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Evangelical Friend

September 1982

Vol. 37, No. 1

"A tree can weather almost any storm if its root is sound."

One of the most provocative and discerning Christian writers is A. W. Tozer, who edited many years The Alliance Witness. Many have found his books, The Pursuit of God, The Knowledge of the Holy, The Divine Conquest, and others helpful devotional reading. The following message

THE ROOT OF THE RIGHTEOUS

BY A. W. TOZER

ONE MARKED difference between the faith of our fathers as conceived by the fathers and the same faith as understood and lived by their children is that the fathers were concerned with the root of the matter, while their present-day descendants seem concerned only with the fruit.

This appears in our attitude toward certain great Christian souls whose names are honored among the churches, as, for instance, Augustine and Bernard in earlier times, or Luther and Wesley in times more recent. Today we write the biographies of such as these and celebrate their fruit, but the tendency is to ignore the root out of which the fruit sprang. "The root of the righteous yieldeth fruit," said the wise man in the Proverbs. Our fathers looked well to the root of the tree and were willing to wait with patience for the fruit to appear.

We demand the fruit immediately even though the root may be weak and knobby or missing altogether. Impatient Christians today explain away the simple beliefs of the saints of other days and smile off their serious-minded approach to God and sacred things. They were victims of their own religious outlook, but were great and sturdy souls withal who managed to achieve a satisfying spiritual experience and do a lot of good in the world in spite of their handicaps. So we'll imitate their fruit without accepting their theology or inconveniencing ourselves by adopting their all-or-nothing attitude toward religion.

So we say (or more likely think without saying), and every voice of wisdom, every datum of religious experience, every law of nature tells us how wrong we are. The bough that breaks off from the tree in a storm may bloom briefly and give to the unthinking passer-by the impression that it is a healthy and fruitful branch, but its tender blossoms will soon perish and the bough itself wither and die. There is no lasting life apart from the root.

MUCH that passes for Christianity today is the brief bright effort of the severed branch to bring forth its fruit in its season. But the deep laws of life are against it. Preoccupation with appearances and a corresponding neglect of the out-of-sight root of the true spiritual life are prophetic signs which go unheeded. Immediate "results" are all that matter, quick proofs of present success without a thought of next week or next year. Religious pragmatism is running wild among the orthodox. Truth is whatever works. If it gets results it is good. There is but one test for the religious leader: success. Everything is forgiven him except failure.

A tree can weather almost any storm if its root is sound, but when the fig tree which our Lord cursed "dried up from the roots" it immediately "withered away." A church that is soundly rooted cannot be destroyed, but

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nothing can save a church whose root is dried up. No stimulation, advertising campaign, gift of money or beautiful edifice can bring back life to the rootless tree.

With a happy disregard for consistency of metaphor the Apostle Paul exhorts us to look to our sources. "Rooted and grounded in love," he says in what is obviously a confusion of figure; and again he urges his readers to be "rooted and built up in him," which envisages the Christian both as a tree to be well rooted and as a temple to rise on a solid foundation.

The whole Bible and all the great saints of the past join to tell us the same thing. "Take nothing for granted," they say to us. "Go back to the grass roots. Open your hearts and search the Scriptures. Bear your cross, follow your Lord and pay no heed to the passing religious vogue. The masses are always wrong. In every generation the number of the righteous is small. Be sure you are among them."

"A man shall not be established by wickedness: but the root of the righteous shall not be moved."

Our Fruit Will Be What We Are

Water cannot rise above its own level. Neither can a Christian by any sudden spasmodic effort rise above the level of his own spiritual life.

I have seen under the sun how a man of God will let his tongue go all day in light and frivolous conversation, let his interest roam abroad among the idle pleasures of this world, and then, under the necessity of preaching at night, seek a last minute reprieve just before service and by cramming desperately in prayer try to put himself in a position where the spirit of the prophet will descend upon him as he enters the pulpit. By working himself up to an emotional white heat he may afterward have reason to congratulate himself that he had much liberty in preaching the Word. But he deceives himself and there is no wisdom in him. What he has been all day and all week is what he is when he opens his Bible to expound unto the people. Water cannot rise above its own level.

Men do not gather grapes of thorns, nor figs of thistles. The fruit of a tree is determined by the tree, and the fruit of life by the kind of life it is. What a man is interested in to the point of absorption both decides and reveals what kind of man he is; and the kind of man he is by a secret law of the soul decides the kind of fruit he will bear. The catch is that we are often unable to discover the true quality of our fruit until it is too late.

If we would be realistic in our Christian lives we must not overlook the tremendous power of affinity. By affinity I mean the sympathetic attraction which certain things and persons have for us. The human heart is extremely sensitive and altogether capable of setting up an inward relationship with objects far removed and forbidden. As the needle of the compass has an affinity for the north magnetic pole, so the heart can keep true to its secret love though separated from it by miles and years. What that loved object is may be discovered by observing which direction our thoughts

turn when they are released from the hard restraints of work or study. Of what do we think when we are free to think of what we will? What object gives us inward pleasure as we brood over it? To what does our imagination return again and again?

When we have answered these questions honestly we will know what kind of persons we are; and when we have discovered what kind of persons we are we may deduce the kind of fruit we will bear.

It is one of the cliches of the evangelist that the true worth of a church member is revealed by his life on Monday rather than on Sunday. There is a world of sober truth in the statement, and it is devoutly to be hoped that we who thus admonish others may ourselves remember to live the week through in the same atmosphere of sanctity that we desire so earnestly to inhabit on the Lord's Day.

It is written of Moses that he "went in before the Lord to speak with him . . . and he came out, and spake unto the children of Israel." This is the Biblical norm from which we depart to our own undoing and to the everlasting injury of the souls of men. No man has any moral right to go before the people who has not first been long before the Lord. No man has any right to speak about God who has not first spoken to God about men. And the prophet of God should spend more time in the secret place praying than he spends in the public place preaching.

AS WE dare not overlook the power of the human heart to establish affinities, so we dare not ignore the importance of the spiritual mood. Mood is mental weather. It is internal climate and it must be favorable to the growth of spiritual graces or they will not appear in the soul. The Christian who allows day after day a chilly climate to prevail in his heart need expect no grapes of Eshcol to hang over the wall when he goes before his Sunday school class, his choir, or his Sunday morning congregation.

One swallow does not make a spring nor one hot day a summer; nor will a few minutes of frantic praying before service bring out the tender buds or make the flowers to appear on the earth. The field must be soaked in sunshine over a long period before it will give forth its treasures. The Christian's heart must be soaked in prayer before the true spiritual fruits begin to grow. As the field has learned to live intimately and sympathetically with the rain and the sunshine, so must the Christian learn to live with God. We cannot in a brief time make up for the long neglect of God and things spiritual.

God's children live by laws as kind and as severe as those that govern nature. Grace operates within those laws but never contrary to them. Our fruit will follow its native tree, and not all our frightened prayers can prevent it. If we would do holy deeds we must be holy men, every day and all the days that God grants us here below. □



South American Universities: A New Mission Field?

BY JAMES ROBERTS

CONCERN has been expressed regarding the spiritual plight of students who attend the universities and other institutions of higher education in Bolivia and Peru. The importance of this concern arises when we begin to face the fact that Christian theology and philosophy have little influence over teaching at the higher levels of education in South America.

One possible reason for this lack of influence is that in the past most evangelical missions have worked with the economically and educationally underprivileged people, such as the Aymara. These missions concentrate on rural evangelism and church planting because large numbers of people live in these areas. Bible schools that have been established are with the rural student in mind, and the Theological Education by Extension program was developed so that converts living in the countryside could complete a comprehensive course of biblical study with minimal formal education.

This was all good and remains so. The existing programs in biblical education still answer a great need. But the rural flavor of our mission work has drawn us away from the young intellectual, away from university life as it exists in South America. To some extent, in days past mission leaders and missionaries viewed the university as an elite minority who had ample opportunity to hear the Gospel and therefore were not high priority on the agenda.

But times have changed dramatically. In recent years there has been significant migration from the rural areas to the urban centers. Literally thousands of young men and women have left agricultural life and are now pursuing educational and financial opportunities in the metropolitan areas.

The bookstores of South America are jammed with students immersing themselves in the arts and sciences. These young people have discovered that a good education can lead to a lucrative and rewarding job. With a good job a person can provide adequately for his family, travel, and begin to know and experience the world beyond the rural village. He or she can gain prestige and respect never before known. Such dreams are often transformed into reality when the Latin American young person begins to work his way into the institutes of higher education.

James and Gail Roberts have recently begun their second term as Northwest Yearly Meeting missionaries. They are presently serving in Santa Cruz, Bolivia.

Yet it is at this point that an unhappy fact emerges. Beginning in high school and on through the university, these students form attitudes and convictions about life based on the one-sided instruction they receive. Marxist, atheistic, and secular humanistic philosophies permeate the life and character of most South American universities.

Must we as Christians resign ourselves to this troublesome reality? Will we be able to bring biblical truth to universities where the pendulum of thought has swung so far to the other side?

Some Friends have suggested that missionaries themselves should begin to do something. At first glance, this would seem a practical suggestion since there are missionaries in all the countries of South America. However, two significant problems handicap this suggestion. First, most missionaries are already tied into existing programs and mission goals. In the Friends Mission in Bolivia we have developed programs and goals that are designed for the strong rural church organization that exists. Because of these commitments there is neither time nor personnel enough to give attention to the challenges the secular universities present.


THE second major obstacle confronting a missionary is the simple fact that he is a missionary. Occasionally I have had opportunity to talk informally with university students in La Paz. One of the first questions asked is, "What is your occupation?" When they discover I am an evangelical missionary, most immediately take a defensive posture in the conversation. I am sure they feel my interest in them is only superficial. After all, a missionary's goal is to gain converts, and this is not seen as the basis for friendship. While there is respect, I sense that minds close because religion and faith are perceived as areas of life that are not logical or relevant to the "reality" of things.

What then can evangelicals do if missionaries cannot adequately meet the challenge? At least two things come immediately to mind. The first is already under way. Evangelical missions and churches in Bolivia have come together to found the first Christian, liberal arts college in South America. This is a great step of faith for everyone concerned, and the barriers that have to be crossed in order for this project to become a reality seem almost insurmountable. However, many prayers have already been answered, and we believe that soon many students in evangelical churches throughout

South America will have a Christian educational option.*

The second effort is more limited but has met with remarkable success. This idea has been to involve North American Christian college professors and other Christian professional people in the institutes of higher education in South America. As an example, Dr. Donald Chittick, formerly a professor at George Fox College, who is a chemist and creation scientist, visited Bolivia and Peru at the invitation of the Department of Missions of Northwest Yearly Meeting. While there Dr. Chittick lectured on the origin of man and the universe from a biblical viewpoint. Dr. Chittick's solid academic credentials and credibility as a scientist gave him immediate rapport with Bolivian and Peruvian educators as well as students. God gave Dr. Chittick, a Northwest Friend, some unusual opportunities for service and witness during his three-week visit, and the impact of his lectures is still being felt in Bolivia and Peru.

In addition, Dr. Gilbert Ford, a professor of physics and astronomy at Northwest Nazarene College, spent a three-month sabbatical leave from his college in La Paz, Bolivia. Dr. Ford went to Bolivia as a North American educator seeking to learn about that country's system of higher education. As a part of that plan, he wanted to enroll in some classes at the University of San Andres in La Paz, and while at the university Dr. Ford was asked to present a series of lectures in his own area of expertise in physics. There was no red tape involved, just a simple invitation to become a guest lecturer. In those two months Professor Ford gained the respect and admiration of his Bolivian colleagues. Perhaps even more importantly in view of the concern expressed in this article, Dr. Ford gained entrance into a Bolivian classroom as a scientist who is also an evangelical Christian.

These examples show that North American Christian professors and other Christians in various professions can have an impact, where opportunity allows, as Christian witnesses in a secular university setting. Perhaps others, as well, have something to offer that South American university students want to learn. Not everyone is an expert in an academically relevant field, of course, but there are Christians who can respond to this limited call. Hopefully these Christians will respond to the challenge of this important task. 

*For more information, see Missionary Voice "New Christian University for Bolivia" by Ron Stansell in the October 1981 issue of EVANGELICAL FRIEND.

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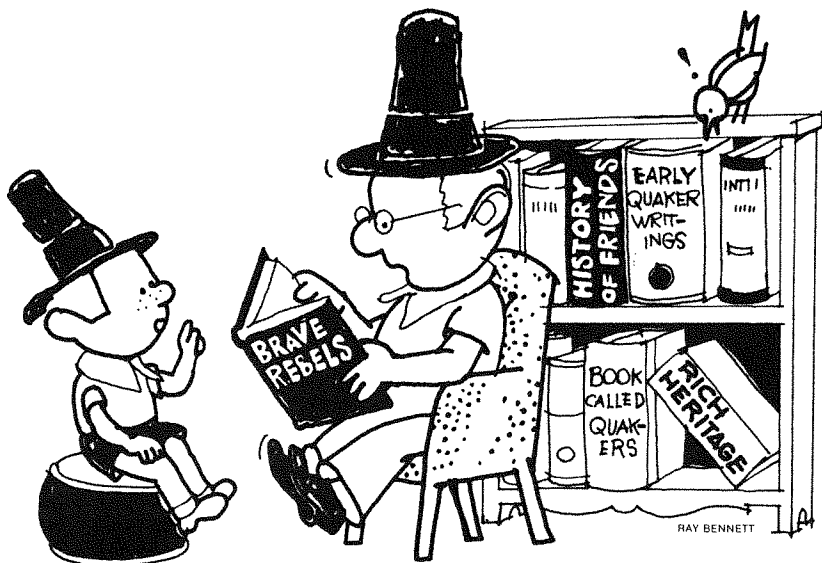
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"Did the Apostle Paul become a Quaker on the Damascus Road?"

COVER

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him." Col. 2:6, 7a (Photo by Shirley Putman)

ANTECEDENTS

Alex Haley's *Roots* has brought that word closer to a connotation of ancestral linkage. Family roots are so intertwined in some Quaker circles that people are identified by whom they are related to rather than any personal distinctive. Speaking at Northwest Yearly Meeting, Myron Augsburg suggested that his denomination tends to be ethnic—common heritage, traits, customs—and that Friends may have the same problem. "We tend to measure each other by our common backgrounds. We know each other by certain names Whenever the Gospel tends to become boxed in to those ethnic forms and characteristics, we simply cut ourselves off from sharing the Gospel of Jesus Christ with the larger world."

Using the word *roots* with the meaning of *source* and *basis*, A. W. Tozer speaks of our rootedness in faith rather than where we stand in a Quaker family tree. He implies we are a "cut flower" generation. "There is no lasting life apart from the root. Much that passes for Christianity today is the brief bright effort of the severed branch to bring forth its fruit in its season."

I found this month's lead article best read with the prayer "search me, O God" rather than thinking of what it says to the church in general or of those people who need spiritual renewal.

The September *Evangelical Friend* has variety. A superintendent resigning after 11 years of service shares insights and concerns. Another yearly meeting superintendent half way through his first year provides helpful guidelines for planning the church program. Education involvements and opportunities in South America are highlighted on the Missionary Voice page. Crowded on two pages are three expressions of concern and accounts of meeting related to the pursuit of peace. From the Friends meetings held in Kaimosi, Kenya, last month, comes the keynote address. And on the back cover you will find "Quaker Mush." —D.L.M.

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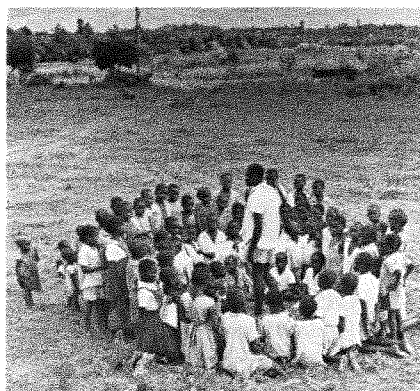
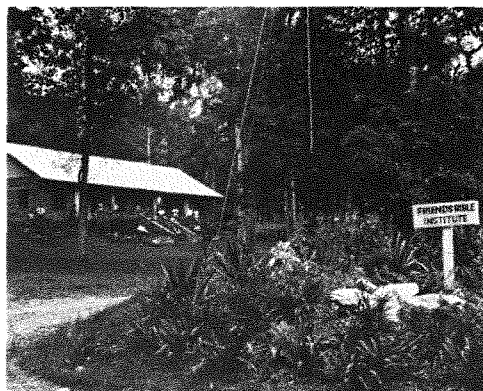
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Scenes from Kenya, host country for Friends World Committee for Consultation triennial meetings, include the main building of Friends Bible Institute in Kaimosi (left), a Sunday school class in the Kenya countryside (middle), and the Friends College campus in Kaimosi (right).

THE TRANSFORMING POWER OF THE LOVE OF GOD

BY DON GREEN

"The Transforming Power of the Love of God" was the theme for the International Conference on Friends International Witness held August 8-13 in Kaimosi, Kenya. It was also the title of the keynote address given by Don Green, which has been adapted for publication. Don Green is pastor at Reedwood Friends Church, Portland, Oregon, and is a contributing editor of EVANGELICAL FRIEND.

I WAS sitting in the room of a friend. A sofa, a lamp, and a few books were all that it contained. I had gone there to escape the tyranny of the telephone. As I prayed with my eyes open (something my children have reeducated me to do), my glance fell upon handprinted words tacked to the wall. They became my plea for that morning and a description of the burden I bring to Kenya.

"O God of truth," the prayer began, "deliver us from the cowardice that shrinks from new truth, From the laziness that is content with half-truth, From the arrogance that thinks it knows all truth, O God of truth, deliver us."

I am profoundly troubled by the general failure of Friends to lift convincingly and clearly the love of God as the heart of the Gospel. A glance at our workshop topics, the titles of our addresses, Yearly Meeting themes, and the articles we publish demonstrates this conclusively. There is remarkable unity in those concerns we deem most pressing, and inexcusably little about the love of God. Programmed, unprogrammed, western and nonwestern Friends are talking and writing about peace, our children and young people, our future, the role of our schools, and the proper weight to give our history, but where is the joyful canticle of love being lifted?

While this is hardly a conspiracy of silence, it does represent to me a newly defined quietism that robs pastoral and nonpastoral branches alike of the power behind our testimonies to peace, simplicity, service, and worship. How wooden has become some of our worship! How legalistic has become our understanding of witness in service and mission! How guarded and self-conscious has become our bearing of the Good News! All this is due at least in part to our failure to listen to our own children as they recite the verse of Scripture that most will memorize first: "For God so loved the world [you and me] that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

I believe that around the world this day there are Friends who earnestly desire a fresh work of the Spirit. We are disenchanted with the fruitlessness of depending on our own wisdom, our own planning, and our own strength. We are as discontented with retelling stories of our Quaker forefathers' victories as we are of hearing of their defeats.

We are thirsty—and yet we must confess that as Israel of old we have repeatedly abandoned the fountain of living water, only to dig cisterns for ourselves, leaky cisterns that hold no water (Jeremiah 2:13). We are thirsty—and yet there is a timidity in us about holding out our cups.

The transforming power of the love of God is that which seeks to work its purpose among us. It is this that both gives us our thirst and will satisfy it. Perhaps nowhere is this truth more clearly expressed than by the Apostle Paul in Ephesians 3:14-21:

This, then is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name: Out of his infinite glory, may he give you the power through his Spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted in love and built on love, you will with all the saints have strength to grasp the breadth and the length, the height and the depth; until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God. Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine; glory be to him from generation to generation in the Church and in Christ Jesus for ever and ever. Amen.

Before I place before us some considerations about the character and progress of love at work in us, let me say something about love itself. Love demonstrates the inadequacies, obstacles, and distortions of language. In Greek there are 36 different words used to describe what in English is summarized by one term *love*. We profane the mystery of love by our everyday speech. Intuitively, we know that there is a difference between falling in love and love. Love of a pet, a favorite chair, a particular quiet

spot in the hills, and love of another person are qualitatively and experientially distinct from each other. Yet, we blur and obscure these references so easily, even naturally, in our conversations. Let me propose a simple statement about our subject as a starting point. Love is the will to nurture life and growth in oneself and in another. The New Testament writers used the term *agape* to distinguish this love from passion (*eros*), or friendship (*philia*). Hence, we cannot love inanimate objects although we may covet them. We cannot love a memory of the past, although we may treasure it. Love is personal; it is the sacred trust of living beings.

Likewise, love is neither need nor dependency. "I need you" is not the same as "I love you." Need as the basis of a relationship may lead one person to suffocate another through demands. Need may drive me to manipulate, intimidate, or coerce you into fulfilling *me*. Love is so vastly different. It is freeing; it acknowledges the separateness of the beloved. It treasures the unique otherness that is each one's contribution to the relationship. It does not seek to possess but rather to empty itself in nurture of the one loved.

Toward the end of his life, Joseph John Gurney, a 19th century British Friend, was increasingly drawn to meditate upon the love of God. He left us with a short tract "On the Love of God" and with notes intended as the basis for a much longer work that was never completed. I want to use his simple outline of love as the lead into the specific burden I place before us today.

Gurney wrote that love invades human experience out of the overflow of the life of God. Scriptures, he noted, deal with: 1. The Love of God; 2. The Love of Christ; 3. Love to God; 4. Love to Christ; 5. Love of the Father to the Son; 6. Love of one another and mankind.

PERHAPS it was from reflection on the dominance of the theme of love in the Bible that led Gurney to write in 1816:

Let [Friends] bear our testimonies when we have testimonies to bear; but let us not hug our peculiarities May we, then, whilst we display our non-conformity to [the world's] customs, and allow ourselves many petty awkwardnesses ever remember to what a holy conversation, to what a spirit of love our profession calls us.

What is the effect of love? What is it that happens that leads us to speak of it as "transforming"? What is it that the Spirit seeks to do in and through us?

One, love redefines our understanding of ourselves. It gives us nothing less than the reason for being.

My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God . . . God is love and anyone who lives in love lives in God, and God lives in him . . . We are to love, then, because he loved us first. (1 John 4:7, 16b, 19)

This is a summary of Gurney's first four references. I am loved! You are loved! This truth is the heart of the Gospel. If I allow the sheer awesomeness of this to take hold of me, it will transform my life. I am no longer merely the sum total of biochemical, parental, or societal forces. I am beloved of God. He has created me as He has created you as an expression and object of His love.

In the 14th century, Juliana of Norwich expressed her discovery of this truth: Our soul is so specially loved of Him that is highest, that it overpasseth the knowing of all creatures; that is to say, there is no creature that is made that may know how much and how sweetly and how tenderly our Maker loveth us. He that made all things for love, by the same love keepeth them, and shall keep them without end. (*Revelations of Divine Love*, ed. Grace Warrack: London, Methuen & Co. Ltd., 1914, pp 13, 18)

GEORGE FOX experienced this divine baptism in love. He *felt* the darkness around him, the brokenness of human life without God. Into this awareness, however, came the power of God's initiative: "I saw that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. In that also I saw the infinite love of God; and I had great openings." (*Journal*)

Great openings! This is what happens when we lift our faces unto the Father's and hear Him declare: "I love you!" If Friends cease proclaiming the love of God in our rush to be prophetic or "peculiar," then we are being neither. We are being irresponsible, even apostate. We are a people to be pitied.

This brings me to the second consideration I place before you. *Love presumes a response.* The love of God invites me to walk cheerfully over the world answering that of God in all by initially placing before me a decision: "The call," Fox heard, "is now out of transgression The call is to repentance, to amendment of life, whereby righteousness may be brought forth."

Early Friends were changed men (and women) themselves before they went about to change others, William Penn tells us. I may accept the love of God in Christ or I may reject it, but I may never ignore it, for the wooing of the Spirit penetrates every excuse and diversion I put in its path.

The point is not entirely that we are not loving nor that we have not loved enough nor, for that matter, that we do not wish to love more. The indictment of our own hearts is that we are incapable of love, *agape* love, as measured by the gift of God's love in Christ until we respond to the living Christ.

I believe we are accustomed to a world of "secondhand" knowledge. Doctors tell us about the systems of the body, agriculturists about the effects of nitrogen in the soil, and physicists about the attraction of two objects in proportion to their mass and

distance from each other. Most of this we accept, we believe, as information given us. When we come, however, to the love of God, all this begins to break down. Beliefs based upon what others have discovered about the love of God may lead us to quietness but not to blessing in the face of persecution, to goodness but not to holiness, to tolerance of one another but not to love. What we need most now is to hear autobiographies of the love of God. Only as our lives are enlightened by the Son's love in us can we reach out in *agape*.

"O God of truth, deliver us." Turn us around in repentance.

This brings us to the third consideration, which flows from reflection on the character of God's love. The focus now is not so much God's love for us, nor our love response to Him, but rather what becomes of this divine energy in us. Just as there is no such thing as "pure spirituality" unattached to life in this world, so also there is no such quality as "spiritualized love." The evidence of my transformation in the love of God is not through my sudden adoption of a new esoteric faith language but instead how I live, how I treat you.

Love is to be the visible basis of our life together as Friends. "I give you a new commandment:" Jesus shared with His disciples during the memorable night in the upper room, "love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples." (John 13:34, 39). Notice the emphatic consequence of Christ's love for us—we are to love. My cup is refilled as it is poured out.

In 1659 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) The world is given the right to judge the integrity of our Gospel by the active witness of our love of each other. A friend of mine who works in public relations shared a parable that speaks pointedly in this regard:

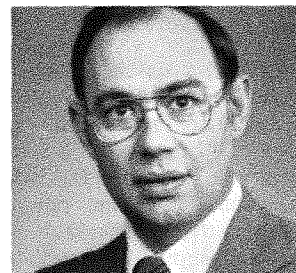
ATIGER met a lion as they drew beside a pool. Said the tiger: "Why are you roaring like a fool?" "That's not foolish," said the lion with a twinkle in his eyes, "They call me king of all beasts because I advertise." A mouse heard them talking. He ran home like a streak. He thought he would try the lion's plan, but his roar was more a squeak. A fox came to investigate and had luncheon in the woods So if you advertise, my friend, make sure you have the goods.

I wonder if we Friends have "the goods" to go with our doctrinal advertisements of the love of God. I fear that many of us have theologized our experience of love, isolating it from any connection with how we settle differences of opinion, handle our corporate finances, decide on the appearances of our meetinghouses, deal with our

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PLANNING YOUR ANNUAL ARE ALL THE

BY JACK REA



Jack Rea, recently appointed General Superintendent of Rocky Mountain Yearly Meeting with his wife Celesta and children, live in Colorado Springs. In reflecting on specific ways a church and its pastor may set about looking toward a new church year, he offers some specific as well as general suggestions.

WHY did we fail?" Perhaps this is a question that you as a church leader have on occasion been forced to ask yourself. The church in its efforts to preach and program the whole Gospel to the whole person at times finds itself bound up in too many meetings, ineffective programs, and inadequate staff. The result is that occasionally we see a program become unsuccessful in its intended ministry. How then can we become more effective in church programming? How then can we go successfully from start to finish in our church projects?

One basic element is to allow enough time to plan adequately for a project. How many church functions have been planned one or two weeks before they occur? The concept of planning, and especially long-range planning, is to start a series of events *today* so that it is completed in three or five years, not to *start* the project in a period of years.

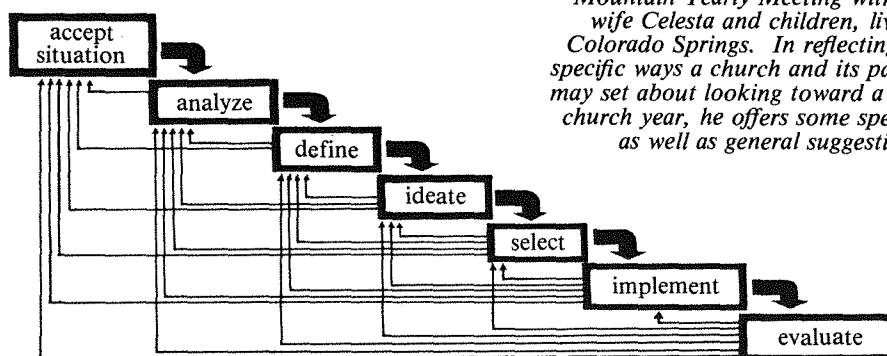
It is important also that the leader of a committee or planning group be adequately prepared when a meeting is called. First, the leader should have asked the basic question: "What do I want to accomplish in this meeting?" Then an agenda should be written out reflecting the priorities of the group, being listed in descending order. As a rule of thumb, the leader should spend at least as much time in preparation for the meeting as the meeting itself requires.

Another general guideline that should be considered is that the plans developed should be scaled to the level of the people with whom you are working. It does no good to have elaborate and complicated plans for a routine event if the people involved are only confused by them. On the other hand, to plan a complicated event or a long series of events without adequate plans only invites confusion and failure.

Some may react to the concept of planning as being too mechanical and not spiritual in nature. However, it may in fact give the Holy Spirit more of an opportunity to work in our lives as we plan programs and other church events because the strategies would need to be agreed upon, reviewed, revised, and processed a number of times and give opportunity to communicate to us corporately what His will may be. In addition, the Holy Spirit is not only able to give guidance for immediate decisions but also

able to give guidance on matters one, three, or more years in the future.

When church leaders are faced with a planning situation, the most helpful tool for them to have is a basic concept of the planning cycle. It can be and has been defined many different ways, but for our purposes, below is a basic example of a Systems theory, feedback model for planning.



Each box represents a step in the process or an energy state that is passed through in any and all decisions or problem-solving situations. The goal of the formal planning process is to pass through each state carefully so as to make an intentional, methodical decision in order better to utilize available resources (people, time, ideas, money, buildings, opportunities, etc.) for the desired results. Let us now take a closer look at each step.

Step One . . . Accept Situation.

The beginning point often overlooked is to become personally committed to working at solving whatever challenge or problem is at hand. Often this can be received as an extension of our basic Christian commitment to serve the Lord.

Recently I talked with a pastor's wife who was not at all happy with a local situation. She accepted the challenge to change the dynamics of the problem into a positive condition. The beginning point was her willingness to accept the problem as a high priority item and then to make a corresponding commitment to work on it.

Before you and your group get too far down the road on planning, be sure that your committee is committed to your group task. You will know that your group is

committed when they accept the responsibility for the problem or challenge and begin to act accordingly.

Don't take prayer for granted as an assumed activity. Start with prayer and keep on praying for guidance throughout the whole planning cycle.

Step Two . . . Analyze.

This step has two main parts, (1) clarifying all that you already know about the situation, and (2) getting to know more about every aspect of the task.

It is at this point that you are busy gathering all the pertinent information that might be helpful in making decisions later on. Be looking for new discoveries such as interrelationships that you have not heretofore known. In all your gathering, listing, sorting be thorough, but avoid overstudy.

Analysis is a strategic part of the planning process. Trained medical people want many diagnostic tests run on a patient to gather all available pertinent information to make a sound decision. We too must be relentless in gathering working material to make sound planning decisions. Eventually the plan we end up with will be no more effective than the accuracy of the work done in the analysis.

CHURCH PROGRAM: BOTTLENECKS AT THE TOP?

Step Three . . . Define.

The purpose of a definition is to help focus on the central parts of the programs or problem. It is at this stage that the conceptual guidelines are given to this project. Objectives are clarified and the essence of the program is identified.

The definition should be a statement that reflects a distillation of subjective and objective responses. This is done in such a manner that it transforms facts into guidelines. Overall goals are identified as well as the identification of barriers to reaching those goals.

My eight-year-old son has a collection of Matchbox cars. He plays with them both inside and outside the house. Not long ago he selected four of them from his collection, brought them to me, and stated, "These four need painted." In our church programs we too must be able to know what the problems are and to identify our goals.

The secret to solving problems is to find the bridge between the way things are and the way you want them to become. That bridge is your definition.

Step Four . . . Ideate.

Searching for ideas is the next stage of the process. After you have defined your directions and your goal is clearly described, it's time to generate options, alternative ways to achieve your goals.

At this juncture the church has had some problems. Some are enamored by a clever idea and adopt it without the slightest notion of where that particular idea or method will take them. Without a defined direction or place to go, ideas are meaningless, because they are vehicles that transport us to desired destinations. There must be a goal to arrive at.

Likewise it is important to examine ideas in light of the question, "To whose destination will this idea take us?" Goals (destinations) should be arrived at through consensus leadership (group process), and therefore the idea (vehicle) to the goal should serve the whole group, not only one individual.

Gathering all the alternative ideas is not as hard as it might seem. It could be the rebirth of an old idea or simply rearranging the component parts of two or more current

methods. Also, the use of analogies, i.e. "this is like that," or a simple association-type brainstorming session will help.

It makes no difference where the ideas come from; it's what we do with them that matters. We don't have to justify our ideas but only our actions and their consequences.

Step Five . . . Select.

After you know what you want to do (goal) and have gathered several ways (ideas) to accomplish your goal, you may now select the best way or ways to accomplish it.

It is at this point that the earlier steps of analysis and definition become more critical. If you have done a thorough job the first time, accurately and specifically itemizing the essential parts and requirements you desire, then your task of choosing the best option (idea) has been made easy.

If you cannot make a choice between two or three good options, then you must return to the steps of analysis and definition to give a more precise criterion for your selection. If you cannot choose strategy because none of them seem right, or good enough, then you must return to the ideate step to identify other methods. Remember: Ideas are a dime a dozen, the cost comes about when you begin to develop one of them. Only then does an idea become valuable or expensive depending on how appropriate it is for you and your goals.

Step Six . . . Implement.

This step tests the ability of your group to develop a program (strategy) and put it to the test of human experience. Implementation is the payoff that you should be waiting for.

The final product is in the process of being achieved in this stage. The development of the strategy should take into account at least two important concepts.

First, the programs must start on the level where the people live that it is intended to minister to. It can and should go from there to where you design it to end. But, the starting point is where the people *now* are living.

Two, most programs are a coordinated series of steps to reach that final destination. Rarely can the goal be accomplished

in one single step. The supervisor of the ministry must keep the steps moving in the correct direction, at the appropriate time.

Step Seven . . . Evaluate.

This final energy state is at the end of the planning cycle for review. We look back to see how far we have come and we look forward to see how far we have to go.

Evaluations are not conclusions: they are commencements—the end of one cycle and the beginning with more knowledge of another cycle. Just as commencement means both to complete and to begin, so evaluation is a link between our planning cycles.

Certain important questions ought to be asked and answered honestly during this phase. Is the plan enabling us to achieve our goal? Does this plan need to be revised? Do we need an alternate plan?

Perhaps some individuals are afraid of the planning cycle because of a seeming inflexibility. Just the opposite should be true. Plans, goals, and strategies are made to change. All good plans must have mid-course corrections to remain good plans. Don't be afraid to improve your plans once they are drawn.

The planning cycle presented is one model that could be useful to local churches in their ongoing ministries. There is a great deal more amplification that could be added at each point. However, as each reader becomes a practitioner, he will acquire the needed background knowledge to answer unique questions.

One cannot expect to become competent in this kind of method very quickly. It is a skill that is learned over a period of time with practice. Like basketball, it takes hours of training and practice to develop into a good player. Planning skills develop in much the same way.

However, you can profit from planning by starting now and working toward better use of your church's time, money, people, ideas, and building.

"Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun." (Ecclesiastes 2:18-19)

AS A SUPERINTENDENT SEES IT

BY JOHN L. ROBINSON



A WORD OF APPRECIATION

The Evangelical Friends Alliance and this magazine are greatly indebted to the leadership and ministry of John Robinson, who resigned the superintendency of Mid-America Yearly Meeting, a position he had held for 11 years, and who is now pastoring the Holly Springs Friends Church in North Carolina Yearly Meeting. He also served a number of years as treasurer and recording clerk of the EFA. His wisdom, humor, and spiritual depth as a member of the EFA Executive Committee and other areas of influence have made John a beloved and respected Friend. John and Betty have served well also in the Marriage Encounter movement.

The following article by John Robinson is adapted from a concern originally presented to pastors of MAYM and has been published in that yearly meeting's newsletter, Scope. We believe its challenge is worthy of wider proclamation among Friends.

* * * * *

Gerald Teague, associate superintendent of Mid-America the past nine years, has returned to Eastern Region Friends to become pastor-at-large for the Salem, Ohio, Friends Church, one of the largest Friends meetings in America. He joins Richard Sartwell, who pastors this congregation.

Olen Ellis is also missed in the leadership role of EFA since his resignation as general superintendent of Rocky Mountain Yearly Meeting. His faithful, optimistic, spiritual maturity has been a strong influence in the Evangelical Friends Alliance.

We welcome Jack Rea as the general superintendent of Rocky Mountain Yearly Meeting and Maurice Roberts, who fills this position in Mid-America Yearly Meeting. Joe Roher moved from the Yearly Meeting staff of Eastern Region Friends to become pastor of the Friendswood Meeting in South Texas.

Leadership changes are often difficult for the church; and, it is easy to take for granted the ministries of those God brings into leadership responsibilities. At least eight Friends Yearly Meeting general superintendents or executive secretaries are being replaced this year across the U.S.

It is appropriate to take this opportunity to express appreciation for these Friends whose lives and ministries have blessed us all. —J.L.W.

There follows herewith a capsulized version of concerns that were shared recently at the Mid-America Yearly Meeting Pastors' Retreat. These are drawn from observations born out of interchurch and interpersonal relationships across several years.

A Rich Heritage

I have a justifiable pride in the Friends Church and the people called Quakers. We have a rich heritage and a hope bright with the promises of God.

Historians like Errol T. Elliot remind us that our Society came on the scene 300 years ago as a living spiritual movement that broke through the old barriers and frigid forms of the religiosity of that earlier day.

He challenges us to make our own history and reminds us of the danger of settling into a kind of frozen churchiness in our day. The same Christ who spoke to the condition of George Fox is the One who must also speak to our condition.

I am concerned that we (1) recapture a lost radiance, (2) reassess our priorities, (3) restore relationships, (4) rediscover a sense of servanthood, and (5) renew our covenant.

Recapture a Lost Radiance

It is not enough to recount the experience of the past if we have lost the thrill of knowing Christ personally. The song-prayer of Elton Trueblood's should ever be ours: "Thou whose purpose is to kindle, now ignite us with thy fire . . ." The psalmist reminds us that the Lord inhabits the praises of His people. Yet, true joy seems to be a missing ingredient among our worshipers. Look at the somber, sad faces and furrowed brows in our midst. Indeed, economic circumstances and political tensions could drive us to despair if we fail to remember that God is sovereign. Christians worldwide and over a long period have given witness that even under adverse circumstances their faces were lit with a heavenly joy. Richard Foster has given us the high calling of worship as we exercise the "Discipline of Devotion." We must not settle for outward forms at the expense of cooling inward fires.

Reassess Our Priorities

The theme of priorities, their reassessment or reconstruction, has received a lot of

mileage in current times. Opinions vary on what things are first things, especially when it comes to the mission and ministry of the local church or the yearly meeting. We discuss it in terms of devotional life, the Word, life in the Spirit, *ad infinitum*. We engage consultants to help us with organizational functions that will enable us to be more efficient and effective. Yet until our focus is on Christ and His will we shall have a fuzziness about our directions. We must be serious about being Christian. This will call for faith and faithfulness in terms of the stewardship of our time, talent, and treasure. Family, evangelism, worship, fellowship, mission, and missions have their scriptural mandates, and we must be about our Father's business in relation to all that's timeless in Christ.

Restore Relationships

The Bible is a book about relationships, how they are obtained and maintained. Sometimes we have difficulty in living up to our name. Little differences or personality conflicts become magnified and devastating in our fellowship if love doesn't rule and overrule. I've been reminded often of that verse from one of our gospel songs: "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore. Touched by a loving heart, awakened by kindness, chords that were broken will vibrate once more."

I am concerned about our corporate relationships and the rising tide of independence—the autonomy of our member meetings that seems to discount or discredit the yearly meeting. We are a representative organization and we can still do more together than we can do alone. I make no plea for respect of persons, but we could do well to do a better job of giving respect of office to those who have been named to responsible official positions in the church body.

A Sense of Servanthood

In many areas the day of volunteerism seems about gone. Before tasks are assumed the unasked question seems to be, "What's in it for me?" The personal and corporate rewards of service are many. These will be found only as we rediscover a sense of servanthood. Your gifts, talents, (Continued on page 25)



BY JACK L. WILLCUTS

Enjoy the Church

Like a new day, the church is beautiful. And, like the familiarity of the day-to-day living, it is easy to take for granted the glory of God's creation—the created church.

Because each day brings its problems, responsibilities, and for some, the pain of ill health, the day itself can be so connected with the daily difficulties one forgets to rejoice that "this is the day the Lord has made." So it is with the church.

The church, among other purposes, is to be enjoyed. More than a building, or something like a museum, the church is our family connection. Explaining how it is to be, Jesus spoke softly, I think, in John 14:18: "I will not leave you as orphans; I will come to you. The Father . . . will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him because it neither sees him nor knows him. But you know him, for he lives with you and will be in you." (vv. 16, 17)

This makes the church beautifully different. Our adopted Father makes it so. The question is, can we accept this Counselor? Rather than living as lonely, aimless orphans, we are of the family of God.

Family, loved ones, children receive our best care. This is why the church is like a school, where we are always learning. The church is like a hospital, a place of healing of broken lives and bruised spirits.

The church is composed of those reborn into the Father's family reaching out to those who are not. The former orphan has a different view of life and the world, as well as of himself. New relationships are possible.

Paul put it clearly writing to a church: Christ "rescued us from the domain of darkness and brought us away into the kingdom of his dear Son." (Colossians 1:13) Reflecting on this makes every day different and the church a precious privilege. "Christ loved the church and gave himself up for her to make her holy . . ." (Ephesians 5:25)

This is one reason 80 percent of new people come not because of a building, or pastor, or program, but because someone reached out in love as one happy orphan now in the family to another waiting for a family.

It is possible to become so engrossed and burdened with caring for the family we miss the joy of being one. A light to the world? A redemptive influence? Someone has said, "Let the church be the church." There is the possibility, rather the probability, of fresh, new vision and beauty for those who, by the grace of God, are the church.

Worship, learning, fellowship, caring, and just belonging—these make the church unique. It belongs to God of course, not to any of us. Not largeness or smallness alone makes the church effective and real. Faith, hope, and love, the three qualities of the church, provide us all with something to do and hope for a Someone to love.

The church is just people whom God has found. We are part of a long-range plan. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen . . . what he hath prepared for him that waiteth for him."

It is entirely appropriate, isn't it, to enjoy what God has given us? It is beautiful. It is useful. ☐

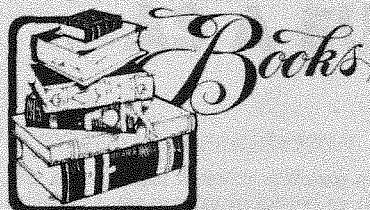
Agents of Reconciliation

Two groups with whom EFA Friends are involved, the National Association of Evangelicals and the New Call to Peacemaking, have both published strong position statements regarding the arms race. From the NAE comes this:

It is a clear testimony of history that peace has never resulted from preparation for war. No nation has ever invented weapons it did not eventually use against an enemy. Military build-ups have usually led to military engagements. Atomic scientists agree that it is foolish to talk about winning a nuclear war. Nuclear holocausts produce only losers. (*United Evangelical Action*, Vol. 41, No. 2, p. 34)

We are called to be agents of reconciliation, messengers of peace, God making his appeal through us (2 Corinthians 5:18-20).

If every Christian and church speaks out, public policy can be influenced. Whether or not all do, we must surely do so for conscience sake. ☐



Algie I. Newlin, **Charity Cook, A Liberated Woman**, Friends United Press, 148 pages, \$8.95. Paperback.

Charity Wright Cook had no signs to wave or television audiences to impress, but as a liberated woman her evangelism reached to the farthest meetinghouse in the backcountry. By the time of her birth in 1745, the Society of Friends had had equality for men and women for a hundred years and nearly one third of the Quaker ministers were women; therefore, when she felt the call to the ministry she shared the same vocation as several other women, including her mother. These were itinerants, traveling and preaching and visiting.

One of 13 children born to John and Rachel Wright in Monacacy Creek near Frederick, Maryland, in 1745, as a young child she participated in several moves as her family with other Quaker families migrated to new land. The Cook family and the Wright family each had similar pioneer experiences at Cane Creek, North Carolina, where they had migrated from Maryland.

As a child, Charity listened to many an adventurous tale told by Quaker ministers. Her adolescent life did not run so smoothly, however, for at 15 years of age she was nearly disowned by the meeting; having proclaimed the accusation was a "wrong cause" she appealed her case and won.

Charity Wright and Isaac Cook were married, probably in 1762. It is significant to note that she learned to read and write after her marriage. When she was led to the ministry she was a mother of 11 children, and 43 years of age. The first journey occurred in the first year of the Revolutionary War. Other years of her ministry—"dream trip to Europe" and later in America—she was always coming into conflict with war, and this became one of the main reasons she "gave a strong testimony against war."

As she rode the "Quaker circuit" she felt that every home should be visited. In the late 1700s this was an arduous task, but she did not evade any duty because it seemed hard. She believed in strict rules for Christian living and emphasized "the necessity for living in the Spirit of the Inward Christ." She felt her visit to England and Fox Country and Europe to be the crowning point of her life.

There are few available sources for material regarding Charity Cook, as she never achieved a high place in the Quaker society, but her ministry and influence were valuable. The author has quoted extensively from *Friends Miscellany*, *Friends Library*, and early journals.

Her husband, Isaac Cook, thought his place as a homemaker as she traveled was in the Lord's will, and he was content to care for farm and family.

Included is a short genealogy of the Wright and Cook families. Those who are descendants should walk proud and tall because of Charity Wright Cook. This book would be ideal reading for church libraries, any study of Quaker women, missionary biography; young people 12 years and up should find her ministry "lively reading."

—Genette McNichols

Charles P. DeSanto, **Dear Tim**, Herald Press, 1982, 199 pages, \$7.95.

This book consists of 18 letters written by a father to his son Tim, a committed and maturing Christian who is training to be a professional skier. It was intended to summarize the major doctrines of Christianity, including topics about God, Christ, the Holy Spirit, human nature, the church, and a Christian life-style.

The material is abundantly footnoted in the text with scriptural references that facilitate more detailed study. At points there are particular references to Reformed theology, but the writer is very charitable toward other doctrinal emphases.

The book is suitable for older teenagers and young adults who are already committed and growing Christians as well as for those who are seeking a personal relationship with Christ. It could be used profitably in one's personal devotions, or for more formal study in a Sunday school class, or for an introductory theology class.

The author seems well-qualified to deal with the subject at hand. He is married and the father of two sons and two daughters, of whom Tim is the youngest. His previous books are *Love and Sex Are Not Enough* and *Commentary on Revelation*.

—L. Edwin Mosher

Seeking a person to fill the position of

PRESIDENT

George Fox College • Newberg, Oregon

The Board of Trustees invites nominations and applications of qualified persons for the position of president, service to begin between January 1, 1983 and July 1, 1983.

The college is a four-year liberal arts college of some 700 students located 23 miles from downtown Portland. The college belongs to Northwest Yearly Meeting of Friends Church, an evangelical group of Quakers with a membership of some 8,500 members. Students come from various denominational backgrounds, with some 25 percent Friends.

Candidates are expected to have a record of successful executive and administrative leadership, academic and intellectual attainments (preferably an earned doctorate), experience and interest in fund raising, and skills in working with on- and off-campus groups. The president must be an active member of the Friends Church while holding the presidency and must also understand and appreciate the doctrine and testimonies held by the evangelical Friends Church and be able to serve with personal integrity within the implications of these theological and philosophical positions.

A complete list of responsibilities, qualifications, and Board expectations, as well as procedures for application, may be obtained by writing to:

Presidential Search Committee
George Fox College
Newberg, Oregon 97132

The application deadline is October 15, 1982. The college is an equal opportunity, affirmative action employer.

DEVELOPMENT SECRETARY

for Friends Committee on National Legislation, Washington, D.C. Experience in all aspects of fundraising and development for nonprofit organizations is highly desirable. Also coordinates and supports work of four geographically placed field secretaries. Should be a Friend or widely known among Friends. Needed fall 1982. Write or call FCNL, 245 Second Street, N.E., Washington, D.C. 202-547-6000.

First Day News

QUICK QUAKER COMMENTARY

SAM CALDWELL has been named the new General Secretary of Philadelphia Yearly Meeting. Sam takes the position after serving the yearly meeting since 1979 as Executive Secretary of the Religious Education Committee. The successor to Francis Brown, retiring after 18 years as general secretary, is a graduate of Earlham School of Religion and a former executive secretary of the Yokefellow Academy.

HAROLD KUHN has retired after 38 years of teaching at Asbury Theological Seminary, Wilmore, Kentucky. Harold and Anne will continue to live in Wilmore.

LLOYDE and NAOMI JOHNSON, Wichita, Kansas, and their employees were recipients of the Bookstore of the Year award from the Christian Booksellers Association at their annual convention in July. The Better Book Room was selected by manufacturers, publishers, suppliers, and members of the association. Freedom of Simplicity by RICHARD FOSTER was awarded the Gold Medallion Award in the contemporary issues category.

MARTIN WILLIAMSON, former pastor of Empire Friends Church, Vale, South Dakota, for 41 years, celebrated his 105th birthday August 29. Earlier this summer Martin and Nettie observed their 73rd wedding anniversary.

FRIENDS FOCUS

PUBLICATION HELPS FIND FRIENDS

Friends World Committee for Consultation has announced the publication of Finding Friends Around the World. The new volume provides brief descriptions of the history and current concerns of Yearly Meetings and other Quaker organizations around the world. Descriptions of Quaker service and mission organizations are set beside the accounts of the Yearly Meetings that sponsor them. In addition, there are lists of Friends' schools and colleges and of Quaker centers and libraries. Friends' periodicals are also listed. The new reference work sells for \$6 and can be ordered from FWCC, 1506 Race Street, Philadelphia, PA 19106.

ON THE ROAD AGAIN

An Aldersgate Training Team will conduct workshops in the Virginia and Piedmont Districts of Evangelical Friends Church--Eastern Region September 23-28. The team is composed of the following Christian education specialists from across the Evangelical Friends Alliance: Dorothy Barratt, EFA Christian education consultant; Bruce Burch, EFC--Eastern Region administrative assistant; Royce Frazier, Mid-America Yearly Meeting superintendent of youth; Betty Hockett, preschool curriculum specialist from Newberg, Oregon; and Marjorie Landwert, director of Christian education at First Friends, Salem, Ohio.

JAMAICAN FRIENDS PLAN CRUSADE

Young Friends in Jamaica are planning an island-wide singing and preaching campaign as the celebration of the first 100 years for Friends in that country approaches. The campaign will conclude with a crusade at the National Stadium in Kingston the last Sunday of the 1983 yearly meeting sessions.

A SPECIAL REPORT ON FRIENDS MARRIAGE ENCOUNTER

As previously noted, David and Marcile Leach and other Friends Marriage Encounter leaders have been working over the last year to decentralize FME such that in each of eight different states a local group will be managing the program for that area. Wherever possible local yearly meetings have been encouraged to undertake marriage encounter as one of a cluster of family ministries through their appropriate board structure. As of July 1, 1982, FME is no longer affiliated with the Friends Center on Family Living at Friends University.

Six of the eight states with FME organizations now operating are in EFA yearly meetings. California and Indiana also have groups with the possibility that Iowa Yearly Meeting will organize in the next year.

After six years at the helm, the Leaches have resigned to give full time to the work as pastors of the Northridge Friends Church in Wichita. Their efforts to develop FME have involved some 85 other presenting couples who have conducted 156 weekends in 11 states including the first weekend in Wichita in October 1976. This enrichment program has touched the lives of over 9,000 people.

Succeeding the Leaches as volunteers are Ralph and Lois Kirscher and John and Betty Robinson, who serve as national co-executive couples. The Kirschers can be contacted at 926 Royal Tenn Way, Oceanside, CA 92054; 714/439-4196. New address for the Robinsons is Rt. 1, Box 490, Ramseur, NC 27316; 919/879-3695 home, 919/879-3136 office. Succeeding Floyd and Nelda Coleman as National Training Couple are Neal and Deloras Rusco.

Area executive couples now include:

California--Terry and Sally Peiffer, 4832 Granada Dr., Yorba Linda, CA 92686
714/970-8342

Idaho--Neal and Deloras Rusco, Box 363, Greenleaf ID 83626 208/459-6784

Indiana--Eldon and Sharon Harzman, 1410 Weiss Rd., Richmond, IN 47374
317/935-4823

Kansas--LeRoy and Anne Willis, P.O. Box 303, Tonkawa, OK 74653 405/628-5370

Ohio (North Carolina)--Jack and JoAnn Ditty, 48 N. 4th St. Martins Ferry, OH 43935
614/633-1554

Oregon--Gary and Patti Lewis, 5006 S.W. Buddington, Portland, OR 97219
503/246-7612

Washington--Ron and Pam Mythaler, 11804 N.E. 138th, Kirkland, WA 98033
206/821-3576

Readers may contact area leaders for 1982-83 Friends Marriage Encounter weekend dates in their state.

CLASS REUNIONS FACILITATE PULPIT EXCHANGE

Twenty-five years ago Dan Nolta graduated from high school in Medford, Oregon, and Jim Teeters graduated in Tacoma, Washington. For several years now Dan has lived in Tacoma and Jim lives in Medford. So this summer Dan, the pastor of Olympic View Friends Church, Tacoma, and Jim, associate pastor at Medford Friends, exchanged pulpits as they returned to their hometowns for class reunions on the same weekend.

EFM OFFERS NEW DIRECTORY

Evangelical Friends Mission has a new edition of the EFM Missionary Prayer Directory with information about all the Evangelical Friends Alliance mission fields and their missionaries. Copies are available at each of the four EFA yearly meeting offices for a cost of \$1 per copy. They can also be ordered directly from the EFM office, P.O. Box 671, Arvada, CO 80001. Please add 10% (50¢ minimum) when ordering by mail.

PENN'S 300th ANNIVERSARY

This year marks the 300th anniversary of William Penn's arrival in his colony and the launching of his "Holy Experiment" in government. The following tribute was written by Alfred Tennyson in November 1882 to the Pennsylvanians on the 200th anniversary of the founding of Pennsylvania: "I have read the life of your noble countryman, and mine, William Penn, and find him no 'comet of a season,' but the fixt light of a dark and graceless age, shining on into the present, not only great but good." Robert Louis Stevenson, who was profoundly influenced by Penn's book Fruits of Solitude, said of its writer: "There is not the man living, no, nor recently dead, that could put, with so lovely a spirit, so much honest, kind wisdom into words."

PUBLIC SERVICE ANNOUNCEMENT AVAILABLE

A television public service announcement to better acquaint people with Friends is now available for local churches to purchase at a cost of \$25. The Evangelism Commission of the Evangelical Friends Alliance produced the new promotion tool through the George Fox College Television Center. Orders or requests for additional information can be addressed to the GFC Television Center, George Fox College, Newberg, OR 97132.

FWCC SETS ANNUAL MEETING SITE

Friends World Committee for Consultation--Section of the Americas has announced that its 1982 annual meeting will be held November 19-21, 1982, at the Royal Inn Hotel of Atlanta near the Atlanta Airport. Although this annual meeting will include business to be done by yearly meeting representatives to the World Committee, the major parts of the program will be open to all interested Friends.

SAME SONG, THIRD VERSE

Entiat, Washington, Friends Church will celebrate its 75th anniversary on May 14, 1983. Special music for the occasion will be by Loyde Osburn, a former member, now of Newberg, Oregon, who will sing two numbers that he sang at the dedication of the present building and also of an earlier building before the church was relocated.

PASTORAL QUAKER RECEIVES WARM RESPONSE

From the British Quaker journal, The Friend, comes this quote extracted from an article giving impressions of the sessions of London Yearly Meeting: "One session on 'Quaker Experience World-wide,' took the novel form of an 'interview' by Richard Meredith (an Australian, and general secretary of Friends World Committee for Consultation) with Donald Green, chairman of the pastoral team of Reedwood Friends Church, Portland, Oregon. Whether because of the open and genuine manner in which these two 'foreign' Friends conversed, or because of Don Green's revelations of the impressive work of Oregon Friends in meeting the deeper needs of their fellows, the Meeting responded warmly to this view of a Spirit-led community. Was this the first time that British Friends actually betrayed a certain envy of 'those other Friends' who have evolved a pastoral system?"

YOUTH MINISTER SOUGHT

Boise Friends Church is receiving applications for a part-time youth minister. Anyone interested in applying should send a resume to Ken VandenHoek at Boise Friends Church, 7751 Goddard Road, Boise, ID 83704.

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Family Fits In

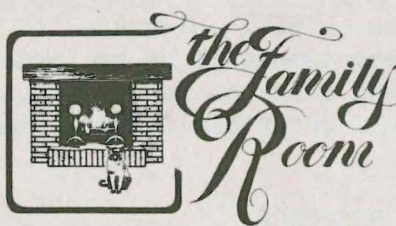
■ I would like to thank you for your editorial in the May issue of the EVANGELICAL FRIEND entitled "Where Does the Family Fit In?"

Your theory that the family unit will be strengthened in proportion to the family's involvement in the church program is one I support as well. While not wanting to underrate the current emphasis on involving the family, it does seem to me that history would tell us that church involvement is seldom the culprit in family difficulties.

J. DANIEL FROST

Port St. Lucie, Florida

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



THE JOY OF READING

BY NANCY WOODWARD

One of the most valuable gifts we can give to our children is the love of reading. It is a gift that will last for a lifetime and will take your child to faraway places. Only by reading can we travel to Narnia and romp with Aslan, Lucy, Peter, Edmund, and Susan; journey to the Shire and meet Bilbo, Frodo, and Sam Gamgee; or enter the wonder of the Hundred Acre Wood and play with Eeyore, Pooh, Piglet, Owl, and Christopher Robin.

The love of books starts at a very young age. Even before their first birthday a child likes to sit on Mom's or Dad's lap and look at bright picture books. Soon that child will graduate to Richard Scarry and the *Best Word Book Ever*. The love of books and

being read to travels onto Dr. Suess's *Horton Hatches an Egg*, Maurice Sendak's *Where the Wild Things Are*, and to the classic *Mike Mulligan and His Steam Shovel* by Virginia Burton.

In our family stories before bedtime were a ritual. None of our children felt properly tucked in until we had first read stories together. But it is a sad thing for reading aloud together to end with the preschool years. It is the desire of our family to continue reading together as our children grow older. Over a long period of time we've been reading aloud J.R.R. Tolkien's *The Hobbit* and *The Lord of the Rings* trilogy. We find with busy family schedules sometimes it is impossible to find time when all our children are at home in the evening (i.e., during little league season). But the goal is still there and we certainly can't quit while Frodo and Sam Gamgee are in the middle of their perilous journey through Mordor to Mount Doom!

With a preschool background of reading together it becomes a natural progression for a child to enjoy reading alone. A beginning reader starts with simple books like *Frog and Toad are Friends* by Arnold Lobel. As skills improve, a young reader progresses to short chapter stories such as the *Little House on the Prairie* series by Laura Ingalls Wilder.

It is an important turning point in a child's life when books become personal friends. It is a joy when a child reaches the point that he or she chooses to read instead of doing other activities. Our sons came to this turning point last summer. It was more by necessity than by choice, but the end results have been wonderful. We were living on an Iowa farm for six months. The boys had no friends since we were new to the community. We'd limited TV watching to two hours on Saturday. Out of boredom a trip to the local library became an exciting

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adventure. Each week we would check out 10 books per child. The boys found adventure and friends through reading. They often talked about the plot of the story they were reading and the characters of the stories. To my delight the forced habit of reading has become a permanent part of their lives. Upon returning home to Newberg there have been plenty of friends and activities, but reading has remained an enjoyable activity for them.

Gladys Hunt has written an excellent book about children and reading entitled *Honey for a Child's Heart*. In this book she writes, "As Christian parents we are concerned about building whole people—people who are alive emotionally, spiritually, intellectually. The instruction to *train up a child in the way he should go* encompasses so much more than teaching him the facts of the Gospel. It is to train the child's character, to give him high ideals, and to encourage integrity. It is to provide largeness of thought, creative thinking, imaginative wondering—an adequate view of God and His world. He can never really appreciate the finest without personal redemption. But many a redeemed person lives in a small insecure world because he has never walked with God into the larger place which is His domain. We have books and the Book at our disposal to use wisely for God's glory.

"A young child, a fresh uncluttered mind, a world before him—to what treasures will you lead him? With what will you furnish his spirit?"*

*From *Honey for a Child's Heart*, p. 21, by Gladys Hunt. Zondervan. This book has an extensive bibliography of children's literature. The bibliography is agegraded to help parents choose books for all ages of children in their family.

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

Third World Missionary Recruiting Tops North American Rate

SAO PAULO, BRAZIL — The number of Third World missionaries probably has passed the 15,000 mark, estimated Dr. Lawrence Keyes of O.C. Ministries here, after a year of intensive study of the fast-breaking phenomenon in world missions. The startling new figures show that Third World missionaries from at least 57 different coun-

tries now number at least one third of the total North American full-time missionary force.

What is even more significant, said Keyes, is that "non-Western missionary recruitment for full-time cross-cultural endeavor appears to be growing at least five times as fast as recruitment for missions in North America." Keyes, who took a year off from his leadership training work here, found 208 mission agencies in Asia, 104 in Africa, and 56 in Latin America. In terms of number of missionaries sent out, these indigenous boards have shown gains of nearly 300 percent in the last eight years alone.

The main problem Keyes uncovered was lack of financial support for the booming number of people who need it. He found that more than one third of them do not get their full promised salary. The problem stems from lack of contact between supporters and missionaries. "Whatever the cause, this problem contributes significantly to a high one-term fallout rate among

NATIONAL BESTSELLER!

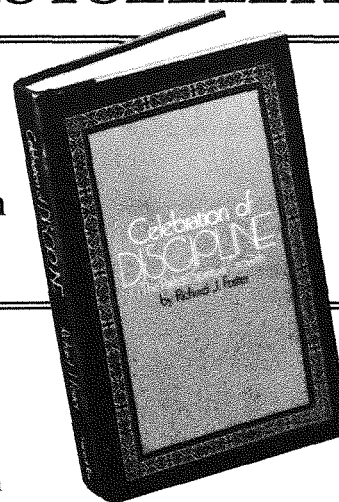
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Third World missionaries," Keyes explained.

Among the 368 non-Western mission agencies, nearly 45 percent are missions departments or a special emphasis of indigenous denominations. All of the agencies are fully indigenous and do not get either Western support or directives. Keyes also noted that they are upgrading their candidate training programs. "Non-Western missions are much more stable and mature than ever before," he said.

— *Evangelical Press Association*

Catholic Population Is Increasing; A Shortage of Priests Nears Crisis

PHILADELPHIA—The shortage of priests in the Roman Catholic Church, will soon reach crisis proportions in the U.S., researchers say. Their figures indicate that the Catholic Church in this country will have 50 percent fewer active clergymen by the end of the century than it has today.

Seminary enrollment continues to decline. In 1966 there were 48,000 seminarians. Now there are 11,500. The loss of priests comes when the latest figure for the U.S. Catholic population has reached 51,207,579—an increase of 57,737 over the previous year.

— *Evangelical Newsletter*

Presbyterians May Drop Stock in Nuclear Hardware Companies

HARTFORD, CONNECTICUT—A committee of the United Presbyterian Church in the United States of America has recommended that the church divest itself of stock in companies that are major producers of military and nuclear hardware.

Rev. John M. Fife of Tucson, Arizona, chairman of the 194th General Assembly's committee on Mission Responsibility Through Investment, said the committee took the action "in an attempt to develop a strong, clear, symbolic voice on the part of the church regarding the moral question of investment in the arms race." The committee wants the church to rid itself of stocks in the country's 10 largest defense contractors, in large companies whose business is at least 25 percent defense oriented, and in companies that make essential components for nuclear weapons.

According to its financial officers, the church pension fund already has sold \$6 million worth of such stocks. If the committee recommendation is adopted, another \$4.7 million also will be withdrawn and invested elsewhere.

— *E.P.A.*

Lausanne Movement Confirms Evangelistic Strategy

WHEATON—Evangelizing the "unreached people" of the world and the most effective strategy in accomplishing that task were primary concerns at the meeting of the Executive Committee of the Lausanne Committee for World Evangelization.

Several recent international gatherings and evangelization studies have focused

attention on large blocs of people that have no indigenous Christian church and that must, therefore, be evangelized by Christians from other areas. That "cross-cultural" evangelism in recent years has involved a growing number of missionaries from dynamic churches in the Third World. The LCWE strategy working group recommended that the concept of defining those to be evangelized in terms of "people groups" should be continued. According to that approach, Christian strategists recognize that within the boundaries of any nation or region there are diverse and distinguishable groups of people who share common characteristics and bonds. Such "people groups" are basic units that cannot be overlooked by those who are serious about evangelization, LCWE strategists maintain.

— *E.P.A.*

Secular Humanism 'Isn't a Conspiracy'

COLLEGEVILLE, MINNESOTA—There is such a thing as secular humanism, but it is not a conspiracy, according to a University of Chicago church historian. In speaking to the National Conference on Christian Humanism at St. John's University, Martin E. Marty said that to charge there is a conspiracy suggests the possibility that there "are two secular humanists somewhere in the United States who could agree on something."

Marty, like other speakers at the conference, said that not all humanism is godless and dangerous but that some of it has a long and honorable Christian tradition.

Marty quoted Luther as saying, "I am persuaded that without the knowledge of literature, pure theology cannot endure." And Marty said Luther urged young people "to be diligent in the study of poetry and rhetoric." He called Luther's words a "rather emphatic charter for Christian humanism."

— *E.P.A.*

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A STORY OF EXCHANGES

BY NANCY THOMAS

I've just finished reading Mark Twain's delightful fantasy *The Prince and the Pauper*. In this tall tale of exchanges, two physically identical young men, one a beggar and the other the Prince of Wales, accidentally exchange roles for a few months. Tom Canty, the beggar, lives in the palace and enacts the role of sovereign, while young Prince Edward "wanders about the land poorly clad, poorly fed, cuffed and derided by tramps one while, herding with thieves and murderers in jail another, and called idiot and imposter by all impartially." (p. 230)

Tom Canty's initial experiences in the palace evoke laughter as he tries to cope with royal etiquette and an unbelievable retinue of servants. At the end of his first royal dinner, attended as usual by a hovering bevy of lords and ladies-in-waiting, a servant holds before him a golden bowl of fragrant rose water so that he can wash. Tom, not knowing what is expected of him, finally takes a long drink from the bowl and returns it to the servant, saying, "Nay, it likes me not, my Lord: it hath a pretty flavor, but it wantest strength." (p. 49)

Meanwhile, poor Prince Edward suffers adventures not quite as amusing. He discovers firsthand the injustices and misery in

which many of his subjects live. This knowledge serves him well at the conclusion of the tale when, by a series of highly improbable events, the mixup is resolved, the people recognize their true sovereign, and Tom Canty is made a Ward of the Court.

I am reminded of another story of exchanges, similar in some aspects to Mark Twain's fantasy. Jesus—"Mighty God, Eternal Father, Prince of Peace" (Isaiah 9:6)—exchanged His life for ours. Philipians 2 describes Jesus as one "who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant . . . being made in the likeness of men." (2:6-7) He experienced hunger, thirst, fatigue, loneliness, injustice, criticism, and temptation. He entered firsthand into our sufferings and problems. The Prince became a pauper. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." (2 Corinthians 8:9)

That's the other half of the story. Because of Jesus' exchange, we can become sons and daughters of the King, partakers of the royal inheritance. We, who are beggars, become princes. And this isn't just a picture of a someday-eternity. Paul tells us that now we are to "reign in life . . . through Jesus Christ." (Romans 5:17)

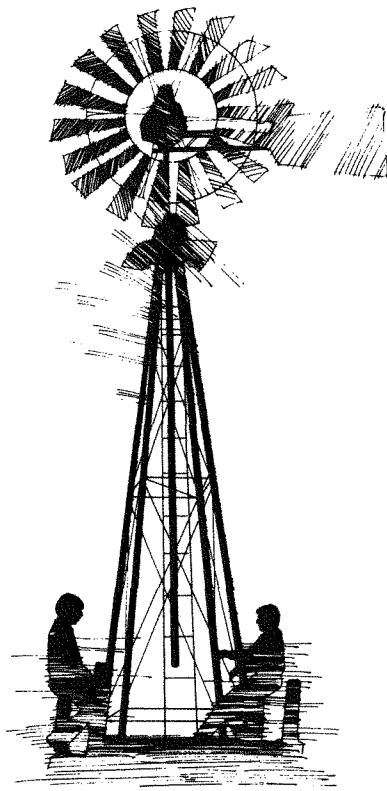
Like every analogy, this one isn't perfect. Tom Canty and Prince Edward's exchange happens accidentally, and both "victims" unwillingly participate in the subsequent adventures. Jesus Christ's exchange was no accident. He is "the Lamb slain from before the foundation of the earth." He went willingly and knowingly. And He is now restored to His place of honor where He will reign eternally. We will reign with Him.

The real exchange story doesn't stop here. Right now He gives us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Why? That we might be trees of righteousness, the planting of the Lord, that He may be glorified (Isaiah 61:3). Any old beggarly aspects of our character He transforms, conforming us to His princely image.

This is no fantasy, but reality of the deepest sort. Mark Twain never knew the half of it.

Quotes used in this article are taken from *The Prince and the Pauper*, by Mark Twain, The John C. Wilson Company, Great Britain, 1937.

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FRIENDS CONCERNS



Around Northwest Yearly Meeting

AS MANY AS 843 PEOPLE in a single service gathered at George Fox College's Coleman Wheeler Sports Center to hear Myron Augsburg, speaker for the 90th annual sessions of Northwest Yearly Meeting. The Mennonite author, educator, and currently pastor and church planter spoke at the evening services and at a morning inspirational hour. The July 24-30 sessions were held with a theme of "Life Through the Spirit." The Sunday afternoon missions rally featured "Frontiers for Friends" and received offering and pledges of \$11,941. That evening Superintendent Jack L. Willcuts presented the keynote message. The week's activities included business sessions, board presentations, workshops, and Wednesday evening George Fox College President David C. LeShana gave his final annual report to the Yearly Meeting as he leaves that office to accept the presidency of Seattle Pacific University.

ENTIAT FRIENDS CHURCH, Entiat, Washington, will celebrate 75 years of continuous service to the community on May 14, 1983. Yearly Meeting Superintendent Jack L. Willcuts will be the featured speaker. All former pastors and attendees are invited to attend.

THE FOCUS CONFERENCE for pastors and spouses will be held September 21-23 at Umatilla, Oregon. The theme for this year's conference concerns the pastor's role as counselor. Dr. Kenneth Ogden of West Covina, California, will be the primary resource speaker. Dr. Ogden holds a doctorate in family and marriage counseling.

A NEW FRIENDS MEETING has been organized at McCall, Idaho. The church is temporarily meeting at Quaker Hill Camp, where it holds services each Sunday evening. The organizational meeting was held July 17 and the first service was held the following day with 13 present.

AS I AM, GOD LOVES ME is the theme for the Friends Women's Missionary Fellowship Conferences.

Marti Ensign from Seattle, Washington, will be speaking at the two meetings—September 30-October 3 at Quaker Hill, McCall, Idaho, and October 14-17 at Twin Rocks, Rockaway, Oregon.

THREE BOOKLETS prepared by Jack L. Willcuts as aids for the local church are available from the Yearly Meeting office. "Guidelines for Local Church Committees," "Guidelines for Local Stewardship Committees," and "Handbook for Pastors" can be obtained for 50¢ each from the NWYM office, P.O. Box 190, Newberg, Oregon 97132.

FRIENDS YOUTH FIELD SECRETARY FRANK ENGLE is maintaining an office at the Melba Friends Church that also serves as an Idaho office for the Yearly Meeting. Frank can be contacted by phone at 208/495-2549 or by writing P.O. Box 116, Melba, Idaho 83641.

DR. CARL H. LUNDQUIST will be the featured speaker for the sixth annual George Fox College Christian Education Conference. The November 4-6 meeting on campus is sponsored by the departments of Christian Ministry and Church Relations of George Fox College. Dr. Lundquist is president of Bethel College and Seminary, St. Paul, Minnesota, and is also president of the national Christian College Consortium. The conference includes more than 40 workshops for Christian education workers, and exhibits by Christian education publishers and suppliers.

George Fox College News

George Fox will dedicate its newest building, the William and Mary Bauman Chapel/Auditorium, in ceremonies October 15. The formal 9:30 a.m. program will be one of a dozen events set for a week-long dedication celebration starting October 11. The 1,200-seat auditorium, under construction for nearly a year, is the ninth new building on the campus in the last five years. The \$2.6 million facility with 23,500 square feet of floor space is the second phase of the Milo C. Ross Center. The first phase, an office/classroom complex, opened in the fall of 1978. Dedication events include several open houses for various college constituencies, a formal inaugural concert featuring the Oregon Symphony Orchestra, reception and dinners, organ concert, and a Sunday evening church service for Northwest Yearly Meeting churches, which helped with the campaign to construct the building.

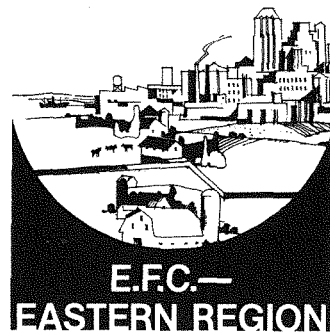
An Elderhostel program designed for older adult students will be established at George Fox College this fall. The short-term, residential education program is offered at a modest cost to persons 60 years and older. George Fox joins a national pro-

gram and organization to host the Elderhostel courses. The program will be based at the college's Tillikum Retreat Center, seven miles northwest of the main Newberg campus. The first program will be October 10-15, with a winter offering January 9-14, and a spring series May 8-13 and May 15-20. George Fox is one of five national Christian College Consortium schools to participate in the program and the only one with a program during its regular academic year and not just summer. The Elderhostel program brings a small group of 30 to 40 persons to the campus for liberal arts courses specifically designed by the college and offered on a noncredit basis with no homework or testing.

George Fox College Dean William Green is serving as administrator in charge while a search is underway for the tenth president of the college. At the college since 1972, Green, by college bylaws, is in charge of the college when the president is away, and the George Fox Board of Trustees has continued that policy. He has moved to the president's office in Wood-Mar Hall and will continue to serve as dean of the college. A 15-member presidential search committee has approved guidelines for the selection process, with approval by the college board's executive committee. A deadline of October 15 has been set to receive applications for the presidency, to replace David LeShana, who announced his resignation in May to become the next president of Seattle Pacific University.

Leadership for the George Fox College Foundation is being changed. A three-member administrative committee has been appointed to replace Jerry Knudsen, executive director for the past 16 months. He has been released to devote full time to a personal business enterprise. Assuming operating management are George Fox Development Director Maurice Chandler, Business Manager Don Millage, and Business Professor Roger Crabbs. They all continue with their full-time college positions while giving additional service to the foundation. There also is a change at the board level with Phil Harmon, president of Harmon and Associates, Seattle, the new board president. He replaces Medford physician Alvin Roberts, chairman for the last 10 years, who asked to step down. He remains on the foundation board, however.

George Fox College's historical museum is getting a new home—one more accessible to the public. It is moving in September to a new location in Brougher Hall. The museum is being moved from its location in the lower level of Shambaugh Library. The move allows further expansion of library holdings with the present museum space used for additional shelving.



EFC—ER Happenings

CAMP CAESAR 1982 was a great blessing to a total of 542 youth who attended this year. At Junior High Camp (June 28-July 3) there were 292 registered, which topped last year's record by 70. John Williams, Jr., and Jim Brantingham were the speakers for the week, according to Bruce Burch, who directed the camps.

Senior High Camp had 250 enrolled with Charles DeVol as chapel speaker and Coach Dan Manley as evening evangelist.

During the two weeks of camp, a sacrifice offering of \$858 was collected to go to World Relief to help truly needy people. In addition the youth donated \$402 to help meet expenses of the camp. We join in praising God for the victories won and for the spiritual needs that were met during those two weeks.

SUMMER MINISTRIES TEAMS totaled 80 youth this year participating in King's Kids (Paul and Marilee Beck, directors); Young Believers (Bruce Burch, director); Orchestra (Carroll Bailey, director); Cumberland Mountain Team (Arlan Garra, leader); and Navajo Indian Team (Roger and Nancy Lippiatt, coordinators). In addition three college-age young people traveled all summer in a puppet team ministry to vacation Bible schools in nine Friends churches from Canada to Florida. Russ and Judy Nutt and Mandy Clark, all from Alliance, found the summer's work very rewarding.

"It was a busy summer, but one of the best for Quaker young people involved in some form of Christian ministry," said Bruce Burch, who had the responsibility of scheduling and planning all of the Summer Ministries programs. Many notes of appreciation have been received from host pastors and from people who attended concerts. From the young people who participated, we have heard many expressions of gratitude for providing the opportunity to minister.

MIDWINTER RETREAT is scheduled for December 27-30 at Wesley Woods Conference Center located in northwestern Pennsylvania. Former Youth for Christ director, Jack

French, will be the speaker, and Harold Carl will coordinate the music. Youth 7th grade and up are eligible to attend. Watch for further announcements.

ROD AND BARBARA ROUTON visited Eastern Region Friends Churches during August to bring greetings from Friends at Elektra Friends Church in Mexico City. They brought slides and reported on the EFA mission work in which they serve along with Everett and Alda Clarkson.

MARRIAGE ENCOUNTERS for Friends couples have been scheduled as follows:

Sept. 24-26 Akron

Oct. 22-24 Greensboro, North Carolina

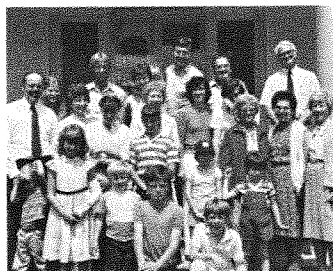
Nov. 5-7 Akron

Jack and JoAnn Ditty of East Richland Friends are the new lay executive couple. For those who wish to register for one of these weekends, write to Jim and Mary McMillen, 789 Wild Cherry Drive, Akron, OH 44319.

OUTREACH CONFERENCES in EFC-ER churches will be scheduled in October. This year Don Worden has organized the program around the theme "Rejoicing Together with God," with emphasis upon celebrating God's great gifts to us. Many lay volunteers have agreed to visit various churches to speak in behalf of the Missionary Outreach Budget of the Yearly Meeting, with October 24 as Commitment Sunday.

CENTENNIAL CELEBRATION—East Goshen Friends Church, located on Rt. 165, 3 miles northeast of Beloit, Ohio, invites Friends to the Centennial Celebration of their Friends Meetinghouse on Sunday, October 10, with worship service at 10:30 a.m., fellowship dinner at noon, and afternoon celebration at 2:00 p.m.

Pastor Charles Bancroft has invited former pastors to attend, and there will be special music and a slide presentation outlining 100 years of history.



Anna Nixon (third woman from right) is pictured with the Washington, D.C., Friends Fellowship at Tower House, Mt. Vernon, Virginia, on April 25 during her visit among Eastern Region churches.

SEVEN EFC-ER FRIENDS were able to attend the New Call to Peacemaking Conference at Elizabethtown, Pennsylvania, last June. These included Raymond Kelley of Battle Creek, Ivar Johnson of Williamsport, Bill Wade and Duane Zettle of Willoughby Hills, Virginia Douglas and Pat Kelley of North Olmsted, and David Byrne of Urbana.

PASTORAL LEADERSHIP has been finalized in all the churches. Harry Welch is pastoring at Achilles, Virginia; Robert Stroup serves at Columbus Calvary; James Lingner is at Northside, Grinnell; and Larry Grigsby began his pastoral duties at Peniel on September 1.

FOCUS ON MALONE

CLASSES for the 1982-83 year started on August 30, as Malone students began study under the new "semester program." As a change from the 3-1-3-3 term system used for the past 11 years at Malone, the new schedule calls for:

Fall Semester-Aug. 30 to Dec. 21
Spring Semester-Jan. 17 to May 13.

FACULTY CONFERENCE was held August 25-26 for the faculty at Camp Neosa near Carrollton. New personnel introduced included GREG WILSON, formerly of Cincinnati, who joins the Fine Arts Division as assistant professor of vocal music; and SCOTT ARMSTRONG, who is the new "job locator" in the Office of Academic Services.

DAN MANLEY is the new dean of students at Malone, replacing Guy Hull. A native of Canada, Manley was reared in Brazil by missionary parents. He was educated at Tennessee Temple University, Liberty Baptist College, and Delta State University. He joined the Malone faculty a year ago as basketball coach and assistant professor of physical education. In his new assignment, he will continue as head basketball coach for the next two years besides directing the student life program at Malone.

FORUM LECTURE SERIES for 1982-83 will include the following guest speakers:

Sept. 20-Jack Anderson

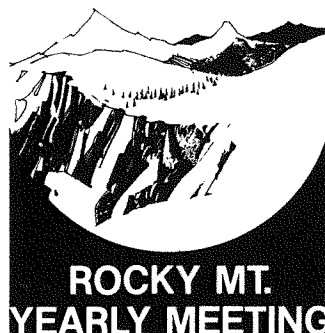
Oct. 25-Jim Tunney

March 28-Phyllis Schlafly and

Sara Weddington

April 25-Donald McHenry.

MALONE YOUTH CONFERENCE is scheduled for October 28-31 and will feature "College for a Weekend" on the campus. Sharalee and Jerry Lucas will be special guest speaker and musician for the event. High school juniors and seniors desiring to attend should contact the Malone Admissions Office.



RMYM Briefs . . .

HAY SPRINGS, Nebraska—New Hope Friends Church hosted vacation Bible school in June. The program's theme for 1982 was "The Good Shepherd." An average of 24 children attended.

VALE, South Dakota—Sanda Sanganza of Zimbabwe, Africa, spoke at a July mission service . . . Vacation Bible school at Empire Friends studied the theme "Jesus and Me." Mildred Fallette directed.

PAONIA, Colorado—Paonia Friends Church attendance is up. Worship attendance averaged 162, with 104 for Sunday school recently . . . Steve Grabel and Kim Cox are now leading the church youth ministry.

GRAND JUNCTION, Colorado—Grand Junction Friends recently held a Lay Witness Mission. Lois Elmore served as the local chairwoman, while Ken Leach from Center, Colorado, worked as weekend coordinator. One purpose of the weekend is to increase sensitivity of church members to potential lay ministries and opportunities to share Christ.

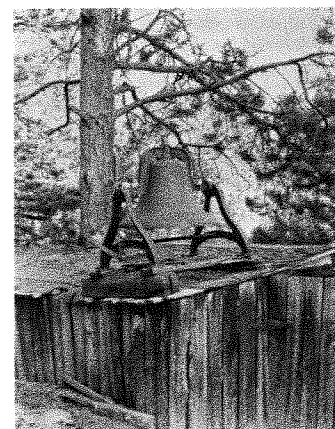
FORT COLLINS, Colorado—University Friends is experimenting through the summer with a combined Sunday school-worship program. During the first half hour, activities are aimed toward the children. Next, church members participate in a worship service.

'Friends Ministering Together'

Seldom does a genuine bargain appear. However, the wise buyer is aware when one does. The Rocky Mountain Yearly Meeting offers the discriminating buyer a rare bargain. Copies of the Yearly Meeting's 25th Anniversary book *Friends Ministering Together* still are available. The cost is \$6.00 for a single copy, \$5.50 for two copies, and \$5.00 for three or more copies. Orders can be sent to RMYM Anniversary Book, 29 No. Garland, Colorado Springs, CO 80909. Please include a check or money order.

Contest Winner

Tracy Mastin's picture of the dinner bell at Quaker Ridge won second place at a Christian schools conference in Pueblo. Tracy, 14, took



the picture for a class at Woodland Park Christian School, where she attends. Tracy is the daughter of Harold and Cari Mastin.

Yearly Meeting Prayer Opportunities:

1. Pray for a more effective ministry to the youth in Grand Junction, Colorado. Recent energy-related development creates a population explosion in the area. The influx of new people offers new outreach opportunities.
2. Thank God for the recently completed Yearly Meeting sessions. Ask God to give confirmation and leading for the many decisions reached in June.
3. Pray for the Navajo believers in Rough Rock. Also ask God to raise up a couple to succeed Vern and Lois Ellis.
4. Pray the attendance increase at Paonia, Colorado, will continue. Pray that the new believers will become firmly established in their faith and begin to tell others about Jesus Christ.
5. Ask God to increase your personal thirst for His Scriptures.

Editor's thoughts . . .

What is your first love? God, or . . .

A recent event at Paonia (Colorado) Friends gives pause for thought. Mr. and Mrs. Mike Greer reaffirmed their marriage vows to each other. Beautiful!

I imagine most of you are familiar with the vows exchanged during wedding ceremonies. Couples affirm to love each other, no matter what; further, they promise to cherish each other. The one word that sums up the exchange is commitment. The groom and his bride commit themselves to each other, no matter what happens.

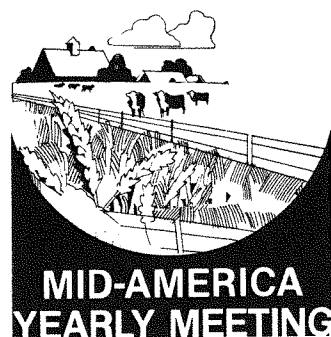
The action Mr. and Mrs. Mike Greer recently took is wonderful

because they told all attending their ceremony their plan is commitment to each other.

The Christian's relationship toward God is much the same. God loves us no matter what. In addition, our Lord has our best interests in His mind. However, do we make God our first love?

Whether you are single or married, the content of marriage vows should not only guide that temporary earthly relationship, but also it should guide the eternal friendship believers share with God through Jesus Christ.

—Mike Henley
Regional Editor



Excerpts from Keynote Message of Mid-America Yearly Meeting August 2-6, 1982

Maurice Roberts, newly appointed superintendent of MAYM, spoke of four categories of challenge as he asked, "What is our purpose for being here—not here at Yearly Meeting sessions—but in existence as a group of churches?"

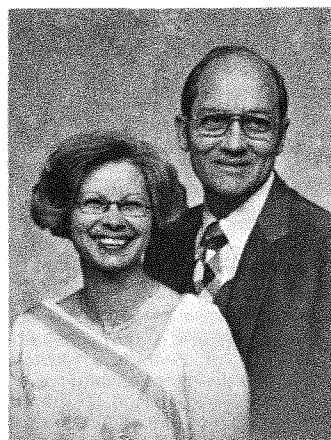
First, was the spiritual challenge to be intercessory prayer warriors, to be strong supporters of one another, to be sensitive in allowing each believer to be led by the Holy Spirit, and to be an attractive Christian by word and deed. "The Holy Spirit is not free to work and lead when divisive attitudes prevail, in which case neither side wins, but Satan does," he said.

The challenge of right attitudes called for each one to be unto others what we want them to be to us. He referred to the oft-used definition of a friend as one who still loves us even when they know all about us. "And isn't it unique that we are called the Society of Friends?"

The challenge of growth compared the growth of an organization, which requires goal setting, planning, and evaluation, to that of an organism, which requires nurturing, exercise, and rest. It was pointed out that to spend time solving problems saps the energy and restricts growth. God provides opportunities, and the vision must be to both plan

ahead for the nurture of the organism and to prepare goal setting for the organization.

The fourth challenge, of stewardship, pointed out that money is first of all a heart problem. "If we don't believe in that which we are asked to support, then the issue is settled," Roberts said. Christians do support



Maurice and Peggy Roberts

programs that are well-communicated, well-managed, and that produce results. Mid-America was challenged to be prepared to allow for new things to happen and for new ways to implement them.

In conclusion, the comparison was made from Exodus 14:13-16, where Moses instructed the children of Israel "fear ye not, stand still . . . The Lord shall fight for you." (KJV) "Then the Lord said to Moses, 'Quit praying and get the people moving!'" (LB) The challenge was both to watch the Lord at work and to also be moving.

Pastors Attend Workshop in California

Two of our pastors, George Bigley and Sheldon Cox, recently attended the Leadership Seminar at Rose Drive Friends Church, Yorba Linda, California. This seminar was sponsored by the church under the leadership of Pastor C. W. Perry, with credit available at Fuller Seminary and Azusa Pacific College.

Friends Bible College News

Gene Pickard, former missionary to Guatemala under California Yearly Meeting, is now a full-time faculty member at Friends Bible College. His extensive field experience along with outstanding academic qualifications will greatly strengthen the missionary preparation program at FBC. Gene and his wife, Myra (Williamson), have two children, Heather, 6, and Jason, 4.

The annual FBC Women's Auxiliary Sale will be held Friday, October 8. Parents Day is Saturday, October 9.

Missionary Travels

Debbie Kellum, daughter of David and Mae Kellum, took her state nursing examination on July 13-14 and left the next day to join the family, who is currently vacationing in Kenya. Her brother Leroy will soon be in Wichita to enroll as a freshman at Friends University.

Shortly following the Yearly Meeting sessions the Willard Fergusons and Alfred Millers will return to Burundi.

Bob and Connie Shaffer returned home in May so that Bob could enroll in nursing courses at Wichita State University. Because this year will be a year of schooling, their deputation schedule will be limited.

Holy Life Ministries Completes Effective Year

The Spiritual Life Board has concluded the second year of sponsorship of Max Huffman's Holy Life Ministry. Churches were invited to schedule a conference and to provide financial support according to their ability. The Spiritual Life Board budgeted funds to cover the difference between the agreement and the actual support. Nineteen Conferences were held in Mid-America Yearly Meeting this year and ministry proved to be self-supporting by offerings and gifts. We are indebted to Max and Kathleen Huffman, and their son Keith, who also was a part of the team.

FRIENDS GATHER

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

Churches across the EFA have been active during the spring and summer months, as evidenced by the following reports:

Special Services

A cantata entitled *The New Covenant* was presented at **WOODLAND**, Idaho, (Rob King) by a musical group of members and friends on May 30 and later at the Assembly of God Church in Kamiah nearby. Yearly Meeting Superintendent Jack Willcuts brought the morning message on June 6. On Thursday evening, June 10, the Dayspring singers from George Fox College were at Woodland.

GILEAD, Mt. Gilead, Ohio (Charles Robinson). Evangelist Stan Scott and child evangelists Jim Baer and Adam Boyd shared in a Sunday morning service. They had been ministering in the week-long Abundant Life Crusade in Cardington. Pastor Joe Graham and the congregation of **MARION** Friends shared an evening service, giving their experiences in establishing the new meeting and their visions for the future.

TULSA, Oklahoma, (John Penrose) experienced revival during their Mission Conference in April. Willard and Doris Ferguson and Alfred and Ruth Miller prepared a Burundi banquet Saturday evening, serving a festive native meal. Slides on Millers' work in Burundi followed dinner. Workshops were held Sunday afternoon providing insights into the daily work of the missionaries. The evening climaxed with the film *Friends Missions Around the World*.

A winning Women's Seminar was held recently at **TECUMSEH**, Michigan, (John Williams, Sr.) with guest Joyce Landorf (by film) and Clarice Hall from Battle Creek. Missionary associates sharing recently in ser-

vices are Gary and Scottie Spohr, who have been ministering to students at Northern Michigan University, and Stephen and Carolyn VanVaikenburg, who have just returned from the Philippines, where they helped establish a staff school for Campus Crusade. Another associate team were Dale and Marian Comfort Neff, who spent their final visit before leaving for the Philippines under Action International Ministries. The film *The Living Word* was shown in an evening service.

"WOW! What a great experience it was doing *God's Trombones* with the League City choir"—this report from **FRIENDSWOOD**, Texas (Joe Roher). Tentative plans are already being made for another joint effort during the Christmas season. Choir members, instrumentalists, and narrators spent hours and gave up their Sunday afternoons and Wednesday evenings in preparation. June 20 was Burundi Day, and Paul Thornburg was the speaker in both morning worship services. A thoroughly "Texas Holiday" was planned to welcome Joe and Sally Roher.

EMPIRE, Vale, South Dakota, (Lloyd Hinshaw) had John Hinshaw, pastor of **HOMESTEAD** Friends Church, Cedar Point, Kansas, as guest speaker. Friends Bible College Singers visited several churches throughout Rocky Mountain Yearly Meeting during June.

HUGHESVILLE, Pennsylvania, (Ernest Lauffenburger) hosted District Meeting with speakers Dan Manley from Malone College and Bruce Burch from the Canton office. Workshops were held during the weekend. The slides of India, "Then and Now," were also shown.

"Old-Fashioned Quaker Sunday" was enjoyed by all who attended **DERBY** Friends, Kansas, (Dan Qualls) on June 30. This first journey back into our Quaker past was a huge success. A number of people had fun dressing up to look like old-time Quakers, while those who didn't

enjoyed looking at those who did. The service included poems, songs, and thoughts.

At **EAST GOSHEN**, Beloit, Ohio, (Charles Bancroft) Carol Wallace was chosen "Mother of the Year" at the yearly Mother-Daughter Banquet. Carol is the mother of five daughters and works full time at the local grocery. She was presented with a certificate, a dozen roses, and letters of love from her daughters. The entertainment was Mandy Clark and Judy Nutt with their puppets. Speakers for the spring revival were Willis Miller, Bruce Burch, and Earl and Catherine Smith, who ministered in music and shared with the children.



SPRINGDALE, Leavenworth, Kansas (Ray and LaVell Fitch) celebrated their 125th anniversary on September 4 and 5. Guest speaker was Merle Roe, LaJunta, Colorado, with special music presented by the Fitch family.

URBANA, Ohio, (David Byrne) reports that a former Jehovah's Witness spoke to the Friends Youth recently sharing how he was witnessed to by a Christian friend who, by Scripture, convinced him of the error of his belief. The choir of Montezuma Indian School, Cottonwood, Arizona, sang. Also ministering in another service were the King's Harvest Singers of West Liberty. Family Night featured a basket dinner, group singing, devotions by the pastor's wife, humorous readings, and fellowship.

EMPORIA, Kansas, (Galen Hinshaw) had "Cornerstone," a group of youth from Friends churches in Mid-America, for a concert of sacred music this summer. Fred Littlefield was guest speaker at a worship service. He and his wife, Naomi, were previous pastors of Emporia Friends.

Lucy Anderson of Canton spoke to 110 women at the Mother-Daughter Banquet at **GILEAD**.

ARGONIA, Kansas, (Clarence Lanier) is having a special celebration on September 19 with the Church Centennial Celebration.

NORTHBRIDGE, Wichita, Kansas, (David Leach) reports an old-fashioned worship service was held at the Chapel in Cow Town on Sunday evening, July 18. There was lots of singing with pump organ and piano. Worship was followed by an old-time lawn party.

Tom Harrison, Nashville, Tennessee, ministered in song during a recent service at **RAISIN VALLEY**, Adrian, Michigan (Dale Chryst). A Mother-Daughter salad buffet was enjoyed, with Mrs. Williams of Tecumseh Friends Church as speaker. Vacation Bible school, ages 4 through 6th grade, with Earl and Catherine Smith and their puppet friends, was held for one week with average attendance of 72 children.

At **HESPER**, Kansas, Tom Decker and his wife, Nancy, and family of Rose Hill began pastoral service on July 1. He will attend the Nazarene Seminary in Kansas City. Alden and Rolena Pitts have moved to their property in Wichita, after spending 18 months as student pastors and 47 years in full-time pastoral service.

Jim Woodward has been conducting a series of studies on faith and prayer for members of the Spiritual Life Commission at **BELLEFONTAINE**, Ohio (Philip Taylor). The church held a surprise birthday party for Harold Wyandt, district superintendent.

WILLOW CREEK, Kansas City, Missouri, (Greg A. Harris) had Centennial Celebration on June 13 with Fred Jones, former pastor, as guest speaker. Ed Cramer, former member, was guest master of ceremonies. Activities included old-fashioned Quaker meeting, reading of Quaker queries, historical review (including slides), children's skit, and display. Maurice and Peggy Roberts (new superintendent of Mid-America Yearly Meeting) celebrated their 25th wedding anniversary with an open house on June 20 hosted by their children.

At **CANTON**, Ohio, (John Williams, Jr.) 43 new people were received into membership during a recent service. Three new Bible studies for the summer are—one in the home of Pastor John Williams and led by him; one led by Russell and Marjorie Myers in their home; and one led by Jim Yost in the home of Tim and Sharon Ewing. A special time for single adult women under the leadership of Joyce Huffman is held weekly at the church on Saturday mornings. A new adult Sunday school class is underway led by Bob and Diane Starcher on New Testament Personalities. The International Center for Learning held seminars for the benefit of preschool, school-age children, and adult Sunday school teachers; 125 persons from 17 churches attended, with 34 of those from First Friends. Tim Ewing directed volunteers in the landscaping of the church grounds. July 4th Vespers were held with **ALLIANCE** Friends Church at Camp Gideon. Also included were a light supper and an evening of fun. Chuck Ruiz-Bueno has been appointed as the new minister of youth and outreach. He and wife, Terri, were welcomed by a "cupboard to cupboard" party.

Youth Activities

BELLEFONTAINE youth have been doing odd jobs for people to earn money for camp. Jim Woodward, Jr., is a recent graduate from Baylor University, and Daniel Davis received his degree from Wheaton College.

DAMASCUS, Ohio, (Joseph Kirby) on Graduate Sunday honored 18 high school and 5 college graduates. The week began with a banquet and program, followed by an evening of activity at the Canton Northeast Community Center, with breakfast at

the church on Sunday morning for graduates and parents. Gifts were presented during the morning worship hour.

At **WILLOW CREEK**, an all-church camp-out was held June 25, 26. Travis Hockett received the fishing trophy with 11 catches.

On Sunday, June 27, **NORTHBRIDGE** Friends experienced Sunday school for everyone with Special Family Electives such as Parent-Teen Relationships; Parenting Styles/What Kind of Parent Am I? Building Self-Esteem in Your Children and Others; and Parenting Issues Related to Children Growing Up.

Jon Halfhill, a 1982 high school graduate from **GILEAD**, is hiking from Georgia to Maine on the 2,121-mile, five-month walk up the Appalachian Trail. Jon participated last year in the EFC-ER camping ministries.

Kris Cox of **PAONIA**, Colorado, (Eldon Cox) was appointed to Boys' State held at Southern Colorado State University in Pueblo.

Graduates from **COLORADO SPRINGS**, Colorado, (Arden Kinser) are Terry White, Friends Bible College; Sheree Davison, Friends University; Darlina Chambers, El Paso Community College; Tim Schaal, Mitchell High School; Kevin Harrison, Harrison High School; Jeff Troth, Wasson High School; and Stephanie Anderson, Doherty High School.

DERBY reports that "Sounds of Praise" appeared in concert on August 15. Camp Quaker Haven was the site of two retreats on the weekend of July 10-11, with the youth and singles both meeting for Bible study, swimming, and many other activities.

Eight high school graduates and one college graduate were given special recognition on graduation Sunday at **EAST GOSHEN**.

Rita Smith, a business administration senior at Friends University and junior high youth director at **NORTHBRIDGE**, has been named interim director of the Dandelion, a Christian Coffee House in Wichita. A retreat to Pomona Lake was held the weekend of July 22, with many activities planned. July 25 a group of youth from Friends churches in Ohio, Michigan, Virginia, and North Carolina presented a concert.

WOODLAND Friends held vacation day camp the week of July 12-16. Campers were from kindergarten age through the sixth grade. This year's camp was a nature camp. The five days of camp each had their own topic of discussion, using five different "elements"—seeds, water, soil, air, and sunlight. Each was used as a parable in relationship to Christ. Each day the children had a memory verse to learn that went along with what they studied for that particular day. Camp helpers for the week were members of the **LYNWOOD**, Portland, Oregon, (Glenn Armstrong) Youth Group who made

the trip under the guidance of their assistant pastor, Lloyd Melhorn, and Verna Newton. After being camp helpers in the morning, they donned work clothes and painted the church and parsonage in the afternoon hours, weather permitting. As a perfect ending to a perfect week, a barbecue was held Friday evening on the church lawn for the parents, campers, helpers, and the counselors.

HUGHESVILLE held a day camp for children from the community at Hughesville Camp Ground, consisting of Bible stories, memory work, handicraft, and recreation.

At **TECUMSEH** the closing celebration of the Kids Crusade was held on a Sunday evening recently. More than 150 boys and girls, assisted by 25 adult helpers and the Townsend family, benefited from the five-night crusade.

At **WILLOW CREEK** a group of 30 young people as a youth orchestra from Evangelical Friends Church—Eastern Region appeared the last Sunday in July.

TULSA Friends sanctuary became the "Land of Narnia" during VBS June 7-12, when they participated in C. S. Lewis's *The Lion, The Witch and The Wardrobe*. A portion of the story on film was viewed each evening, followed by activities that reinforced the lesson. The week climaxed with a coronation dinner where, by a series of role plays, they took the fantasies of Narnia and made them reality in their lives so that struggles and victories could be seen in a new light.

Vacation Bible school was held at **SPRINGDALE** June 7-11 and was a successful week for learning and growing in the spiritual life of children and teachers. The theme was "God Speaks, We Listen."

The Sunday school teachers and students really appreciate Lester Snyder's "labor of love" in making the blackboards and cabinets at **NORTHBRANCH**, Kansas (Lester Snyder).

Vacation Bible school at **DAMASCUS** averaged 85 students and 29 workers daily. A \$178.39 offering was given to the Abraham Bible family, who will be going to Russia following orientation and language study. Perfect attendance certificates for a free ice cream cone were given by the Frostop Restaurant.

CANTON children had an excursion day, which was a trip to the Cleveland zoo.

Missions

Sixteen young Friends from **UNIVERSITY FRIENDS**, Wichita, Kansas, (David Kingrey) traveled to McCloud, Oklahoma, and participated in a work camp at Kickapoo Friends Center there. Not only did they work—building an addition onto the barn, painting the garage, sanding pews, cleaning the church and classrooms, but also they played, laughed, ate, and worshiped together, growing much closer to each other and to the

Lord. Work days at Quaker Acres were held August 13-14 and much general cleaning was accomplished. The Women's Society is planning a basement sale in October.

Fred Littlefield, president of the Foreign Missions Board of Mid-America Yearly Meeting, was guest speaker in the morning worship at **BEAVER-SHANNON**, Beaver, Kansas, (Lyle Whiteman) on July 11. Fred shared about his and John Robinson's trip to Burundi last winter.

Ruth Hughes is the new president of the **BELLEFONTAINE** Women's Missionary Society. The women will be making handcraft items to sell for money for missions.

Socials

A farewell supper given to Watson and Anna Cosand, youth director and wife, who are leaving **DAMASCUS** for **VAN WERT**, Ohio. Summer films for the community are being shown in the parking lot.

DEERFIELD, Ohio, (Christopher Jackson). Randy Heckert, who delivered his last sermon here June 6, leaves for Army training in New Jersey and then duty in Oklahoma. The new ministerial family (Chris and Nancy Jackson) were welcomed into the congregation. Plans are under way for a new parsonage.

CANTON associate pastor, David Tebbs and his wife, Karen, were honored at a recent church dinner. Pastor Tebbs, who is leaving for another position, was presented with gifts as well as many personal thanks. Pastor John Williams was surprised by a special skit by Paul Nicholson in honor of his birthday. The remainder of the evening was spent with Tom Harrison ministering in song.

ALUM CREEK, Marengo, Ohio, (Dane Ruff). "Trusting in the Rainbows of God's Promises" was the theme of the Mother-Daughter banquet when Elizabeth Furbay of Canton addressed 75 guests, including

15 from the **MARION** Friends Church.

Community Action Night was held June 13 at First Friends **TOPEKA**, Kansas (George Bigley). This was an all-church dinner paying special tribute to our senior adults. Speaker was Mary Ann Warren, administrator of Briarcliff, who spoke on "Aging but Not Getting Old." Chris Bigley finished her chaplain internship at Bethany Medical Center in Kansas City. She has been accepted by Menningers into their School of Religion and Psychiatry for further training in pastoral care and counseling.

—Compiled by Ruth Brown

FRIENDS RECORD

BIRTHS

ANDERSON—To Randy and Kathy Anderson, a daughter, Diane Ardell, March 22, 1982, Addison, Michigan.

BALLARD—A son, Bradley, to Kent and Janet Ballard, March 11, 1982, Friendswood, Texas.

BLAKE—To David and Valerie Blake, a son, Drew Evan, April 28, 1982, Beloit, Ohio.

BRODIE—A son, James Dylan, June 16, 1982, to Jim and Londa Brodie, Ramona Friends, Oklahoma.

BROWN—A son, Nathan Allen, to Jamie and Cindy Brown, May 21, 1982, Friendswood, Texas.

CAUSEY—A son, John Wayne, to Charles and Bonnie Causey, May 14, 1981, Tulsa, Oklahoma.

COOK—To Paul and Sandra Cook, a daughter, Carmen Jo, May 19, 1982, Adrian, Michigan.

CURRY—To Chuck and Joyce Curry, a daughter, Heather Nicole, April 21, 1982, Mt. Gilead, Ohio.

DUNN—To Edward and Robin Dunn, a daughter, Kandace Iliis, March 8, 1982, Gate Friends, Oklahoma.

EVANS—To Wayne and Regina Evans, a daughter, Diane Elaine, June 20, 1982, Addison, Michigan.

GREEN—Twin daughters, Candace Renee and Casey Dawn, to Don and Cleo Green, April 19, 1982, Grand Junction, Colorado.

HAEHLEN—A son, Andrew Scott, to Matt and Joyce Haehlen, July 23, 1982, Portland, Oregon.

HAMMOND—To Dale and Kathy Hammond, a daughter, Elizabeth Marie, March 17, 1982, Springfield, Ohio.

HARRISON—A son, Ruel Dean, to Brad and Lovita Harrison, March 16, 1982, Grand Junction, Colorado.

HOLVOET—A son, Joseph Edward, to Joe and Janet Holvoet, June 7, 1982, Paonia, Colorado.

KING—To Gary and Judy King, a daughter, Tara Lee, May 28, 1982, Canton, Ohio.

LARA—A daughter, Mylissa Layne, April 27, 1982, to Larry and Pam Lara, Liberal, Kansas.

MCINTIRE—To Frank and Pamela (Aitken) McIntire, a son, Daniel Wayne, January 18, 1982, Woodland Friends, Kamiah, Idaho.

O'CONNER—To Jeff and Maureen O'Conner, a son, Timothy Ryan, March 7, 1982, Spokane, Washington.

STREET—To Bryan and Marshalline Street, a son, Justin Everett, March 30, 1982, Addison, Michigan.

STUBLI—To Steven and Margaret Stubli, a son, Aaron Charles, June 27, 1982, Addison, Michigan.

SULZBACH—A son, Christopher Charles, to Gary and Terry Sulzbach, April 10, 1982, Vale, South Dakota.

WEST—To Tim and Debbie West, a daughter, Lisa Ann, May 17, 1982, Canton, Ohio.

WILLIS—To Mr. and Mrs. Willie Willis, a daughter, Noble, November 16, 1981, Woodland Friends, Kamiah, Idaho.

MARRIAGES

ARNOLD-CLARK. Martha Arnold and John Clark, April 10, 1982, Mt. Gilead, Ohio.

BASHAW-STERTZBACH. Cindy Bashaw and Larry Stertzbach, May 29, 1982, Alliance, Ohio.

BEEBE-ROCHHOLZ. Londa Kay Beebe to Tim Rochholz, June 26, 1982, Eugene, Oregon.

BREEN-FERGUSON. Joanne Breen and Dean Ferguson, August 7, 1982, Grant, Michigan.

BROKAW-GARRABRANT. Jacquelin Brokaw and Ivan Garrabrant, May 22, 1982, Marengo, Ohio.

BYERS-HAMMIL. Amy Byers and Kevin Hammil, June 19, 1982, Addison, Michigan.

EGLER-NAPIER. Pamela Egler and Michael Napier, April 21, 1982, Strongsville, Ohio.

FRANKLIN-BROWN. Ida Franklin and Dale Brown, May 29, 1982, Spokane, Washington.

HENISA-BOKHART. Jane Henisa and Mark Bokhart, May 15, 1982, Canton, Ohio.

HOST-ACELL. Sandy Host and Mark Acell, June 5, 1982, Canton, Ohio.

JEPSON-RICHEY. Robin Jepson and Mike Richey, March 20, 1982, Vancouver, Washington.

KOFTAN-BINFORD. Lori Koftan and Kent Binford, June 5, 1982, Haviland, Kansas.

LEE-HACKNEY. Pharris Lee and Marty Hackney, May 29, 1982, Friendwood, Texas.

LIMPPPO-BAXTER. Donita Limpppo and Virgil Ray Baxter, May 29, 1982, Tucson, Arizona.

MCDONALD-HARDIN. Glenda McDonald and David Hardin, July 17, 1982, Friendswood, Texas.

NICHOLSON-WARNER. Kira Nicholson and Glen Warner, April 10, 1982, Wichita, Kansas.

PERRY-LEACH. Sandra Perry and Stanley Leach, July 10, 1982, Yorba Linda, California.

RASMUSSEN-LOGANBILL. Denise Rasmussen and Mike Loganbill, July 3, 1982, Wichita, Kansas.

RICHARDS-KROHN. Marie Richards and Ron Krohn July 3, 1982, Spokane, Washington.

RICHEY-PEABODY. Cindy Richey and Scott Peabody, February 1982, Vancouver, Washington.

RINEY-LAFEVER. Michelle Riney and Kent LaFever, June 26, 1982, Wichita, Kansas.

ROBINSON-HOOD. Cindy Robinson and Guy Hood, May 29, 1982, Oklahoma City, Oklahoma.

SCHNAIBLE-BROWN. Joyce Schnaible and Jerry Brown, June 4, 1982, Gladstone, Oregon.

STEINER-THOMPSON. Bonnie Steiner and Richard Thompson, June 19, 1982, Canton, Ohio.

TUMAN-ELY. Cindy Tuman and Tom Ely, July 24, 1982, Bethel Friends, Hugoton, Kansas.

WEIMER-SANTEE. Coleen Weimer and David Santee, June 19, 1982, Damascus, Ohio.

WILLIAMS-SPRING. Marie Williams and Edward Spring, May 8, 1982, Ypsilanti, Michigan.

DEATHS

BENEDICT—Lula Mae Benedict, 71, May 5, 1982, Columbus, Ohio.

CLARKSON—Edwin J. Clarkson, minister, 76, Boise, Idaho, May 2, 1982.

COTTRELL—Anna Cottrell, June 11, 1982, Springfield, Ohio.

DOLBY—Nina Dolby, May 1, 1982, Ypsilanti, Michigan.

DUBBS—Gail Dubbs, April 1982, Springfield, Ohio.

DUNN—Richard Alan Dunn, 17, March 13, 1982, Gate Friends, Oklahoma, in auto accident.

FREEMAN—Ilene Freeman, June 14, 1982, Northridge Friends, Wichita, Kansas.

GORTON—Leland Gorton, April 11, 1982, Ypsilanti, Michigan.

HAWORTH—Bertha McCracken Haworth, 95, Newberg Friends, Oregon, July 6, 1982.

HINES—Richard Hines, June 11, 1982, Ramona Friends, Oklahoma.

KELLOGG—George "Shorty" Kellogg, 81, April 30, 1982, Scotts Mills, Oregon.

KIRKHART—Orville Loris Kirkhart, June 5, 1982, Gate Friends, Oklahoma.

KISSLING—Floyd Kissling, June 26, 1982, Wyandotte, Oklahoma.

KNAUB—Henry Knaub, November 21, 1981, Vale, South Dakota.

LEMBRICH—Gus A. Lembrich, June 8, 1982, Hay Springs, Nebraska.

LOCKWOOD—Reba Lockwood, 71, February 1, 1982, Goshen Friends, West Liberty, Ohio.

MACY—Evalena Macy, May 4, 1982, Emporia, Kansas.

SCHMUCKER—Twila Schmucker, May 4, 1982, West Liberty, Ohio.

SHINKLE—Inez Shinkle, May 17, 1982, Bellefontaine, Ohio.

SMOTHERS—Mildred Smothers, June 28, 1982, Newberg, Oregon.

STANLEY—Josephine Stanley, July 3, 1982, Northridge Friends, Wichita, Kansas.

TRIGG—Clarence Trigg, December 30, 1981, Vale, South Dakota.

VALYER—Georgia Valyer, May 13, 1982, Emporia, Kansas.

WHITED—Eva Mae Whited, 71, May 4, 1982, Marengo, Ohio.

WOOD—Clifford Ralph Wood, 83, July 6, 1982, Haviland, Kansas.

YOUNG—Eslie Young, July 4, 1982, Fowler, Kansas.

ZORTMAN—Orvel Zortman, June 13, 1982, Fowler, Kansas.

THE TRANSFORMING POWER OF THE LOVE OF GOD

(Continued from page 7)

suspicion of others, and a hundred other dimensions of life together. Some of this is subtle; some is outright betrayal of the gospel order. In this, we sow the whirlwind. We are not called to love humanity; rather, we are compelled by the author of love to love the person seated beside us, standing before us this moment. Conversely, seldom do we dislike or quarrel with humanity; it's a particular person from whom we decide to withhold our love. I *will* to love! It is a continuing choice I make as daily I submit my life to the designs of God for His people. I *will* to overcome the inertia of self, my fear of vulnerability, and my temptation to make of love merely a tenet of faith.

Let our love be without hypocrisy (Romans 12:9). We are to encourage one another to love and good deeds (Hebrews 10:24) because the world looks in upon our meetings and homes judging our message of love's transforming power by what it sees. How many countless lambs are lost when the sheep do battle! What a terrible price is paid when we ignore the clear warnings that tender spirits are being wounded yet we push ahead in our efforts to be "right!"

I AM particularly impressed by the relevance for Friends of one evidence of love in action described in the New Testament. It is in *philoxenia*—hospitality. Paul writes in Romans 12: "Love each other as much as brothers should, and have a profound respect for each other . . . make hospitality your special care." (Romans 12:10, 13b) In 1 Peter we read: "Above all, never let your love for each other grow insincere, since love covers over many a sin. Welcome each

other into your houses without grumbling." (1 Peter 4:8, 9)

Philoxenia is love that reaches beyond my own family and friends, my own kind. It is love that intentionally seeks to overcome barriers of culture, age difference, tradition, or life experience. *Philoxenia* is reaching out to someone who is not like me or mine. We Friends have entered in the past two decades an era of hospitality. We must develop this even as the obstacles of travel and economics become greater. Aloofness from one another is to be rebuked in whatever form it is expressed. Meetings that do not include as part of their budgets or ministry attention to hosting Friends of other persuasions or releasing Friends to visit across the pieces of George Fox are meetings that impede the fresh work of the Spirit among us. God is not mocked; neither is the world fooled by our pretensions rather than our practice. Hospitality that transcends barriers between Friends will continue to cover a multitude of sins of our past.

Love is to be visibly evident among us. "O God of truth, deliver us," and empower us.


Finally, the love of God seeks to transform the world through us. It should be impossible to live next to a Friend and remain unaffected by the presence of love. Real estate values should soar when a Quaker individual or family moves into a neighborhood; it should immediately be a more attractive place to be living. A village where Friends live and worship should have a special quality to its life. A government in authority over Friends should experience them as the incarnate conscience of God in policies related to human life and rights.

Why? God desires to use us to bring about the kingdom. It is this overwhelmingly simple. It may even sound somewhat silly, but the truth is that in all of our weakness and disobedience, God nevertheless purposes to consummate a kingdom on earth where Christ shall reign triumphantly. How is this work to be accomplished?

Each of our homes is to be a "parish center," a conduit for the love of God into our neighborhoods. Now, I know that this notion of a parish may sound foreign to Quaker ears. It need not. A parish is a given area, sometimes extensive, sometimes a rather small section of one urban area, that is taken to be the pastoral and spiritual responsibility of a particular community of faith.

The love of God is to enter the lives of our neighbors as we share their joys, weep with them in their losses, comfort in their grief, counsel in struggles, encourage in their parenting, and nurture in their spiritual journeys. This presumes that, in fact, we are willing to be suffering servants of love as ready as we are to maintain our image as respectable Friends. This will take some training, but initially it requires only a simple prayer: "Here I am, Lord; send me." The growing urbanization of our world demands a new order of Quaker "priests" whose homes are parish centers.

IN A WIDER but no less personal way, the love of God is expressed in our work for justice. The Old Testament prophets were clear in seeing Yahweh's love actualized in justice. Jesus' first recorded sermon drew upon Isaiah in explaining His ministry and ours: "He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour." (Isaiah 61:2)

Love will never allow me to isolate evangelism from social concern nor missions from service. God loves the poor, the widowed, the orphan, the homeless, the exploited, and the powerless. To raise a cry for justice, to launch out of our own security by confounding deceit in social wickedness is to incur the wrath of the world around us. But, it—the world—is passing away; we must not forget this. What is coming is a kingdom without end whose King is the Lord of Love. 

AS A SUPERINTENDENT SEES IT


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or abilities are needed if we are to have a full-orbed, well-balanced program. The ageless account of the Scriptures calls for us

to be a committed people, as individuals humbly but courageously serving the Lord in positive, self-giving ways.

Renew Our Covenant

If we are to see the implementation of the thoughts above, there follows that we must call for a renewal of our covenant—with God and for others. A spirit of submission must characterize our mission and ministry.

In a kind of benediction Paul gives us a stimulating challenge in Romans 15:5, 6 (NIV), "May the God who gives endurance and encouragement give you a spirit of unity . . . so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ." May there ever be the quality of endurance in service, encouragement for one another, and hope always in God. 

PEACEMAKING: REPORTS

TO FREEZE OR NOT TO FREEZE

BY NORVAL HADLEY

IN MAY I was asked to represent evangelical Friends again on a delegation organized by the peace committee of Philadelphia Yearly Meeting of the Friends Church to visit heads of states. I had been a member of a similar delegation of Quakers in 1980. This one in 1982 was made up of seven representatives from the three historic peace churches—Friends, Brethren, and Mennonites. We went to address ourselves to the rising tensions between the U.S. and the U.S.S.R. and to support a nuclear weapons freeze and offer our assistance, since all our groups have worked on both sides of the Iron Curtain for years. We suggested deterrence by cooperation rather than by mutually assured destruction.

In a meeting in the National Security Council with members of William Clark's staff we were told the President is walking a tightrope. He has many who will tell him to move the right foot, move the left foot, some say jump, but where are the people who want to help him across the chasm? There, and in the U.S. Arms Control and Disarmament Agency office, this administration's policy was articulated: we have tried every kind of peaceful approach with the Soviets to no avail. Every time we try to be nice they take advantage of us. The only thing they understand is military might. Nothing else will work.

WE NOTED that some very good people-to-people exchange programs were expiring and in danger of not being renewed. The reply was that the Soviets send people over here to study science and technology and we go there to learn folk dancing. (The Soviets said Americans are very welcome to study science and technology in Russia.)

At one point we asked Consular Oleg Sokolov of the Soviet Embassy how he saw the two nations getting along together over the long haul. He indicated that we are and will always be different. We have different views and systems. Theirs is collectivism, ours capitalism. He said he believed theirs is the more righteous, but he knew we

would both go on promoting our causes. I said I felt it would help the relations between our countries if the communists would quit persecuting, detaining, and otherwise oppressing the people who disagree with them. He said he didn't feel they do that any more than the U.S. does.

He made it clear that the U.S.S.R. was ready to talk in terms of the Hatfield-Kennedy freeze proposal—that we freeze now, then move toward reductions, but that the proposal of Mr. Reagan, to which Brezhnev had responded just the day before we were there, was, in Brezhnev's words, "absolutely unilateral in nature. Above all, because the United States would like, in general, to exclude from the talks the strategic arms it is now most intensively developing."

So while 60 senators were cosigners of the Jackson-Warner Freeze proposal, which represents the administration—that we reduce to what we feel is equality, then freeze—it was clear that this is a completely unacceptable starting point for the Soviets. The Hatfield-Kennedy proposal had only 20 cosponsors.

And that's where we are. The START talks (Strategic Arms Reduction Talks) started in Geneva June 29, but some were guessing it would take the two sides at least a year and a half to begin any serious negotiating beginning from Reagan's proposal. But the question is, can we afford to wait many more months while the U.S. tries to achieve a position of strength from which to negotiate? In 1980 the Soviet consular told us, "You put up 1,000 missiles in Europe, we'll put up 1,000. You put up 4,000, we'll put up 4,000. You just decide how insecure you want to be." I've heard we are not to trust the Russians, but they have spent all the time since World War II catching up with the U.S. in nuclear strength, and somehow when they said they are not about to let us pass them again, I believed them.

But even if an effort to surpass the Soviets might succeed, to delay serious reductions at this time in the arms race may be too risky. A former state department member said on TV that we are now entering the most dangerous phase of the arms race. If we deploy our Pershing II missiles in Europe, they will be just six minutes from launch to strike. It takes more than 20 minutes usually to determine whether a computer alert is real or false. The Soviets told a member of our delegation, and it was confirmed in the newspaper recently, that if we deploy in Europe, since we have not been willing to join them in pledging we will not be the first to use nuclear weapons, they will have no choice but to automate their weapons. If their computers tell them that

we have launched, theirs will launch automatically. I don't know how reliable Soviet computers are, but Senator Hatfield says we have had 147 false alarms in the last 20 months. If we wait too long and are all blown off the face of the map, I'll get little satisfaction out of knowing we were a little ahead when it happened.

The only defense is to prevent a nuclear war. The only way to do that is to learn to settle differences peaceably. When that is the only alternative, how do we best learn to do that? I think the Bible has something to offer on that subject. When the survival of the world virtually depends on nations learning to apply the principles of the Scriptures, isn't it a shame that the evangelical church wants to argue among themselves about what those principles are?

I believe it is time for those of us who believe Jesus meant it when He said we are to love our enemies to speak up!

PEACEMAKING: A REPORT FROM NEW CALL

BY VIRGINIA L. DOUGLAS

I WAS privileged to be one of 430 participants at the New Call to Peacemaking conference held in Elizabethtown, Pennsylvania, June 17 through 20.

New Call to Peacemaking is a cooperative effort between Friends, Mennonites, and Brethren. This was the third national conference gathering together the three historic peace churches. Our general theme was "Christians Confronting the Nuclear Arms Race." A variety of worthy subtopics spurred earnest discussions in small groups and elective workshops. Sample workshop topics included The Bible and Nuclear Weapons, Teaching Peace to Children, The Soviet Threat, and World Peace Tax Fund.

Although we often talked of specific political and public actions, it was our conscious goal to be more concerned with shaping lives than with shaping resolutions. Toward this goal we were repeatedly challenged by our speakers. John Howard Yoder, Mennonite theologian and author, presented fresh insights into the Scriptures with his daily Bible studies, focusing on the parallel passages of Isaiah 2:1-4 and Micah

Virginia Douglas was one of seven people representing Evangelical Friends Church—Eastern Region at the New Call to Peacemaking Conference in June. She lives in Elyria, Ohio, and is a member of North Olmsted Friends Church.

Norval Hadley, director of ministry services for World Vision and former superintendent of Northwest Yearly Meeting, was instrumental in the development of the New Call to Peacemaking movement and served as moderator at the third national conference held at Elizabethtown, Pennsylvania, in June.

AND CONCERNS

4:1-4, and Ephesians 2:11 to 3:13 and Matthew 18:15-20.

Our ranks swelled to well over 800 as the evening sessions were opened to the public. Speakers were Myron Augsburger, Daniel Berrigan, Gordon and Mary Cosby, and Jim Wallis. Each of these Christians was well-versed in the practice and price of being active peacemakers in a world torn by conflict and strife. Repeatedly they called us—the church of Christ—to repentance for our fostering and tolerance of acts and attitudes that feed the fires of greed, injustice, and, finally, war!

As the body of Christ, it is our first duty to exemplify cooperation and peacemaking among ourselves. Only then will our public witness hold validity to the community and to the world. Our highest allegiance is to God and His standards, regardless of nationality. As it has been for other people in other times, this may increasingly present a chasm between faith and nationalism. As pointed out to us, to trust in weaponry for our security is to trust in a false god. As individuals and as the Church, we need to repent of such idolatry.

Learning peacemaking for our own backyards or the global community is not a naive dream, but rather a very hard but definite mandate for those who would be called the children of God.

NEW CALL: FOCUS ON ACTIVE PEACEMAKING

BY JEFF AND JEANNETTE BINEHAM

SIGNIFICANTLY, the third national New Call to Peacemaking Conference witnessed weighty representation from denominations other than the three historic peace churches. The presence of Catholics, Lutherans, Baptists, Methodists, and others indicated that the Church is beginning to identify the dilemma of nuclear buildup as a vital moral and spiritual issue. Such identification is essential. It necessitates the formulation of Christian responses to this deadly problem.

In suggesting such responses the Conference focused both upon civil disobedience in the form of noncooperation with military buildup, and upon instigating and support-

ing positive legislative and church actions for peace. It is important that we recognize both modes of action as essentially Christian.

The church should support financially and spiritually those who follow Christ by withholding taxes, refusing to register for the draft, or engaging in civilly disobedient protest activities. To live compliantly within society's guidelines is, by acquiescence, to support nuclear buildup. At those points where kingdom living and United States law conflict, we must maintain an unwavering support for gospel precepts.

This does not, of course, exclude the use of established legislative channels to provoke change. A number of positive actions were suggested in various New Call workshops. The World Peace Tax Fund, introduced in 1972, has been gaining congressional support and now has 35 cosponsors. It proposes a legal conscientious objector status allowing taxpayers to divert war tax dollars to a Peace Fund.

Another form of positive action endorsed by the Conference is movement toward deterrence through friendship with the Soviet Union. Morris Udall has introduced HJ

Res. 489, which proposes a yearly exchange of 2,000 students with the U.S.S.R. to educate Americans and Soviets regarding the diverse cultures and societies.

There is an urgent need to focus on the "people" in the Soviet Union—people who have fears, joys, and dreams just as Americans have. The Association for Psychology has initiated an exchange of photos between U.S. and Soviet families. Displaying these pictures in our homes will remind us of our hope to live peacefully with all people.

Presently, a number of American churches are hoping to send members to the U.S.S.R. to become acquainted with counterparts there. Crossing the barriers and extending our desire for peace to the Soviet people is a first step.

New Call to Peacemaking's efforts to unify Christians by encouraging honest and reasonable dialogue are valuable and necessary. As we are all in the *process* of becoming peacemakers, we must move beyond the bitter invective that has often marked discussion of this issue and engage in open, intelligent conversation concerning Christian responses to military buildup. Let us support New Call's endeavors to accomplish this goal.

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Jeff and Jeannette Bineham are graduates of George Fox College and members of North Valley Friends, Newberg, Oregon. They now live in West Lafayette, Indiana, while Jeff is doing postgraduate work at Purdue University.



QUAKER MUSH

BY HOWARD MACY

Hypocrisy has been overrated. It always damages God's work, of course, but it threatens the Church much less than simple blandness. Routine, powerless piety undercuts God's kingdom far more than hypocrisy ever could.

Many Friends recently have heard annual statistical reports about membership and attendance at meetings. The numbers suggest (again) that we are treading water or even sinking.

That's not the whole story, of course. But the truth is that, by and large, Friends of all varieties are merely bland. There are many meetinghouses in which one can hear decently constructed sermons, listen to good music, or bask in a peaceful silence. But there is little sense of the power of God.

Powerlessness is particularly tragic among a people whose first generation lived steadily in "the power of the Lord." Perhaps the most common phrase in George Fox's *Journal* is "the power of the Lord was over all." In his letters, he pointed others to the same experience. "In the power of the Lord God dwell and live," he charged. "Mind that which is pure in you, that ye may grow up in the power, out of the form."

In the face of persecution he could joyfully advise, "And though ye have not a foot of ground to stand upon, yet ye have the power of God to skip and leap in." Surely it is not mere coincidence that in the

same year the Quaker sweep of England began Fox wrote to all Friends:

My little children in the Lord God Almighty, this is my joy, that ye be all ordered and guided by the mighty power of God, and know it in one another, and know the voice, and the sound of the words, and the power of them. For words without power destroy the simplicity, and bring up into a form, and out of the obedience of the Truth. And therefore walk in the power of the Truth, that the name of the Lord God may be glorified among you, and his renown may be seen in and among you, and all the world may be astonished, and the Lord admired in the ordering of his people. (from Epistle 79)

THAT "all the world may be astonished" is akin to the charge against early Christians that they were "these that have turned the whole world upside down." (Acts 17:6) The power of the Lord comes visibly to bring freedom, wholeness, and great joy. It draws people to obedience to God. It stirs God's enemies to resist it. And it certainly is not bland.

What is remarkable is that we see powerful movements of the Spirit such as the Church in Acts, the early Quakers, and others as unusual exceptions to the way things should be. The New Testament views them as normal. Lukewarmness, it says, is abnormal and completely intolerable (see, for example, Revelation

3:15-16). The people of God are to be channels of "the power of the Lord." That is what God intends.

If bland isn't normal, then why is there so much of it? One reason, undoubtedly, is that many of us have not, like Jesus' first disciples, waited expectantly in prayer for God to send the Spirit in power.

Another reason may be that we have tailored our vision of reality to the smallness of our spirits. Instead of letting the magnificence of God's love and power leave us completely undone, we reduce it to mere grandfatherly doting and magic for Moses. Many of us make Jesus Christ so remote that we cannot see Him as the example and enabler of what we are called to become. Only a few seem to believe that Jesus was telling His disciples (then and now) the truth when He said they would do even greater works than He (John 14:12). If "the power of the Lord" is to come upon us, we must see with our hearts that it can. We need clearer, bigger images of the Truth.

A friend of mine met a woman the other day who thought Quakers were a club and who asked if we use electricity and running water. How quaint! How much I would prefer that she be astonished at us because of the power of God! I, for one, am tired of Quaker mush. I think God is, too.

Let's live and dwell in the power of the Lord.

Let's be Friends.

