of America's economic well-being is the success of an annual Christmas shopping spree in which many of us are now feverishly involved. It is unfortunate that this most holy of seasons should be shrouded in such commercialism. It is still too early to tell whether the present downturn in economic indicators is having an effect on this year's Christmas sales, but there is no doubt that millions will have fewer dollars to spend.

What relationship economics has to our celebration of the birth of the Christ child is in large part determined by our present relationship with Him. Just where are our priorities at this Christmas season? Why has the giving of gifts so often preempted the gift of ourselves to Jesus?

Editor Jack Willcuts in our lead article, "What Christmas Is All About," couples the current economic crisis with Christmas priorities and gives us all reasons to reflect on our spiritual condition, not only as it relates to Christmas, but to our entire Christian life-style.

It is hoped not too many who read Jack's story find themselves in the position of Charlie and Mary this Christmas. On the other hand, let us pray that we—as did Bill and Gloria—find scriptural answers to the dilemma facing us each Christmastime, whether or not to cave in to the pressures the world imposes upon us. —H.T.A.

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**A deacon greets  
Arthur Roberts at the  
Rice Market Church.**



# A VISIT TO CHINA

BY ARTHUR O. ROBERTS

*Arthur O. Roberts is professor of religion and philosophy at George Fox College, Newberg, Oregon. In the following article he shares experiences and insights from a study tour to China that he led in September of this year.*

Our bus drove along "Everlasting Peace" Avenue to the huge Tiananmen square with its memorials to China's recent and ancient past, then down side streets, dodging bicycles, to Rice Market Street. We entered the church to the strains of "Love Divine, All Loves Excelling" and the warm smiles of worshipers packed to the walls. This was Beijing (Peking), September 6, 1981. Our George Fox College tour had just arrived the night before. Earnest prayer and months of preparation had brought us to this very symbolic experience.

Other wonderful experiences ensued for the 20 participants. Fifteen were Quakers from Northwest, Indiana, and Wilmington yearly meetings. Four were George Fox College students.

**THE LAND.** As we traversed China by plane, bus, rail, and boat, I thought how apt was Pearl Buck's title, "The Good Earth." China has a billion people to feed and it treasures its land nourished by the great mountains, rivers, and seas. Abundant hand labor and limited machinery

have turned the great valleys into beautiful gardens of rice, grain, fruits, and vegetables. The psalmist's lines were underscored, "The earth is the Lord's, and everything in it, the world, and all who live in it, for he founded it upon the seas and established it upon the waters." (24:1-2)

**THE CULTURE.** China is a repository of cultural splendors that have impressed outsiders ever since Marco Polo. The Great Wall exceeded expectations. We were impressed by well-kept museums, parks, and monuments, and by exquisite art from Tang and Ming dynasties. Operatic and acrobatic shows exhibit superb skill and training. In old mansions young artists preserve the ancient crafts of paper cutting, silk screening, and jade carving.

Near Xian we visited a major archaeological discovery of the century—the life-sized, terra cotta soldiers and horses from the time of Qin Hsi Huang (2,200 years ago). Imagine three football fields end to end, covered by one roof, a third of it excavated, and a short distance away the main



**T. Canby Jones, professor  
of religion at Wilmington College,  
with Stephen Yang,  
head of Sichuan Medical College.**

tomb, yet to be opened. It is work for a century. In walking through the courtyards and temples of the Imperial Palace (the "Forbidden City") in Beijing we were impressed by the aesthetics of balance, proportion, and color.

**THE PEOPLE.** We walked freely among the broad avenues and narrow streets of Beijing, Taiyuan, Xian, Chengdu, Nanjing, Shanghai, and Guangzhou (Canton). We wended our way among the people, looking and being looked at, in the crowded stores, on the farms, in the factories, and at intermission time at the opera. Sometimes only smiles underscored eye bond, at other times bits of conversation in broken English or Chinese. The people were friendly, open, and curious about these visitors from the outside.

I expected more drabness. True, blue or gray attire dominates, as do black bicycles and industrial cities grey with coal smoke. But the children's colorful clothing brightens the scene, as do new brick apartment houses springing up everywhere. Television sets and radios, as well as other luxury items, are purchased as disposable income and capital allocation increases. The houses are spartan by our standards, yet efficient for their needs, especially in the communes of the countryside.

**SOCIAL ORGANIZATION.**

As I listened to earnest local chairmen describe their communal farms and factories I thought how their production units, brigades, and work teams are but socialist variants to capitalist "supply-side" economics. The Chinese admit blunders and mistakes, but they are proud of the achievements of their land since "Liberation," 1949. Their efforts at greater equality, at land reform, and peasant dignity exacted a heavy human toll both during the Civil War and more recently during the Cultural Revolution. But the moderates are now in authority, with pragmatic outlook and a tolerance, at least, for religious pluralism.

More than Maoist charisma now provides incentive. Salary levels reflect and reward competence, and free markets provide extra earnings (sometimes equal to salary) for private crafts and produce. Capital accumulation, however, is still largely in the public domain. In seeking modernization, China is forming commercial liaison with the Americas. Commerce can be exploitive, but it can also liberate. It can

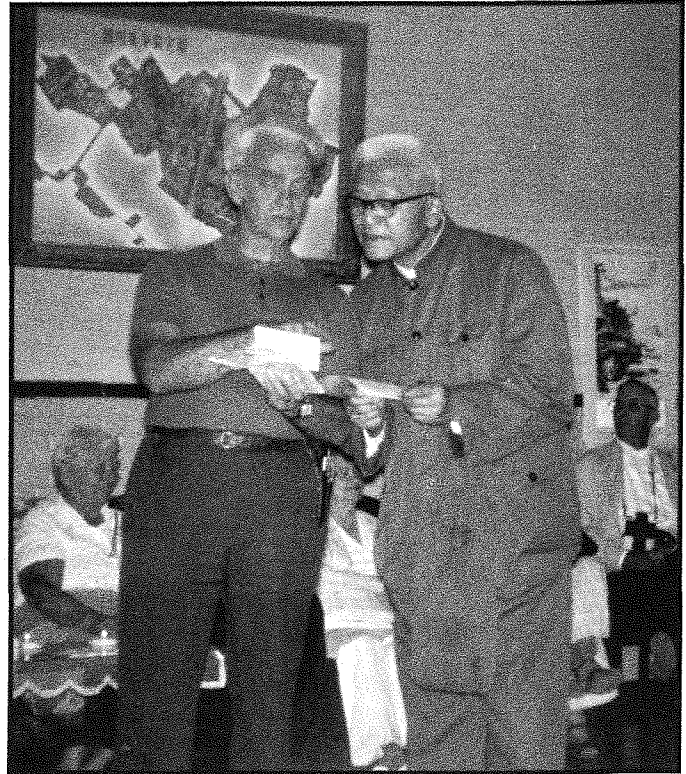
teach us, demonstrably, that God has made us "of one blood."

In Xian our host at an excellent luncheon was the vice-president of the Youth Federation of Shansi province. Mr. Yueh explained the new directions for that organization (the former "Red Guards") in public works—particularly with the aged and children—and travel services.

Youth are glad to be free from Marxist "fundamentalism" and look back with some shame and/or bitterness at the sloganeering era. Although Mao is honored as a liberator, he is also criticized, if obliquely. Highly significant is the honor paid to Sun Yat Sen, whose leadership helped China break from its imperial past in 1911. As we observed the renovating of his memorial at Nanjing and saw the people visiting, it struck us how this leader, himself a dedicated, educated Christian, may provide a new patriotic center. He is the George Washington of the new China.

**EDUCATION.** We were impressed by the importance given bodily graces both among school children and among the adults in their morning "exercises." The wholesale shift from Russian to English as a second language will have long-range effects. Children three years old are taught oral English. Because of the lapse in general and professional education during the Cultural Revolution (1966-76), youth are now reaching out for learning, but with few resources. Those who provide written English sources and those who are its teachers possess a rare opportunity for significant service.

**RELIGION.** One hundred scholars in the Institute of World Religions in Beijing are editing and writing books on all religions, recouping losses that occurred



through violence or neglect. Christianity studies are the most popular, according to those with whom we talked. In their judgment Buddhism is more cultural than religious in its attraction, Taoism maintains a residual appeal, but Islam and Christianity possess the strongest appeal—Islam because of ethnic minorities, and Christianity because of its impact within Chinese history and the force of its teachings.

As we hiked steep trails to an early Taoist temple in the foothills of the Himalayas, we sensed in the painstaking restoration and the preservation of the first ginkgo tree in China (2,200 years old) a cultural continuity that Marxism will not erase although it has expunged Confucian elitism from that classical heritage. Pictures of "marxist saints" are disappearing from commune walls. Pig and shirt production seems more important than cult of personality. Along with this pragmatic bent is also a discernible cultural and religious hunger.

**CHRISTIANITY.** On our way into China we visited the Manila Friends Church, ably led by Jaime Tabingo. The congregation pleased us by their joyous Christian hospitality. Steve Cadd and associates working with Action Interna-

## Chinese children at their day-care school in Canton.

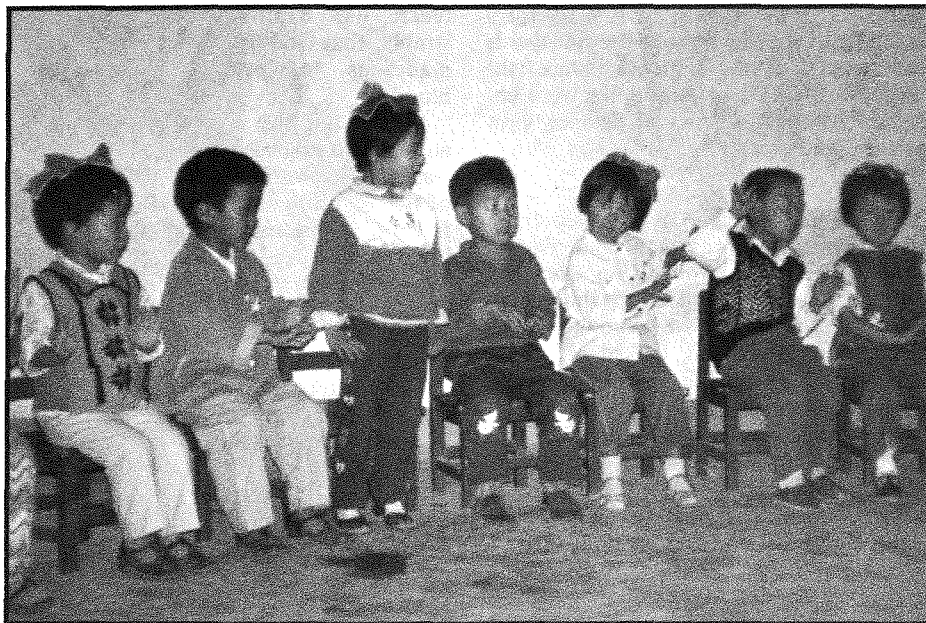
tional Ministries drove us to the notorious Manila slums and described their work in salvaging lost children, teaching hygiene, and dramatizing the Gospel.

On our Hong Kong exit we visited Cindy and David Aufrance, Eastern Region teachers at a Christian school whose 1,300 students come from the crowded Hong Kong flats. It is a good project, educationally and evangelistically.

Our prime concern, however, was to learn about the church in China. I have already noted our visit to the Institute of World Religions. Our Xian visit constituted a pilgrimage to see the large stone stele on which an eighth century historian had engraved an account of the coming of Alopen and other Christian traders in 635.

The visit to Sichuan Medical College, in Chengdu (southwest China) was more than an opportunity to learn about acupuncture. It was an occasion to renew Christian and Quaker connections of past decades. Tides of revolution washed away the Quaker Yearly Meeting there, but not Christianity. Let me recap the story briefly. In 1860, Adam Davidson was doing sentry duty for General Gordon, whose British and French troops had just finished sacking the summer palace, sending the emperor fleeing from Peking. With motives both malignant and benign, Europeans were seeking to destroy the old China to make room for "civilization and Christianity." It sickened young Davidson. "Why should I destroy these people and their beautiful buildings?" he asked himself. Securing release from a sympathetic officer he returned to England vowing to make spiritual reparation. As a result of his "moment of truth" four Quaker sons subsequently went to China as medical or educational missionaries. As did others. Out of cooperative efforts by several Christian groups, including Quakers, West China Union University was formed in 1910. A continuous line of Quaker-influenced educational leadership by expatriate and Chinese Christians can be traced until the present head of the University (since 1951 a government-run medical school), Dr. Stephen Yang, who escorted us about the campus.

The Christian professors and administrators whom we visited have maintained their faith at some personal cost during difficult times. English Bibles and other books were given and appropriate gifts reciprocated, along with memories of professors Dye, Sewell (still living in England), and others. Adam Davidson, you cast a long shadow!



As later we drove around Nanjing and across the Yangtze River we thought of the valiant American ministry that led to a second Quaker group that experienced more fully the scattering effect of revolution and civil war. We were unable to visit specific persons from that yearly meeting. We did, however, tour the newly opened seminary and talked with its head, J. H. Ting, who is also president of China Christian Council. From him we learned much about the growth and character of the church in China. He estimated the number of Protestants at well over a million, compared to 750,000 at liberation. (Outside observers insist the number is far greater, five to eight million.)

In any case the number of church buildings reopened has doubled in the last eight months. And yet, as Ting said, the 200 churches cannot hold all the believers. Hence he minimized reputed differences between "house" and "church" Christians. He did acknowledge the wariness of some toward a union of churches authorized by a communist government. This is the "Three-Self church" (governing, supporting, propagating). The Christian Council publishes study guides for house Christians as well as a magazine *Heavenly Wind* (50,000 circulation). The pace of Bible publication is increasing, 135,000 last year, 200,000 this year, with scholars preparing a modern language version.

The church has become "laicized" said Dr. Ting, as members have had to minister to each other without professional clergy.

He approved this trend, and we Quakers nodded approvingly. Of the 50 seminary students 20 are young women.

In Shanghai, Canby Jones introduced us to the Chen family. Francis Chen, a Yale Ph.D., had been nurtured in the faith by Canby's grandfather. The old man had waited over 30 years for a Quaker meeting for worship. The one we held was precious, in the power and anointing of the Lord. At one point Chen observed, "It is easier to talk Christian love than to live it."

### "The church has

### become 'laicized.' "

History reveals critical moments when creative responses yield significant results. These are "openings." China presents that kind of critical moment now. It calls for a wise Christian response, not in the old colonial pattern or with anticommunist paranoia. The witness must be reciprocal. Once again, as in the seventh century beginnings, commercial interchange may provide the means for cross-cultural Christian witness.

In 1975 Fern and I met with the pastors of Taiwan Yearly Meeting and learned of the prospering of the Gospel in that land. It is our prayer that Christians of the Peoples Republic and of Taiwan will build a bridge of trust over their troubled waters so that the Gospel may flourish among all ethnic Chinese.

# YOU AND YOUR FINANCES: BASIC CONCEPTS

BY MERL KINSER

One aspect of our world that has an effect upon all of our lives is possessions. Whether those possessions are in the form of money, land, or other kinds of property, these do impact our lives. In order to handle adequately these items, there are some important basic concepts that we need to consider.

It is imperative we have a proper concept of ownership. The psalmist wrote: "The earth is the Lord's, and all it contains, the world, and those who dwell in it." (Psalm 24:1 NASB) God is the ultimate owner of the earth and its resources. The things we possess are ours only for the period of time we live on this earth. We are stewards of those possessions and we must keep our ownership of them in proper perspective.

Many years ago God gave a warning to the children of Israel as they prepared to enter the Promised Land. We would do well to consider this warning in light of our affluent society. "Beware lest you forget the Lord your God by not keeping His commandments . . . lest, when you have eaten and are satisfied, and have built good houses and lived in them, and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, then your heart becomes proud, and you forget the Lord your God . . . . Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' But you shall remember the Lord your God, for it is He who is giving you power to make wealth. . . . (Deuteronomy 8:11-18 NASB)

*Merl Kinser is pastor of the Enid, Oklahoma, Friends Church. He teaches courses on economics in a local teachers college and is used widely as a family management counselor and speaker on stewardship. This article is the first in a series by Merl Kinser on "You and Your Finances." The next will be on "Simplicity"; the third on "The Use of Credit."*

The implications of those words are profound. It is imperative that we have a proper perspective of our possessions if we are to manage our money adequately. We must remember that these things are not ours to grasp and use however we please. Rather, we must hold them in a stewardship-sharing position to use carefully under God's leadership.

Further, we need to have adequate financial goals. Just to amass a vast amount of resources is not an adequate goal. Paul wrote to Timothy: "But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many a pang." (1 Timothy 6:9-10 NASB)

There are possibly many variations of goals that are adequate. Let me suggest three, perhaps not totally inclusive, but that seem to include the more important aspects.

## First Goal: Care of Our Families

The first goal is to provide an adequate living for ourselves and our families. Paul wrote: "But if any one does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever." (1 Timothy 5:8) We do have a responsibility for our families. Perhaps a vital question needs to be asked. What is an adequate living? Some in our affluent culture seem to feel that it means providing everything that our families could want.

There is enough evidence in our society indicating that an abundance of things money can buy is not really satisfying the real needs of families. It would seem that an adequate living is one that provides for the basic needs of life, such as food,

clothing, and shelter. There could be quite a diversity in this among various families, but there would be adequate provision so that the family develops wholesome relationships with others. Of course, this includes much more than just money.

## Second Goal: Support of God's Work


A second goal is to provide adequate resources to give to God's work. Since we are stewards of the possessions God has given to us, we have a responsibility to give to Him. The prophet Malachi noted: "Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed Thee?' In tithes and contributions." (Malachi 3:8 NASB)

Paul clarified our responsibility in giving when he wrote to the church at Corinth: "Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed." (2 Corinthians 9:7-8 NASB)

God has promised that He will give us enough to give to those needs He wants to meet through us. There are so many calls for giving today that we must be very selective in choosing to which needs we will give. Our first responsibility is to that local meeting from which we draw our spiritual growth and strength. Then there are other needs that God desires to supply through us, such as our own mission programs, which are not publicized widely and are not supported by large numbers of people. We do have a need to give to God's work.

## Third Goal: Planning for Retirement

A third goal is to provide resources for our own retirement. In former years this need was provided by children caring for their aging parents. There are still instances where this should be done. But in our affluent society, most of us can provide for our own retirement by saving a portion of our income and investing it for retirement purposes. It should be noted here that Social Security was never intended to be a complete retirement program. Due to changes in our society, including almost mandatory retirement for some at age 65, many will have 20 to 30 years to live in retirement. It is essential that we make adequate provision for that period of life, and it *can* be done with careful planning.

These basic concepts are vital to adequately handling our money and resources. Are you a good steward of those resources God has given to you? 





# MKS SHARE INSIGHTS

*Last month we featured articles by three teachers of MKs. In this issue we highlight experiences of three children of Friends missionaries, representing fields as far-flung as Mexico, Bolivia, and Peru in Latin America, Taiwan in the Far East, and Burundi in the heart of the African continent. We trust that the personal memories, feelings, and thoughts they share so openly will lead to greater understanding of missionary families and to more realistic and effective prayer support for them.*

*Dean Ferguson, oldest son of Willard and Doris Ferguson, who are missionaries of Mid-America Yearly Meeting to Burundi, was a year old when he arrived in central Africa with his parents in 1962. During their first term of service, Dean lived with his family in Belgium for over a year while Willard and Doris studied French and tropical medicine. After graduation from Rift Valley Academy in Kenya, in 1979 Dean left his parents and four brothers and sisters behind and came to the States to enter college at Spring Arbor, Michigan, where he is now in his third year of study. An enthusiastic soccer player, Dean wrote the following article for a school publication of international students and has given permission to reprint it here.*

BY DEAN FERGUSON



**MISSIONARY KID:** I am a cultural frankenstein. No scientist could have mixed in his test tubes an individual like myself. I am one of those three-culture

animals—partly American and partly foreigner, but neither one completely. The laboratory I grew in was a steamy little country called Burundi. I am more subtly camouflaged for America—I do happen to be white, with a distinct American look. However, I have trouble *feeling* American. I am a tossed salad of European, American, and African ideas. I am a Missionary Kid.

One of the characteristics of MKs is a concern for privacy. This is the result of being the focus of a good deal of attention overseas and being placed on somewhat of a pedestal in America. For example, no American has ever gone on an outing in the station wagon, a picnic basket at the ready, and, after finding a secluded spot, looked up to find hundreds of eyes gazing wonderingly at the white people. These friendly little people mean no harm; they are only curious. A car brings the neighborhood to the roadside for a glimpse of the awesome vehicle and the people who drive it. It is no wonder, then, that privacy is such a valuable commodity.

In the same breath, constant exposure to people who live barely at the subsistence level gives me a concern that others can easily shrug off. Any day that I leave my home, I can see the crippled, the hungry, and those who hope for only a pot of banana beer to dim their view on life. This exposure, at times, hardens my outlook on life, and, at times, fills my heart with concern.

I see the political arena as my realm of outreach, and my understanding of politics is colored by my exposure to underprivileged peoples. I see the poverty of Burundi, with its simplicity and survivability. I see the waste and overindulgence. Had I lived in only one culture without the complication of both, I would probably accept what I saw without question. Because of my past I am a political amalgamation of democracy, communism, utopian thought, and realistic pessimism. All of these seem incompatible, but the cultures of America and Africa are equally contradictory; I grew up in both.

According to my passport, which does not take culture into account, I am American. I have incorporated some American values into my life. I am a free

**"We have the burden of  
being watched to see if our  
faith is really there."**

man. I can think as I please, talk as I please, and, within reasonable boundaries, I can do anything I like. What an exciting thought! I wonder how many of us fully realize what a statement that is. It is easy to take such an everyday reality for granted. A Murundi wouldn't.

As an MK I am often looked at as a Christian and not because I lived that life. It is too easy to live as you are labeled without ever really coming to grips with why you live that way. An MK is not a Christian because he is a child of missionaries. We have the burden of being watched to see if our faith is really there. In Africa we feel the responsibility of upholding our parents' witness; in America we are expected to be walking the straight and narrow. I have never taken too kindly to either idea. I would like to consider myself a Christian because of my personal beliefs, not due to expectations of those around me.

In all areas of life I see myself as a different sort of person. I have an average look to me, but I don't see myself as an "average" person . . . if there is such an individual. I've always been apart in every society I have lived in, but this has never been a handicap, but rather, a blessing.

*Norma Zinn, daughter of Russell and Esther Zinn, who are Eastern Region missionaries on Taiwan, shares from her experience as an MK in the Orient. She was about three years of age when she and her year-old sister, Carolyn, accompanied their parents to Taiwan in 1958. For 11 years Taiwan was home to them, until the family—which had become seven in number—came to the States in 1969 for extended leave until 1974. Norma attended Friends Bible College, Haviland, Kansas. Now, after having done many types of work on aircraft, she is an electrician at Cessna Aircraft, Wichita, where she's been employed four years. With some 320 hours of flying time accumulated, Norma has a private pilot's license and is working toward an instrument rating and commercial license.*



BY NORMA ZINN

**NOT ON YOUR LIFE!** I wouldn't trade the experience of growing up as a Missionary Kid for anything! While negative effects came into my life along with the

positive, praise God He's working everything out for my good.

Boarding school brought many kinds of experiences into my life. I began attending Morrison Academy in the middle of sixth grade. Cliques had already been formed and none of them wanted me. Being timid and insecure, I reacted to this rejection by withdrawing. This, plus negative events with my first roommate, forced me to seek and depend on God.

Positive things came from my Morristonian years that probably wouldn't have happened in the States—such as being in band, choir, and track (allowed by lack of competition more than ability . . .), learning to manage my own finances and to travel alone in a foreign country, and being responsible to motivate myself to study and grow spiritually.

Furloughs were times that brought mixed feelings. Leaving home for America was unsettling, especially since I knew I'd be out of style and out of touch with the culture. During my last furlough, I was dismayed by a new language, new music, and a new morality. After unsuccessfully trying to fit in with the unchristian ideals of the "modern generation," I once again felt rejection.

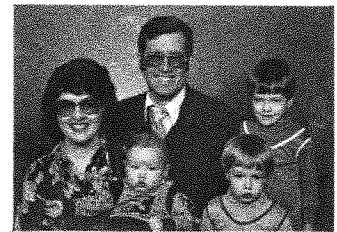
Deputation was an enjoyable part of furlough (except when asked to stand up in front of everyone . . .), but little did I realize the subtle effect it had on me. Driving from church to church gave me a chance to see America, to meet people who prayed for me, and to get the feeling of the Yearly Meeting and Quakerism. However, being treated like a VIP and complimented unconsciously caused my head to swell. An attitude of spiritual superiority began to develop. Combine this with my low self-esteem and timidity, and the result, when I tried to reach out to non-Christian peers, was a miserable flop. Praise the Lord for a friend in college who showed me where I goofed! God's been changing me, and I can now see that these kinds of problems are common among MKs. Pray for them.

Traveling around the globe allowed me to see and feel firsthand the sights and sounds of the rest of the world struggling just to survive. It left a lasting impression on me. What a privilege to be an American, to possess material goods people in the rest of the world wouldn't dream of (let alone have), and to have a democratic government that has a Bill of Rights, permits freedom of religion, and provides for separation of church and state! I'm truly blessed!

I can't thank God enough for Christian parents who live what they preach. They loved me into God's family when I was three. The peace and joy, demonstrated in their lives, that come from putting first the lost condition of souls make all the trials and sacrifices worthwhile.

To be a missionary has always been my calling, and, soon after my mother led me into the sanctification experience at the age of 12, God told me flying would be involved in fulfilling that call. I'm now waiting, usually impatiently, to be able to finish my flight training so I can get to the business of sharing the Good News of Jesus with those who haven't heard. NO . . . I wouldn't trade the experience of growing up as an MK for anything!

*This letter was actually written in June 1980, by an MK, Cynthia Clarkson Bates, of Silverton, Oregon, to her parents, Everett and Alda Clarkson, who currently are Friends missionaries in Mexico City. The Clarksons have also served as Northwest Yearly Meeting missionaries—two terms in Bolivia and one term in Peru. They were pastors of the Caldwell, Idaho, Friends Church just before going to Mexico City in 1979. Cindi was five when the Clarksons first went to Latin America as missionaries in 1958. She spent two terms on the mission field with her parents before they returned to the States for several years for their children's education. Photo below pictures Cindi, her husband Randy, and their children.*



**DEAREST PARENTS,** (as Ryan, our oldest son, sometimes calls you)!

I am quietly sitting here—and enjoying my pseudo-solitude. The purpose of this letter is to say some things I have been meaning to say for some time. But I have neglected to do so.

First and foremost, I love you! These words are so overused and yet so appropriate in the correct usage of them. This love I have for you is growing into one of more respect and thankfulness for who you are, the ideals you stand for, the commitment your life together is, the heritage you gave to me, the person I am because *you*

cared—deeply enough to suffer criticism, pain, rejection, and misunderstanding. At this point in my life, I am grateful to you for the home Randy and I now have together. The way is rough, but the glue of steadfastness is there—because of the example I had in you: “Never say die,” and you didn’t! We may be going about raising our boys differently, but the goals are the same.

I am so thankful for the importance of church while growing up. I can’t get away, even if I wanted to, from worshiping the Lord in the gathering together with believers. How thankful I am for that!

Thank you for spending those years in the U.S. to put me through school. My own life benefited because of the ideal you believed in and lived through. I want to thank you, too, for teaching me obedience so I could hear the voice of God! How precious and sweet that relationship is becoming, the importance of which was and still is portrayed in your lives!

Thank you for the memories you made my childhood full of—the happy times, loud and shouting with gaiety, and the reality times, so I grew up with a good perspective of life, of what sticking out a storm could really mean.

This is hard to say . . . but thank you for giving up your home, culture, parents, brothers, sisters, family, grandchildren—

to become what God wants you to become, to be where He wants you to be! For being, to the best of your knowledge, in the center of God’s will. The peace I have about this commitment of yours is overwhelming at times; I am grateful to you for it.

I love you for being you . . . Everett and Alda Clarkson, my parents who loved me when I took and never gave back. When I was a teen, wanting to be an adult and begging to remain a little girl—confused, unloving and yet loved, never forsaken, forgiven, and returned to fellowship. What a perfect example I have in my own parents of the glorious heavenly Father we all serve!

Because I love you,  
Cindi

## AN OVERLOOKED SOCIAL ISSUE

BY RICHARD C. CIZIK



**M**AYBE YOU have read about Cari. At 13 years old, she was more than a child, not yet a woman, but always daddy’s little girl. As such she delighted in sports activities, especially softball, and outings with school friends. One Sunday afternoon in May of 1980 she set out for a church carnival, walking through a neighborhood probably like yours and mine. She never arrived. Cari was killed by a drunk driver while walking in a bicycle lane, the second time in her young life that she had been hit. The man who killed her had four prior drunk-driving arrests and was out of jail on bail for another hit-and-run drunk driving crime when he struck and killed Cari.

What happened to Cari is not an isolated incident. Drunk driving has become a national epidemic. Cari is only one of 26,000 drunk driving deaths each year, with over one million more injured or permanently disabled. If the National Safety Council is

correct, there is a 50 percent chance that you will be involved in an alcohol-related automobile accident in your lifetime.

The brutal destruction of so many innocent human lives cries out for the attention and response of evangelical Christians. What does the Bible say about drunk driving? Nothing directly, of course. It does, however, clearly give principles to guide our conduct toward social involvement. Both the principle of the sanctity of human life and the responsibility to work for justice within society are pertinent.

Human life is sacred. The biblical doctrines of creation and redemption verify this. Not only was man made in God’s own likeness, but God humbled himself to serve and save him. Sacredness of human life as a biblical precept applies equally to the sanctity of prenatal life, the dangers of nuclear war, and yes, safety on the highways. Should a present evil that destroys a quarter-million lives every decade, as drunk driving does, prompt any less of our indignation and action than the destruction of prenatal life or the possibility of a future nuclear holocaust? The only answer must be “no.”

Believers are instructed in the Bible not only to protect the sanctity of human life, but to work for justice within society. Civil

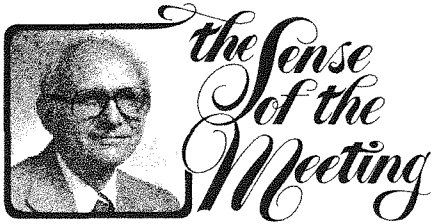
government is mandated to be an agent for accomplishing this. All human beings should identify with justice and oppose injustice. Evangelicals, most of all, should speak out in the name of transcendent right and justice and do so not only when Christians suffer. What is justice for those guilty of drunk driving and their victims? It (justice) is generally said to be “what each man deserves.” In a democracy this is arrived at by the orderly processes of civil government, in which evangelicals can have input. Heretofore, justice has clearly not been served by lenient sentences and inefficient adjudication procedures, inadequate enforcement and public information efforts. Remember that Cari was killed by a man with four previous drunk driving arrests and out on bail for a hit-and-run crime.

While evangelicals have been known for their testimony against intemperance, they have not been a very active force in addressing the carnage done by drunk drivers. Need we be convinced that this is a social evil worthy of our action or do we regard it as an intractable social problem? Beyond the encouraging of alcohol abstinence, which evangelicals have largely practiced and commended, is the enactment and enforcement of laws to curb the activities of those who drink.

As society maintains a strangely ambivalent attitude toward the value of life, sometimes cheap, sometimes precious, Christians need to demonstrate the value of human life based on clearly discernible principles. Fighting the drunk driving problem, while not as theologically exciting as other social evils that have caught our attention and activism, is equally relevant for promulgating the revealed moral principles that sustain a healthy society. Drunk driving is a tragic national crisis that demands our leadership. Unfortunately, evangelicals as a whole are usually followers or fellow-marchers in social reform and not accustomed to providing leadership. On this issue, righteousness and justice would be well served by our accepting the responsibility.

*During the holiday season, as well as throughout the year, celebration for many Americans includes the consumption of alcoholic beverages. Richard C. Cizik, a researcher with the National Association of Evangelicals, shares a concern regarding a social issue that has become a national epidemic—drunk driving.*





BY JACK L. WILLCUTS

## Don't Single Out Singles

A new and improved word is now frequently used in the church: "singles." Having a "singles ministry" is in; recognizing the equality, dignity, and social acceptance of those not married is a perspective bound to strengthen the lives of all and the church as well. Christian singles have a place in the church that is natural, useful, challenging, and fulfilling, and certainly should not be stereotyped, as in the past, with degrading descriptions implied with being a "bachelor," an "old maid," or a "divorcee"! Our Christian fellowship is enriched with diversity, including single status. Moving singles from second-class citizenship is a commendable trend exemplified by Jesus' teaching and relationships. He created and demonstrated a complete Christian social culture that should characterize the church.

This increased awareness of the value and needs of singles in the church is a healthy development. But like all aspects of life, this brings some dangerous implications too. While God calls many to a period of singleness, and some to singleness for a lifetime, we must recognize that He calls most people to marriage. Some of these dangers or temptations are found in either state, including the so-called "married singles" (a marriage relationship that is so lacking or selfish that the God-ordained family roles are not expressed in the ways God intends). One might mention a "singles mentality" (of those married or unmarried) that evidences a preoccupation with success, self-seeking, and self-fulfillment. To embark on a career simply to achieve personal success and material security is not a Christian goal for anyone.

Singleness, whether for a few years or a lifetime, is not a time to be without responsibility. No one who has been redeemed by Christ has the right to be footloose and fancy-free. All of us are to serve the Lord wholeheartedly and full time, regardless of occupation or marital status. "There's no way I'll get married for a long time. I just don't want to be tied down . . ." is not a Christian attitude. Choosing to remain single to avoid responsibilities, restraints, and the pressures of having a family is missing the mark of God's design for life; it also contributes to marriage breakdowns and Christian irresponsibility. Singleness *can* become self-serving independence. But joy and fulfillment come through commitment to Christ and people, whether one is single or married.

Christ is still calling disciples—those whose body, soul, and spirit are disciplined to forsake the world and follow Him. Lack of moral discipline is one of the great disqualifiers in Christian service. A commitment to absolute moral purity is essential to the Christian single, and to the marriage relationship. The bombardment impact of television's social mores, temporary

marriages, shifting standards fragmenting covenants to moral values reveals all too few Christians are adequately disciplined, even in such physical matters as eating and exercise.

Singling out singles in the church is another problem. We all need to be assimilated into the life of the church and families in some way. Spiritually wise and mature couples can provide genuine openness and fellowship for singles, and singles can help meet the needs of parents by "adopting" children or older members of the Body, spending time no one else may have the energy, ability, or the time to give. A responsibility we have in the stewardship of living is to *give* extravagantly rather than to live extravagantly. Giving is the greatest expression of genuine love.

The growing respect for singleness is not only a blessing; it may also allow more mature preparation for marriage and parenting. Impractical or idealistic notions of marriage and parenting contribute to the disillusionment evident in all too many families of the church.

The flexibility of single living is a value important to Christian commitments. When security of job, home, position, social acceptance, or geographic location take precedence over one's accountability to God's guidance, we lose the willingness to move the instant God wants us to. A key component of Paul's "tentmaking" ministries was his lack of social or economic roots.

This is a plea for more acceptance of singles instead of stereotyping; for assuming they will be responsible leaders in the local church and Yearly Meeting in ministries they are able to fill in unique ways. The socializing of singles as a group is not often successfully structured into, for example, Sunday school classes, clubs, or organizational patterns that force them together. Rather, their participation in all aspects of the life of the meeting and its leadership responsibilities is becoming a natural expectation of both the Body and the persons involved. Marital status is not really a factor in Christian maturity or usefulness. Hopefully, neither suspicion nor prejudice will be allowed to mar this beautiful development of the church. ☐

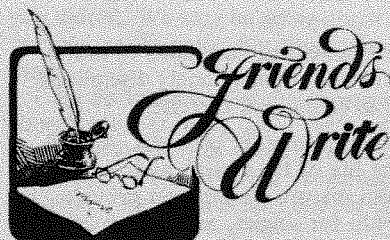
## 'Did You Hear About . . . ?'

(Whisper when you read this.)

Gossip has always had a terrible reputation. *Time* magazine's Lance Morrow doesn't often tackle theology; recently he did. Backbiting is a vivid synonym, ". . . a sudden, predatory leap from behind—gossip's hairy maniacal dybbuk lands on the back of the victim's neck and sinks its teeth into the spine, killing with vicious little calumnies, venoms and buzzes."

Gossip has a way of creeping even into prayer groups, testimony meetings, and phone calls "out of concern." Unworthy, nosy, hypocritical, and nasty, it is an evil pleasure posing often as spirituality. It can be awesomely destructive to the morale of the meeting. It can cause pastoral resignations. Gossip—which concerns people, while rumor concerns events—is a vicious instrument wielded in the hallway, the church kitchen, at coffee breaks in committee gatherings, on the parking lot, or (it's ringing again) the telephone. It has been nicely called "emotional speculation."

The Bible calls it sin. ☐



### Article Worth Year's Subscription

■ The pictures of Walter "Bud" and Letha Lawrence and the excellent article written by their daughter were worth a whole year's subscription to the EVANGELICAL FRIEND. Only God can measure the far-reaching influence "Bud" and Letha and their family have had on thousands of youth and adults. They are the major contributors in making Camp Quaker Haven "holy ground." Some of us will never be able to pay our debt to them.

ALDEN PITTS

Eudora, Kansas

### Very Disappointed

■ I was very disappointed with your article "An Interview with Richard Foster" in the October 1981 issue. If I hadn't known that Dan McCracken and Richard Foster are good friends, I would have thought Dan was trying to destroy Richard's reputation. Almost every question was a challenge to Richard's humility. I feel that a better purpose would have been served by focusing the article on the ideas, content, and purposes behind Richard's writing rather than on what it feels like to be famous.

MARCIA HADLEY CLINGER

Kalamazoo, Michigan

*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.*

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

### Electronic Denominations Predicted by Sociologist

WASHINGTON—Electronic churches may spawn electronic denominations, a sociologist told participants at the National Religious Liberty Conference in Washington. Jeffrey K. Hadden, a professor at the University of Virginia and coauthor of a new book, *Prime Time Preachers*, said the sophistication of new computer-based communications techniques makes possible the rise of new denominations.

"A skillful blending of communications technology and face-to-face recruiting techniques developed by groups such as the Mormons could result in rapid church development," Hadden said. "The

televangelists and their local organizations could expect to receive a good bit of criticism for robbing the pews of other churches, but 'member snatching' has been going on for a long time among proselytizing evangelicals."

"Jerry Falwell is perhaps best positioned to move in this direction. For all intents and purposes he already has the organizational structure in place with Liberty Baptist College and Liberty Baptist Seminary. Among his many ambitious goals for the current decade is the establishment of 5,000 new churches," Hadden said. "Falwell denies any interest in founding a new denomination [but] were Falwell inclined, it would take little effort to transform independent Baptists into Falwellian Baptists." —E.P.

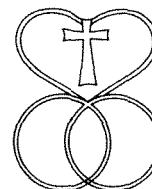
### Hatfield Seeks Improved Delivery of U.S. Food Aid

WASHINGTON—A bipartisan group of senators, led by Sen. Mark O. Hatfield (R-Ore) has introduced legislation that would revamp the U.S. foreign aid program in an effort to help eliminate world hunger and promote global security. The "Hunger Elimination and Global Security Act" would "streamline and toughen" U.S. aid

*(Continued on page 18)*

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# First Day News

## QUICK QUAKER COMMENTARY

DAWN DEANNA ROUTON is the new daughter of Evangelical Friends Alliance missionaries Rod and Barbara Routon in Mexico. Both sets of grandparents--from Chelsea, Oklahoma, and Pratt, Kansas--have been able to travel to Mexico to visit Dawn, who was born October 9.

HOWARD MOORE, Evangelical Friends Church--Eastern Region missionary to Taiwan, made a brief trip home during November to attend funeral services for his father, Willis Moore.

Dr. SHELDON LOUTHAN from the Center on Family Living at Friends University and English Friend ELFRIDA VIPONT FOULDS will be featured speakers at the pastors' short course hosted by William Penn College, Oskaloosa, Iowa, February 22-24.

## FRIENDS FOCUS

### FESTIVAL FEATURES OUTREACH OPPORTUNITIES

OFF at Westgate Friends, Columbus, Ohio, does not mean cancelled. OFF was their Outreach Fall Festival held November 8. Following the morning service and a light lunch, various social service and church-related service agencies participated in informal sharing at tables. The 2:00-7:00 p.m. event gave opportunity to learn what types of outreach services were being done and ways in which church members could become involved.

### SPECIAL SUNDAY SCHOOL FOR REFUGEES

When West Chehalem Friends, near Newberg, Oregon, sponsored a refugee family two years ago, they started a special Sunday school class. The first Sunday the class was one Vietnamese couple who spoke no English and their teacher who spoke no Vietnamese. LeRoy Benham, who has been teaching the class ever since that first Sunday, says he began by trying to teach some English words, conveying ideas through pictures on the blackboard, and communicating by acting out words and thoughts. Since then the church has sponsored some of the relatives of the original family, and the class has four consistent attenders and sometimes six. Language is much less of a problem now, but LeRoy doubts that his students have the English skills and theological background to maintain interest in the traditional Sunday school class. Although the refugee couples come from an irreligious family environment, they have adopted Christianity as their faith. During the past two years the class has completely reviewed the Bible and particularly focused on the more significant biblical characters.

### COMMON EXPERIENCES

Is there a church in the Evangelical Friends Alliance that hasn't done one of the following in recent months: held a bazaar, encouraged use of Love Loaves, practiced for a Christmas musical, or viewed one of these films: the Dobson series on the family, Joni, or Empty Bellies Have No Ears? A look at midweek mailers from across the EFA indicates that we have a lot in common and that we are all doing many of the same things.



BOOK DESCRIBES CHRISTIAN COLLEGES

A new publication describing 60 Christian colleges is now available from the Christian College Coalition. The new book published by Wm. B. Eerdmans lists academic programs, annual expenses, denominational affiliation, spiritual emphasis, and college guidelines, and a description of campus and facilities. Friends University, George Fox College, and Malone College are members of the Christian College Coalition and therefore are included in A Guide to Christian Colleges (\$8.95). Christian College Coalition also has a brochure available titled "Have You Considered a Christian College?" Christian College Coalition's address has a patriotic ring: 1776 Massachusetts Ave., N.W., Washington, D.C. 20036.

FRIENDS COLLEGES REVIEWED

The Friends Association for Higher Education has a viewbook, Consider, that depicts all its 16 Friends institutions of higher education. The book is available for \$2 from the Friends Association for Higher Education, 1209-A Nathan Hunt Road, Greensboro, North Carolina 27410.

BOOK COVERS USED AS INFLUENCE WITHIN SCHOOLS

Several Friends meetings have distributed protective jackets for schoolbooks as an alternative influence to military advertising in schools. Covers were designed and printed under the auspices of each meeting undertaking such a project and then distributed without charge to students. More information about the book cover projects can be obtained from Fred Tubbs, c/o Plainfield Friends Meeting, P. O. Box 215, Plainfield, Vermont 05667 and Barbara Sanders, c/o Santa Barbara Friends Meeting, P. O. Box 5594, Santa Barbara, California 93108.

'NOT IN HIS NAME, AND NOT IN OURS'

The USS Corpus Christi--the "Body of Christ"--is a nuclear-armed, fast-attack submarine christened this year by the U.S. Navy. The Community for Creative Nonviolence is calling for a campaign to change the name of this weapon of destruction. "It was neither accident nor coincidence," CCNV writes, "that the first test of an atomic weapon was code-named 'Trinity,' nor that the first American slave ship was called 'Jesus. . . .' [We must] demand that the name of the nuclear submarine Corpus Christi be changed; the message that you deliver to this nation's commander-in-chief must be simple and direct: not in His name, and not in ours." To offer ideas and support contact CCNV, 1345 Euclid St., N.W., Washington, DC 20009. --Friends Journal

COOPERATION PROVIDES THANKSGIVING TURKEYS FOR NEEDY

Several Friends churches participated when a grocery store chain in the Northwest offered a free turkey for a total of \$388 in cash register tapes. The store allowed church members to consolidate sales receipts in the pre-Thanksgiving sales promotion and receive the free turkeys for distribution to the needy.

PHILADELPHIA YEARLY MEETING CELEBRATES 300 YEARS

More than 650 Friends gathered at the historic Burlington, New Jersey, Meetinghouse to celebrate Philadelphia Yearly Meeting's 300th anniversary. Speakers for the event included Edwin B. Bronner, librarian and professor of history, Haverford College; Chief Roy Crazy Horse, executive director, Native American Culture Center; and Roger Wilson, former clerk, London Yearly Meeting.



CARING BY GOING

First Friends Church, Alliance, Ohio, recently completed a five-week Wednesday evening elective entitled "Caring by Going." The first Wednesday the group received visitation training before going out to visit people who had shown an interest in the church. On the following Wednesdays the class met with the prayer meeting group for the first half hour and then made home visits in this effort to reach out to the unchurched.

BIRTHDAY CAKE RECIPE

In case you need refreshments for a large birthday party, you may want to make note of this recipe: 31½ pounds of flour, 144 eggs, 42 pounds of sugar, 25 pounds of carrots, 21 pounds of pineapple, 21 pounds of walnuts, 10½ quarts of cooking oil, and a lot of miscellaneous spices. These are the ingredients that went into the colossal birthday cake when George Fox College celebrated its 90th birthday this fall. If you have an event coming up with a guest list of about 1,000 you might want to keep this recipe for carrot cake in mind, and don't forget to also have on hand about 75 pounds of powdered sugar for the icing.

QUAKERDALE RECEIVES HUGHES ENDORSEMENT

Harold Hughes, former governor of Iowa and former U.S. senator, has given his endorsement to Quakerdale, a ministry to troubled youngsters located in New Providence, Iowa. Feeling that Quakerdale's efforts to help young people rebuild their lives on a spiritual basis was in accord with his objectives, Hughes has narrated a slide presentation and made some public service announcements for television and radio on behalf of Quakerdale.

SINGSPIRATION GOES TO PRISON

The Friends Church of Phoenix, Arizona, held a Gospel Singspiration at the Arizona State Prison in Florence on November 21. Some men from the prison had participated in a singspiration at the Phoenix church a couple of months earlier.

'OXENISATION'

"Where there are no oxen, there is no grain; but abundant crops come by the strength of the ox." (Proverbs 14:4) In order to increase crop production, the Britain-Tanzania Society has purchased eight pairs of oxen for two villages. Although this cooperative organization of local villages in Tanzania and the Tanzania Development Trust in England is not a Quaker organization, many Friends are involved in the Britain-Tanzania Society. Right Sharing of the World Resources (a committee of the Friends World Committee for Consultation) is also involved in the "oxenisation" project through the allocation of \$1,200 to buy two or three ox carts.

YOUNG PEOPLE HELP CANVASS INNER-CITY AKRON NEIGHBORHOOD

Approximately 70 young people from Mt. Pleasant, Marion, Raisin Center, and Alliance along with about 15 elders from the Akron Community Friends Church visited 700 homes in the area Saturday, November 7. Literature about the church's ministry was distributed in the door-to-door canvass of the neighborhood. Ashley Primes and the Akron church have more than 150 cards signed by people wanting more information about the church.



(Continued from page 14)

programs to prevent inefficiency and foreign government misuse of funds, according to Hatfield.

The bill would require recipient nations to target food aid and self-help measures to the most needy. Besides sharper targeting of U.S. humanitarian aid, the bill's sponsors emphasized the linkage between hunger and global security, "The growing specter of world hunger poses a fundamental danger to world stability," Hatfield declared. The strong bipartisan support and the fact that the bill would not cost additional tax dollars at a time when Congress is budget conscious contribute to its chances of enactment. —E.P.

### Concentration Camps in U.S.?

NEW YORK—A Lutheran immigration and refugee agency has criticized the detention of nearly 500 Haitian refugees in at least six federal correctional institutions. "These Haitians have not been convicted of any

crime. They are being held in prisons while awaiting immigration processing. The United States ought not operate concentration camps," according to a statement from the Lutheran Immigration and Refugee Service of the Lutheran Council in the U.S.A.

"Sponsorships are available for these persons through family and voluntary agency channels, as is the case with the other groups seeking asylum," the statement said.

Livingston Chrichlow, coordinator of the Cuban-Haitian program for the Lutheran immigration agency, said in an interview that the correctional institutions in Brooklyn, Otisville, and Lake Placid (all in New York) and Big Springs, Texas, Morgantown, West Virginia, and Lexington, Kentucky, have 174 Haitian refugees as of September 20.

Chrichlow said the Haitians, unlike the Cubans and Indochinese, have been "singled out for detention" by the U.S. Immigration and Naturalization Service and the Reagan administration. The Haitians have come to the United States "seeking a better life," and they are "political refugees" suffering under the dictatorship of Haitian President Jean-Claude Duvalier. If returned to Haiti, he said, the refugees "would be in jeopardy." —E.P.

### Christian Yellow Pages Publisher Ordered to 'Cease Discriminatory Practice'

SAN FRANCISCO—The publisher of California *Christian Yellow Pages* telephone directories, which limited advertisers to "born-again" Christians, has signed a court-approved agreement to cease the discriminatory practice. The agreement was reached in settlement of a discrimination suit brought by the Anti-Defamation League of B'nai B'rith on behalf of two Jewish businessmen whose advertisements were refused by the Orange County edition of *Christian Yellow Pages*.

Maxwell E. Greenberg, ADL's national chairman, said that Richard A. Frandrich of San Bruno, California, president of Christian Yellow Pages, Inc., agreed to stop requiring advertisers to pledge their faith in Jesus Christ and also agreed to pay \$1,500 damages to the two businessmen.

According to the court-approved agreement, Christian Yellow Pages, Inc., is barred from requiring an oral or written declaration by advertisers of their religious belief, affiliation, or theology, and from printing a "Concept" foreword that urges readers to buy from Christians. —E.P.

### Church Leaders Appeal to Reagan Before Cancun Summit

VALLEY FORGE, PENNSYLVANIA—Twenty ecumenical church leaders joined in a letter to President Ronald Reagan appealing for the President to approach the Cancun (Mexico) summit meeting "with an open mind and heart, seeking God's wisdom."

The statement quoted the words of President Eisenhower that "Every gun that is made, every warship launched, every rocket fired, signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed."

—E.P.

### Bitterman Memorial

LANCASTER, PENNSYLVANIA—James Huber, chairman of the Lancaster County Commissioners, and Lancaster City Mayor Arthur E. Morris have announced plans to work with the Summer Institute of Linguistics in establishing a memorial to Chester Bitterman, III, in the country of Colombia, South America.

Bitterman was the Lancaster County native who was abducted by Colombian terrorists this past January and then slain six weeks later. At the time Bitterman was serving, with his wife and family, as a member of the Institute of Linguistics and Wycliffe Bible Translators. The memorial chosen for presentation to Colombia is a specially equipped 1981 ambulance. It will be given, in an act of international goodwill and friendship, as a gift from the people of Lancaster County to the people in the region of Colombia in which the Bittermans served. —E.P.

### A Tax That Makes Sense

WASHINGTON—This tax should be popular. Senator John Danforth (R-Mo) introduced a bill to Congress "to increase the excise tax on cigarettes and to transfer the revenues

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

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

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from such tax to the Federal Hospital Insurance Trust Fund." An increase from 8 cents to 18 cents per pack would generate close to \$3 billion annually, a shot in the arm for an ailing social security program. Danforth says three factors support his bill. First, inflation since the 8-cent tax established in 1951 would be the equivalent of 25 cents today. Second, the Surgeon General's report indisputably has linked cigarette smoking with many catastrophic illnesses. Third, the government has established medicare, medicaid, and other income security programs since 1951, causing nonsmokers to subsidize through taxes the real costs associated with cigarette smoking. About 6 percent of medicare and medicaid expenses, he states, go to the treatment of illness caused by smoking. In 1980, that amounted to about \$3.8 billion, a figure to be offset significantly with a 10-cents-a-pack tax increase. —N.A.E.

### NCC Presidential Nominee Scores Moral Majority Aims

INDIANAPOLIS—Jerry Falwell and his Moral Majority movement are unbiblical, dehumanizing, and mark a return to the "tired and discredited 'America first' ideology," says Bishop James Armstrong. In a letter to 1,500 Indiana United Methodist ministers, the bishop also scored the movement's militarism and its opposition to abortion rights and the Equal Rights Amendment, according to a report from the American Baptist News Service.

Bishop Armstrong, recently nominated as the next president of the National Council of Churches, noted that the television preacher's authorities in military matters were several retired military officers, "not the Joint Chiefs of Staff, the Four Gospels and teaching of Jesus." The Moral Majority would have the United States "win a nuclear arms race at the very moment when military experts, dedicated scientists, and informed social critics insist an arms race is unwinnable," the bishop said. —E.P.

### Revival in Czechoslovakia Despite Repressive Curbs

NEW YORK—Despite curbs on church activists, a religious revival is underway in Czechoslovakia, Marvin Howe reported in the New York Times on October 10.

Even Dr. Karel Hruza, head of the government's Secretariat for Religious Affairs, says that there is a back-to-church trend among young people. "In the old days, you would see only grandmothers in churches, but now there are young church-

goers, too," he commented in a recent interview.

Asked about the causes of the revival, he said: "Some sociologists say the people are seeking the meaning of life, others call it a protest against consumerism; I think probably both are right."

Another sign of the religious surge is a run on Bibles. An ecumenical translation of the Bible appeared last year—the first Czech translation in 300 years—and became a best-seller. Bibles sell on the black market for more than twice the official prices. There is also a flow of underground religious literature, catechisms, theological dictionaries, and the like. —E.P.

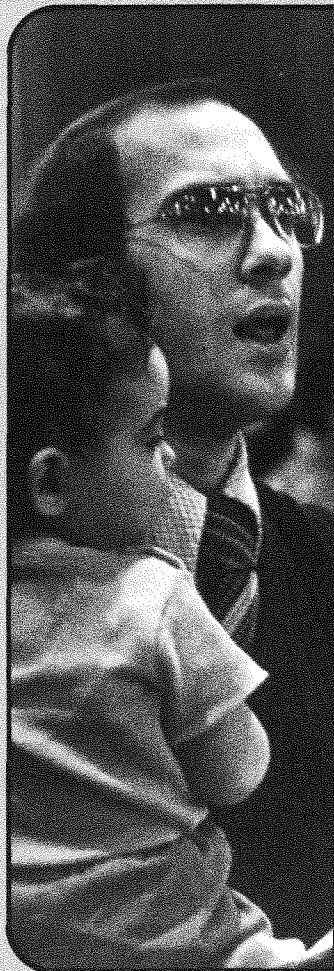
### Chinese House Churches Take Small Step into the Open

LOS ANGELES—China's house churches, more accurately translated home churches, have received much press since the days of the Gang of Four and normalization. Many have, however, continued to operate

clandestinely while the religious body known as the Chinese Christian Three-Self Church Patriotic Movement Committee has received government sanction. That is until now, according to East/West News Service. Today there appears to be a trend away from the surreptitious meeting by night in a hidden home or under the cover of a vast field.

Although this type of gathering does still take place, more and more house churches are operating in the open or at least in quasi-visible arenas. Some have even obtained their own buildings where larger numbers of people can meet. In the midst of this gradual change it could be interpreted that the Three-Self Movement and the popular house church strain are sidling closer to each other. But this is not necessarily so, says United Evangelism to the Chinese (UEC) Executive Director Dr. Silas Hong.

"The purpose of the Three-Self Movement is to assimilate the house churches



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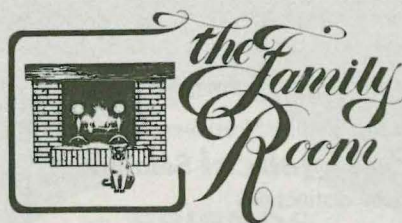
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with the net result of one controllable church in China," says Hong. "So, therefore, they are now allowing some of the house churches to operate with a degree of freedom in the open; this is to encourage other house churches to come out into the open, also."

One 300-member house church in southern China moved into permanent quarters this past summer and into full view as a body for the first time. According to Hong, one of the workers he met with reports that this particular group had previously been meeting covertly at various homes in the area. But, now they occupy a newly renovated former warehouse, with official approval. Hong says that this church is able to operate without government interference, although the Three-Self Movement monitors its activities. —E.P.



## THE DISCIPLINE DILEMMA

By BECKY ANKENY

My husband, Mark, and I moved from "couple" to "family" living last December with the birth of our daughter. Because of my lack of experience I want to learn what works in your families in the problematic areas of family life. My problems and theories are meant to provoke you to share the ideas and expertise you have that have helped you survive.

One area I approach with trepidation is "discipline." In only nine months I have seen my theories of firm discipline transform themselves into a strategy for my own survival.

For instance, Davida's doctor told me after she was born to feed her "on demand" for a month. I should have asked how to tell what she was demanding, because I often tried to feed her when some other problem was making her cry. This caused me to resent being so tied to an infant's wail.

When Davida reached one month, I said, "All right, kid, you *will* wait two hours between feedings. However, my first resolve to introduce discipline often collapsed

under the pressure of a crying baby and a husband who asked innocently but persistently, "Do you think she's hungry?" Often Davida would eat just a little and then continue her crying, frustrating both of us. Because of my inexperience and the fact that her crying was more likely due to stomachache than hunger, my attempts to order our lives into some kind of schedule were not very successful.

Another example of a recent discipline problem is that Davida will not lie still when I diaper her. I spanked her on occasion, until I read *Dare to Discipline* by Dr. James Dobson, in which he says that spanking a six-month-old baby is repressive and foolish. (Imagine how I felt!) Then I tried holding her down until she gave up rolling for long enough to pin the diapers; she protested loudly all the time. Finally I read in *Baby and Child Care* by Dr. Benjamin Spock that it helps to give the baby something to play with. The doctor was correct, and an empty vitamin bottle with a chewy top coaxed her into relative immobility.

The first months of my child's life have raised several questions regarding discipline for me, and I'd like to know your answers to these. Is parental convenience a sufficient reason for enforcing a system of discipline? How should one mediate between the frustrations of the child and those of the parent? Should a parent make discipline a "because I say so" affair, or attempt to regulate behavior without the child noticing? How does one balance the needs and wishes of one's self and one's child? In my situation this translates into: "Should Davida eat every four hours because it is more convenient for me, or should she eat when she's hungry? Should I teach her to lie still because I say so, or is it permissible for me to beguile her with a toy? Should she learn to leave appliance cords and plants alone, or should I put them out of reach?" Do the answers to these questions change as children grow older? How did you develop a strategy for discipline?

Those of you with good, creative approaches to discipline have a responsibility to share with others who, as I do, have a lot to learn. Write to me at the EVANGELICAL FRIEND address, and I will include your ideas in this column in a later issue. It seems probable that we think of God's discipline as being similar to that which our parents used; this makes it vital for us to discipline our children in such a manner that they grow to have a proper perspective of their heavenly Father.



## Why does a woman need a Will?

For all the same reasons a man does: to be sure her property is distributed the way she wants it to be; to save her heirs needless time and expense; and to include a gift for the Lord's work if that is her wish. If she has children, she needs a will to name the most suitable guardian for them in case they should lose both parents.

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Don Ashley is pastor of the Glendora Friends Church in California. Yearly Meeting, "Living to Win" was originally printed in the May 1981 issue of Quaker Life. The subject of the article, Marvin Mardock, still reports no recurrence of his ailment and is praising the Lord for good health. Reprinted with permission of Quaker Life.

## LIVING TO WIN

BY DON ASHLEY

For every crown there is a cross and for every prize there is a price. "Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win." Marvin Mardock is living to win, and willing to pay the price for it.

In his final season as track and field coach at Azusa Pacific College in California (1980), Marvin was named National Outdoor Track and Field Coach of the Year by the National Association of Intercollegiate Athletics (NAIA). This highest honor for a coach completes a career of success in both cross-country and track coaching.

Marvin loved sports while growing up in Idaho and attending Greenleaf Friends Academy. While attending Cascade College he was married to his wife, Olive, and pastored several Friends meetings in the

area. The title of "coach" came when his family moved to Friends Bible College in 1954 and he taught and directed the football, basketball, and baseball teams.

Coach Mardock came to California after receiving his master's degree in English with a minor in Public School Administration from Fort Hayes State University. He and his new family settled in Azusa and began a new career teaching and coaching for Azusa Pacific College. The move was exciting, the new work challenging, and then the pain started in the spring of 1961.

Cancer! The word itself strikes terror in our minds and weakness in our bodies. Marvin went to the doctor, who found two kinds of cancer. The battle began, the race for life had started. During the process of three different operations, he was visited by Charles Gilmore, a member of his church. Marvin recalls that "after playing some music, and prayer, he left and the presence of God was there with me in that hospital room. More than any other time in my life, I stretched my faith out farther. I called my folks, my wife, my boss, telling everyone that God had healed me."

After the three operations and 40 radiation treatments, Marvin won the race. He had won the battle, the cancer has never come back for another challenge. Azusa Pacific welcomed him back even though he needed help because of the radiation sickness. In the spring of 1962 Marvin began coaching track and became the chairman of the English Department.

While coaching and teaching at the college, Marvin helped pastor the Azusa Friends Church and earned his doctorate in Public School Administration at the University of Northern Colorado. In Dr. Mardock's 20 years at APC, the college's track and field program has come from nonexistence to national honor, with his teams always having winning seasons.

In the past eight years individual team members have earned 22 All-American ratings and brought home nine individual NAIA national championships. The teams as a whole have taken five district championships and placed tenth, fifth, and fourth in national championships. They also won the National Christian College Athletic Association championship in 1978. These wins earned Dr. Mardock the title of District Coach of the Year five times, Area Coach of the Year twice, and finally the coveted National Coach of the Year for 1980.

I am grateful that Marvin is living to win because he encourages others to set and

achieve goals, regardless of the barriers. For every prize, there is a price. May you "run in such a way that you may win." (1 Corinthians 9:24)



## CHRISTMAS PROGRAM NORTH VALLEY FRIENDS CHURCH

BY NANCY THOMAS

*Bales of real hay  
clump around  
the false manger.  
The choir files in,  
an unheavenly host,  
to predestined slots  
on stage.*

*I spot David,  
my almost angelic son;  
our eyes connect;  
he grins.*

*Joseph and Mary arrive.*

*The mini-madonna clutches the babe;  
his plastic head sticks out, unsupported,  
and does not fall.*

*"Tough kid," I think.*

*Pajama-clad animals  
mill around the manger.*

*My small daughter,  
a miscast lamb,  
flops her ears  
and bleats to the music,  
all mischief.*

*For the next twenty minutes  
I strain on the edge of the pew  
at words*

*as bathrobed wise men  
and mock shepherds*

*march in and mumble their lines.*

*The third wise man sneezes;*

*Gabriel giggles,*

*and I suppress my own mirth  
when  
suddenly*

*I see the Christ,  
perceive the glory,  
and adore.*

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## THE LETTER HOME

BY BETTY M. HOCKETT

Dear ell en,

When we moved I promised too write and tell you all of the important things that hapen to uws here in our new town. Not very much has hapened. We dont have any babysiter near as good as you. When will you come see us???

Katie and I go to school just like always. Mrs. Richards is my Teacher She's pretty and she smells good. I like her. Mr. james is Katie's Teacher and he has a funny ~~beetle~~ beard that is 3 colors. red brown and black and gray. it looks like a dog I saw over by the shopping center.

The Best Things that 's happened so far is the Christmas program at church. I tryed out and got to be an ~~angle~~ angel. you8d been proud of me because i did just wright. I stood real still so my silver tinsle hallo didn't jiggle around at all. I didn't even laught out loud when some of the 4 year olds held their big letters that speled christ mas upside down. Some of the high School Kids laughed Loud.

We even had a real manger with hay and a real baby that we pretended was baby Jesus. When i was standing still and listning too the little Kids sing Songs, I looked at the Baby. He was very cute. I bet Jesus was cute, too. God probly must have been lonesome in heaven without JESus. us angles said John 3.16. You kno the verse about GOD so loved the world. Ive always known that verse but when i was beeing an angle i thought about G od sending Jesus. GOD sent jESus so I culd have my sins fourgivn and i hadn8t ever told God i was sorry for my sins and i told him so that night. right There on the platform where the shepherds and joseph and Mary and the little Kids who sang were. I really felt like cry ing when i told GOD I wanted him to forgive my sins but i squeezed my eyes real tight so i wouldn8t cause i wasn8t sposed to wiggle around and i'D have to wiggle to wipe tears off my face. Any way I'D feel dum crying wright up there in front of every body.

So now my sins are fourgiven and i am happy and christmas was real neat even if it was in this House and you din't come over and have ~~bb~~ cookys and coco with us after we opened our presents.

I hope you have had your Sins Fourgiven two. So you can be glad like i am. That8s why God sent JESus as a Baby. Please write and let me know if you8ve prayed about God fourgiving your sins.

Come and see us. Kati e wants you to be our babysiter here, two.

Love,  
Julie ANn

P.s. I8ve grown one inche.

P.S. S. I got new skates for cHristMas and i can skate back-wards, two. I have all ready read 3 chapters in my Bible. i Pray every day, too.

X X X



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### Animal Crackers

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Descriptive verses about Mother Moose, Prickly Porcupine and Otter Clown introduce children to animals in a fun fashion.

### As the Way Opens

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This story of Quaker women's influence in social reforms from mid-seventeenth century England to the present time provides background for the women's rights movement of today.

### A Procession of Friends

by Daisy Newman paper \$11.95

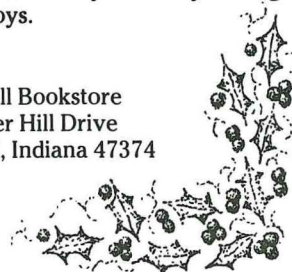
Daisy Newman is candid about the dedication and service as well as the shortcomings of Quaker leaders as they entered into social reform.

### Charity Cook

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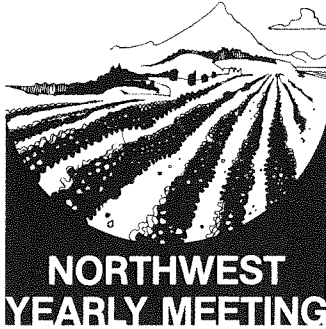
Charity Cook's life as mother of eleven children and as travelling Quaker minister in the late eighteenth century ties history to today's struggles and joys.

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# FRIENDS CONCERNS



## 'Friends for Kids'—Does It Work?

Alvin Johnson is a handsome 21-year-old who started with "Friends for Kids" when he was about 14. One quickly picks up the efficient manner of this slim young man. He has an air of confidence with the younger kids, and yet he is gentle, respectful, and caring. Talking with Alvin, one feels a strong personality... one that stands out in a crowd.

About the program, Alvin remarked, "I started going when I was something like 13 or 14. I just started going to be in the program, to be involved with the activities. This family that lived next door to me started going a long time before I did. The vans used to come by and pick them up all the time, and one day I decided to go. I liked it and

*The above testimony comes from an article written by Maxine Belcher, a professional secretary who has worked on a volunteer basis to assist Aaron Hamlin, the pastor of the Piedmont Friends Church, which is located in the Albina area of Portland and sponsors the "Friends for Kids" program.*

continued going. Last summer there was an offer for me to be assistant director. I enjoy the program. I like it mainly because it's a Christian program, we try to stress that." Speaking of the kids, Alvin says, "This program, many times, is the only positive thing they have in their lives."

Alvin has been majoring in business administration (at Portland State University). Of his personal goals he says, "As far as a job, I always thought I'd want some type of business. Whatever I do with my life, I always wanted some type of ministry. Since I've worked with kids, I feel that's my ministry now. I was thinking of counseling."

Alvin added, "We have nine on staff, I believe. I don't care how much money we have. I really pray and hope to be in tune with the Lord. That's what counts. We're doing it for Him, for the Lord. Most of the time when I talk in meetings, whatever, have devotions or lead in prayer, I always try to stress that."

Does it work? Will lives be effectively changed for the better? Perhaps Alvin is an answer. At least for him it seems to have done a wonderful job. —Maxine Belcher

## Did You Know?

### Twin Lakes Property Dedicated

November 1 more than 30 Friends from Spokane, Post Falls, and Hayden Lake Friends churches met on a 5½-acre undeveloped piece of timber land near Twin Lakes, Idaho, for dedication of the land. The property is being purchased as a site for



a future Friends church; home Bible studies are already started in the community. J. D. Baker, area superintendent, hosted the dedication service, with Clynton Crisman and Jack Willcuts participating.

### Friends Ministerial Students Meet

Friends students at Western Evangelical Seminary met with professors Gerald Dillon and Bruce Hicks recently in the first of a series of planned gatherings during the school year for shared concerns, learning about the Yearly Meeting, and mutual interests in planning for Friends ministries. Similar meetings are being held for George Fox College students considering possible full-time Christian service. Cyril Carr, Jack Willcuts, and Quentin Nordyke are involved with these young people.

## Yearly Meeting Representatives Hold Conference

At least one yearly meeting representative from each of the nine areas in Northwest Yearly Meeting met in Umatilla, Oregon, recently for a time of evaluation and planning. A review of the "job description" for Yearly Meeting representatives, consideration of concerns coming from the sessions last summer, and a general overview of the responsibilities and opportunities for the representatives were discussed.

## Knights Return to Mission Field

Roscoe and Tina Knight returned to Bolivia and Peru in November where they will assume responsibilities of coordinating and directing the expansion projects of Friends into new areas in both countries. The Knights are experienced missionaries in



church planting and nurture. They will be living in Arequipa, Peru, and travel to places as needed.

## Pastoral Interns

Seven men and two women are involved as interns this year under the supervision of pastors where they are involved. Bruce Hicks of Western Evangelical Seminary, along with Jack Willcuts and a committee of sponsors, are working with both the pastor/supervisors and interns in a program designed to allow practical experience and one-on-one counseling, evaluation, and guidance for the interns.

## Eugene Coffin to Speak To Friends Men

The next Yearly Meeting-wide conference for men is scheduled at Twin Rocks for March 12-14, 1982, Friday evening through Sunday noon. T. Eugene Coffin, a well-known Friends pastor and leader, now on the staff of the Garden Grove Community Church in California, will be the speaker. Planning now for carpooling and clearing schedules will make this another great event. More than 200 attended last year.

## Around George Fox College

Businessman, educator, and minister Jack Loo was guest speaker for George Fox College's Christian Life Week, speaking in daily chapel sessions and evenings in residence halls. Loo was born in Estonia and

moved with his family to the United States when he was seven. He has served on the staff of Azusa Pacific College and has 10 years of experience in local church work. Currently he is associated with a California real estate firm.

Fall term enrollment at George Fox College is 743, a 1.5 percent increase from last year and the highest campus enrollment ever. The total includes 48 part-time students and 63 students enrolled in the college's Independent Study Course program for mathematics teachers.

Kenneth S. Kantzer, editor of *Christianity Today* magazine, was guest speaker for the college's annual Fall Convocation. Kantzer emphasized the need for today's church, saying, "God calls us to love His Church, identify with it and serve your fellow human beings through it." Fall Convocation officially welcomes all new students. A highlight of this year's Convocation was the 90th birthday celebration of the college, which included a five-foot-high birthday cake, and a noontime ceremony involving students, faculty, staff, city, county, and church leaders.



## Eastern Region Happenings

TWO NEW ASSISTANTS at Eden Immanuel Friends Church in Eden, North Carolina, were welcomed by Pastor Frank Carter on Sunday, November 22. Superintendent Russell Myers was present to speak in the service and to encourage the congregation in this new step of commitment. ERIC WOODS and SCOTT WOODY will both serve as part-time assistants to the pastor while continuing their college studies in theology at Averett College in Danville, Virginia.

A DOOR-TO-DOOR CANVASS in behalf of Akron Community Friends Church was the exciting activity for Saturday, November 7, in which 70 Eastern Region Friends youth participated. The youth were invited by Bruce Burch and Alliance Friends to spend the weekend in a special outreach project, geared to help our beginning church in Akron. Working

## Coming Events

### DECEMBER

27-31 Friends Youth Mid-winter Conference, Twin Rocks Conference Center

### JANUARY

15, 16 GFC Music Theater production *Patience*  
18-22 GFC Missions Conference  
22, 23 GFC Music Theater *Patience*  
22, 23 NWYM Midyear board meetings, Newberg  
27-30 GFC Homecoming

### FEBRUARY

8-12 GFC Minority Emphasis Week  
12-14 Junior High Jam-boree, Twin Rocks

with some 15 elders from the church, the youth called on 700 homes in the area near the church at 1010 S. Hawkins and left literature about the church's ministry.

Ashley Primes reports that she is "thrilled to receive over 150 cards signed by persons desiring more information about the church" and is working hard to follow up with contacts in the homes.

As the youth returned to their homes in Mt. Pleasant, Marion, Adrian, and Alliance, they carried some new enthusiasm about witnessing in their own communities. It was a well-organized, rewarding project in "sowing the seed." Let us pray for eventual reaping.

**COMMITMENTS FOR OUTREACH '82** are being reported by local churches. At press time (November 16) 31 churches had reported—with \$333,487 committed toward the \$767,071 total Outreach Budget. The encouraging note is that seven of these churches are "Million Dollar" churches and their giving shows an increase over last year of 14.37 percent.

**THE FIRST RETREAT** for Ministers' Wives was held November 14 at Malone College with 33 in attendance. Marjorie Myers introduced Jan Ream, a Christian psychologist from Cleveland, who spoke on the topic of "Wholeness" and coming to terms with our human selves and our spiritual selves. In the afternoon there was sharing by Caroline Worden, Cora Mae Burch, Sally Roher, Kathy Heckert, and Geraldine Williams.

At the close of the day, the ladies agreed that the retreat should be an annual event. The committee named to plan the '82 retreat is Donna Althouse, Martha Weingart, and Jean Taylor.

**BOSTON HEIGHTS FRIENDS CHURCH**, located at Hudson, Ohio, is the seventh Friends church in Eastern Region to go to two Sunday morning services. According to Pastor Allen Richardson, they are averaging 50 in the 8:00 a.m. service and 90 at 10:30. They are working for 200 total by Christmas.

Other churches with dual services are Canton, Alliance, East Richland, Salem First, Willoughby Hills, and Van Wert.

**CANTON FIRST FRIENDS CHURCH** has initiated a building project for a new sanctuary seating 750 persons located over the east wing education unit. The Olivieri Construction Company began work in September, and hopefully the sanctuary will be completed in early spring. Pastor John Williams, Jr., reports the cost is \$415,000.

**CLARK HOOPES** of Canton, Ohio, is the new Contributions Secretary for the Evangelical Friends Pension Plan, succeeding Lynn Baker. Local church treasurers should note the new address: P.O. Box 9451, Canton, Ohio 44711.

**JERRY WENGER**, church planter associate at Orange Road Friends Church, was a participant in the Evangelism Explosion III International Clinic held the first week in November at Messiah Lutheran Church in Minneapolis. Jerry reports that a total of 39 from 10 denominations attended, representing eight states and Canada. Evangelism, discipleship, and church nurture were the main topics studied, and Larry R. Behnken and E. J. Graham were the instructors.

**SCHOLARSHIP RECIPIENTS** sponsored by the E. P. & E. Board for the year 1981-82 include the following students:

Edward Slaughter	Earlham School of Religion
Charles Rui-Bueno	Asbury Seminary
Tim Fox	Asbury Seminary
Don Murray, Jr.	Ashland Seminary
Dale Chryst	Ashland Seminary
Walter Morton	Ashland Seminary
Dan Hanny	Ashland Seminary
Chris Jackson	Ashland Seminary
Rick Monk	Ashland Seminary
Bret Cogan	Ashland Seminary
Tim Tsohanteridis	Ashland Seminary
Russel Berry	C. B. N.
Tim Kelly	Gordon-Conwell Seminary
David Tebbs	Southeastern Baptist Seminary
Kent Garner	N. C. Technical School
Joe Kirby	Toledo Bible College & Seminary
Norman Anderson	University of Steubenville
Steve Nelson	Malone College
Ken Nelson	Circleville Bible College

## Flowers Minister, Too

"There are strange ways of serving God:

You sweep a room, or turn a sod, and suddenly to your surprise, you hear the whirr of seraphim, And find you're under God's own eyes And building palaces for Him."

Indeed, there are many ministries—apart from the traditional—that serve people and bring blessings uncounted.

Recently, a letter came to the Yearly Meeting Office describing just such a creative ministry. A lady in Hughesville, Pennsylvania, who wishes to remain anonymous, serves the Lord by receiving baskets of flowers from a local funeral director. She then "recycles" them into



smaller arrangements, and the pastor or elder in turn takes them when he goes to visit the shut-ins, the nursing home, or the local hospital.

There is no money involved! Greeting cards are collected by the church ladies and reused by cutting down, adding ribbons, or mounting several together. The containers are saved at the hospital for reuse, and the ladies return them to the florist, who in turn donates the needed floral tape for the various bouquets.

Significant? Yes, indeed! The ladies made and delivered 272 arrangements during 1981. Think of the loving cheer they have brought to scores of sick and hurting persons because they used their time and talents creatively.

Jesus said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

—Lucy Anderson

## Focus on Malone

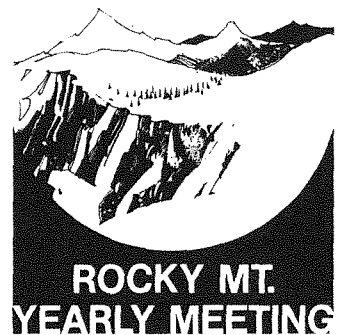
One hundred young people attended the Malone College Youth Conference held the weekend of November 13-15. The conference, which was open to all area high school juniors and seniors, offered a time of spiritual growth, fellowship, and "life on campus" experience at Malone. Attendees were privileged to hear Ann Kiemel on Friday evening, as she spoke to a standing-room-only crowd in Osborne Hall. In addition two music groups performed—Larry and Kathy, and "Prom-

ise"—with Dan Manley, Malone's basketball coach, speaking on Sunday morning.

December Term began November 30 and closes December 18. Two unique courses offered included Wetlands Swamp Ecology (in Georgia and Florida) under the direction of Professor Arnold Fritz and Blizzards and Frostbite (in the Rocky Mountains of Colorado) taught by Jack Hazen.

This is the last December Term study program offered at Malone, since the college will begin the semester system (4-1-4) with the 1982 fall semester.

Dr. David Seamands of Wilmore, Kentucky, was the Staley Distinguished Lecturer for Christian Life Week held at Malone the third week of October. The son of Methodist missionaries, Seamands grew up in India and then returned to serve many years with his wife and family. He is now pastoring the Wilmore Methodist Church, ministering to Asbury students and families as well as the community.



## Editor's thoughts

### Scriptures to Consider For the New Year

All of us will soon complete 365 days in 1981. Once again a new year offers the potential 1981 once had. Here are some Scriptures to consider for the new year:

"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success." (Joshua 1:8)

"And He shall be the stability of your times, A wealth of salvation, wisdom and knowledge; The fear of the Lord is his treasure." (Isaiah 33:6)

"Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely,

## PLAN NOW TO ATTEND!

### SUPER SAVER #2 CONFERENCE at Malone College

March 19-21, 1982

Evangelism Training, Adult Education in Sunday School, and Meaningful Bible Studies for Youth.

For detailed information, contact:  
EFC—ER Headquarters Office



*that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God." (2 Corinthians 5:18-20)*

*"But prove yourselves doers of the word, and not merely hearers who delude themselves . . . This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world." (James 1:22, 27)*

The Word of God holds untold treasures to us when we look—but we have to look. Perhaps Jeremiah 29:13 best states it: "And you will seek Me and find Me, when you search for Me with all your heart." May the next 12 months be "searching" ones for you and your loved ones.

—Michael Henley,  
Regional Editor

### **RYM Women Retreat to Colorado Ranch for Weekend Refreshment with Each Other and God**

The ninth annual Rocky Mountain Yearly Meeting Women's Retreat



took place October 2-4 at Horn Creek Ranch near Westcliffe, Colorado.

The retreat began at 5:00 p.m. Friday. Betty Marvin from Colorado Springs, Colorado, was the weekend speaker. She spoke on "God's Pattern for Living in Time of Decision" from the book of Esther, Friday night.

Her other talks were on "God's Pattern for Living in Time of Trouble," and "At Such a Time as This."

Mrs. Marvin used key phrases that could be related to us as women in our daily living. She also encouraged us as women to make a commitment to the community where we live.

Gayle Cox led the music. Quiet times, singing, and sharing times were all enjoyable.

Next year's women's retreat is tentatively planned for the weekend of September 17, 1982. It will be at Star Ranch near Colorado Springs. Plan now to attend!

—Dorothy Terrell,  
Fort Collins Meeting

### **RYM Briefs . . .**

**GRAND JUNCTION, Colorado**—Ken and Nadyne Kinser are new pastors at Grand Junction Friends. Previously the Kinsers had pastored the Colorado Springs meeting.

**COLORADO SPRINGS, Colorado**—The search for a new Yearly Meeting superintendent is continuing. John Brawner of Northwest Friends in Arvada, Colorado, is heading the committee. No successor for outgoing Superintendent Olen Ellis had been chosen at press time.

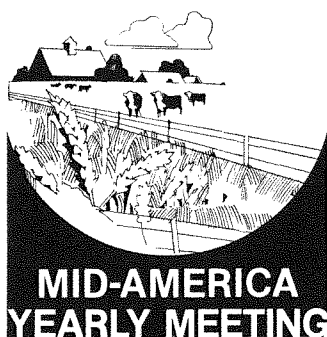
**COLORADO SPRINGS, Colorado**—Arden Kinser is new pastor of the Colorado Springs meeting. He had previously been at the Lamar, Colorado, church.

### **Rocky View Area Meeting Planned for January**

Quaker Ridge Camp near Woodland Park, Colorado, will be the site of the next Rocky View Area Meeting in January.

The area meeting last met September 19, 1981, at the Colorado Springs Friends Church. The theme was "The Church and the Home Working Together." Workshops were aimed at the church and family ministering.

Area meeting churches are Beaver Park, First Friends of Colorado Springs, Denver Friends, Northwest Friends, Fort Collins Friends, and Brighton Friends. —Naomi Weinacht



### **Missionary Notes!**

**BURUNDI**—From Bob and Connie Shaffer, medical missionaries.

Join us in praise to God! We thank each of you who prayed . . . for the safe arrival of our son, Ryan, born July 9, 1981.

When he was one month old, we had a *gusohoko umwana*—a coming-out party for the baby and his mother. Neighbors came for rice, beans, bread, and soft drinks. Speeches were made and the new born's name announced with its significance. Since we knew of no special meaning for the names,

Robert Ryan, we gave him a Kirundi name also, Ndayishimiye, meaning, "I thank God." In the pastor's prayer of dedication he included, "May they have as many children as the stars of the sky and the sands of the sea." My own prayer was, "Lord, spare us—and the mission board."

**NEW GUINEA**—By Arden and Joy Sanders, with Wycliffe Bible Translators on furlough from the field, in advanced schooling preparing for supervisory work when they return.

Thanks for the love offerings shared with us before we came out to California for schooling. Arden is up to his ears in books. He is enjoying the classes—finding them stimulating. He dips out of them long enough to eat.

We're thankful for the good fellowship here—and for the "temporary" church home at the noted Lake Avenue Congregational Church in Pasadena, which is concerned with outreach and is only five minutes away.

**ROUGH ROCK**—Vern and Lois Ellis, among the Navajos of Arizona for Rocky Mountain Yearly Meeting.

Thanks for the love gift of funds you sent the mission. It is really appreciated right now as funds have been low. We praise God for answered prayer through you who are faithful.

We are in a four-week session of Adult Bible School (early fall) and classes in English and Navajo reading for 15 in attendance. We are grateful for this good response.

**KICKAPOO**—From Ron and Janis Wood for Kickapoo Friends Center, McLoud, Oklahoma, serving the Associated Committee of Friends on Indian Affairs.

Fall activities are in full swing at the Center. We maintained excellent church attendance all through the summer, and we praise the Lord that the church house was filled to overflowing just last Sunday. Bible night we have 50 in attendance and are seeing spiritual growth among our people.

The busiest time of the year is rapidly approaching as we prepare for Thanksgiving and Christmas. We will be cooking again for the prison pow-wow soon, having to prepare food for 150-200. This becomes a major undertaking, but we feel it is well worth the effort helping to bring a little joy into the lives of the Indian men in prison.

This past Sunday evening we found how important our vans are to the mission work. It rained two inches while the blue van was in the shop being worked on, so we couldn't pick the children up for church services because of the muddy roads. We had two girls who had stayed all day and they begged to have church, so we talked for an hour about Bible stories. When you see hunger for more of God like this it shows us

how important our vehicles are to the work. The \$1,500 repair bill will be worth it all for one soul.

### **"MKs"—MISSIONARY KIDS**

*Pray for the children of our missionaries.*

■ Gary and Connie Young family newly returned to Burundi  
—Vicki and Susan away at Rift Valley Academy in Kenya  
—Robin is at home with Mom doing the teaching.

■ David and Mae Kellum family in Burundi  
—Debbie studying nursing at Wichita State University  
—Leroy and Kelly at Rift Valley Academy in Kenya.

■ Willard and Doris Ferguson at home on furlough  
—Dean, a student at Spring Arbor, Michigan  
—Dawnita in her first year at Friends Bible College, Haviland, Kansas  
—Sue, Scott, and Sam at home with the folks.

### **Westside Story**

The "Westside Fellowship" may not be an impressive phrase, but don't judge the book by the cover . . . the people of the latest, newest Friends gathering in MAYM are the 25 members of the core group who now form the Westside Fellowship of Friends in Kansas City, Kansas—and they are impressive, by many standards.

**Quality of Roots**—Originally these "Westside" Friends were a part of the Willow Creek Meeting in Kansas City, Missouri, where Greg and Reta Harris pastor. They have a good background, therefore, in a church with strong dynamics in fellowship, nurture, and evangelism. They represent the best type of the church-spawning process in new church planting.

**Quality of Leadership**—Although still under the pastoral care of Pastor Harris and Willow Creek,



A few of the Northeast Area Church Planting Committee. Britton Wall, area superintendent, David Ellis, George Bigley, and Keith White. Not shown is Greg Harris, pastor of the "mother church," Willow Creek Friends, Kansas City, Missouri.

their weekly meetings (Bible study group from home to home) are more directly shepherded and led by Clark and Cathy Pickett, Friends of the Willow Creek meeting and of the Nazarene seminary in Kansas City, Missouri. Also attending and lending nurturing leadership is Christine Bigley, wife of Topeka Friends pastor, George Bigley. Chris is engaged in advanced schooling in Kansas City.

**Quality of Commitment**—Determination is running high and expectations are aglow as they anticipate further developments toward establishing a Kansas City, Kansas, Friends Church. The next step in that process will be the securing of pastoral leadership—scheduled for January 1, 1982. As of November 1, the "Westside Fellowship" began Sunday worship services using the facilities of the Kansas City Community College.

**Quality of Support**—With admirable foresight the Northeast Area of MAYM has caught the vision of a new church in their area and has thus acted to support this enterprise. Area superintendent, Britton Wall, and others of a special committee, have given good leadership and inspiration. The people of the 13 churches of Northeast Area have responded by pledging \$10,000 toward the cost of establishing WF/KCK—the Home Ministries Division of the Outreach Board of MAYM is committed to secure an additional \$9,000 for this year's planting.

**Your Part in Growing MAYM** will be to respond as God leads you when you are challenged by this

undertaking and pray that the "right" pastoral leadership will be secured.

## Area Rally Summaries

### Tri-State

Friends from 17 Friends churches attended the Area Rally held at Tennessee Prairie Friends. The emphasis was on Christian education and teacher training, with Robin and Janet Johnston of Haviland and Superintendent John Robinson as speakers.

### Western

Henry and Juanita Harvey and daughter Sylvia were the special guests at the Western Area Rally. Steve Harmon, pastor at Bethel Friends, shared slides of his trip to the Holy Land. A special treat for the children was having "Freddy Fudd" (alias Henry Harvey) of KTVH-KTVK visit.

### Haviland

The Haviland Area Rally was held at Hutchinson Friends. There was a WMU meeting, a Men's Fellowship meeting, and Royce Frazier, youth superintendent, met with the young people. Howard Macy, professor from Friends University, was the evening speaker.

### Wichita

Timber Creek Friends Church was the meeting place for the Wichita Area Rally. There was lots of singing, and Dan Qualls, pastor at Derby Friends, spoke, and the Gospel Aires Quartet from Winfield, Kansas, provided music.

the renovation of the old church building as a social center.

Carliss and Rod Mick conducted a couples' retreat at Quaker Haven, Indiana.

God is blessing in all areas, attendance is up in all services, and new families are becoming involved.

### CANTON, Ohio

The congregation shared a vegetable exchange with excess garden produce.

The youth sponsored a car wash to raise money for Endeavors for Christ, and the 30's Couple Group had a garage sale, raising \$503 for the building addition.

*Crisis in the Horn of Africa* was shown, demonstrating God's love in action.

Vesper services have taken on a new format with a Family Night set aside one Sunday a month, with Bible study the other three Sunday nights led by Pastor Williams. The preschoolers enjoy a time of singing and stories, with kindergarten through sixth grade meeting in the gym under the leadership of Paul and Donna Keller.

A Wednesday evening adult Bible study is being led by Hiram Bridenstine, a retired Friends pastor.

Men of the congregation are meeting in the gym for recreation and Bible study during the noon lunch hour.

Christian education personnel enjoyed a potluck dinner and viewed Dobson's film, *Discipline in the Classroom*.

Eight children were dedicated recently.

Larry and Kathy Willett ministered in music in a recent vespers service.

### CLACKAMAS PARK Milwaukie, Oregon

Clackamas Park Friends Church is well into a building expansion, adding approximately 4,000 square feet of Christian education space and a



fellowship hall. We are looking forward to use of the classrooms in the near future to relieve the overcrowding we are experiencing.

Our annual holiday dinner celebration was a family affair in the new (unfinished) fellowship hall. The space was excellent, and no one minded the "rustic" look. Speaker Ron Crecelius from George Fox College shared with us, and music was provided by the Dick Zeller family.

### EMPORIA, Kansas

Nine people participated in the Crop Walk for World Hunger, a 10-mile walk or jog. Several other members provided cookies and drinks at the "check-points."

### ENID, Oklahoma

Pastor Merl Kinser was honored at a recent Kiwanis Banquet as the "Kiwanian of the Year" for the Enid Kiwanis Club.

Several people came out on a Saturday for a special workday at the church. The ladies cleaned and sorted Sunday school supplies while the men painted the exterior trim on the church.

### FERRY ROAD, Danville, Virginia

The softball team won the trophy for "C" League in the second half and were honored at a supper recently.

The pews have been cushioned and new carpet is being installed.

### FORT COLLINS, Colorado

Fort Collins church members gathered in September for a pie social. Pies were judged for best looking and best tasting in men's, women's, and children's divisions. Byron Nielson showed pictures of Egypt taken last year when he and his brother, Paul, went to visit their parents.

### MORNINGSIDE

#### Port St. Lucie, Florida

At a recent fellowship supper, men from the Indian River Correctional Institution were an inspiration when they presented an original play based on the experiences of Job.

The Forever Young Friends, a community-oriented ministry to retirees, heard a Christian attorney share information on Florida laws and wills. Fifteen people shared the salad-dessert luncheon.

The average midweek participation for September was 84! Primary contributing factor was the initiation of a Bible school curriculum in Children's Bible Club activity. Also, new topics and leaders and hosts were set up for the adult Bible studies.

The weekly family potluck dinners have been resumed for the winter combining fellowship, Bible study, prayer, and special programs.

The Fine Arts Committee of the church recently presented a Sunday evening service with music, art, readings, and singspiration.

A Friends Club for boys and girls has been organized, meeting on Thursday afternoons.

The social hall has been redecorated and the outside of the church building repainted by volunteer labor.

### NEW HOPE

#### Hay Springs, Nebraska

New Hope meeting members helped Ernest and Alzina Coleman celebrate their Golden Wedding Anniversary.

# FRIENDS GATHER

### ALLIANCE, Ohio

"Living More with Less" was a Wednesday evening elective led by Joyce Sams and Mary Fisher. One evening a simple but nutritious meal was served; another night nutritious low-sugar cookies were served, and another evening Mary Jo Birkhimer and the leaders brought many ideas of gifts that can be made with things usually found in the home. Various class members shared recipes, ideas for crafts, and ways in which families can have more "togetherness."

Special electives now in progress are a class in Christian living and growth led by Dick Brown, and "Through the Bible in a Year" led by Pastor Rick Sams.

Fourth-grader Stephanie Jenkins won the Junior Poster Contest advertising the Fall Children's Crusade

with special guests Mopsy and Derby. The crusade is a kickoff for Rally Month.

### BATTLE CREEK, Michigan

The First Summer Youth Ministries program provided workshops, sports, trips, and classes for junior and senior youth. Specially printed T-shirts were provided.

Kellogg's Tony the Tiger helped put the Sunday school in the lead for the fall Michigan District contest. One Sunday the two captains ate lunch on the church roof.

The College-Career group enjoys two Bible studies a week, canoe trips, retreats, and many other activities.

Among the new things started recently are 3-D groups, monthly fellowship dinners followed by a family film or musical program, and

## RAISIN VALLEY Adrian, Michigan

The handbell choir of the West Rome Baptist church ministered in an evening service.

The Shultz children from Fulton Creek Friends Church participated in a Sunday morning worship service and Sunday school.

A potluck dinner was held at the close of Sunday school recently, at which time several balloons, filled with helium gas and bearing a message of the church sesquicentennial, were released.

## SPOKANE, Washington

September 17-19, 16 ladies from Spokane First Friends attended the FWMF Retreat at Walla Walla, Washington, to hear Celia Mueller speak.

On October 20 several members of our group attended the Christian Education Workshop at Post Falls, Idaho.

November 1, a number of our group were present at the dedication of the new Twin Lakes Church located at Rathdrum, Idaho, with

Jack Willcuts, Yearly Meeting superintendent, as speaker.

November 5-7, three people from our church attended the Christian Education Conference at George Fox College. Stan Thornburg returned with our pastor, Roy McConaughy, to visit in their home. Stan Thornburg was our guest speaker on November 8. Stan is a pastor of Plains Friends Church in Kansas.

## STAR, Idaho

Star Friends Church has two new staff members. Richard Buskirk began his duties as associate and youth pastor July 1, and Gary Woodroof joined us on September 20 as music director.

A new church lawn planted last spring provided the place for our end-of-the-summer all-church picnic on Sunday, September 20. A gospel singing group from Mountain Home Air Force Base ministered to us in the church sanctuary after the picnic.

Wednesday night classes and potluck suppers began October 7. Walter Lee is teaching a Wednesday night class on Quaker history.

Special meetings with Herschel and Esther Thornburg began Sunday, November 1, at 11:00 a.m. and 6:00 p.m. and lasted through Thursday, November 5. Approximately 180 persons attended the Harvest Home Dinner Sunday evening, November 1.

Upcoming events include the children's Christmas program scheduled for December 20, and our second annual Christmas Eve Candlelight Service.

## UNIVERSITY FRIENDS Wichita, Kansas

The WMU held their annual Open House for the Strawberry Patch craft shop. Lots of baked goods, candy, Christmas gifts, and other craft items were sold, as well as chili and soup.

College- and career-age young people are experiencing a good time of sharing at "Bread of Life" on Sunday evenings. Several have presented devotionals and experiences from their own lives. Speakers have included Richard Foster, Glen Lygriisse, Dorothy Craven, Duane Smith, and Howard Macy.

## URBANA, Ohio

Mary Crider of Van Wert led an informative and profitable Christian Education Conference.

Marsha Michael of Bellefontaine Friends Church presented the Gospel with puppets during an evening service.

Pastor David Byrne and 25 members spent a Saturday together for a planning session.

Nine members of the Friends Youth raised \$300 during a 24-hour rock-a-thon.

Kathy and Francis Conner and two sons, James and Jason, spent part of their vacation at Rough Rock Friends Mission, where they assisted with Bible school and other work. They later showed slides at the church.

## WEST MANSFIELD, Ohio

Wanda H. Randall presented the church with 12 cassette tapes of the New Testament in memory of her mother, Mary K. Herd. They will be a great aid in teaching, as well as for use by those who have poor eyesight.

# FRIENDS RECORD

## BIRTHS

ALLEN—To Bruce and Jan Allen, a daughter, Elsa Christine, November 15, 1981, North Valley Friends, Newberg, Oregon.

ANDERSON—A son, Joshua Nathaniel, to Bruce and Leanne Anderson, August 18, 1981.

BARTHELL—A daughter, Lyndsey Michelle, to Kurt and Barbara Barthell, October 1, 1981, Medford, Oregon.

CAMERON—To Gary and Leona Cameron, a son, Benjamin Garold, September 5, 1981, Nampa, Idaho.

CAMMACK—To Daniel and Elaine (Kunkel) Cammack, a daughter, Tanya Danielle, June 3, 1981, Spokane, Washington.

CHAMBERS—To Doug and Pam Chambers, a son, Cameron Douglas, born September 25, 1981, Booker, Texas.

FRAZIER—A daughter, Stephanie Ann, October 17, 1981, to Michael and Donna Frazier, Portland, Oregon.

HARRIS—A son, Seth Michael, born September 8, 1981, to Sonny and Shareese Harris, Tulsa, Oklahoma.

HENDERSHOTT—To Jim and Joyce Hendershott, a son, Ryan Thomas, October 11, 1981, Canton, Ohio.

HESTER—Twin girls, Jamie Lynn and Le Ann Michele, October 12, 1981, to Loren and Marjina Hester, Portland, Oregon.

KOEHN—A daughter, Helen Beth, to Ray and Raemarie Koehn, May 16, 1981, Denver, Colorado.

LANE—To Mark and Claire Lane, a daughter, Allison Michelle, September 25, 1981, Canton, Ohio.

LEONARD—To Mr. and Mrs. Donald Leonard, a daughter, Susan Jean, September 1, 1981, Middleburgh Heights, Ohio.

MOOREHEAD—To Brett and Tina Moorehead, a daughter, Melissa Diane, September 17, 1981, Canton, Ohio.

RITZ—A daughter, Janice Lee, born to Jerry and Kitty Ritz, September 16, 1981, Ramona, Oklahoma.

SCHREFFLER—A daughter, Carrie Lynn, to Francis and Merlin Schreffler, August 26, 1981, Denver, Colorado.

SHELTON—To Lyle and Patricia Shelton, a daughter, Christine Elizabeth, October 13, 1981, Canton, Ohio.

SPIRES—A daughter, Elizabeth Mae, born to Chuck and Karen Spires, June 17, 1981, El Dorado, Kansas.

TAYLOR—To Mr. and Mrs. Robert Taylor, a daughter, Megan, September 21, 1981, Cleveland, Ohio.

WILLIAMS—To Jim and Sue Williams of Newberg Friends, Oregon, a daughter, Rosie Lynn, September 24, 1981.

WILLIAMS—To Randy and Valerie Williams, a daughter, Brooke Marie, August 6, 1981, Star, Idaho.

WOLFE—To David and Linda Wolfe, a daughter, Abigail Eva, born August 27, 1981, University Friends, Wichita, Kansas.

## MARRIAGES

ADAMS-DALTON. Tina Adams and Ted Dalton, July 9, 1981, Canton, Ohio.

ALEXANDER-LONG. Karen Alexander and Robert Long, August 29, 1981, Haviland, Kansas.

ARNETT-CANTRELL. Brenda Arnett to Daniel Cantrell, August 8, 1981, Denver, Colorado.

BLACK-METZGER. Maude Black and Joe Metzger, September 11, 1981, Marengo, Ohio.

BRAKE-DETWILER. Nellie Brake and Norman Detwiler, September 12, 1981, Urbana, Ohio.

BROWN-FLOYD. Angela Rose Brown and William Orville Floyd, September 9, 1981, Coeur d'Alene, Idaho.

BUCK-CLINE. Cynthia Sue Buck and Kenney Lee Cline, August 22, 1981, Gate Friends, Oklahoma.

CANNADY-DUNN. Marla Jo Cannady to Stephen Dunn, August 8, 1981, Denver, Colorado.

CARTER-SCARCE. Brenda Carter and Jack Scarce, June 20, 1981, Danville, Virginia.

COLLINS-WALL. Brenda Collins and Jeff Wall, July 18, 1981, Danville, Virginia.

COOK-WHEELER. Michelle Cook and Bill Wheeler, August 23, 1981, Denver, Colorado.

CROSBY-TOMS—Ruth Amy Crosby and Douglas Richard Toms, June 13, 1981, Spokane, Washington.

DAIS-HARDER. Nancy Dais to Loni Harder, September 5, 1981, Springbank, Nebraska.

DOUGHERTY-LANE. Betty May Dougherty and Harold David Lane, August 8, 1981, Spokane, Washington.

GOOCH-YERGEN. Ethel Gooch and Kenneth Yergen, Newberg Friends, Oregon, September 24, 1981.

HAWKINS-COLLINS. Daphne Hawkins and Charles Collins, Jr., September 12, 1981, Farmville, Virginia.

JENNINGS-RAZEK. Karen Jennings and Joe Razeck, October 22, 1981, Wichita, Kansas.

LOVICH-ROSS. Doreen Lovich and David Ross, October 12, 1981, Haviland, Kansas.

MILLER-PENNA. Linda Miller to LeRoy Frank Penna, August 21, 1981, Denver, Colorado.

RICHARDSON-ROWELL. Lauri Lee Richardson and Willie D. Rowell, October 10, 1981, Nampa, Idaho.

SETLIFF-QUINN. Jan Setliff and Johnny Quinn, July 11, 1981, Danville, Virginia.

TENNEYSON-CURRY. Sara Tenneyson and Harold Curry, July 31, 1981, Springbank, Nebraska.

THOMPSON-WATSON. Tracie Gail Thompson and Richard Wayne Watson, August 29, 1981, Spokane, Washington.

UTECHT-BRENTLINGER-Teresa Utecht to Keith Brentlinger, August 6, 1981, Springbank, Nebraska.

WEAVER-LAVALLE. Elizabeth Weaver and Timothy LaVelle, September 12, 1981, Springfield, Ohio.

## DEATHS

AYERS—Stella Ayers, 78, October 17, 1981, Central Point, Oregon.

DUNN—Estelita Dunn, 90, November 13, 1980.

GREEN—John Green, 74, September 19, 1981, Alliance, Ohio.

GREENMAN—Royal Greenman, October 1981, Medford, Oregon.

HINSHAW—Neil Hinshaw, September 22, 1981, Fowler, Kansas.

KIRKHART—Leota Kirkhart, 82, January 31, 1981, Gate Friends, Oklahoma.

MULLEN—Alma Mullen, October 16, 1981, Chandler, Oklahoma.

McCLINTOCK—Ocal McClintock, 82, October 24, 1981.

RANSBOTTON—Murle May Ransbottan, October 21, 1981, Independence, Kansas.

RASH—Inez Rash, November 1, 1981, Wichita, Kansas.

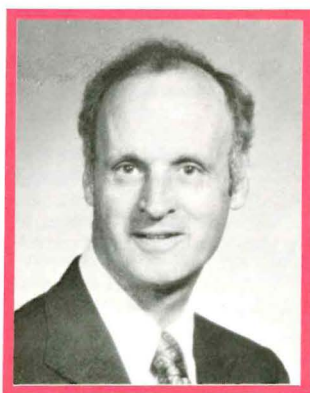
SEARS—Alice L. Sears, October 16, 1981, Chandler, Oklahoma.

SMITH—Mabel Smith, October 2, 1981, Medford, Oregon.



# 'from Oregon to Philadelphia'

BY DAN McCracken



Francis G. Brown

"IF WE VALUE any kind of unity and rapport within the Society of Friends, these meetings have been almost essential," says Francis G. Brown, referring to the annual gathering of U.S. Friends Executive Secretaries and Superintendents. "The significance of the gatherings lies in the fact that they have been the only ongoing, tangible link among the yearly meetings in America, crossing the main Quaker groupings of Friends United Meeting, Friends General Conference, Evangelical Friends Alliance, and Conservative Friends."

Francis Brown, general secretary of Philadelphia Yearly Meeting since 1964, was one of 18 Friends superintendents and secretaries who met September 29-October 2. For the first time in the history of the superintendents' organization, the group met in Oregon. When the group returns to its usual meeting place in Richmond, Indiana, next September Francis will not be present. After 24 years on the Philadelphia Yearly Meeting staff, he will be retiring next year.



Friends Executive Secretaries and Superintendents enjoy luncheon with George Fox College administrators and religion department professors.

Francis came to the Yearly Meeting office in 1958 and served as associate secretary until he became general secretary. Between graduation from Haverford College and assuming the leadership role in Philadelphia Yearly Meeting, Francis taught school, worked for a Quaker business enterprise, operated the family dairy farm, and during World War II was involved in Civilian Public Service. Now living in the Pennsylvania farmhouse where he was born, he travels by commuter train the 30 miles to his office in the Friends Center.

Francis notes that when he joined the Philadelphia Yearly Meeting staff, "Most everybody in our area of the country was interested in working in the service organizations, such as the American Friends Service Committee and Friends Committee on National Legislation. I was more drawn to the Society of Friends itself—the Friends Church. I have never regretted that."

"Today I see a growing number of young Quakers who are more interested in working in the denominational end of Friends than in our service bodies," Francis observes. "I think this trend will strengthen the Society of Friends. I'm concerned that we continue our service, but we are now realizing that all of our service and all our activities must come out of a spiritual base."

Francis does not hesitate to recognize that a certain amount of polarization exists within the Friends movement. *From Oregon (Northwest) Yearly Meeting to Philadelphia Yearly Meeting* is a phrase that has been used to refer more to diversity in doctrinal perspective than to the geographic extremities. Francis thinks the statement is a misrepresentation of the situation. "The phrase implies that Oregon Friends are just evangelists who don't care about social concern, and that Philadelphia is exclusively involved in service and has no spiritual depth. Both are false."

Pointing out service programs he observed while visiting the Northwest and the widespread interest in spiritual quest within his Yearly Meeting, Francis wishes that more emphasis could be placed on commonalities than upon the things that keep us apart.

"It will be a long time before we get organic unity or even theological unity. The differences among Friends in this country are substantive, including manner of worship, theological interpretation, and application of our testimonies and concerns." Recognizing this, Francis Brown goes on to say, "My concern is that we move into a climate of greater trust and just plain respect for one another. In many cases we don't have that yet, but our superintendents and secretaries have developed that." 