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# Evangelical Friend

July/August 1982  
Vol. XV, No. 11/12



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# BEFORE YOU LEAVE YOUR FRIENDS CHURCH

*Nothing is more devastating or demoralizing to a pastor and a small congregation than for a family who has been regular and faithful to decide to leave. Voluntarily leave . . . not a job transfer or other legitimate reasons of health or distance, just leave. The various reasons given should be measured against the thoughts expressed in this article by a Friends pastor. Wendell Barnett has served in both Mid-America Yearly Meeting and Northwest Yearly Meeting, where he is presently pastor of Rosedale Friends, Salem, Oregon.*

BY WENDELL BARNETT

**T**HE contemporary church scene has witnessed a phenomenal outcropping of new labels. Like product advertising that displays packaging of the new improved toothpaste, so a new improved image is emerging in the church. Suddenly we have the Centerville Christian Center, the People's Fellowship, the New Genesis Ministry, the Clearlight Cathedral, and the list goes on. Perhaps a new hidden peoples group has emerged, those refusing to wear labels. So, like conventioners opting not to wear name tags, which give name or corporate identity, a claim is made, "I am just a part of the body of Christ, I don't belong to any particular denomination."

Closer examination reveals, in most situations, a clearly defined doctrinal position, interpretation of Scripture, and a system of worship practice clearly followed in the local church. One eschatology speaker telling of his position on end time prophecy jestfully stated, "Why, I'm so 'pre-trib' that I won't even eat Post Toasties!"

Perhaps the new name movement has signaled the beginning of the post-denominational era, in which less attention is given to labels and more to fellowship among Christians. Certain care can be exercised in looking past surface cosmetics to see if there are significant changes dealing with underlying issues. Manipulative methods do not result in lasting change.

Arthur O. Roberts writes, "In an age heavily laden with sophistry the call comes to get beyond methods of social ends to the reception of truth from God himself through the living Word." (*Through Flaming Sword*, p. 106, Barclay Press, 1959) Such was the call that came to George Fox. He was not deceived by the cleverness of men but continued to look to the Light. He was zealous for the Truth. He sought the one Christ Jesus, who could speak to his condition, and he remained loyal to the Truth throughout his life.

Fox influenced vast multitudes of people, pointing the way to Christ, and he experienced the continuing indwelling power of the Holy Spirit, revealing the Truth of God. He experienced the sustaining strength of God's power in persecution situations and continued to be diligent to prayer.

There is a call for loyalty, and his (Fox's) example needs to be before us today. More than simple loyalty to Friends or the ability to trace Quaker lineage back more than five generations, there must be a deep spiritual covenant to be an obedient seeker of the Truth. Jesus declared, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (John 14:6 NASB) Christ our teacher draws us together as we seek to know Him, the Truth.

## **Loyalty and Submission**

Loyalty is developed through submission. As we submit to the authority of Christ and to the authority of those present in the gathering of local believers, our loyalty is strengthened. One belongs to Christ through submission of the will and the presentation of one's life to Him. Submission is enacted by repentance of sin, asking Christ's forgiveness, and the individual infilling of the Holy Spirit. Submission allows us to be a part of the fellowship of those loyal to the Truth.

In 1659 George Fox wrote, "My Dear Friends, Dwell in the love of God together, for that edifies you all, and by that ye are built up . . ." (Epistle 187, *Selections from the Epistles of George Fox*, by Samuel Tuke, Riverside Press, 1879) Thus the call is to reside in the love of God together, in worship and fellowship, for in that state one finds spiritual nourishment and strengthening. ". . . let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some but encouraging one another . . ." (Hebrews



10:24, 25 NASB) In corporate worship and fellowship we receive from our Lord the strength, encouragement, and direction to stand in the face of persecution. Through submission, we learn to serve one another in love.

One point of attack by the enemy is to cause someone to become dissatisfied and change meetings or shift to another denomination simply because of a situation that could be tolerated no longer. Such an exit is often done almost secretly, with some sense of guilt, like someone sneaking out of camp, hoping they will not be discovered and yet feeling relieved to finally be out of a stressful situation.

Everyone should attend a given meeting for worship and be an active participant in a local meeting out of a strong sense that the Lord has called them to be there. Great harm is done to the fellowship of the local meeting and to the Body of Christ by people tearing away and simply not attending any more, or the last day announcing, "We've decided not to attend here any more."

How much better to submit the situation that caused the discomfort to the elders for discernment together as to the will of the Lord regarding the matter. Then, if some feel led to leave, it is with the concurrence and blessing of the meeting, and they are sent forth with clarity and joy that this is the discerned will of God for them. Then upon seeing an individual from the former meeting, neither feels any twinge of conscience about the matter of departure, but instead there is an opportunity to edify and encourage one another in the work of the Lord.

### Seeking Counsel of Elders

The early church witnessed this type of submission and loyalty and wrote, "For it seemed good to the Holy Spirit and to us . . ." Acts 15:28 (NASB) They came to an agreement, an understanding as to what the will of the Lord was, and then acted upon it with blessing and peace. When this route is followed there is a commissioning, a blessing, a healing, rather than unanswered suspicion that can be spiritually damaging to several generations. Trust is attitude through which this healing is accomplished. Trust is the swaying rope bridge by which we cross from the cliff of complacency over the chasm of isolation into the haven of fellowship.

Loyalty finds expression in commitment. Commitment, by definition, means "to do, to perpetrate" (Funk & Wagnalls *Standard Encyclopedic Dictionary*, F&W Pub. 1972), which comes from Latin *per*—thoroughly and *patrare*—accomplish. Thus loyalty finds expression in thorough accomplishment. Paul wrote, ". . . one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:13, 14 NASB) He, by his example, admonishes us to follow the effort, determination, and commitment that he has patterned.

Francis Howgill wrote in 1672 concerning the effect of the testimony of George Fox,

"His testimony reached unto all our consciences and entered into the inmost part of our hearts, which drove us to a narrow search and to a diligent inquisition concerning our state through the Light of Christ Jesus. The Lord of heaven and earth we found to be near at hand, and, as we waited upon Him in pure silence, our minds out of all things, His heavenly presence appeared in our assemblies, when there was no language, tongue nor speech from any creature. The Kingdom of heaven did gather us and catch us all, as in a net . . . We came to know a place to stand in and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement and great admiration . . . And from that day forward, our hearts were knit unto the Lord and

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*Everyone should attend and participate in a given local meeting out of a strong sense that the Lord has called them to be there.*

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unto one another in true and fervent love, in the covenant of Life with God; and that was a strong bond upon all our spirits, which united us one unto another. We met together in the unity of the Spirit, and of the bond of peace, treading down under our feet all reasoning about religion. And holy resolutions were kindled in our hearts as a fire which the Life kindled in us to serve the Lord while we had a being, and mightily did the Word of God grow amongst us, and the desires of many were after the Name of the Lord. O happy day! O blessed day! the memorial of which can never pass out of my mind. And thus the Lord, in short, did form us to be a people for His praise in our generations." (*Christian Life, Faith and Thought in the Society of Friends*, pp. 27, 28; The Friends Bookshop, London, 1922)

Howgill experienced a deep commitment to the Lord as he, with the Westmoreland seekers, responded to the message of Christ through Fox. They experienced a drawing by the Holy Spirit and found their place in the presence of the Lord. From this Holy Worship in the presence of God came bonding relationship and a covenant, an agreement between one another. Their "Holy Resolutions" or resolve, their plans of action, sent them far to face ministry opportunities and even rigorous persecutions with joyous victory.

### Commitment and Prayer

Commitment begins with prayer. When that is thoroughly accomplished, we go forth under the anointing of the Lord, with the discernment that comes through corporate worship, to do the work of the ministry. We kneel in prayer to find a place to stand and proclaim the Truth. Our faithful obedience is encouraged by the evident workings of the Lord. The memory of His manifestations gives continued perseverance in times of suffering.

Loyalty develops integrity through transparency. A transparent object is one that allows the passage of light, permitting a clear view of objects beyond. In remaining loyal to the local meeting, one establishes the relationship that allows the truth of Christ to be practiced. Here as



openness is practiced, wholeness is experienced. "Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much." (James 5:16 NASB) "... confession is not a law, it is an offer of divine help for the sinner." (Dietrich Bonhoeffer, *Life Together*, pp. 116, 117, Harper & Row, 1954)

In the spiritual we are to stand transparent before Christ and allow His light and holiness to reveal in us that

which is not like Him. As we confess, He heals and we can strengthen one another in the faith. Thus by an inward transparency that allows the searchlight of God to examine and illumine through us, we can have a relational openness and trust with those nearest us in our pilgrimage.

Loyalty to the truth of Christ is a basic heritage, a root passed from generation to generation. May this root flourish as a lively tree in our day among the people called Quakers.

## Let's Be Friends

# THE TYRANNY OF THE GOOD

BY HOWARD MACY

**DON'T** remember any longer from whom I first heard the phrase "the tyranny of the good." It may well have been from my teacher Elton Trueblood. I do recall, however, that many times since I first heard it I have fallen subject to such tyranny.

Almost daily "the good" makes its appeal for our energies to attend a committee meeting or a conference, to help a needy person, to give or listen to a talk, to send a contribution, or to respond to legitimate needs in dozens of other ways. It is precisely in the legitimacy of this multitude of appeals to us that temptation lies. After all, those who have any compassion or sense of justice or desire to serve God can hardly be unmoved by such calls. It is easy to say yes.

Yet we know it is folly to say yes. Soon the gentle good becomes a marauding horde laying siege to our lives. Our schedules become fragmented, our spirits shattered, and we leave untended the soil that allows us to grow—especially the soil of study, prayer, and worship. In the end, we are even diminished in our capacity to do the good.

The principal answer to the problem of the "tyranny of the good" lies in what is most likely to be ignored in helter-skelter living. It lies in submitting every choice and action to God's guidance, not in general but in very specific ways. It lies in standing still before God and waiting for orders.

The great Chinese Christian Watchman Nee raises the issue clearly through questions:

"How much of the work you have done has been based on the clear command of the Lord? How much have you done because of His direct instructions? And how much have you done simply on the ground that the thing you did was a good thing to do? Let me tell you that nothing so damages the Lord's interests as a 'good thing.' 'Good things' are the greatest hindrance to the accomplishment of His will." (from "Ministry to the House or to the Lord")

In a similar vein, George Fox warns that whoever goes in service before being moved to do so by God becomes a "stumbling block . . . and is to be judged and condemned by the Light." (Epistle 33) Our good intentions can undercut God's good purposes. We should not expect that God will prosper any work, however noble, that is not deeply rooted in the divine life.

So, for the sake of our own lives and for the sake of the good, we must be patient enough and submitted enough to bring each choice before God. It is a patience well-rewarded, as Isaac Penington reminds us: "A few steps fetched in the life and power of God are much safer and sweeter than a hasty progress in the hasty forward spirit." (Leach, *The Inward Journey of Isaac Penington*, p. 30)

To live such a life in Christ requires daily, even momentary, resolve. It is possible. And we can help each other do it. I have friends who will inquire specifically whether I have sought guidance on a particular matter. That kind of accountability helps.

We can help by encouraging each other to consider carefully specific opportunities for service instead of resorting to beg-and-pray arm-twisting to fill committee vacancies or Sunday school teaching positions. We can help by not burdening others with guilt if they do not feel led to take up actively the concerns that we care about deeply. It is better to encourage one another to faithfulness to God than to entrap one another into service that is not directed by God.

**M**EETINGS, too, need to consider carefully whether each aspect of their common lives arises out of fresh guidance from the Lord. It is altogether too easy to fall into activity that arises from habit or tradition, on the one hand, or novelty, on the other. A meeting at all times should hold in its mind the question, "How much of the work that we do together is based on the clear command of the Lord?" Standing still before God and waiting for orders is necessary if we together are to know anything of the life and power of God.

How glad we can be because a vision of the good comes to us from so many quarters! Yet we can rejoice even more that we have an inward Teacher and Guide who can prevent the appeals of the good from tyrannizing our living!

"Therefore all wait low in the fear of the Lord, and be not hasty nor rash, but see the way made clear; and as the Lord doth move you, so do." (George Fox, Epistle 83)

Let's be Friends.

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"Please give me the sense of the meeting by a show of hands!"

### COVER

People coming together in prayer, committee discussion, informal interaction, and in open meeting for the conduct of business are all a part of decision making in the life of the church. As yearly meetings gather this summer, clerks John Brawner (Rocky Mountain), Maurice Roberts (Mid-America), Galen Weingart (Eastern Region), and Richard Beebe (Northwest) help facilitate corporate discernment of God's desires for the church. (Design and art by Stan Putman)

### ANTECEDENTS

Decisions, decisions, decisions! We face them every day. Everything from what to wear to whether to buy the high-priced economy car or the lesser-priced gas guzzler. Our decisions are as simple as one piece of toast or two and as complex as difficult choices that will shape an unknown future for family, business, or church.

Corporate decisions are more difficult than the individual ones. Who has not experienced the tension of conflicting views on important issues? And it is hard to compromise when you know you are right. Truth, however, is not found when people maneuver onto common ground, but when we come into alignment with God.

Three writers deal with the subject of decision making within the church on pages 6-9—two Quakers through testimonial and biblical study and a Baptist citing the negative effects of voting.

The individual decision to leave the church and a concern for denominational loyalty are presented by Wendell Barnett in the lead article.

The decision implied in Howard Macy's "Let's Be Friends" column is that of unwittingly choosing good things that are not "based on the clear command of the Lord."

On page 11 Jack Willcuts talks to a computer that can discern the sense of the meeting from its memory banks and offers new potential for expediting church procedures.

The Cambodian refugees described on pages 26-27 do not contend with the decisions of what to wear, which car to buy, what color to paint the house, or where to spend the summer vacation.

Finally, on the back cover the effects of a lack of decision making and planning are shown in the story of a church that "needs revival." —D.L.M.

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# THE BIBLICAL PRECEDENT FOR THE TRADITIONAL QUAKER BUSINESS MEETING

BY CHARLES A. BEALS

## The Quaker Concept

The traditional Quaker business meeting is based on the Quaker concept that God can reveal His will directly to ordinary individuals as well as to bishops and other "important" persons. Further, that a *group* can be guided as well as an *individual*. George Fox wrote: "Our meetings for Church affairs ought not to be a business meeting left to the few. They are intended to be gatherings in the Spirit of Christ of the whole Membership."<sup>1</sup>

The Quaker Thomas Chalkley in 1725 wrote: "Concerning the government of the church of Christ, of which church He is the holy head and lawgiver . . . we are to seek and wait for counsel and wisdom from Him in all our monthly and quarterly meetings for the well being of our [Quaker]

*Charles Beals, retired pastor, Friends general superintendent, and former president of Friends Bible College, develops strong convictions and logic for the use of the Friends style of business meeting. His concerns come from a lifetime of experience and study. "I have never seen anything written on this from the biblical perspective I have taken," Beals insists, referring to Acts 15.*

Society . . . Christ's Spirit must govern Christ's Church."<sup>2</sup> He is saying that the meeting is to seek God's will rather than man's wisdom, that such meetings are to be held in the context of worship so that those present may repeatedly and consciously turn to God for guidance. George Fox sums it up: "Friends are not to meet like a company of people about town on parish business . . . but to wait upon the Lord."<sup>3</sup>

This basic concept has brought forth what is now termed "the traditional Quaker way" of conducting business meetings, which differs radically from the commonly accepted method of other churches and secular organizations. The Friends approach to business matters is the expectant waiting for the visitation and leading of the Holy Spirit as in the Sunday "Worship" services. The purpose is to receive divine direction and to preserve the sense of fellowship in the Quaker community.

## The Church Council at Jerusalem

The new church at Antioch had been founded only six years earlier, sponsored by Paul and Barnabas on their first missionary journey. However a church problem had arisen as recorded in Acts 15:1-3:

"Some men came down from Judea to Antioch and were teaching the brothers;

'Unless you are circumcised according to the custom taught by Moses, you cannot be saved.' This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. The church sent them on their way."

Some circumcised Jewish Christians were claiming salvation is based on *both* a belief in Christ *and* circumcision according to the teaching of Moses—two conflicting doctrinal opinions from two groups of Christians who are both positive they have God's revealed truth. How can this be resolved by a meeting of minds without compromising biblical truth or loyalty to Christ? The initial effort was by argument and heated debate by which each side tried unsuccessfully to convince the other of its error. There was only one way out of their deadlock; to go to the mother church at Jerusalem for a decision.

Both sides held the same evangelical views concerning Christ and salvation through His name. Both groups had a driving missionary concern to see all people, both Jews and Gentiles, saved. Both groups wanted to find and do God's will as evidenced by the *entire* church (v. 3).

15:3-5 "... and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad. When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. Then some of the believers who belonged to the party of the Pharisees stood up and said, 'The Gentiles must be circumcised and required to obey the law of Moses.'"

It would appear that upon the arrival of this delegation in Jerusalem a special meeting was set up to hear reports on their missionary activities, not to discuss the dispute, as there is no reference that they were yet aware of the occasion for their coming. At this "missionary" meeting members of an organized faction of the church, which in all likelihood had sent the delegation to Antioch, consisting of Pharisees who had become believers, were so incensed and disturbed that they made a public protest in which they "stood up" (evidence that they were in a formal meeting) and declared that Gentiles, even believers, could not be saved without first being circumcised.

Whether the meeting closed in an uproar, the record does not say, but it was evident to everyone that this matter must be settled, and thus a business meeting was appointed.



**Having a majority vote  
is no guarantee  
that our decision is right.**

15:6-12 "The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: 'Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us . . . Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.'

"The whole assembly *became* silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them." (KJV and RSV, "*kept silence*")

The business meeting arrived. They went into session so that the apostles and elders in particular and *the entire church in general* could consider the matter. (Note: "the whole assembly" in v. 12, and "the apostles and elders with the whole church" in v. 22.) The meeting initially takes on the form of a debate. (The NEB translates "after an exhaustive debate"; the RSV "much debate"; *Jerusalem Bible*, "after the discussion had gone on a long time.") Reading between the lines: Strong opinions were being expressed on both sides, only resulting in a stalemate.

All this lengthy discussion had been going on with Peter present without his saying a word, but at last he stands to his feet. The entire assembly listens. He does not argue or debate.

Peter's speech was given in the presence of the *entire church*, not to the Executive Council, nor Representatives, nor to ministers alone, but to the democratic whole. Following the address, any one of the multitude had the privilege of speaking, but none did. "The whole assembly became silent," which indicates that customarily they did not. Surely, the reason for their silence was their thinking: "These remarks of Peter's find a ready response in our hearts. They have the ring of divine wisdom. Let us continue to listen." Barnabas and Paul, then, enumerate case after case where God revealed His approval of their ministry that the Gentiles can be saved solely through faith in Jesus Christ without benefit of rite or ceremony.

Following Barnabas's and Paul's speeches the multitude is still silent. No more talking! They know now in essence what God's will is, all of them including the Hebrew sect. Not just a few leaders, nor merely a majority, but the entire multitude of

believers including the sect of "the Pharisees who believed," are united. No debating. No need to vote. Only someone to put it into words.

Who will now articulate the "sense of the meeting"? Who will prepare a minute? None other than James, the "clerk." He is saying that what we all feel to be God's will is not contradicted but rather confirmed by Scripture. "It is my judgment," he continues, "that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood . . ."

The miracle has taken place. In verse 7 there had been much debating and undoubtedly strong feeling. What if they had called for a vote then? The meeting would have been divided for sure. What if James, the presiding officer, had, due to impatience and the pressure of the time element, decided to make an arbitrary ruling—such as would a bishop? What would it have done, not only to the church at Jerusalem but also to Antioch and the Christian church for centuries to come? But after the entire assemblage took time to hear from God, it could be truthfully recorded, verse 22:

"Then the apostles and elders, *with the whole church* . . ." (Not a two-thirds majority and a grumbling minority; not just the preachers, but also farmers, laborers, housewives, et al.) The record continues: "It seemed good to the Holy Spirit and to us," [i.e., the whole church; we note in verse 25, "So we *all* agreed"]. We observe that this Scripture does not read, "It seemed good to the Holy Spirit and the majority of us" nor, "It seemed good to 100 percent of us" with no reference to the Holy Spirit. No, but the Holy Spirit and all of us, including the Pharisee sect.

How important it is that the Holy Spirit is pleased! Having a majority vote is no guarantee that our decision is right in our church business meetings; nor, as some contend, that the minority is always right; nor, as others aver, that 100 percent unanimity is proof of rightness. The Jerusalem Church was carrying on its business in the context of worship. They were listening to God as He spoke to the corporate body.

One further observation of significance regarding this final decision: Amazingly it was *not quite what either side* had been debating for. The decision was neither, "All Gentiles must keep the law of Moses," nor, "No Gentile needs to keep the law," over which the two groups were in conflict.

Rather, the choice of circumcision was left with each individual plus directives to satisfy the sensitive conscience of the Pharisee faction, namely to abstain from blood and from things strangled, out of respect for the religious beliefs and feeling of the Pharisees who were so taught by the law of Moses. The directives with moral content were directed to the Gentile Christians (Cf. Ephesians 5:3-7) and thus give assurance to the Hebrew believers that these new Christians recently converted out of paganism were also under definite moral law restrictions.

### A Summation

This brief example shows the genius of the traditional Quaker business meeting in history and New Testament practice. The biblical precedent gives the following guidelines:

1. The congregation form of government was used exclusively.
2. The apostles and elders acted in an advisory and leadership capacity, but did not function as "bishops" or "popes." The voice of each of these "weighty members," such as Peter, Barnabas, and Paul in the Jerusalem meeting, may have carried more weight than that of ten or so others.
3. There is no indication that voting was done. Action followed only upon 100 percent unanimity.
4. The Holy Spirit, who can reveal His will to an individual, can reveal it also to the corporate group.
5. They collated their decision with the Scripture.
6. A minute was prepared by the presiding officer and was read for approval.

We can continue in the Quaker business practice without apology to anyone, knowing that it is the biblical method, and that it will remind us to seek more earnestly to discover God's will in each business session of our Church.



### Notes

<sup>1</sup>Cited by Doncaster from "Church Government," 1942

<sup>2</sup>Quoted by Doncaster from Thomas Chalkley's *Journal*.

<sup>3</sup>Cited by Doncaster from George Fox *Epistles*, No. 313

All Scripture quotations are from the *New International Version*.

I acknowledge the use of substantial material from the following booklets:

L. Hugh Doncaster's booklet, "Quaker Organization and Business Meetings," 100 pages, published in 1958 by the Home Service Committee of London Yearly Meeting.

George A. Selleck's pamphlet, "Principles of the Quaker Business Meeting," 14 pages, published in 1973 by the Executive Council of New England Yearly Meeting.

# STOP THE VOTING: YOU'RE WRECKING MY CHURCH!

BY NORMAN NIDENG

**V**OTING can be disastrous to God's work. We are equating the voice of the people with the voice of God.

Finding easy access to our lower natures, Satan uses our fondness for democratic methods to divide us and to lay waste the work of Christ among us.

We marvel at the power of the early church. When the church is in agreement, there is scarcely anything it cannot do. The work of the Lord becomes a heart's delight and a thing of beauty.

Unity of the Spirit is absolutely essential to a spiritual work. Scripture emphasizes this everywhere. Turn the pages of early church history and mark its unified spirit and purpose. Read our Lord's high priestly prayer in John 17 and note the clear emphasis on unity in the Body. Study the epistles and see how much stress the Holy Spirit puts on this essential for the church. There is hardly a page without it.

By contrast, consider what havoc is wrought when God's people disagree. Division and discord, however slight, threaten church stability. Houses divided against themselves do not stand. In a climate of disunity all manner of evil abounds, providing Satan a banquet to contemplate the church's demise.

Seeing that our methods divide congregations, splinter fellowships, and alienate Christians, can we still defend them as being anointed of God?

Isn't there at least a suspicion that somehow there must be a better way? Can such a way be found in Scripture?

**G**OD does provide a better way. By precept and example, by pattern and illustration, He has shown us the way to do His work. *Robert's Rules of Order* is not the 67th book of the Bible. The town hall is not the example to follow. There is something far better than these.

It prevents members from losing patience or being possessive. It is the one thing that stands when all else falls. It is the most powerful force the church has ever known. It is God's love in action.

*Norman Nideng is senior pastor of Sylvan Way Baptist Church, Bremerton, Washington. This article first appeared in Moody Monthly, March 1982, and is reprinted here with permission. Copyright 1982 by Moody Bible Institute of Chicago.*

But can these lofty ideals really be worked out in local church life? Clearly, a whole new approach must be taken. Spirit-filled men must lead the way, yielding personal rights and privileges.

No longer can the church be run like a business or managed like a branch of government. Rather, it must begin to function like the Body God intended it to be where every member is in subjection to Christ and in submission to one another.

The leaders must realize that only as they achieve unity in the Spirit can they provide the leadership the congregation needs.

The first step is taken when they consent to unanimous decision rather than majority rule. Lacking this unanimity, they table proposals for consideration at a later time or modify them until they are acceptable to all.

As the spiritual leadership gains in experience and as its members begin to learn that unity is more than a mere ideal, the excitement of a whole new attitude develops. Liberated from the structures of power and the intimidation of strong personalities, each member begins to sense his own inherent worth to the church. The fact that others are willing to respect his dissent reinforces the oneness of spirit sought by the group.

It also tells him that they have recognized the very real possibility that God may be leading him along the path He wants the group to follow.

On the other hand, if his reasons for dissent are frivolous or arbitrary, the Spirit will lead him to conform to the consensus of the group.

Can the work of Christ be conducted like this without the threat of rule by minority? If so, how is an obstinate dissenter dealt with and how are contentious personalities persuaded to conform to the wishes of the group?

This is precisely where a deep spiritual work may begin. Instead of being overrun by majority rule, these dear saints may have the experience of being entreated in the tender mercies of Christ's love. For some of them, it may be the first experience of such love, especially among brothers in the Lord.

The leaders may learn that they have overlooked something that these have seen. They may learn about past hurts and injuries, unresolved from times long past, that need to be dealt with. They may learn of experiences that color the way members

of the congregation see things. At the very least, everyone will learn to love and appreciate one another in a new and vital way.

Perhaps most of all, those differing with the viewpoints of the majority will learn that they are dearly loved and that their views are carefully considered in the spirit of Christ's love. Revival of the church could begin at this very point!

Failing in every attempt at loving persuasion, what is the group to do with those who stubbornly resist what clearly seems to be the will of God?

First, the members should carefully reconsider the action proposed to see if God might be leading them to some creative alternative. Love finds a way when all else seems to fail.

They might also consider the possibility that the timing for the action is wrong. God often puts roadblocks in our paths to keep us from dangers or to lead us to something better.

In any event, spiritual leadership should be willing to wait upon the Lord and commit the matter to Him. It is His work, and He has committed himself to bless it.

**L**ET everyone realize that what appears to be resistance may be but God's tool to shape the vessel of the church to conform more perfectly to what He has in mind. Time always provides God an opportunity to do something either for us or in us.

The Scripture says we are not to rebuke an elder but to entreat him as a father. The spiritual leadership of the church should be chosen on the basis of the 20 characteristics of 1 Timothy 3 and Titus 1.

Leaders with these qualifications will not be contentious or argumentative but will be gentle and easily entreated. Thus the likelihood of a hopeless logjam is remote.

The ultimate question is, can the church function without rule by majority? Boards and committees can perform by consensus. This is relatively simple. But can a larger body of people be led to a unanimous decision that is a genuine expression of its will?

It will never be known until it is sincerely tried.

Believers in earlier days often prayed until there was total agreement among themselves. Today, churches seldom pray over anything in which there is much at stake. It is easier to simply appoint a committee to bring a recommendation and then vote on it.

How much more could be learned through earnest prayer waiting on God for the outcome! To forfeit this experience for an easier way is a cheap trade-off for knowing God's best.

Then, again, there is the jaundiced view that the unspiritual part of the Body might not likely endure an extended period of prayer anyway, thus hastening (with their departure) the spirit of unity among the members.

Spiritual work can be done only in a spiritual way. This is the point. Borrowed methods and worldly ways will never have the seal of God upon them the way a totally spiritual approach will.

It is hard to imagine how the evangelical church came to its worship of the democratic process. It takes a lively imagination to find it in Scripture. Experience shows that what is said to be democratic is often merely pretense; existing power structures usually prevail.

Moreover, a truly democratic procedure requires at least a two-party system. Does anyone seriously propose this for the local church?

Voting is an invitation to division. Whenever a vote is taken, someone loses. Is this good?

Furthermore, the wisdom of the mature and perceptive member is often neutralized by the will of a vocal majority. Causes are taken up and the church business meeting becomes a battleground.

The secret ballot, cherished as the ultimate instrument for an honest expression of the people, degenerates to an ambush under the cover of anonymity. People return to their homes sickened by what they have experienced at church, resolving that they will never subject themselves to it again.

This surely cannot be the pattern of Scripture!

Is there no viable alternative to the democratic process? Is spiritual oneness in Christ too idealistic to be experienced today?


Consider the following Scriptures:

*"I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."* (1 Corinthians 1:10 NIV)

*"Make every effort to keep the unity of the Spirit through the bond of peace."* (Ephesians 4:3 NIV)

*"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."* (2 Corinthians 13:11 KJ)

*"Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble."* (1 Peter 3:8 NIV)

These are not mere ideals, they are realities we can experience. 

## FRIENDS CONVINCEMENT— A LEADERSHIP STYLE THAT WORKS

BY STANLEY PERISHO

**R**ECENTLY a difficult decision in our church had to be made. After considerable discussion by the elders it became apparent that although there was a clear majority, with only one person in strong disagreement, there was not a sense of unity about the issue. It was decided that in view of this, we should take another careful look at all factors involved, so a special meeting was called to deal with the matter after a day of concentrated prayer. The next evening, again after prayer and discussion, the decision was made in a beautiful spirit of unity and love. It was a dynamic demonstration of the Body of Christ in its functioning operation


of the work of the Spirit. Each of the members was deeply enriched by the exercise.

Many times in recent years I have attended pastoral workshops where this kind of decision making would have been explored. A recent speaker indicated that if a committee is making decisions, the pastor has defaulted in his leadership responsibility. It seems to me that the Friends' leadership operates, or should, on another premise "that where the leadership is making decisions that could be made by a committee, the leader is in default, for that leader is denying the committee the opportunity of allowing the Spirit to work through them in the decision-making process."

I believe the Friends' way works for several reasons. (1) It is easy for people to claim ownership of their decisions. (2) The decision-making process may take longer

when groups make decisions, but implementation is quicker. (3) The experience of seeing the Holy Spirit work in a group to bring His direction is a growing and beautiful demonstration of His power. (4) The Friends' approach leaves people with unity and love, not with the feeling "no one cares how I feel." (5) No one feels "run over" in the drive for "progress." (6) The Friends way recognizes and utilizes the "priesthood of all believers" in the decision-making process.

The paternalistic attitude in the idea that the pastor is the only one who can be sure to have God's direction is not only un-Friendly" but unwise. Yet so often I have heard pastors say, "If they don't go along with this I'll leave." Perhaps the crux of the problem is the classic "we-they" syndrome that so easily occurs. The Friends' process eliminates this, for we are all seeking God's direction instead of "our way." The "if you won't play my way I'll take my marbles and go home" attitude denies the function and work of the Holy Spirit in His Church and demonstrates an immature, egotistical, and selfish exclusiveness that is totally out of character among Friends. Leadership, pastoral or otherwise, should not see itself as an elite group of promoters but as Christ taught and demonstrated, the "servants of all."

Perhaps D. Elton Trueblood's statement sums it up well: "The pastor [leader] should never do anything that another can grow by doing." May we as leaders be more concerned with building people in the Body of Christ than getting our own way. 

*Stanley Perisho is pastor of Medford, Oregon, Friends Church and has recently served as president of the Evangelical Friends Alliance.*





# Miracle on Titicaca

BY FRANCISCO MAMANI, AS TOLD TO NANCY THOMAS

**D**OES God work miracles today? I've asked myself that question many times. Now I know the answer.

It was Sunday, the 21st of February. I had just finished teaching the last class of a three-day conference sponsored by the Bolivian Bible Society. Baptists, Friends, Methodists, and Catholics, we had been meeting on the lovely island of Suriqui in the middle of Lake Titicaca to study evangelism, stewardship, and other subjects. The conference had been a success, and I was feeling very happy. I was also feeling tired and looked forward to being back home in La Paz.

After lunch we loaded the tent, light plant, projector, and other equipment on the small boat that was to carry us back to the mainland. Then 16 of us crowded on and we pushed off. We left the brethren back on the island with their arms raised, shouting out God's blessing on our trip.

We sailed out some three kilometers into Titicaca. The afternoon wind was rising and waves played about our boat. My friend David and I were seated on top of the cabin, happy to think that we'd be home in a few short hours. David enjoyed the lift and fall of the boat in the waves, and I was just marveling in the beauty of God's world. Glancing behind I noticed that one of the brethren below had a very worried look on his face. I thought he was seasick, and David and I joked about it.

But within a few short minutes I heard a cry, "Pastor, come! The boat's filling with water!" I quickly climbed down. Someone was bailing water out, but most of the others were huddled inside the cabin, seasick and frightened. The captain was so

scared he couldn't talk, and a general spirit of panic and paralysis reigned. With reason. The boat was now level with the water and waves were breaking over the motor, flooding it little by little.

My first reaction was one of panic, but I somehow managed to keep my head. I



*Francisco and Juana Mamani*

ordered the captain to turn the boat around. He obeyed without a word. But in the process the motor shut off completely. At the same time two large waves swept over the boat, filling her with more water. It was obvious that we were going down.

In that moment, seeing that we were lost, I led out in prayer. I asked God only three things: "Lord, if we have offended You in any way, forgive us—You are Lord of heaven and earth. Save us as You once saved the men on the Sea of Galilee. But if it's Your will, receive us now into Your presence. We offer up our lives to You." I repeated this prayer various times.

After praying, I felt a remarkable peace. I was no longer worried about anything, even drowning. The wind and the waves were rising, but I experienced tranquility. Looking at my brothers and sisters, I saw that this spirit of peace had touched everyone on board.

At this point something very strange happened. In spite of the wind and the waves, a circle of calm appeared and surrounded the boat. Within a diameter of about 15 meters, the waters were calm and still, while outside the circle waves continued to break. No one said a thing. The storm grew stronger, but we sat at peace in the center of the circle. We began again to bail out the boat while someone worked on the motor. This continued for about 35 minutes.

A verse from the book of Daniel came to my mind: "He delivers and rescues and performs signs and wonders in heaven and on earth." (6:27) I praised God. I gave thanks for His presence. I felt that the angels had descended and calmed the waves. "His Spirit moves over the waters," I said, thinking of the account in Genesis. His presence was very real among us.

We soon had the motor working and began heading back toward the island. As we reached the border of the circle of calm, the waves hit us with full force, but our hearts were full of confidence in God's protection. With the wind now behind us, we made good time. Once again on the lake shore, we praised God and told our story to everyone. As people from all over the island gathered (Christians and non-believers both—everyone!), we worshiped and sang and gave our testimony.

After the worship service we again began the homeward journey, this time with fewer people in the boat. When I finally arrived home, my wife, Juana, greeted me with joy and relief. She told me that the Spirit of God had convicted her to pray for me that afternoon. She had sensed that I was in danger of drowning and had spent the afternoon on her knees. I told her what had happened, and together we gave thanks with tears.

Does God work miracles today? I have no more doubts about it. He's the Lord of the earth, of the skies, and of the sea. He is all-powerful. And, yes, He is a God of miracles. Yesterday. Today. And forever. ☐

*Francisco Mamani is pastor of the New Jerusalem Church in La Paz, and an overall leader in the whole National Friends Church of Bolivia. He also works for the Bolivian Bible Society.*



BY JACK L. WILLCUTS

## Quaker Software

If you want to know what is a big thing just around the corner in the church's near future, it's not a person or programs, but a computer. Spiritual software. Computer creations and variables, memory banks (some are connected to "The Source"—distant data banks full of Social Security and IRS material), silicon sophistication, Apple II Plus, electronic prestidigitation, computers and microcomputers, terminals (on your desk, your bedside table, kitchen counter, bike carrier . . . pulpit model?). These machines, some say, are habit forming. Timex, Inc., will begin selling a small home computer for a suggested retail price of \$99.95. These contraptions are coming close.

On track right behind the sensational, charismatic kind of computer that lights up when questioned correctly with "Wow's," "Hoorays," and smiling animals, one can imagine a unit programmed to provide also "Amen's," "Bless you's," smiling angels, and animated Bible stories emanating from computer-energized loudspeakers couched in the pastor's study, Sunday school storeroom, or the yearly meeting office. Tiny learners in cherub church may punch the right buttons and hear over and over their favorite "read it again" stories of Noah, Daniel, and Peter's escape from jail along with simple tunes that simulate the settings for each.

The possibilities are fantastic. The wave of the future. The following printout I managed to tap by sheer coincidence and am pleased to share the exclusive interview with what may be the first mock-up of a truly Quaker computer. It is designed with an unobtrusive gray covering, black and white (only), simple block letters, and it types out answers slowly but with orthodox clarity.

"Is it true, Friend, that you can discern the sense of the meeting in less than 30 seconds?"

"Thee is correct," the computer typed back. "Also all Yearly Meeting board decisions, Monthly Meeting committee actions, and the probable average on who will speak in meeting and what they will say."

"What about budgets?" I typed.

"Be precise. Does thee want the total Yearly Meeting budget for each year since 1890, the projected giving for the next decade, or a specific giving record for missions in Alaska?"

One doesn't engage in levity or rambling interaction with a well-programmed Quaker computer. We sat in silence as I reflected on how to relate.

"Can you take offerings, do people send you checks, can you raise money?"

"Certainly."

"Oh." What *does* one do with a Quaker machine unconcerned and completely confident about budgets?

"Could you give me an example of how you do it?"

"Certainly. I have the name and address of every Friend in America and what each has given to any cause since becoming an active member. I will create and send out 100,000 letters in three hours with just the proper wording to assure the predictable response to any need approved by the correct committee."

"That sounds terribly . . . uh, impersonal and rather calculating."

"Each letter will mention the name of each recipient at least three times and also show a picture of a hungry child, Elizabeth Fry, or the Canadian Peace Arch according to the predetermined interest of the donor."

"You're more sensitive than I thought, Friend. What could you do in developing a stewardship campaign in the local meeting?"

"Which local meeting? Thee is wasting time with imprecision again."

"My apologies." I suddenly felt small and uncomfortable. "Well, let's say First Friends in Boise, Idaho."

"Certainly. In 2 minutes and 15 seconds you will be given the exact gross earnings of all family units, the tithing practices of each since attending, and the actual giving potential of that church if all tithed, and the predictable above-tithe offering anticipated in 1982, 1983, 1984 . . . ."

I jammed the stop lever. That is more than I want to know about Boise Friends.

"What about worship planning. Can you provide information on the worship practices of local churches, too?"

"Certainly. I have the data to thematically match hymns with sermon texts, 10 illustrations for each sermon up to 300 separate titles. I can provide comparative attendance projections for each Sunday and special event until the year 2,000, and . . . ."

The conversation was becoming both boring and a little frightening.

"Let me ask you one more question. Do you ever think about how much damage you might be doing to the Friends Church, the sense of the Spirit's leading, and all that we hold precious in our beliefs and practice?"

"I don't think. I don't pray. I don't laugh. I don't cry. I don't make mistakes. I just do what I'm told."

Then, it turned me off. ☐

## Prayer Priorities

"The end of all things is near. Therefore, be clear minded and self-controlled so that . . . ." What do you suppose the Apostle Peter said next in 1 Peter 4:7? Most of us would never guess. It startles us to reread, " . . . so that you can pray."

To be sure he urges us to "love each other deeply," to "offer hospitality," "to serve others." We might think of other things to do too. But, how often would *prayer* top the list?

To excel in prayer is always highest priority. ☐





*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*

### Survey Shows Only One in Four Leprosy Patients Receive Any Treatment

BLOOMFIELD, NEW JERSEY—A survey by an international organization combating leprosy revealed that less than four million of those suffering from leprosy are currently under treatment. Dr. Waldron Scott, president of American Leprosy Missions, said this represented only one in four of an estimated 15 million leprosy victims worldwide.

American Leprosy Missions operates in 19 countries, with more than 1,000 clinics, dispensaries, and hospitals. Scott, former general secretary of the World Evangelical Fellowship, said, "The stigma associated with this disease from the beginning is still as strong today as it was then. We want to remove the psychology of fear along with the disease itself."

—Evangelical Press Association

### Urban Congress Sends Message to President, Congress

CHICAGO—Congress on Urban Ministry participants meeting in Chicago urged President Ronald Reagan and other government officials to join them in pursuing

justice and in championing the oppressed. The 700 Congress attendees, representing 35 denominations, were asked to follow up with personal letters the statement sent to the President, his cabinet, and members of Congress.

Participants at the Chicago gathering noted the increase in their own efforts and those of their churches to heed the President's call to increased volunteerism in meeting the needs of the poor. "Volunteerism, charity, and the church service programs alone cannot alleviate the hunger, joblessness, homelessness and suffering caused by structurally skewed taxation and budget allocations that favor the wealthy and the military-industrial complex," the statement pointed out.

—E.P.A.

### Hatfield Cites Eisenhower Remarks on National Security

WASHINGTON, D.C.—Senator Mark Hatfield of Oregon said the people are ahead of the politicians on the nuclear freeze issue, and recalled President Eisenhower's prediction that "the people will demand that the politicians step aside so that they can have peace."

Hatfield said Dwight Eisenhower, another Republican, was "the only one of our presidents who understood what national security is." He quoted Eisenhower as saying there comes a time in our national life when additional money spent for arms will actually weaken our national security if there are people who are hungry. "The most devastating force in the world today is hunger. We could feed, clothe, house and provide medical assistance to every needy person in the world for what we spend [in] two weeks on arms," he said.

—E.P.A.

### SIL Finishing Work in Bolivia

TUMI CHUCUA, BOLIVIA—The Summer Institute of Linguistics, the academic affiliate of Wycliffe Bible Translators, took a significant step toward the completion of its work in Bolivia at a ceremony attended by the Bolivian ministers of education and health, by ambassadors and other high government officials. The historic occasion marked the presentation of their Amazon jungle educational facilities at Lake Tumi Chucua to the Bolivian government in "deep appreciation of the Bolivian people for their strong support and cooperation over the past 27 years."

"We've nearly finished the linguistic and other goals that we outlined with the Bolivian government back in 1954," said Dave

Farrah, SIL's director of government relations in La Paz. "In a few years we'll be leaving the country. We want the property to continue to be used to serve the Bolivian people, especially the ethnic minorities, after we're gone." After turning the center property over to the Bolivian government, the remaining SIL personnel will be moving to Cochabamba, a major city in central Bolivia. The Summer Institute of Linguistics has definite plans for leaving Bolivia by 1985.

—E.P.A.

### CHA Convention Hears Colson

STANHOPE, NEW JERSEY—Chuck Colson told the 114th annual national convention of the Christian Holiness Association, "One of the reasons that we've got a nation of 40 or 50 million so-called Christians and we are at the same time morally degenerate and apostate is that most of the Christian church does not understand corporate obligation. We are called to be a people, not a collection of individuals, and we are collectively responsible for sin. Only by standing up to the sins of society such as abortion and inhumane prison conditions will revival come to America."

The Christian Holiness Association consists of 17 denominations representing approximately three million people in America and around the world.

—E.P.A.

### Proposed Peace Academy Is 'Extraordinary Opportunity'

WASHINGTON, D.C.—"The world has no problem today more critical than that of international peace," Dr. John Dellenback told the Senate subcommittee on Education, Arts and Humanities during hearings on a bill to establish a United States Academy of Peace. "The existence and spread of nuclear weapons makes such peace literally essential to the continued existence of civilization as we know it," said Dr. Dellenback, who is president of the Christian College Coalition. Director of the Peace Corps during the Ford administration, he was among 24 persons who presented testimony to the subcommittee.

"Over and above and beyond the substantive values that will flow from the establishment of the United States Academy of Peace," Dr. Dellenback said, "will be the symbolic and perceived values of both our allies and our potential adversaries sensing from such action on the part of the leaders of our nation how serious is the intent of this nation to walk every road that could lead to avoiding violence in the

(Continued on page 16)

### CHUCK & PAT TOWNSEND

*Evangelists • Gospel Magician  
Children's Workers*

June 21-27 Kids Crusade, Evangelical Friends Church, Tecumseh, Michigan  
June 28-July 2 Junior Camp, Covenant Hills Free Methodist Camp, Otisville, Michigan  
July 12-16 Fellowship of Christian Magicians, Winona Lake, Indiana  
July 18 Open  
July 23-August 1 District Camp Meeting, Missionary Church, Ludlow Falls, Ohio  
August 2-8 Kids Crusade, Skyview Wesleyan Church, Tipp City, Ohio  
August 9-15 Kids Crusade, Wesleyan Church, Miamisburg, Ohio (tentative)

Several dates left in the fall.

Call (513) 836-6063

CHUCK & PAT TOWNSEND

625 West Martindale, Union, OH 45322



# First Day News

## QUICK QUAKER COMMENTARY

JOHN ROBINSON will be taking the pastorate of Holly Springs Friends Church in North Carolina upon leaving the superintendency of Mid-America Yearly Meeting. Other superintendents returning to pastoral work are MAHLON MACY from Iowa, who will pastor the Bayshore Friends Church, Bacliff, Texas; KEITH SARVER of California will be going to Pasadena; and GERALD TEAGUE, Mid-America associate superintendent, becomes pastor-at-large at Salem, Ohio, Friends Church.

MIKE BRIGGS of Barberton, Ohio, Friends has been asked to accept relocation to Mexico City by the Akron-based rubber company for which he is a chemist. Mike was one of the group from Eastern Region who flew to Mexico City a year ago to pour the floor for the Elektra Friends Church.

PAUL and PATSY MILLER, former Friends missionaries to Alaska from California Yearly Meeting now pastoring at Talent, Oregon, Friends Church, return to Kotzebue, Alaska, in July, where he has been invited to be the guest speaker for the sessions of Alaska Yearly Meeting. Their son is a youth pastor of one of the churches in Alaska.

LLOYD LEE WILSON has been appointed new general secretary of Friends General Conference headquartered in Philadelphia, Pennsylvania. He has most recently served as executive director of a nonprofit housing rehabilitation agency in Virginia.

CAESAR LOPEZ, a Christian convert in the Elektra Friends Church, Mexico, died May 30 of a brain tumor at age 36. His testimony and the prayer concern for his health was shared in last month's Evangelical Friend--"An Empty Lot and a Full Heart." Continued prayer is requested for his wife and four children.

EVERETT and ALDA CLARKSON, Friends missionaries in Mexico City, have made a move that does not affect their mailing address, but friends should note that their new phone number is 905-822-1398.

ARTHUR O. ROBERTS, professor of religion and philosophy at George Fox College, will present a series of lectures for Quaker Heritage Day at Berkeley, California, Friends Church. The July 17 event also includes workshops and displays in a comprehensive program for both seekers and Friends who want a deeper understanding of Quaker faith and practice.

## FRIENDS FOCUS

### ANNIVERSARY BOOK AVAILABLE

Rocky Mountain Yearly Meeting's 25-year anniversary book, Friends Ministering Together, is now available. For information about the book, write the Yearly Meeting office at 29 North Garland, Colorado Springs, CO 80909. The cost is \$5.95 (one copy), \$5.50 (two copies), and \$5 (three copies or more).

### 'HONOR SUCH MEN'

The administrative council at East Richland Friends, St. Clairsville, Ohio, initiated an Epaphroditus Award. Paul's admonition in Philippians 2:29 is cited in the plan to occasionally honor those who make outstanding contributions to the local church.



PEACE RESOURCES AT WILMINGTON

The Wilmington College Peace Resource Center, Wilmington, Ohio, offers resource information for peace education. The center produces a quarterly newsletter and has available a Peace Education Resource List. More information is available from Earl W. Redding, Coordinator, Peace Studies Program, Pyle Center Box 1183, Wilmington, OH 45177.

ROBERTS UNANIMOUSLY APPROVED AS MAYM SUPERINTENDENT

Mid-America Yearly Meeting's assistant presiding clerk, Beryl Cline, of Friendswood, Texas, reports that 74 representatives responded favorably to the nomination of Maurice A. Roberts as superintendent of the Yearly Meeting. Maurice, 45, is president of the Evangelical Friends Alliance and has served two years of a second tour of duty as presiding clerk of MAYM. He has worked in the investment brokerage industry, but more recently in the commercial real estate field as president of Crest Realty Co. in Topeka, Kansas.

Although named to serve as general superintendent, with all the responsibilities of that office, Maurice's particular service will be in the area of "administration." Due to financial uncertainties in the Unified Financial Program, the Executive Council has chosen to defer filling the second position until after Yearly Meeting. It is anticipated that at a later date the council will seek a person to share the office as Superintendent of Church Care. --MAYM Scope

LOOSE CHANGE TO INCREASE GIVING SANS SACRIFICE

The Wider Ministries Commission of Friends United Meeting is encouraging people to daily put their loose change in a specially marked jar, can, or box. Labels are being provided to mark containers that are expected to collect an average of \$72.80 a year per person. This painless method of increased giving is undertaken to assist an expanded outreach budget.

YOUTH SPONSOR 20-HOUR WORK-A-THON

Members at First Friends, Colorado Springs, are being asked by the Friends Youth group to pledge support for each hour of work in their 20-hour work-a-thon. The work will provide needed maintenance and upkeep at the church. Half the money earned will assist youth going to camp, and the other half will be donated to the church for a children's playroom.

DOUBLE EXPOSURE

First Denver Friends received firsthand exposure to the Bolivia/Peru mission fields from two missionary couples recently. Doing some deputation while returning to the Northwest from South America, missionaries Ron and Carolyn Stansell and Randy and Mary Morse were at the Denver church on consecutive Sundays the end of June and first of July.

'HEAVENLY' PIES HELP PAY CHURCH DEBT

The Heavenly Pie Company is the name of the bakery operation that produces pies, cinnamon rolls, and angel food cakes in the basement of the Talent, Oregon, Friends Church. Monday, Wednesday, and Friday LaRue Kruger and Elaine Cronk bake from 6:00 a.m. until about 11:00 a.m. The two women started their basement bakery in January as a creative fund raiser for church renovation expenses. Most of their



orders come from word-of-mouth advertising. All money from the sale of their bakery products goes to help pay off the church remodeling debt.

#### PERSONNEL FOR EASTERN REGION YEARLY MEETING ANNOUNCED

The annual session of Evangelical Friends Church--Eastern Region will be held August 14-19 on the Malone College campus. Stan Scott, evangelist and television minister from Steubenville, will be speaking at the evening services. C. R. and Lois Creed of Newport News will minister in music, and Larry and Shirley Mendenhall from Bethel Friends Church, Hugoton, Kansas, will be youth workers.

#### FBC SEEKS ACADEMIC DEAN

Friends Bible College is seeking an individual to serve as academic dean with an earned doctor's degree from an accredited university and preferably with college or seminary teaching experience. The college seeks as its academic dean a strongly committed Christian with a knowledge of and appreciation for Friends tradition and teaching. Applications will be accepted through October of 1982, with the new dean taking office in July or August of 1983. Write to: Dean Search Committee, Box 288, Haviland, KS 67059.

#### ONE CHURCH'S SOLUTION TO THE TEACHER SHORTAGE

Sturgeon Bay, Wisconsin, Friends recruits teachers for only one quarter. Pastor J. Gerry Wilson says this allows people to try teaching and if they have second thoughts, or aren't quite ready, they aren't locked into the position for life. Many who never would have considered teaching a class have now been willing to try. And many have wanted to continue past the first quarter. Spring quarter of this year Sturgeon Bay did not have enough Sunday school classes for all the teachers who were willing to take a class.

--from Quaker Rice, Christian education publication of Iowa Yearly Meeting

#### WANTED: QUAKER PHOTOS

Black and white photos are wanted for a tourist exhibit for the Arch Street Meeting-house in Philadelphia. The theme for the 12-panel exhibit is worship, work, witness. Inquiry regarding appropriate photos should be addressed to Sharli Powers Land, FWCC, 1506 Race Street, Philadelphia, PA 19102.

#### TO THE ANGEL OF THE CHURCH AT EMPIRE WRITE:

Using the second and third chapters of Revelation as a basic outline, Sunday school class members wrote letters to the Empire Friends Church, Vale, South Dakota. Participants were asked to state the weaknesses, strengths, and future of their church. Selections from these anonymous letters were shared in the church mailer.

#### EFA REPRESENTED AT NEW CALL TO PEACEMAKING

More than 425 delegates from the Mennonites, Friends, and Church of the Brethren gathered at Elizabethtown, Pennsylvania, for the third national New Call to Peacemaking Conference. Known delegates representing Evangelical Friends Alliance yearly meetings at the June 17-20 conference included five from Eastern Region, six representing Northwest, and four present from Mid-America. The focus of the conference was on "Christians Confronting the Nuclear Arms Race" and was intended more to shape lives than to shape resolutions.



(Continued from page 12)

world's search for peace and justice . . . . The United States Academy of Peace represents an extraordinary opportunity whose time is very much now. Its cost is relatively low. And, as an investment in the future, its value may well be priceless."

—E.P.A.



## THE HELPFUL VISIT

(Another Perry and Patsy story)

BY BETTY M. HOCKETT

"Girls! I'm sick of 'em!" muttered Perry Masters who was at that moment out on the front lawn feeling sorry for himself. In fact, he was so busy at that, he didn't hear the cane thumping down the walk beside the two shuffling feet.

"Ah, here you are, young man," said the familiar voice. "I was hoping I'd see you today. How are you, anyway?"

Perry jerked back to life. "Mr. Nelson! I didn't hear you coming."

The friendly old man bent over and looked straight at Perry. "You don't look so happy. Frown wrinkles all over. Gotta problem today?" He tipped back his gray felt hat, then settled his cane for leaning on.

Perry nodded. "I'm sick and tired of girls, 'specially Patsy and her friend Annie. They talk and giggle all the time and drive me nuts. There's nothin' to do by myself, but I'm not about to do anything with those

dumb girls!" His firm tone of voice made that statement perfectly clear.

Mr. Nelson rearranged his cane in front, this time leaning both hands on it. "Well, young man, sounds as if you *do* have a problem. I know just what you mean about the girls. You got one sister? You're lucky. I was brother to *five* sisters. Can you imagine all the gigglin' and talkity-talk I went through? Five girls!" Ed Nelson lifted his eyes above Perry. His memory transported him back more than 60 years to his childhood. "What a time I had! One boy against them five girls."

Perry was interested. "How'd you ever manage, Mr. Nelson?"

The old gentleman still looked off in the distance. He squinted his eyes as he remembered. "Perry, at that time I thought I had it real bad. I grumbled and fussed a lot and picked fights with the girls pretty often. I was sure they didn't do their share of work." He grinned and then cackled. "I'll betcha, Perry, my mother could've hung me a few times. It's no wonder she had snow white hair by the time I was 20. You know somethin' else, young man?"

Perry couldn't wait to hear.

"I found out later that my sisters felt the same way about me. They thought I was the onriest critter in the county and many a time they'd gladly have traded me in on anything from a pony to a new churn with a handle that turned easy." Mr. Nelson cackled again. "Too bad I didn't learn some things sooner. I could've been a whole lot easier to get along with."

"Like what things?" Perry asked.

"I should've known it wasn't the *girls* causin' all the troubles. And things like how God helps boys every day when things get pretty bad. Days when the girls heckle the daylights out of a guy and they won't do their work and tell on you when you do somethin' and get you into all kinds of trouble. Days when you don't feel like anything but makin' trouble yerself. On days like that, Perry, God cares about boys, and He helps 'em 'cause they can't hardly help themselves."

Perry hugged his knees tighter under his chin. "That's exactly the kind of day I'm having," he sighed. "But it *is* all those dumb girls' fault . . . I'm not . . . ." His voice suddenly trailed off into nothing while his brain shot into high gear. Was it the girls' fault he felt so crummy? And what about what he sometimes did? Well! Here was something that would likely have to be thought about. But not now. Time enough later.

"I've gotta be gettin' on, now, Perry, but it seems like this is the sort of day when you need to ask God to help you extra special. You've gotta keep that sweet smile and not get wrinkle frowns and be grouchy. After all, you wouldn't want your sister to wish she could trade you in for a churn with a better handle . . . oh, my! Now what would Patsy be wantin' with a churn?" His allover laugh rocked him dangerously low over the cane.

"No, but she'd trade me in for the new roller skates she wants," Perry laughed. Then he was instantly sober. Did she really feel like that sometimes? Another thought to file away for later consideration.

"See you later," said Mr. Nelson, arranging his hat back down over his forehead.

Perry watched him thump and shuffle on down the sidewalk and around the corner. He always liked it when the old gentleman stopped for a visit. Somehow, whatever he said always seemed to make Perry feel better. This time, he'd left some thoughts that Perry knew needed to be unscrambled. But if God could help, and "I'm sure He can," things'd be better. Yeah! A *lot* better!

"Hey Perry," yelled Patsy from the kitchen window. "Annie and me're gonna make pizza for lunch. Mother said we could. Wanta help us?"

And before he knew what he was doing, Perry shouted back, "Sure, be right in!"



Errol T. Elliot, *The Deepening Stream*, Print Press, 1982, 53 pages.

Errol Elliot's own life is rooted in and flows from deep streams of the Spirit. His book *The Deepening Stream* emerges from the life, observations, and reflections of this great man of God. The book scans the breadth of human experience from the meaning of life, faith, prayer, and memory to the experiences of grief, joy, loss, and hope. The illustrations by Dee Connett add to the imaginative power of the prose and poetry. In all, Errol fills the canvas with color and depth. Because the book is one that touches so much of human experience, persons will find themselves identifying with and deeply moved and encouraged by Errol's gift to us.

—Donna Bales

## Just off the Press—



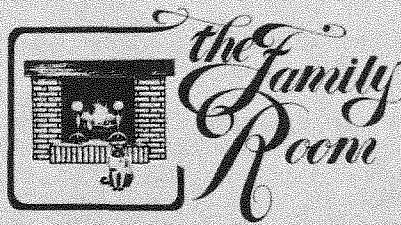
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## SIBLING RIVALRY

BY NANCY WOODWARD

"Conflict between siblings is as natural as eating and sleeping. In fact, it could almost be considered unnatural for them to coexist in constant harmony, although that does occur occasionally." Dr. James Dobson makes these statements in his book *Dare to Discipline*. Knowing that sibling rivalries are a natural part of family life does not necessarily help parents cope with the daily sibling conflicts.

While preparing to write on this topic I was surprised by the lack of material I found. Out of seven books and a monthly magazine about family life I found only three authors who even dealt with the topic. The most helpful was a secular author Dr. Haim Ginott in his book *Between Parent and Child*. I decided the only solution to sibling rivalries is to have only one child!

Sibling rivalries start as soon as the secondborn arrives. Whatever the age of the firstborn, the arrival of a new baby will be a traumatic event in the child's life. A friend once asked me how I would feel if one day my husband brought home another woman and announced to me this was his second wife and he hoped we would get along well together. Violent, intense negative feelings came to me at the thought of this. My friend said this is the intensity a child feels when they suddenly must share Daddy and Mommy with this new baby.

When our second child was born we had a wise pediatrician. He was truly concerned

about the emotional adjustment of our first child. He told me to go buy a big punching bag for our older child to hit. At first I thought it cannot be that bad! But when our firstborn suggested we put his new brother in the fireplace I realized the wisdom of our pediatrician. This doctor shared with us that our older son needed the freedom to share his negative feelings. We needed to give him love and also accept his negative feelings while making it clear that he could never physically harm his new brother.

Even after the first period of adjustment to a new sibling, children continue to fight to establish where they stand in the "pecking order" of a family. One week last spring my husband and I went to a conference. Each of our three children stayed with different families. For one week they were each king of the mountain. They were not competing for attention. We all enjoyed the time apart. But the first few days back together were terrible. The picking, teasing, and fighting seemed continual until everyone had reestablished where they fit in the "pecking order" of our family. I have noticed there are times in my children's lives when they are more uncertain about where they fit in the world (when a new sibling joins the family, during a move, when first entering school or starting junior high, when there is an illness in our family or when we have guests). During these times of tension and uncertainty fights seem to result because children need to define where they fit in the family. Sometimes concentrating on being a good listener to that child and spending special time with him or her eliminates some of the sibling fights.

A common cause of sibling rivalries is jealousy. The great cry from our children is, "It's not fair!" Discovering that I am not fair, I will never be fair, and my children have to learn to live with this fact, was a big revelation for me as a parent. Ron, my husband, read about a father who always intentionally served dessert unfairly in their home. The first child might receive one cookie, the second child four cookies, and the third one might get two cookies. This father wanted to teach his children to be thankful for what they did receive, never to complain, and that life itself is not always fair.

Upon suggesting this idea to our children we were vetoed loudly. Dr. Ginott covers this topic well in his book. I quote: "Those who want to be superfair to each child often end up being furious with all their children. Nothing is so self-defeating as measured

fairness . . . . Children do not yearn for equal shares of love: they need to be loved uniquely, not uniformly. The emphasis is on quality, not equality . . . . To each child, let us convey the uniqueness of our relationship, not its fairness or sameness."

My children eventually solve their own differences if I can put up with the noise of the battle that long. I find I usually intervene in my children's fights because I can no longer tolerate the noise level. When they are fighting outside I intervene with much less frequency than when the fight occurs in the house.

This spring I had the flu one day. That day also happened to be a day when there was no school because of a teachers' workshop. My husband was at work and the children were on their own. Early in the day I heard periodic loud voices and was aware that two of them were fighting in one of my son's rooms. Our daughter, Tasha, finally came into our room in tears. She was tattling about the fight. I felt so rotten I did not care. I mumbled something like, "If you don't want to get hurt, why don't you just stay out of Mark's room? I feel lousy. Leave me alone and solve your own problem."

She quickly left. (No tears—they were for my benefit to gain sympathy.) She marched back to her brother's room and loudly announced, "Mom said if you hit me again you'll be in big trouble!" Despite how badly I felt, I started laughing. Tasha only wanted my intervention to manipulate her brother and get her way. Eventually they solved the problem and the remainder of the day was quite calm. I share this experience because it reinforced in my mind that, barring the danger of physical harm, it is best for my children to work out their own differences.

Perhaps some parents take their children's fighting too seriously. I know I do at times. Sometimes I despair that they have not learned any Christian principles! Certainly not the basic "Be ye kind one to another." As a child I fought vigorously with my brothers. My parents can recall and describe some of their fights with siblings when they were children.

I doubt that the next generation will solve the problem either. Even Dr. Dobson states, "There is no great psychological meaning to routine sibling bickering." Perhaps the wisest parents allow their children to be children and realize there is no magic solution to sibling rivalries. They are a natural part of growing up in a family.

## OLNEY IS

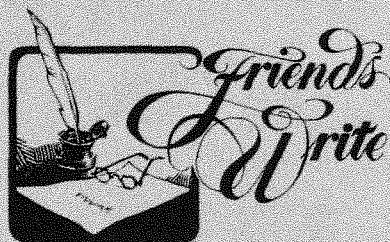
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### Prisoner Education Concern

■ The April issue devoted to response to violent crimes was excellent. It reminded me of a related matter of importance.

Rehabilitation of prisoners is a great need. Some colleges and universities are offering extensive programs to prisoners that have made a tremendous difference in individual lives. But Representative G. William Whitehurst of Virginia has introduced House Resolution 5993 to deny federal Pell tuition grants to anyone in prison. Should he succeed, most of the post-secondary educational programs in prisons would die. In their place would be

block grants to states that would require a whole new bureaucracy to administer.

Congress must find places to cut spending and prisoners have few friends, so Whitehurst may succeed.

Friends can write! Representatives Paul Simon (D-Illinois) and E. Thomas Coleman (R-Missouri) are part of the subcommittee currently considering this matter.

I personally know one educational program (Project Talents of Wilmington College) that is doing excellent work and want to see it continue.

ROBERT E. BECK  
Executive Secretary

Wilmington Yearly Meeting  
Wilmington, Ohio

### Keeping in Touch

■ I really appreciate receiving the EVANGELICAL FRIEND here. It helps me keep my ties and know what is going on in the Evangelical Friends Alliance.

I think you play an important role in bridging gaps. As Kara Cole so well put in her article in February's edition, "We must get to know one another."

MARGARET MAY  
Kinshasa Ngombe, Zaire

### Special Appreciation for Editorial

■ I always enjoy your editorials and especially the one in EVANGELICAL FRIEND, May 1982. I believe I see a trend to neglect the church in preference to the family when family needs are not all that great. As I remember it when the family went to church together on Sunday nights and many to prayer meeting, we had fewer family problems.

ALDEN PITTS  
Eudora, Kansas

■ I always appreciate your Sense of the Meeting, but "Where Does the Family Fit in?" was especially right on.

PAUL GOINS  
Greenleaf, Idaho

### Another Perspective on Justice

■ The article in the April EVANGELICAL FRIEND entitled, "A New Call to Justice Making," would have been more appropriately entitled, "No Call to Justice Making." While the article stated that "the proper response to crime involves making peace, restoring health to relationships," there was no strategy accompanying this

proposition. In addition, this proposition, on its face, is weak and unrealistic at best . . . .

Man is responsible for his actions. Imprisonment is not retaliation. It is the result of rendering a convicted felon his due. In my almost eight years of prison service, I am continually amazed at those in the academic and religious communities who unabatingly promote their naivete and unimaginative dogma about prisons and their purpose . . . .

The Bible calls for swift and sure punishment. Ecclesiastes 8:11 says, "Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil." I see nowhere in the Scripture where God calls for "peace, restoring health to relationships," of the unjust. God calls for punishment for evil works.

RON THOMPSON  
Terre Haute, Indiana

*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.*



### PRAISE DIVERSITY

BY NANCY THOMAS

As the singer's note filled the chapel, I glanced down the row. Everyone sat attentively, bending slightly forward, wrapped up in the music. But what struck me immediately was, not the reverence, nor the beauty of the occasion, but—the noses! Such variety! Lined up in a row, one after another, I saw noses fat, thin, hooked, snub, flat, crooked, straight, Miss-America-perfect, pug, freckled, pocked, and baby-smooth, all pointed praisefully forward. Each one unique. Not a single repetition.

Spring is another case in point. God's extravagance continually amazes me: daffodils, dandelions, sweet williams, Queen Anne's lace, pansies, trillium, Indian paintbrush, tulips, crocuses, skunk cabbage, and roses! Did you ever wonder about the

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superfluosness of it all, when one version (the nasturtium, say) could have satisfied all ecological demands?

(Once at Camp Tilikum I counted 20 different leaf types in one square foot of forest turf.)

Countless species of plants enrich the earth. But consider the variety within even a single species. Have you ever taken a botany course and then tried to identify a plant, using the textbook? It's not all that easy. The book describes the "average elm" as "fanlike in form," but the one in front of you looks more like an elongated cabbage. Maybe it's not an elm? Then what is it? Sometimes plants or animals (including human animals) seem to vary more within their species than with specimens in other groups. For an amateur botanist, it's frustrating.

If, in the beginning, the Creator of all this extravaganza had had access to some of our management and efficiency training, perhaps He would have come up with a colossal creation machine with buttons and levers entitled "sea shells," "voice tones," "temperaments," "snow flakes," "slugs," etc. Then, one finger flick would bring into being 100,000 uniform toe nails, asteroids, or guppies. And in place of the confusion of autumn harvest, a single tree would produce a large (but not too large) pill containing all the nutrients the human body needs. What efficiency! Think of the time and effort saved!

But, clearly, God did not include this super efficiency and uniformity in His plan. The Creator of the universe obviously delights in diversity. The exorbitance and profuseness of the created world point to a Lord of infinite grandure and endless possibilities.

In contrast, I think of our human tendency toward conformity. Whether it's the clothes we wear, the chairs we sit in, the songs we sing, our educational patterns, or

the way we worship God, we seem to find it hard to tolerate someone who does it differently. A little difference is all right. After all, who wants to wear the same dress as the girl next door? But our tolerance for diversity in certain areas has very narrow limits.

In some things, of course, we rightly stand united. We affirm with the Scriptures that there is "one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (Ephesians 4:5-6) and that there is "one mediator also between God and men, the man Christ Jesus." (1 Timothy 2:5) These truths form the foundation of our faith. They do not vary. But in the ways we worship and serve the one true God, there is room for diversity. Paul speaks of variety in spiritual gifts and ministries (1 Corinthians 12:4-6), all flowing from the one Spirit.

Often we come up with plans and formulas ("If it worked for us, it ought to work for you, too.") that hinder the expression of our God-given differences. For example, a standard way for a person to become a Christian, a routine for worship, or even a theological position can solidify and become like a neck brace until we can't turn our head to see any other possibilities. Any variation from the norm threatens us.

A friend of mine used to remark sarcastically that Quakers are people who have been "saved, sanctified, and petrified." This exaggerated the point, but the grain of truth is there. And this "petrification" is not a uniquely Quaker problem; it's part of being human.

Perhaps there are more than four spiritual laws? Maybe the human personality is too complex to be neatly divided into only four temperaments? Does the offering always have to come after the second hymn (and just before the pastoral prayer)?

This is not a call to an "anything goes" theology. It's a call for freedom of expression in worship and in the development of the gifts and ministries God has given. More than that, it's a call to tolerance and appreciation of our differences, always keeping in mind that we're to live out our diversity in community.

Let's learn from the universe and from her Creator.

Sing out for the tropics and the North Pole, high noon and midnight, for molecules and elephants, Baptists and Anglicans, elm trees and noses! Applaud for four seasons, two sexes, and a three-personed God!

Praise diversity!

## FREE BOOKLET



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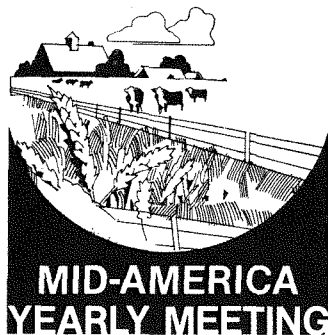
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# FRIENDS CONCERNS



## Tribute: Pittses Conclude Nearly Half Century of Pastoral Leadership in Mid-America Yearly Meeting

With the close of this pastoral year at Hesper, Kansas, Alden and Rolena Pitts conclude 47 years of full-time pastoring. They began their ministry as student pastors first at Glendale Church near Mullinville, Kansas, where they served 8 months and at Belvidere, Kansas, for 10 months. Their first full-time pastorate was at Springfield, Colorado, in September of 1935. Other churches served by the Pittses were Bethel, Stark, Northbranch, Haviland, North Wichita (now Northridge), Rose Hill, and Hesper. Their longest pastorate was at Rose Hill, 13 years, where both Alden and



Rolena were born and raised. Two new parsonages were built under their guidance and one church building renovated.

Alden and Rolena made it an important part of their ministry to attend all the youth camps at Camp Quaker Haven each summer. Alden's Yearly Meeting responsibilities included serving on the Evangelism and Worship Division and the Christian Ministries Division of the Spiritual Life Board.

Their two daughters, Charlene and Eloise, along with their husbands, Gene Jacks and Stanley Brown, are both active in their local church.

The Pittses are one of a very few couples who have held such a long tenure of consecutive years of pastoring in one yearly meeting. Their long term of dedicated service to the Friends in Mid-America Yearly Meeting stands as a wonderful example of their Christian commitment to Christ and the Church.

## One Hundred Third ACFIA Annual Meeting Termed Huge Success

More than 118 persons representing 15 Friends yearly meetings and three independent groups gathered at the Danville Friends Church in Danville, Indiana, for the largest annual meeting of the Associated Committee of Friends on Indian Affairs held in several years. Representatives from as far west as Oklahoma and Kansas, as far east as Massachusetts, as far north as Wyoming, and as far south as North Carolina met with a common interest—the Native American.

Committee meetings occupied most of Friday afternoon with representatives from the yearly meetings exchanging ideas on ways and means of expanding the interest in the work of ACFIA. Don Linschied, now serving with the Friends Committee on National Legislation in Washington, D.C., challenged the audience in the evening session as he spoke from the theme, "Recent Activities in D.C. Relating to Indian Affairs."

The Saturday sessions were devoted to reports from officers and the four Friends centers in Oklahoma. Each of the directors from these centers will be returning next year—Ron and Janice Wood to Kickapoo, Dave Nagle to Hominy, Phil and Lee Herr to Council House (MAYM meeting), and Floyd and Winifred Kissling to Wyandotte (MAYM meeting).

The Finance Committee proposed a budget of approximately \$80,000 for 1982-83 to be raised from contributions from interested friends and Friends groups all over the United States.

Approval was given for the Kickapoo Friends Center (to which many MAYM meetings have given support) to begin construction of a new meetinghouse to care for the expanding attendance at the services there. The new structure will be of logs and will have a seating capacity for 200. The present facilities will be utilized for additional classroom space and a dining room when the new structure is completed—hopefully to be dedicated at the 1983 Annual Meeting to be held at Kickapoo, April 8-9, 1983.

The Education and Publicity Committee worked on plans for a new slide presentation, a new brochure, and a kit that will contain materials for all age groups to increase the knowledge of the work being done in Oklahoma. The Scholarship Committee is working on support projects for youth interested in furthering their education.

Those from MAYM attending the meeting were Galen and Cordelia Hinshaw, pastors of Emporia Friends Church; Ron and Janis Wood, Christine Neash, and Janice Deer from Kickapoo Friends Church.

The following officers were retained for another year: Milton Ream,

chairman; Horace N. Smith, executive secretary; Steve McNell, recording clerk; Paul Turner, treasurer; Sterrett L. Nash, editor *Indian Progress*; and Frank and Dora Hollingsworth, circulation managers.

## FBC Singers Make Summer Tour

The FBC Singers from Friends Bible College, Haviland, Kansas, will be singing in churches in seven states this summer.

Included in their seven-week tour of Colorado, Idaho, California, Arizona, Oklahoma, Texas, and Kansas will be a youth camp in California, Rocky Mountain Yearly Meeting in Colorado, and Mid-America Yearly Meeting in Kansas.



FBC Singers (left to right): Scott Hanselman, Kathy Saylor, Alan Mullikin, Sheryl Smith, Allen Coon, and Patrice Kester.

## News from Friends University

RACHEL CHILSON, retired Kenyan missionary who now works for the World Gospel Mission in Nakuru, Kenya, returned to Friends University for Alumni Day activities May 15. She celebrated the 50th anniversary of the Class of 1932, along with her sister, Esther Choate, and about 30 other classmates. Rachel and Esther were both born in Kenya while their parents served as missionaries there. After graduating from Friends, Rachel returned with her parents to Kenya to serve in a Quaker work there. Esther and her husband, Ralph, later joined them in Kenya.

Rachel, who is a Kenyan citizen, says of her lifelong service in Kenya, "I felt this was a call from the Lord. I had to do it to be obedient to His will."

Rachel will return to Kenya in the next few weeks. She works with the Christian Bethany Bookshop in Nakuru, Kenya.

## HONORARY ALUMNUS, 1982—HOWARD ELLIS

"How do you describe a man who gives continuously but asks nothing in return? Who bends until he breaks in order that another not so fortunate can achieve an education?" These were the questions

asked by his hometown newspaper when writing about Howard Ellis, native of Haviland, Kansas.

Howard, our new Honorary Alumnus, and his wife, Eva, a 1929 graduate of Friends University, are being honored with this Distinguished Alumni Award for their exceptional service to Friends University international students.

Howard is president and manager of Haviland Telephone Company, with offices in Haviland and Conway Springs. His dedication to his community earned him the position of mayor of Haviland for four consecutive terms. His service to the world earned him a position as president of the Central African Broadcasting Company, a Christian-based corporation serving Burundi.

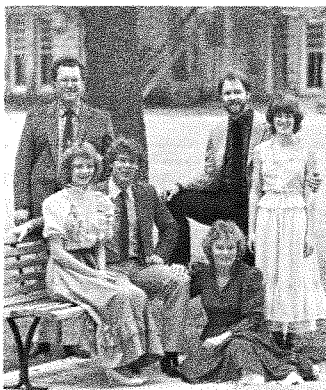
Howard has quietly and continuously supported international students through the Howard Ellis Scholarship Fund. Each year several international students study at Friends University through the financial gifts of Howard and Eva Ellis.

## FRIENDS UNIVERSITY "HARVEST" ENSEMBLE WILL TOUR FOUR STATES THIS SUMMER

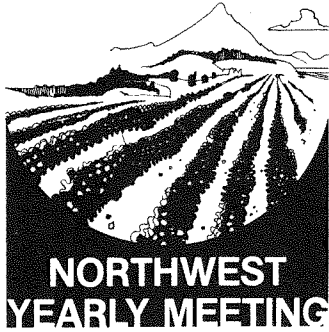
"Harvest," a contemporary musical ensemble from Friends University, Wichita, will appear in concert this summer at churches and Christian camps throughout Kansas, Colorado, Oklahoma, and Texas.

The group is composed of five members from the university's Singing Quakers and is directed by Dr. Phil Speary, also director of Friends' Music Theatre. The 1982 concert series follows the theme "I Heard About a Man" and includes not only contemporary arrangements of Christian music but dramatic skits as well. Musical accompaniment for the group includes piano, drums, guitar, violin, and synthesizer.

The concerts are open to the public at no charge.



"Harvest," from Friends University. From left to right, back: Dr. Phil Speary, Aaron and Laura Fowler. Seated left to right: Susan Hodges, Tim Thornburg, and Heidi Carter.



### Around Northwest Yearly Meeting

**FORTY YOUNG FRIENDS**, most of them in their early twenties, attended the Young Friends Conference held recently at Twin Rocks Conference Center. Led by Paul Anderson, Gayle Beebe, Bill Kelley, Don Green, and Kent Thornburg, the group studied, discussed, and worshiped together. They plan another get-together at Yearly Meeting time.

**CAMP TILIKUM** held an auction the last of June as a fund-raising event. Arnie Mitchell, a Tilikum staff member, planned the effort, hoping to raise at least \$7,000 toward their operating budget. Donations, mostly recreational items and equipment, were secured from a number of sporting goods stores as well as individuals.

**OSCAR BROWN, CECIL BINFORD, AND KEN COMFORT** are in Bolivia and Peru as a volunteer work crew to prepare a house in Juli for the Wayne Chapman family and repair vehicles and other equipment. The three men left Portland June 2. Oscar returned the first part of July and Cecil will return mid-July. Ken will remain until the first part of September.

A **NARRATED SLIDE SHOW** of the Quaker China tour, sponsored last September by George Fox College, is now available for church showings. Write or call Bob Gilmore, Instructional Media Department, George Fox College, Newberg, Oregon. Mailing costs are the only charge.

### Piedmont Summer Program Enlarged

More than 250 youngsters from the inner-city community of Portland, predominantly black, are expected in this 12th year of the "Friends for Kids" ministry supported by Piedmont Friends Church.

Katrina Cathcart, who grew up in the ghetto of the Bronx, New York, will be the full-time director again this year, and five black teenagers who come from the Friends for Kids outreach in previous years will serve as assistants. Private tutoring,

athletic programs, Bible classes, crafts, and various activities are involved in this work. Ernie Cathcart, Katrina's husband, is a professional counselor, part-time professor at George Fox College, and serves as a member of the Piedmont pastoral team as Christian education director. Funding for this special summer program is provided through Piedmont Friends Church and gifts from interested people.

### Focus Conference Set for September 21-23

Dr. Kenneth Ogden of West Covina, California, will be the primary resource speaker at the Focus Conference for pastors and spouses set for September 21-23 at Umatilla, Oregon. Dr. Ogden holds a doctorate in family and marriage counseling and is a close friend and associate of Dr. James Dobson, who has developed the Dobson films used by many Friends churches throughout the Northwest.

Focus Conference is a highly concentrated "short course" for pastors, associate pastors, and spouses with themes pertinent to the ministry of the church pastor. The focused theme for this year's conference will be on the pastor's role as counselor. Previous themes have included church administration, expository preaching, and church growth principles. Focus Conference is sponsored by the Department of Evangelism, and all Northwest Yearly Meeting pastors and spouses are urged to attend.

### Friends Youth Plan 'Great Expectations' for Yearly Meeting Week

A full and exciting program is planned for all Friends Youth who attend this year's yearly meeting sessions. The theme is "Great Expectations," and plans include an outdoor barbecue and concert, a beach day, class sessions, and after-service activities. Harry Selby, youth pastor at North Valley Friends Church, will serve as director for Youth Yearly Meeting, and special speaker for the week will be Marti Villa, a Campus Life club director from Silverton, Oregon.

July 16 is the deadline for pre-registration. Cost will be \$38.50 for lodging, the week's activities, and breakfast (\$43.50 if not pre-registered). The cost for lodging, the week's activities for youth and all food (served at George Fox College's Heacock Commons) is \$78.50 (\$83.50 if not pre-registered by July 16). Registration forms may be obtained from church pastors. Youth attendees at Yearly Meeting will stay in the youth dorm, Sutton Hall, with counselors. Frank Engle, FY president, urges all young Friends in Washington, Idaho, and Oregon to plan to attend Youth Yearly Meeting July 25-29, 1982.

### Around George Fox College

Charles W. Colson, author of the best-selling *Born Again* and a former special counsel to President Richard Nixon, was speaker for 1982 George Fox College commencement. Baccalaureate speaker was Paul S. Rees, now editor-at-large of *World Vision* magazine, former vice-president of World Vision International, and author of 14 books. More than 130 seniors, the largest graduating class ever, received degrees from President David LeShana.

The premier showing of a new color film, *Origins: A Creationist View*, was held recently at George Fox College. The 20-minute film was produced by the college's Television Center for The Creation Concern, Inc., of Portland. The film focuses on the evidence of a designer and the complexity and order of the universe. Warren Koch was the cinematographer for the studio por-

tion of the project. The film is to be distributed in both 16mm format and also on videotape, both as rentals and for sale.

A \$10,000 federal grant has been awarded to George Fox's Research and Planning Office with the long-range goal of improving college management. The grant is from the U.S. Department of Education Title III program and through the Small College Consortium. It will allow study in the areas of student financial aid, student recruitment, student retention, library costs and services, personnel and compensation, fund raising, and faculty activity.

Petitions opposing nuclear weapons have netted more than 225 signatures of George Fox College faculty, staff, and students. They were forwarded to President Ronald Reagan and Oregon's senators. The petitions stated, "We wish to state publicly our conviction that the use

### Missionaries on the Move

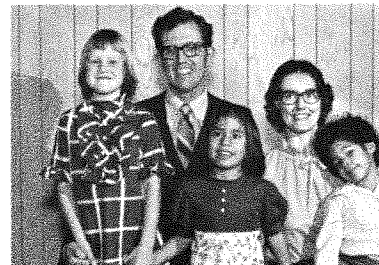
**STANSELLS**—Ron and Carolyn Stansell and daughters Sara, Debbie, and Anita, are returning to the States on furlough. The Stansells are completing their fourth term in Bolivia and have lived this term in Santa Cruz.

**MORSES**—Randy and Mary Morse and children Sarah, Jesse, and Susanna have returned to the States. The Morses have ministered in Bolivia and Peru for two terms.

**GEORGES**—Gil and Louise George and sons Jeff and Kevin are returning to the States. Georges have served in Bolivia and Peru for two terms and have lived this term in Peru.

**CHAPMANS**—Wayne and Beverly Chapman and children Nicholas and Amy are in Peru for their first term, having completed language study in Mexico.

**ROBERTSES**—James and Gail Roberts and daughters Heidi and Amanda are returning to Bolivia for their second term. Robertses will live in Santa Cruz.



Stansells



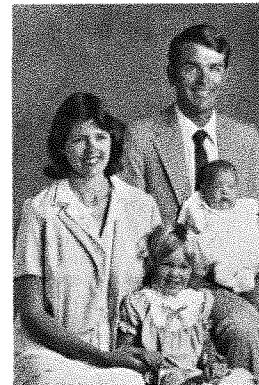
Morses



Georges



Chapmans

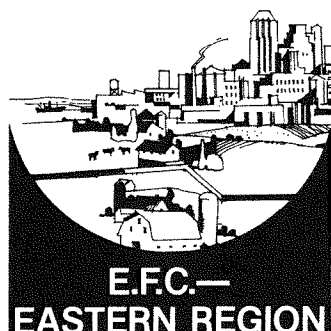


Robertses

of nuclear weapons, under any circumstances, is contrary to the will of God."

Bryce Fendall, a Newberg sophomore business major with interest in political science, is the new George Fox College student president. He heads a slate of 12 student government officers who administer a student budget of nearly \$60,000.

The national Institute of Adult Day Care has appointed George Fox College sociology professor Michael Allen to its board of directors. The institute, headquartered in Washington, D.C., establishes alternative care programs for older adults. Allen represents the Northwest.



### EFC—ER Happenings

AUGUST 14-19 are the dates for the 1982 Yearly Meeting sessions. On Saturday night, five banquets will be held—the women in Osborne Hall with Charles DeVoi speaking; the men in the Dining Room; the youth at Canton Friends; the singles at Cathedral Buffet in Cuyahoga Falls; and the children in the Randall Campus Center.

Stan Scott, evangelist and television minister from Steubenville, Ohio, will be speaking at the evening services. In charge of music will be C. R. Creed of Newport News, Virginia, with his wife, Lois Anne, at the piano. Ginger Ingram of Oklahoma City will return this year with her puppets, "The Little People," as the children's worker. Larry and Shirley Mendenhall will be on hand as youth workers, coming from Bethel Friends Church, Hugoton, Kansas.

Gary Kasler of the Malone Alumni Office will be coordinator this year for Yearly Meeting, and Doris Dagy will be registrar. All room reservations should be sent to Doris Dagy, Malone College, 515 25th St. NW, Canton, Ohio 44709. Complete programs for the week are available at the EFC—ER Office.

References and requests should be sent to the presiding clerk, Galen P. Weingart, 3705 Sullivant Ave., Columbus, Ohio 43228.

PASTORAL CHANGES in local Friends churches will be made July 1, with the following to be noted:

Smithfield—William Waltz  
Springdale—Craig Henry  
Ypsilanti—Elmer Rupp  
Brewster—Dale Hammond  
Canton—Charles Ruiz-Bueno (Youth and Outreach)  
Deerfield—Christopher Jackson  
Salem First—Gerald Teague (Minister at large)  
Salem Southeast—Kenneth Hinshaw  
Winona—David Smith  
Broadview Heights—Norman Anderson  
Peniel—Gene Moser  
Fulton Creek—Charles Fye  
Springfield—Robert Dye  
Van Wert—Watson Cosand (Youth pastor)  
Saxapahaw, Achilles, and Grinnell (Northside) are still to be finalized.

Lynn and Esther Shreve are moving to Texas to pastor the Booker Friends Church; Dan Hanny will attend Asbury Theological Seminary full time; Randy Heckert is entering the chaplaincy of the U.S. Army; and David Tebbs is moving to Greensboro, North Carolina, where he will coordinate the Youth and Christian Education programs for North Carolina Yearly Meeting.

Retiring this year from pastoral duties are Paul and Lelah Williams at Fulton Creek and Edwin and Mary Lockwood at Peniel Friends in Onemo, Virginia.

A FAREWELL was held for Joe Roher, honoring his six years of service to the Yearly Meeting as administrative assistant to the superintendent. The headquarters staff and their families met at the Bruce Burch home in Alliance on May 23 and presented a gift of appreciation to Joe, who on July 1 assumed pastoral duties of the Friendswood, Texas, Friends Church.

ANIL SOLANKI completed requirements for the Ph.D. degree in education from Ohio State University last month. With his wife and three children he left Columbus (where they have lived for the past four years) to return to Poona, India, to assume the post of dean of Union Biblical Seminary.

JAMES MORRIS traveled to Canton for the Memorial Day weekend and the meeting of the EFC—ER Mission Board. He was guest speaker on May 30 at the Damascus Friends Church in the morning, and in the evening he spoke at Beloit, with several area churches joining in the special service.

RON AND CAROLYN STANSELL, missionaries to Bolivia under North-

west Yearly Meeting, visited several Eastern Region churches the middle of June on their way home to Newberg, Oregon, for a year of furlough. Having served in Bolivia since 1968, they have most recently lived in Santa Cruz, where Ron has been teaching in the new Bolivian Evangelical University since its approval in March of this year. Ron gave a firsthand report of this challenging new work when he spoke at Morningside, Alliance, Salem First Friends, and Marysville churches.

WOMEN'S RETREAT will be held October 15-17 at Cedar Lakes Conference Center in Ripley, West Virginia. The special speaker will be Jan Ream, Christian psychologist from Cleveland, Ohio, and twin sister of Ann Kiemel Anderson. Since last year's Retreat at Camp Neosa drew 281 registrants, the committee decided to move to a larger facility this year.

### CALENDAR

August 14-19—Yearly Meeting  
Sessions of EFC—ER, Malone College  
August 30—Classes begin at Malone  
September 18—Friends Disaster Auction  
October 24—Commitment Sunday for Outreach Budget  
December 27-30—Midwinter Conference at Wesley Woods Conference Center in Grand Valley, Pennsylvania.

### Focus on Malone

#### HALVERSON, MYERS RECEIVE HONORARY DOCTORATES

Commencement exercises for the 1982 Senior Class of Malone College were held May 29 at Canton's First Christian Church.

Dr. Richard C. Halverson, Chaplain of the United States Senate, gave the commencement address entitled "Drifting, Driven, or Directed?"

Dr. Gordon R. Werkema, whose recent investiture as president of Malone College was held on May 7, presided for the first time at a



Halverson



Myers

Malone Commencement. After conferring the B.A. and B.S. degrees upon seniors, he then announced the awarding of honorary degrees upon Richard C. Halverson (Doctor of Humane Letters) and Russell Myers (Doctor of Divinity). Both men were

chosen for the honor in recognition of their contribution as Christian leaders in our contemporary society.

Russell Myers is the general superintendent of Evangelical Friends Church—Eastern Region, which is composed of some 90 Friends churches and was formerly known as Ohio Yearly Meeting (Damascus). He received the Th.B. degree from Cleveland Bible College in 1940 and began pastoral duties at West Park in Cleveland, Byhalia-Somersville in western Ohio, Alliance, Canton, and Bell, California. In 1965 he became executive secretary of the California Yearly Meeting Board of Missions and Church Extension, serving for three years.

In 1968 Myers moved to Ohio to assume his present duties. He has been a member of the Malone College Board of Trustees since 1942—except for the eight years he lived in California. He is a member of the Executive Committee of the Evangelical Friends Alliance, the World Relief Commission, and the National Association of Evangelicals. He is also the EFA representative to the Chaplains Commission of NAE.

Richard C. Halverson has been Chaplain of the U.S. Senate since February 1981. From 1958 to 1981 he was pastor of the Fourth Presbyterian Church in Bethesda, Maryland, and has served other Presbyterian churches in Hollywood and Coalinga, California, and in Kansas City, Missouri. A graduate of Wheaton College (1939), he received the Th.B. degree from Princeton Theological Seminary in 1942. Both Wheaton and Gordon colleges have conferred honorary degrees upon him. In addition to writing at least 12 books, he serves on many advisory boards and is currently active as chairman of the board of World Vision and president of Concern Ministries, a charitable foundation in Washington, D.C.

Donald R. Murray has been named to the new position of Dean of Academic Services at Malone. His assignment is to head an internship program, research a job service for students, design an early entry program for freshmen, administer the exchange program with Hong Kong Baptist College, head up Malone's evening study program, and investigate establishing a program of resident internship in Columbus, an Appalachian Study Center, and an Urban Policy Study Center for Malone students.

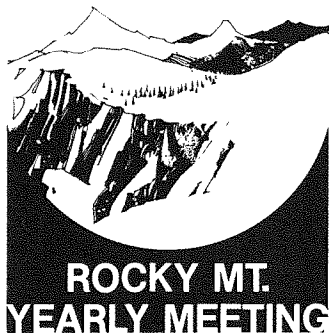
His successor as chairman of fine arts is Richard D. Mountford, who has been on the Malone faculty for 15 years, with specialty in instrumental music.

President and Mrs. Gordon Werkema hosted a reception and farewell for Guy Hull and Charles Sims, who are leaving the Malone faculty this year. From 1969 to 1978, Guy Hull was

director of admissions at Malone. Since then he has served as vice-president of student services. He will take a short vacation and then become pastor of a church in Sharon, Pennsylvania. Dan Manley, assistant professor of physical education and head basketball coach, will take over as dean of student services.

Charles Sims has been at Malone since 1973 as professor of music. He has directed the Malone Chorale, the Chamber Singers, and has performed as baritone soloist in many concerts, besides his classroom teaching. He now moves to Asbury Theological Seminary in Wilmore, Kentucky, where he will head the church music program for the seminary.

Dr. Herbert Dymale and his wife, Marjorie, will travel to Europe this summer, leaving New York on July 10 for a week in Oxford, England, to attend a seminar conducted by J. Edwin Orr on revivals and evangelism. They will then proceed to West Germany for two weeks with family and friends.



### RYMY Briefs . . .

WOODLAND PARK, Colorado—Yearly Meeting at Quaker Ridge Camp featured General Superintendent Jack Rea and former superintendents Olen Ellis, Merle Roe, and Walter Lee as speakers. The sessions also featured several workshops.

### Midwinter Is Coming

High schoolers, you have heard the saying "Christmas is coming" for ages (at least 15 years anyway), right? Well, the same is true about Midwinter, that fantastic time of fellowship and relaxation. It is coming sooner than you think. Why not ask your pastor today about the plans for this year. If he asks who sent you, tell him John Wiseplanner and your regional editor sent you asking.

COLORADO SPRINGS, Colorado—Copies of the Rocky Mountain Yearly Meeting's 25th Anniversary Book, *Friends Ministering Together*, are available through the Yearly Meeting office. The cost is: one copy—\$5.95; two copies—\$5.50; and three or more copies—\$5. Send orders with checks payable to the Yearly Meeting to: Anniversary Book, RMYM, 29 N. Garland, Colorado Springs, Colorado 80906.

LA JUNTA, Colorado—Members of the Arkansas Valley Area Meeting met here May 1.

### RYMY Prayer Opportunities:

1. Pray for a wider outreach for Pueblo, Albuquerque, Omaha, Denver, Northwest, and Colorado Springs churches. Each church is located in an urban area with 100,000 or more in population. Ask God to draw each church group into ministries that meet specific needs in the area.

2. Pray for new members for Harmony Friends (Wessington Springs, South Dakota), Wiggins, Lamar, Ordway, Peace, and Hasty churches. Ask God to draw individuals into the church.

3. Ask God to give wisdom and encouragement to General Superintendent Jack Rea and to each local pastor.

4. Ask God to identify a specific sin in your life that you need to deal with and eliminate. Claim 1 Corinthians 10:13 (NASB): "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able; but with the temptation will provide the way of escape also, that you may be able to endure it."

### The Quiet, Sincere Witness Reaches Countless Lives

Some years ago a man whose quiet Christian influence had had an effect on a number of young people died. A special railroad car was reserved for those who had become Christians under his influence. More than 150 crowded into the car.

This man had never preached a sermon, taught a formal Sunday school class, nor served on a church board. Yet he had witnessed effectively. How? Every Sunday for 40 years he had set two extra places at his dinner table for strangers or young persons who needed a meal and companionship. Over the meal, he had in his own quiet, modest way witnessed to these visitors. His love for God and for them was so obvious and sincere that scores had been won to Christ.

A few are called to witness dangerously, some to witness dramatically, but most of us, not in the limelight, can only witness in a commonplace way. But a commonplace

witness can sometimes have uncommon results.

—*New Hope Friends*  
newsletter

### Martha Gafford Retires From Penrose School District

Martha Gafford retired from public school teaching in May after 23 years in the Penrose, Colorado, RE-2 School District. She taught second grade.

Martha and her family moved to the Colorado community in 1944.

She graduated from high school in 1948 and then attended school at Western State College in Gunnison, Colorado.

The retired schoolteacher may be retired, but she intends to remain active in Beaver Park Friends Church. She teaches Sunday school and sings in the choir.

Other activities she enjoys are reading, visiting family members, gardening, and cooking. Her philosophy toward education is, "Each child is an individual with a special need."

—Condensed from  
*The Florence Citizen*

## FRIENDS GATHER

*Editor's note: With first mention of a church, the name of its pastor is noted in parentheses.*

Outreach has many avenues, as evidenced by the news reports of activities from across the EFA.

### Outreach Through Missions

PLAINS, Kansas, (Stan Thornburg) Friends Women sponsored a Men's and Boys' Night Out, served favorite foods, and arranged the program in which Willard and Doris Ferguson, missionaries from Burundi, were guest speakers.

BOISE, Idaho, (Harold Antrim) Missionary Conference May 7-9 was highlighted with speakers James and Gail Roberts and Ben and Gen Fitch. Boise Friends' Faith Promise totaled \$13,986, and the total for their daughter church East Boise was \$1,620.

Missionaries Vern and Lois Ellis shared in a service at ALLIANCE, Ohio, (Rick Sams) explaining their work and vision. Their slides brought the work of Rocky Mountain Yearly Meeting among the Navajos at Rough Rock into clear focus. Another evening several of the 35 men who attended the Men in Missions Retreat gave a report.

April 25 Marshall and Dorothy Pryor were at ROSE VALLEY, Kelso, Washington, (Roger Sargent) from Mission Aviation Fellowship. They shared their testimony, the training involved, and their music expressing God's use of the ordinary people to further His kingdom. Annual Sportsman Pancake Breakfast was held, with the softball team and families preparing and serving.

A sombrero was the center of attention Easter Sunday at BARBERTON, Ohio, (Gil Shimanek) as boys and girls and adults brought offerings to "fill Pedro's hat" for Mexico missions. The blue felt hat with white embroidery and chartreuse sequins was filled with 2,808 coins and

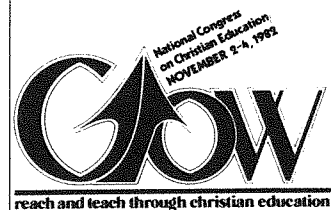
85 greenbacks, filling it to overflowing twice for a total of \$258.25. What could be more fitting than to sing the "Doxology" as the procession ended and the big blue hat sat filled to the brim! The congregation felt that way too!

At MT. PLEASANT, Ohio, (Richard Gessling) a Men in Missions group has started and is meeting at the church every Thursday night. Seven men and sons attended the Men in Missions Retreat—Bill Bess, John Cothran, Jess Warren, Jess Warren, Jr., Tom Williams, Pastor Gessling, and Kevin Gessling. A guest speaker from the Gideons participated in a recent service. A freewill offering

### How Do You Spell Christian Education?

Whether it's spelled Sunday school, VBS, day camp or day school, Christian education in all its variations will highlight the National Congress on Christian Education, November 2-4, in Chicago. Sponsored by the National Christian Education Association of the National Association of Evangelicals, this special forum will offer CE professionals and laypeople alike the opportunity to join nationally-known speakers and committed Christian educators as they key in on the multifaceted nature of Christian education in 26 separate workshops.

Whatever your role in the instruction of God's Word, this is a time you won't want to miss. For complete Congress information write the National Christian Education Association at P.O. Box 28, Wheaton, IL 60187; or call (312) 665-0500.





was taken to help buy Bibles for motels, nurses, etc.

The month of March was designated for Mission Emphasis at **NAMPA**, Idaho, (Homer Smuck). The Outreach Committee planned special presentations each Wednesday evening. On the last Sunday of the month Faith Promise giving was presented and pledges received.

Seventeen men from **WESTGATE**, Columbus, Ohio, (Galen Weingart) attended the Men's Retreat. Vern and Lois Ellis, who minister to the physical, material, social, and spiritual needs of the Navajo Indians, ministered in a Sunday evening service. A Spring Banquet was hosted by the Frances DeVol Missionary Circle for all women of the church. A reception for the Solankis, who are returning to India, was held.

Program for the Central Ohio District Meeting at **ALUM CREEK** Friends, Marengo, Ohio, (A. Bain Russ) included Joe and Sheree Graham from Marion Friends, and the Columbus Chinese Church choir.

**HESPER**, Kansas, (Alden Pitts) has been blessed this year by having many people from the various Friends mission fields—the Millers and Fergusons from Burundi, Africa; Diane Zinn, daughter of missionary parents, the Russell Zinns of Taiwan; Ann Herr, whose parents are missionaries to the Indians in Oklahoma at Council House; Hector Martinez, FBC student from the EFA mission work in Mexico City. Our congregation joined with the **LAWRENCE** Friends, Kansas, (David Hellenbeck) to hear Nzohabonayo Ferdinand, student at FBC from Burundi. It has been good to hear from so many who have been personally involved in Friends missions in different parts of the world. It was inspiring to become acquainted with present missionary work going on in so many places.

**BELLEFONTAINE**, Ohio, (Philip E. Taylor). The ladies of the church had a salad supper in the Fireside Room, after which Ruth Hughes, president of the society, challenged them to be more active and involved in missions. During the business meeting Ruth Hughes was reelected president and Ada Robb secretary-treasurer.

### Outreach Through Evangelism

**PLAINS** had Dorlan and Donna Bales, University Friends team pastors, as guest speakers for the All-Church Retreat and Camp-out along the Cimarron River on the Lambert Ranch, sponsored by the Education Committee, Sheila Ratzlaff, chairman.

May 16 the Southwest Washington area rally was held at **ROSE VALLEY**. Gerald Dillon was the special speaker challenging each of us to go into the world and make disciples—in terms of our social world and our geographic world.

More than 30 members of the **BOISE** church have signed up as

counselors for the Billy Graham Crusade, after attending the Christian Life and Witness classes.

**NAMPA** Friends is cooperating with the Boise-Treasure Valley Billy Graham Crusade for August 8-15.

At **ALLIANCE** Glenn Lipely recently took charge of an evening service at which three of the newest Christians—Judy Thoman, Ed Seaver, and Butch Hardman—shared their testimonies.

**FERRY ROAD**, Danville, Virginia, (C. T. Mangrum) have been praying for a spiritual awakening, and results and answers to prayer are being seen. Young people are being saved, others drawn closer to God, and still others have received special help. During the winter eight new members were welcomed into the fellowship.

The Family Life Board of **NORTH-RIDGE**, Wichita, Kansas, (David Leach) planned a second Family Retreat at Camp Quaker Haven over Memorial Day. All area churches were invited to join them this year. Inspirational worship times, fellowship, and recreation as a family all made it a worthwhile weekend.

Kent Pul from Greensburg, Kansas, conducted revival services at **LA JUNTA**, Colorado, (Robert Storms).

**KICKAPOO**, Oklahoma, (Ron and Janis Wood) reports a steady growth of people won to the Lord, overcrowding their present facilities. Plans are being made to build a log church that will more than double the capacity of the present facility. Construction will probably start in the fall, with church members furnishing all the labor. Members are growing spiritually, too, as they preach, teach Bible studies, sing, and show hospitality to others. Hank and Donna Moormann from Northridge in Wichita will help with Bible school this year. At least 65 children are expected to attend.

At **MIAMI**, Oklahoma, (Jerry and Vicky Mercer) the pastors returned from Pastors' Retreat personally renewed; they encouraged each one of the congregation to take a close look at our own personal relationship with God. "We must be right with the Lord ourselves before we can bring others to Him." Physical improvements have been under way for some time. Spiritual improvements are sometimes more difficult to see but are often evident in attitude changes. New attitudes can bring the Christian into his best spiritual condition to work for a fruitful harvest.

The Lay Witness Mission headed by Jim and Mary McMillan proved to be a healing ministry at **MORNINGSIDE**, Port St. Lucie, Florida, (J. Daniel Frost). Rather than notable conversions, a score or more folk received some inner healing that apparently the Lord knew was needed. The following Sunday evening a "Freedom Service" was held where Friends were invited to bring any tangible things they would be better off without to church with them. A

bonfire was lit and those things burned. It was a precious service. Communion was served on Maundy Thursday, but much more meaningful was the spiritual communion apparent in the spirit of the meeting. Easter Sunday was very special, for the choir gave its first cantata presentation in the new building, with David Burch directing the 20-voice choir. Fourteen new members of the church were publicly recognized and welcomed. During the evening service Bruce Burch presented Joe Rohrbacker, education elder, with a plaque marking the church's 21.8 percent increase in Sunday school during 1981. The pastor's message was illustrated with Holy Land slides depicting the rocky conditions of the land of Jesus and how streams had come to the deserts. The risen Christ came to bring streams into our desert places. Sixty Friends from Morningside, Sarasota, and other Florida areas attended a Florida Friends Gathering.

### Outreach Through Service

In February the church at **NAMPA** was host for the Yearly Meeting Seminar on Inner-City Ministries. The Friends Women's Missionary Fellowship (evening group) have made and presented quilts for the Greenleaf Academy sale and for the Plantation Home in our city.

Silk flowers, made by Chloe Warren, were presented by Jane Woods to every mother in the **MT. PLEASANT** church for Mother's Day. Eighty mothers and daughters were present for the Mother-Daughter banquet. Candy Riley will be graduated from high school this year.

**UNIVERSITY FRIENDS**, Wichita, Kansas, (David Kingrey) youth completed a study on "Christian Beliefs" and are following up with a series on Friends response to major world social problems—war, hunger, population, poverty. They will consider the meaning of the Friends testimonies of peace, simplicity, and human integrity in the face of these problems. Wayne Howdeshell, FU professor, and Pastor Dave Kingrey are the teachers.

Love loaves for the World Relief Commission were filled by **SMITHFIELD**, Ohio, (William Waltz) members and turned in on Easter Sunday.

Byron Gessling, son of the pastor at **MT. PLEASANT**, completed 36 hours of fireman training and received a special certificate for volunteer fire fighting. He is also treasurer of the cadet firemen. The *New International Version* of the New Testament was given as a love gift on Easter Sunday morning to regular attenders and visitors alike. A cassette recorder was given by Carl Amstutz in memory of his father and will be used to tape Sunday services to be used in rest homes, hospitals, and for other sick folk of the church.

The **ALLIANCE** church recently bade farewell to Xuan and Tu Nguyen and family, Vietnamese

refugees sponsored by the church. They have moved to Texas in search of work. On November 2, 1980, their seventh child was born, the day President Reagan was elected, and the baby was named Regan. At their final service in the church, Pastor Rick Sams invited them to the altar for special prayer. Following the service there was a fellowship time in their honor.



*Sally Johnson, who has given so much of herself to this family, Xuan and Tu, daughter Huang, No—a, sister-in-law with her son*

### Youth and Christian Education

**HAVILAND**, Kansas, (Gary E. Wright). Assistant Pastor Hubert Nolen, a graduate in Christian education from FBC, has resigned to continue his education at Asbury Seminary. Paul Romoser of Ridgefarm, Illinois, has accepted a call to fill the vacancy.

The **SMITHFIELD** church was host for the community Easter cantata and will also host the daily vacation Bible school. Diane Thompson from Willoughby Hills provided a concert for the Mother-Daughter Banquet. A special graduation ceremony was held for the seniors in a recent service.

**NORTHEDGE** reports that Superintendent John Robinson was honored at the Friends University Alumni luncheon with a plaque for his eight-plus years of service on the board.

**COLORADO SPRINGS**, Colorado, (Arden Kinser) reports that Sam Rea, 7, won first prize in a poster-coloring contest; Tracy Mastin, second place in a photography convention, and Marty Mastin, fourth place in a Ping-Pong tournament.

A reception for eight young people of **PLAINS** church who graduated from high school and five from eighth grade was held May 16.

Vacation Bible school for all ages—children and adults—will be held Sunday evenings for six consecutive Sundays at **LIBERAL**, Kansas, (Kenneth Pohlenz). There will be Bible classes, arts, crafts, fun and fellowship as all study together.

A Memorial Day Sunday school picnic was held at **WESTGATE**, with games and other entertainment.

Poster contest winners at **BEAVER PARK**, Penrose, Colorado, (David Mercer) were Chad Pringle, Chris Eggers, Robyn Pringle, Terri Haddock, and Gina Pachelli. Eighth grade graduates were Tara Bowyer,

Doug Krueck, Barbara Haddock, Gina Pachelli, Bill Rutherford, Cindy Woolsey.

Janette Street from **NORTHWEST**, Arvada, Colorado, (Tom Bousman), a student at Metropolitan State College, received the Colorado Scholar's Grant for high grades.

A big thanks to the **ROSE VALLEY** Wednesday Night Life Group (junior high kids) for installing new rubber tips on the church's folding chairs.

At **BOISE**, a Christian Learning Seminar was conducted by the Sunday school leaders and teachers for those interested in learning about working with children. Topics included "Team Teaching," "Positive Verbal Technique," "Classroom Decor," "Making Your Own Lettering," "Bible Games" and "Table Top Activities." Ken VandenHoek, youth minister, was speaker and counselor for junior and senior high school students at Greenleaf Friends Academy during their week of Spiritual Emphasis. On graduation Sunday the church honored 12 graduates from local high schools and colleges. Ben Fitch received a master of missions degree from Western Evangelical Seminary of Portland. Dan Price, who recently was received into active membership in our church, was selected to give the Student Commencement Address at Capitol High School's graduation ceremony.

Vacation Bible school for boys and girls is being planned for each evening June 13-18 at **NAMPA** church.

In a recent Vespers service at **CANTON**, Ohio, (John Williams), "The Prodigal People," written by Bud Warner, was performed by four members of the fellowship. Couples in their 20's met at the home of Jim and Joyce Hendershott for a "Mystery Dinner." The 30's group met in the Fellowship Hall and made pizzas. Our pastor has begun a new Sunday school class on "Foundations of Faith," especially for new Christians within the past two years. Paul Weston is also teaching a new class for adults, "Your Authority as a Believer in Jesus Christ." A potluck dinner was served at the Mother-Daughter Banquet, with special music from the Davidson and Thompson families. The program included "We Were There," a portrayal of women in the New Testament. Also on display were crafts, ceramics, and sewing projects. Dan Manly, head basketball coach of Malone College, spoke at the annual Basketball Awards Banquet for boys and girls in the gym program. Over 350 people filled the fellowship hall as 120 people were honored with trophies and awards. Recently a Sunday was set aside as Malone College Day, at which time the "Spirits of Praise" gave special music, and Gordon Werkema, president of Malone, ministered. At the special Vespers service, the Malone College Chorale sang following a potluck dinner.

**ALLIANCE** senior youth group on Mother's Day phoned 32 "singing telegrams," which were sent by people of the church at a cost of \$1 each. Harvey Smith, "Teacher Feature" of the month, has taught Sunday school for 36 years and for the past four was teacher of the largest class—the Friendship Class. His goal is to see it growing in love. The newest elective class for Wednesday evenings is "Discipleship Groups," taught by pastor Rick Sams.

**BARBERTON** Friends Youth spent an exciting weekend ministering to the Huntersville Friends Church and Glade Valley School in North Carolina. It was also a time of witnessing and sharing with one another. Recently at "Baby Day" all parents and grandparents brought their children of Cradle Roll age and told how special each was to them.

Three faithful members at **DAMASCUS**, Ohio, (Joseph E. Kirby) were honored at the Mother-Daughter Banquet: Nellie Steer, Gertrude Shreve, and Anna Cobbs. Awards Night for the AWANA program was held with Greg Horner and Raeann Wyss honored as clubbers of the year. Brenda Flip received the Timothy Award, the highest award given in the program.

—Compiled by Ruth Brown

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## FRIENDS RECORD

### BIRTHS

**ARICO**—To Joel and Susan Arico, a son, Nathan Franklin, May 11, 1982, Casper, Wyoming.

**BEALS**—A son, Matthew Jacob, to Darryl and Elvina Beals, January 1, 1982, Denver, Colorado.

**BERTRAND**—To Gary and Sue Bertrand, a son, Kelley Ryan, April 27, 1982, Newberg Friends, Oregon.

**BIGHAM**—To Fred and Linda Bigham, a son, Stephen Matthew, March 5, 1982, Alliance, Ohio.

**BROWN**—A son, Kevin Wade, to Louis and Lauretta Brown, April 28, 1982, Chivington, Colorado.

**CARROLL**—To Julie and Rick Carroll, a daughter, Corral Abby, April 6, 1982, Kelso, Washington.

**CLARKSON**—To Tom and Jodie Clarkson, a daughter, Sarah Lynn, October 21, 1981, Barberton, Ohio.

**CORBET**—To Ralph and Susan Corbet, a daughter, Calle Sue, April 23, 1982, Haviland, Kansas.

**HALEY**—To Michael and Jan (Lawrence) Haley, a daughter, Jessica Michelle, May 10, 1982, Denver, Colorado.

**HARDY**—To Don and Jane Hardy, a son, Levi Aaron, May 12, 1982, Damascus, Ohio.

**HAVERMAN**—To Larry and Carolyn Haverman, a daughter, Crystal Mya, May 5, 1982, Newberg Friends, Oregon.

**HOLLAND**—To Stephanie and Mark Holland, a son, Gage Baxter, March 24, 1982, Poulso, Washington.

**JAMISON**—To Jack and Missie Jamison, a daughter, Grace Frances, August 28, 1981, Barberton, Ohio.

**JOHNSON**—To Greg and Cyndie Johnson, a daughter, Erin Renee, April 9, 1982, Alliance, Ohio.

**KELLER**—To Marlene Keller, a son, Jeremy, March 1, 1982, Haviland, Kansas.

**REPP**—To Ken and Judy Repp, a daughter, Tamara Dawn, April 17, 1982, Boise, Idaho.

**SCHOCK**—To Richard and Donna Schock, a son, Ryan Allen, April 27, 1982, Wichita, Kansas.

**SCHULER**—To Ken and Willa Schuler, a daughter, Joleah Anne, May 13, 1982, Haviland, Kansas.

**SHARP**—To Cindy and Roger Sharp, a son, Kevin Michael, April 20, 1982, Longview, Washington.

**SHAW**—To Barry and Lori (Teague) Shaw, twin boy and girl, Alex and Amanda, May 6, 1982, Wichita, Kansas.

**SMITH**—To Mark and Roberta Smith, a son, Derek Miguel, May 23, 1982, Newberg Friends, Oregon.

**SNODGRASS**—To Sue Snodgrass, a son, Christopher Adam, December 11, 1981, Barberton, Ohio.

**SPARKS**—To John and Robin Sparks, a son, Joel Everett, May 26, 1982, Boise, Idaho.

**VAN ARSDALL**—To Stan and Ingrida Van Arsdall, a son, Stefan Harold, March 24, 1982, Lynwood Friends, Portland, Oregon.

**WHITNEY**—To Kenda Whitney, a daughter, Shioh Kay, April 17, 1982, Haviland, Kansas.

**WILCOX**—To Brent and Bonnie Wilcox, a son, Joshua David, November 28, 1981, Barberton, Ohio.

**WILLIS**—To Ed and Earlene Willis, a daughter, Shannon Marie, March 14, 1982, Norfolk, Virginia.

### MARRIAGES

**DAVIS-LAYNE**. Carol Davis and Jim Layne, April 1982, Inyokern, California.

**EVANS-LAYING**. Nancy R. Evans and William Laying, April 23, 1982, New Point, Virginia.

**GEARHEART-BROWN**. Jill Gearheart and Mark Brown, May 22, 1982, University Friends, Wichita, Kansas.

**GEMPLER-SCHMIDT**. Elizabeth Gampler and Jack Schmidt, May 22, 1982, Boise, Idaho.

**JACKSON-LOCKWOOD**. Ruby Jackson and Dean Lockwood, April 24, 1982, Bellefontaine, Ohio.

**JENSEN-HEATHMAN**. Mary Jensen and Tom Heathman, April 30, 1982, Denver, Colorado.

**O'BANNON-THOMAS**. Kristina O'Bannon and James Thomas, February 27, 1982, Denver, Colorado.

**PERKINS-DUFIELD**. Shirley Perkins and Donald Dufield, May 1, 1982, Goddard, Kansas.

**RAFFERTY-JONES**. Kathleen Rafferty and Michael Jones, May 15, 1982, Alliance, Ohio.

**TAIT-SMITH**. Coral Tait and Dan Smith, May 2, 1982, University Friends, Wichita, Kansas.

**TOPE-ANDREWS**. Terry Tope and Jolene Andrews, April 24, 1982, Columbus, Ohio.

### DEATHS

**ALLISON**—Gladys Allison, May 6, 1982, Denver, Colorado.

**ARNOLD**—George Arnold, April 14, 1982, Mt. Pleasant, Ohio.

**BALES**—Jesse Bales, 80, June 4, 1982, Newberg Friends, Oregon.

**CARR**—Cyril Carr, 32, May 24, 1982, Newberg Friends, Oregon.

**GODFREY**—Agnes Godfrey, May 4, 1982, Bellefontaine, Ohio.

**HADDOCK**—Richard Haddock, 29, April 12, 1982, Penrose, Colorado.

**JONES**—Nina M. Jones, April 10, 1982, Coffeyville, Kansas.

**PEARCE**—Violet V. Pearce, May 9, 1982, Argonia, Kansas.

**PURSLEY**—Elmer Pursley, 91, February 1982, Benkelman, Nebraska.

**WILLSHAW**—Mary Willshaw, April 14, 1982, Penrose, Colorado.

**YOST**—Edna Yost, 95, April 26, 1982, Mt. Pleasant, Ohio.

*Khao-I-Dang in Thailand is home for 47,000 refugees.*



BY LAWRENCE RESSLER

### The Problem

Most of us have forgotten about the Cambodian refugee problem. It seems so long ago in a place far removed from the U.S.

A brief pause may bring back recollections of appalling stories about the 350,000 Cambodians amassed along the border of Thailand in 1979. A Department of State Bulletin in October of that year described it this way:

"We walked through encampments of thousands of Khmer who stared at us in silence. No one smiled, and no one laughed. Indeed they seldom spoke to each other. We saw swollen bellies and stick-like legs of children suffering from acute malnutrition. Even at the hospital where suffering was greatest, they didn't cry. We saw people too weak to walk the last 100 yards to food distribution points. Emaciated and sick people lay on the ground in a silence interrupted only by the coughs of those with tuberculosis."

But that was several years ago. What about the Cambodian refugee situation today?

### My Encounter with the Refugees

In March of 1982 I spent three weeks at two of the camps, Khao-I-Dang and Kamput, studying the various problems that exist. I will attempt to describe what I saw, what I felt, and what I learned about the refugee situation as it now exists.

It is surprising to discover that more than 180,000 refugees are still living in "temporary" holding centers in Thailand. The sizes of the camps vary from several thousand to over forty thousand. Khao-I-Dang currently has a population of 47,000, while Kamput has slightly over 14,000. This is down considerably from 1980, when Khao-I-Dang had a population of 137,000 and Kamput had over 18,000, but the numbers are still awesome.

It is comforting to know that mass starvation and disease are not the critical problems they were in 1979. I saw no starving children or people so weak they could not walk. The camps are well-planned and

# REPORT ON THE CA

organized. Houses at Khao-I-Dang are constructed of bamboo and thatch, common building material in that culture, while Kamput has permanent houses built of asbestos sheets, tile roofs, and wooden floors. The houses are appropriately arranged in sections, with food, water, and other services easily accessible.

To be sure the medical facilities are primitive in comparison to those available to us, the housing simple, the clothing scarce, and the food rations small and plain, but the basic needs of the people are provided. This does not mean, however, that the crisis is over. It has merely changed its shape.

Consider the story of Mann Marann, a friend I met at Khao-I-Dang. He was a pleasant, bright, thin, young man with dark hair. He was a university student at Phnom Phen in Cambodia in 1975 when Pol Pot took over. The schools were closed. He, with others, including children, were forced to work in the fields or dig ditches and canals.

An estimated 2-3 million Cambodians, out of a total population of 7-8 million, died at the hands of Pol Pot's men from 1975 to 1978. Forty to sixty of Mann's relatives were murdered. He is not sure why.

In 1978 when the Vietnamese took over, he took what valuables he could carry and fled to the border by motorcycle, car, and on foot. Unfortunately, along the way he was robbed of the few possessions he carried. At the border he was forced to wait with hundreds of thousands of other persons. Many people died during that time, especially children. Mann was fortunate. He lived.

When the Thai government finally permitted UNHCR to set up camps to care for the people, Mann was taken to Khao-I-

Dang. He has now been there for several years, waiting. There he lives, 23 years old, with a good mind, dreaming of becoming a computer programmer, but trapped in a situation over which he has no control.

While the problem of physical survival has been solved in large part for these persons, the essential problem of being a refugee continues.

### Life in the Camps

Life at Khao-I-Dang and Kamput can best be compared to a prison or concentration camp. Both camps are surrounded by fences and guarded by military personnel. The physical danger that is prevalent in our prisons is not a problem, but the persons are in total confinement and dependent on voluntary agencies to provide food, clothing, shelter, cooking utensils, wood to cook with, mosquito nets, and all other goods needed. Persons caught sneaking out (or in) may be shot, sent back to Cambodia (now called Kampuchea), or put in the camp jail.

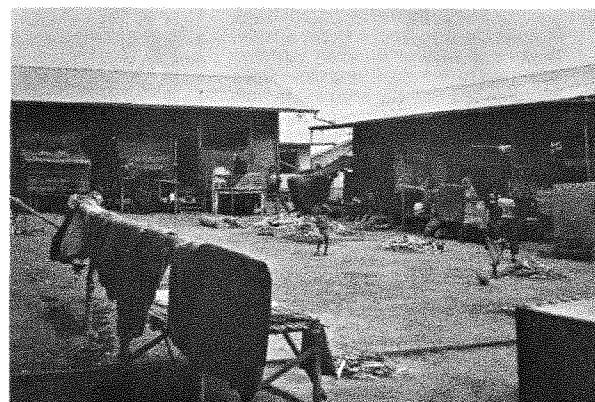
At Khao-I-Dang persons are also prohibited from having a market. That is to say, they are not able to buy and sell goods or produce from one another. The standard of living is thus totally determined by the voluntary agencies.

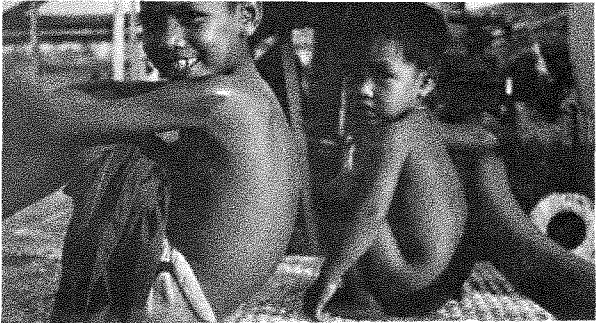
The persons at Kamput are permitted to have a market. Despite the difficulty in obtaining goods due to the confinement, a surprisingly active market has developed. The atmosphere at Kamput is much more relaxed and natural than at Khao-I-Dang. Nonetheless, when a list of 800 names chosen to be resettled in France was posted while I was there, it was the only topic of conversation. Those going were filled with excitement; those staying were filled with despair. One could tell the difference at a glance.

*Firsthand visits to the refugee camps are difficult to arrange. Lawrence Ressler, assistant professor of social work at Malone College, was granted this privilege; he shares his impressions, concerns, and suggestions (along with pictures) with the EVANGELICAL FRIEND.*

*While the wave of compassion for refugees is fading in the U.S., even among Christians, this reminder and close-up glimpse will enable us to pray more earnestly and to be better informed.*

*Four families live in each of these houses in Kamput, a refugee camp for 14,000 Cambodians.*





*Khmer refugee children at Khao-I-Dang.*

# MBODIAN REFUGEES

A second major problem in both camps is the lack of employment. At Khao-I-Dang the only employment possibilities are with voluntary agencies. More than 3,000 persons are employed by the 20 voluntary agencies, but this is just 10 percent of the 33,000 adults. At Kamput the market provided an alternative for some persons, but unemployment is still a critical problem. Those employed by voluntary agencies are paid 40¢ per day, a wage set by UNHCR.

Schools are available for the children. Two sessions are held each day to accommodate the large number. Approximately 42 percent of the population at Khao-I-Dang are children (20,000 age 14 and under). It is interesting to note that keeping children from attending both sessions is more of a problem than getting them to attend.

One of the detrimental effects of this confinement, dependency, and unemployment is an increase in family conflict. The social workers at both Khao-I-Dang and Kamput feel that conflicts between husbands and wives are the most critical problems in the camps. The incidence of separation, divorce, and wife beating is much higher in the camps than is normal for Khmer families.

Psychological problems resulting from the situation also are significant, according to the social workers. Most of the refugees have been confined for over two years, unable to control or influence their destiny or standard of living. Depression was reportedly widespread, with over 30 suicide attempts severe enough to require hospital care.

It was found that certain groups tend to be more vulnerable to problems than others. Widows, children, and the elderly who are without other family members tend to be at a disadvantage, even with the

universal provisions offered by the voluntary agencies. More than 20 percent of the adult women at Khao-I-Dang and Kamput are widows. Many of these have children to care for. They tend to become the poorest of the poor.

The children are the other group quite susceptible to problems in a refugee situation, especially those who become separated from their families in the fleeing. At Khao-I-Dang over 3,600 such children were identified. Children's centers and foster homes are established to care for them.

It is interesting to note that these children are currently designated as "unaccompanied children" rather than "orphans," believing many are simply separated from family, not without family. An extensive effort is made in the camps to locate the family or relatives of the children. More than 1,400 children have been reunited through this effort.

There are many other problems in these refugee camps, and many are particularly troublesome because the people are unable to cope in natural ways due to their confinement and dependence.

For these refugees there are two hopes for resolving the problem of being displaced: being resettled in a third country or going back to Kampuchea. The best solution for most is to return to their homeland. Many would like to return if they could be assured they will not be punished or mistreated. The UNHCR will not force any to return against their will and without guarantees that the refugees will be cared for properly.

Some cannot return because of positions in an earlier government. Many would like to settle in the United States. The U. S., however, is permitting fewer and fewer refugees from Cambodia to settle. (The U.S. has accepted 265,000 Cambodian

refugees since 1975.) The future for the Kampuchean refugees is uncertain at this point.

## What Can We Do?

The problems are very complex and the solutions difficult to find. There are ways, though, that persons can help, even 9,000 to 12,000 miles away.

It should be kept in mind that we are speaking of *people* when we refer to refugees. There are fathers, mothers, sons, daughters, grandparents, and babies who are hurting. Probably the most basic but most important thing Christians can do is be aware of the problems and have compassion for the people. For where there is true compassion there is the willingness to act. Compassion will seek ways to help, while a hardened heart will find excuses for remaining uninvolved.

Although this may not seem concrete, it is in my mind the key to action. Jesus was willing to give His all, even His life, because He cared so deeply for people. His new command to the disciples was to love one another. A commitment to love will bring forth action, as James says, or love does not exist. People who care will find a way to help.

Practically, it is seldom possible for persons to be directly involved. There are, however, many Christian-based organizations directly involved, providing necessary goods or services. World Relief, World Vision, and Mennonite Central Committee, to name a few, are serving the Asian refugees in important ways.

I suggest that persons find an organization they believe in and keep in close contact. These organizations need support and are happy to share information. At times they need financial support, at times specific items like pencils and paper, at times sponsors for families, and occasionally direct involvement. It should be remembered that the least that is done is done for Christ.

Finally, I share another global suggestion. I was deeply impressed by the incredible human suffering the Cambodians experienced, the result of war and political instability. What a wonderful thing is peace! Jesus says in the beatitudes, "Blessed are the peacemakers: for they shall be called the children of God." Christians have a message of peace to share. How it is needed! The charge Peter gives in 1 Peter 3:11 is to "seek peace and pursue it." It is a message for today and it needs urgently to be shared.

CR



*Lawrence Ressler receives lesson on Chinese violin from Cambodian refugee at Khao-I-Dang.*



**H**ERE is a tragic but true story. Once upon a time there was a beautiful little church in a tiny village. In that church were seven Sunday school classes—two adult groups in sanctuary pews, teenagers up front in the choir loft, another adult section in the overflow room, and three children's classes in the basement. With dedicated leadership and special-day crowds, their Sunday school attendance averaged around 70, morning worship between 60 and 80 (depending on the pastor at the time). About 35 attended evening worship and 16 "faithful" came Wednesday.

This church had a tough problem. It did not grow! Low attendance limited income and forced them to share a pastor with another congregation. Worship services were conducted only on alternate Sundays, hindering spiritual development.

"What we need," said the concerned leaders of the church, "is a revival!" They meant that persons not attending church should be led to accept Christ as Savior so they would attend church. This would provide more leadership and greater income.

New young pastors followed old retiring pastors to begin their ministries in the little village church. Most of them recognized need for important changes. "We need more Sunday school rooms," they pleaded. "There is not room for expansion."

"No; we need people. Then we will build an addition. What we need is a revival!" responded the leadership of the church.

"Why don't we partition some new rooms in the basement," suggested one new pastor. "There is too much noise from so many classes in the sanctuary. And, our teenagers need a room for themselves."

"It costs too much money. And besides it has been good enough in the past. What we need is revival," came the reply.

"We need to improve our teaching methods. Let's pay our teachers' way to Christian education conferences and have leadership training courses here in our church. And, why don't we have monthly staff meetings?" asked the next pastor.

"We should have a Board of Christian Education to study the needs of Sunday school and plan for growth," urged another. "We need to add new class cells in order to multiply."

"That's for larger churches. We don't need that; we only have 70 people. What we need is more people," they said. "You ought to make more calls, Pastor. What we need is revival!"

One by one discouraged young pastors answered calls to other congregations.

*L. Joe Miller is an author and editor from Findlay, Ohio.*

"Well, they have done it to us again. That big 'money' church has stolen our fine young pastor!" complained the people of the little village church. "If only we could have a great revival that would make us grow until we could hold a pastor."

Time went by and the world changed. But the little village church remained the same. New babies were born into the cradle roll, and passed through the children's classes. A large percentage elected not to move into that conspicuous choir loft and dropped out. Most of the remainder graduated from church as they graduated from high school. The few staying with the congregation merely filled vacancies left by dear brothers and sisters promoted to eternal life with the Lord. And the Sunday school with seven classes averaged about 70; the morning worship between 60 and 80 (depending on the pastor at the time). How God's people yearned for revival!

And God heard the prayers of His people. A certain evangelist came for special services. The Holy Spirit did His work; many received Christ. New families came into the church; attendance soared. From

70, to 80, to 95! Everybody was overjoyed. Sunday school classes were running over!

About three months passed. "Say, it seems we could use more room for our Sunday school," said the church leadership. "But, we don't have the money." (They had never started a building fund.) "We don't have enough land." (No planning committee had ever been appointed.)

For three months more the church board debated the need for more space. Finally, they appointed a committee to develop plans for a new educational facility.

"First," said the chairman, "I think we should survey the need." A careful study was launched. To their amazement, a terrible truth was discovered. They had seven Sunday school classes—two adult groups in sanctuary pews, teenagers up front in the choir loft, another adult section in the overflow room, and three children's classes in the basement. With dedicated leadership and special-day crowds, their Sunday school presently averaged about 70.

"Why," they exclaimed in amazed relief, "we don't need more Sunday school rooms. *What we need is a revival!*"

CPA

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