
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

10-1982

Evangelical Friend, October 1982 (Vol. 16, No. 2)

Evangelical Friends Alliance

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

Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, October 1982 (Vol. 16, No. 2)" (1982). *Evangelical Friend*. 163.

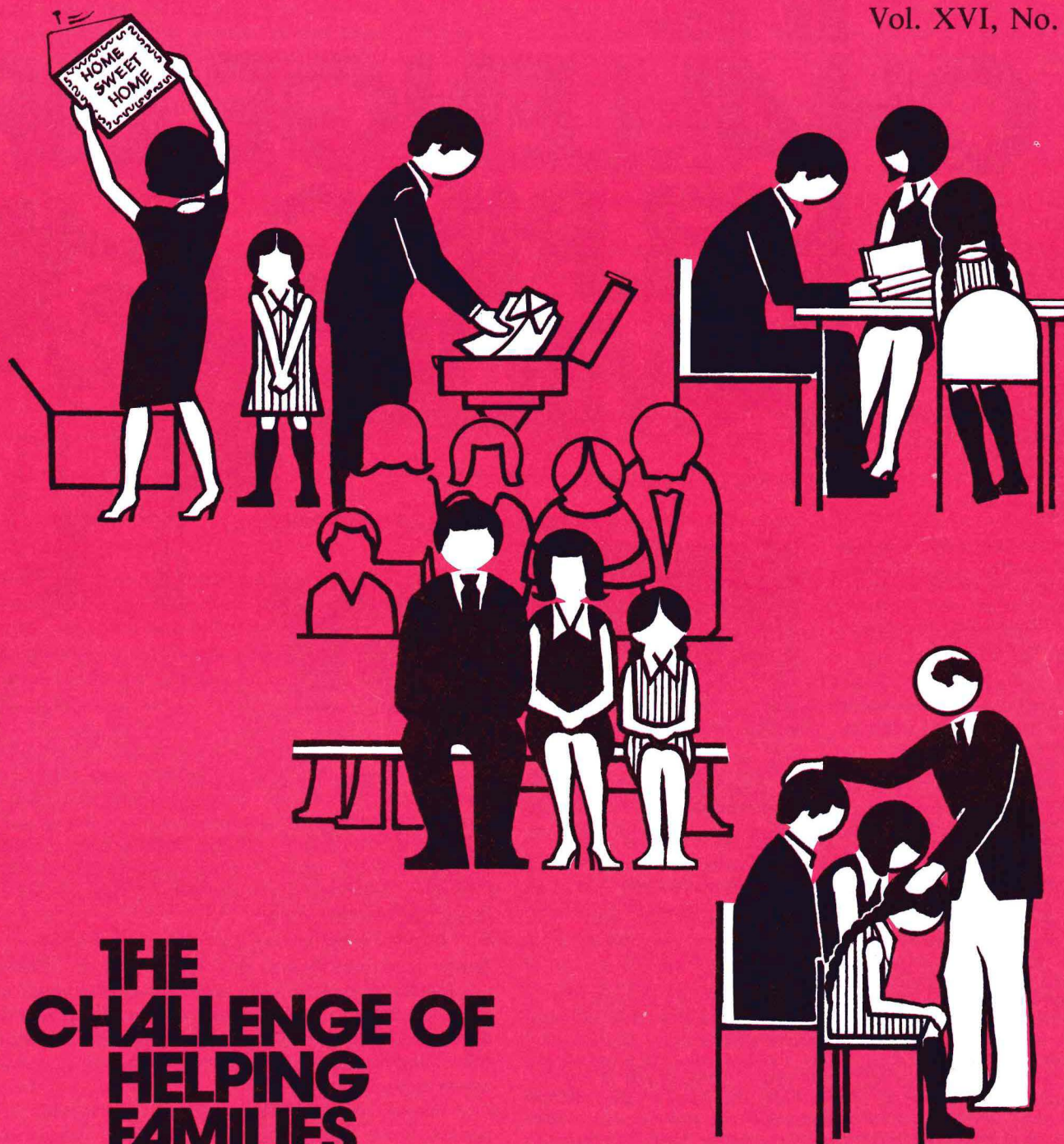
https://digitalcommons.georgefox.edu/nwym_evangelical_friend/163

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

Evangelical Friend

October 1982

Vol. XVI, No. 2



**THE
CHALLENGE OF
HELPING
FAMILIES**

THE CHALLENGE OF HELPING FAMILIES

BY SHELDON LOUTHAN

Sheldon and Lillian Louthan are members of Northridge Friends Church in Wichita and serve on what is called the "Family Life Board" of that meeting.

For six years Dr. Louthan has been the director of the Friends Center on Family Living at Friends University, and Lillian worked as a secretary at the University and in the Mid-America Yearly Meeting office.

As of September 1, 1982, Sheldon will assume a new position in a new Wichita program of Prairie View Incorporated, headquartered in Newton, Kansas. This new program will provide counseling services and consultation in church ministries to families for a network of larger congregations of several denominations in Wichita.

Sheldon is eager to credit Lillian and their four children with his current interest in family ministries, which is really a transition in his professional career. Twenty-seven years of marriage, balancing priorities involved in college teaching, church music ministries, and eventually church counseling work, the Louthans speak from day-by-day experience in the struggles with time and attention. "In the midst of graduate studies and later teaching psychology, where major emphasis was on the individual," Sheldon says, "along with the many pressures to be involved in church positions that took a lot of time, Lillian and our children helped me sense the importance of the family."

As his professional skills developed, he adds, "The importance of giving quality time to family needs was further confirmed by observing the struggles of couples and families with whom I worked in private practice. I had to frankly face my own frequent lack of motivated effort in this area and have worked to change it," he concludes.

—J.L.W.



WHEN the church is challenged with family ministries, immediately a set of thorny issues emerges clustering around relationships between the church and the family.

This special issue of EVANGELICAL FRIEND examines some of these. Helpful suggestions are given for both families and the church. Some puzzling dilemmas also are shared. These are presented with the conviction the church should be investing more time and energy assisting individuals, couples, and families both at home and in the church to deal with these needs and issues as God's people living out His life in us.

A continuing tension exists between the church and the family that complicates this whole process. Families are edgy when anyone implies they have "problems" or needs with which the church might help. Many are skeptical about the enthusiastic claims for Marriage Encounter or other marriage enrichment events that may be ardently urged upon them.

Family clusters, family camps, even special events for parents may meet similar resistance as family members warily regard any such church-sponsored activities as unwarranted invasion of the family domain.

On the other hand, pastors and other church leaders, constantly struggling to increase the loyalty to the church of individuals and families, may view family ministry efforts

with concern. They subconsciously fear that efforts that strengthen the family bond will lead to a retreat by such families into their "castles" with raised drawbridges! The end result could well be the loss of needed Sunday school teachers, youth sponsors, committee and board members.

What would happen to the church in that case? No, it's better to avoid such dangers. Giving that much attention to family life is probably idolatry anyway! Didn't Jesus say He "did not come to bring peace, but a sword . . . to set a man against his father, and a daughter against her mother" to the extent "a man's enemies will be members of his household"? (Matthew 10:34-36)

Causes of the Tension

God first, family second, and job third as a priority list does not remove the church-home tension. The dilemma in part arises because God established both the family and the church with specific instructions to each group. Furthermore, He structured things so the biological family is ultimately to give way to the heavenly family—the family of God. "Who is my mother, and who are my brothers? . . . Here are my mother and my brothers. For whoever does

the will of my Father in heaven is my brother and sister and mother." (Matthew 12:48-50)

Another cause of the tension comes from the tendency of any group to preserve its own entity as a group. This is experienced as pressure falls upon group members (individuals or families) to place that group and its activities higher on the individual or family priority list. However, when one belongs to several groups he/she can feel pulled in many directions as each group struggles for the top spot on their time and interest.

Families experience this tension from within in their desire to make family life important, to spend time together, to experience affection and love for each other. Church families also experience pressure to make the programs and activities of the church high priorities in their family life. Spending time together and expressing affection and love for one another in the church are also clearly taught in the New Testament.

Living with the Tension

To ignore the multiplied needs of many families today is to miss one of the greatest mission fields of our time. Families

QUERIES FOR PARENTS AND CHURCH LEADERS

1. Do you regularly pray for wisdom and guidance in setting priorities that determine the balance between church-oriented and home-oriented activities?
2. Are you careful to invite nonrelatives into your home, or is all entertaining done only in your extended family? Are you sensitive to the guests, visitors, or strangers in your services and quick to extend hospitality? Are the nonrelative kinds of contacts restricted to a tight-knit group of friends and their families?
3. Are there needs in other families or individuals and/or the church of which you have been made aware in the last month and turned away in deference to family activities already planned? Does this happen frequently? If so, should you reconsider the amount of time spent in the family?
4. Is the life-style of most families in your church one of keeping church commitments short and tentative, thereby revealing a reluctance to make a deep commitment to a Sunday school class, youth group, or committee? If so, are you caught up in that pattern without careful consideration of what God might want you to do?
5. On an average week how much time and energy do you (or your family) give to church-building and kingdom-building concerns? How does this compare

with a tithe (10 percent of 112, or 11.2 hours) of your waking hours each week?

6. Do you let the hurts you have experienced as persons and as families motivate you to ministries in your church and community? Do you seek opportunity to encourage and support others who have experienced difficulties similar to problems you have faced in the past?
7. Do your children love the church and others in the church? Are you spending too little time in fellowship for this "love of God's people" to grow?
8. Do you feel pulled and fragmented as a "little" church at your home by the demands or pressures on your time created by the "big" church? If so, have you reexamined your priorities as a family?
9. Is any family member showing signs of need for attention from spouse or parents heavily involved in church activities? What adjustments can be made to free the time to relate to your spouse or child?
10. In families with teens do family times build a proper concern for the teens' need to become more independent from the family, or are such times an attempt to "cling" to the nuclear family and avoid the day when the children begin to leave? If so, have you explored ways the body life of the church might help with that process?

do need the Gospel, and in the healing reconciling fellowship of the church they can come to experience the abundant life promised by Jesus (John 10:10).

The church also needs strong families to help care for the "walking wounded" drawn to the claims of the Gospel and to model for the younger generation how to live in a marriage and in a family according to God's plan. The most credible witnesses are those who are consistently living it out in their own lives.

We can't reduce the tension by discrediting either claim—for a strong church fellowship to which couples and families weekly contribute considerable time and energy, or for strong healthy family units that exhibit the six qualities the author described in an earlier article. ("Building a Strong Family Unit," EVANGELICAL FRIEND, May 1982)

Instead, we must recognize both are needed and we should periodically reassess the impact families have on the local congregation and on our yearly meetings, and also the reverse impact of the church on its families. If that be true how then should we deal with this difficult situation? Here are several suggestions that may be helpful in dealing with the tensions between church and family:

1. Identify the sources and kinds of pressures we are experiencing in the family and in the church. The list of queries offered on the previous page is designed to help the reader get started on this process.
2. Seek God's direction both in the family and in the church in responding to problem situations identified in step number one.
3. Church leaders need to give family members freedom to resign from church responsibilities to meet family needs. However, we also need to encourage others in the church to help out. In some cases a resignation may not be necessary if the right help is available from others. If they decide, however, to give up a time-consuming church responsibility and are aided and not considered disloyal, they will be more likely to return to responsibilities once the need in the family is met. Church leaders need the perspective of releasing parents to do God's work (actually the work of the church) at home just as we would release them to some other ministry in the community.
4. Families need to give way ultimately in two directions, (a) from the nuclear into the extended family and, at the same time, (b) from the nuclear-extended family into the family of God. Parents need the perspectives suggested by the statement that "families must be prepared to self-destruct."

In conclusion, the way of wisdom is to learn to live with a certain level of tension between the church and family. We can monitor the level of tension and should periodically, in both church and family, reexamine our priorities. As family needs change, family members' availability for church responsibilities will vary.

Actions that ignore the needs of our families to give time and energy to the church or, the opposite, to retreat to life in the family, are detrimental in the long run both to the family and to the church. Wisdom calls us (Ephesians 5:15-21) to the middle road of careful, joyful living in the earthly family, and from that base to careful, joyful living and working in the family of God. epi

"Teach Me"

I said, "Teach me about the past, Lord," and He showed me a stone.
"A stone, Lord . . . ?"

"Cut the stone," He said. I did after much inquiry and effort.
(Stones yield secrets slowly.)
"Now polish the cut surfaces," He said. I did, laboriously, until long-hidden patterns of line, figure, hue, and character emerged. Now my hands held hidden beauty revealed by radiant light.

I said, "Lord, teach me about the future."
"Look at the stone again," He said. So I did. "No," He corrected me, "look at the uncut surfaces. Look closely at the dust, the lichen, the barely perceptible hairline cracks. Give it to the sun and the rain, offer it to frost and to fire and to flood. Then wait . . . The stone will yield to new forms—to sand and to soil, to forest and field. It is mine; give it time."

"Teach me, Lord, about the present," said I, reaching again for the stone. "No," He said, "do not look without; receive my Light, look within."

— Arthur O. Roberts

SHELDON LOUTHAN

2

**THE CHALLENGE OF
HELPING FAMILIES**

RON WOODWARD

6

**FAMILIES IN TROUBLE
... SOME
REFLECTIONS**

ALVIN L. ANDERSON

8

**THE CHURCH CAN
HELP BUILD FAMILIES**WAYNE AND RUTH
CONANT

10

**A LIFETIME OF
FAMILY DEVOTIONS**LUCY ANDERSON
MAURICE ROBERTS
DAN McCracken
JUDY VAN METER

27

**SUMMARY OF EFA
YEARLY MEETINGS**NORMA FREER AND
JAMES MORRIS

30

**MISSIONARY VOICE:
ANOTHER MIRACLE****REGULAR FEATURES**

Let's Be Friends 12/ The Sense of the Meeting 13/ A Certain Shaft of Light 14
Books 14/ First Day News 15/ The Face of the World 21/ Friends Write 22
Friends Concerns 23/ Friends Gather 25/ Friends Record 26



"Have a nice day at the office, Dear."

COVER

Family images represent the four feature articles that relate to the challenge of helping families. (Design and art by Stan Putman)

ANTECEDENTS

Can the family be saved?

A cancerous epidemic of divorce has the doctors sweating in surgery, and nervous friends and relatives are pacing the halls and chewing fingernails in the waiting room. The American family is on the operating table. Doctors—some with training and experience and some with more concern than knowledge—try to diagnose the problem and prescribe a remedy. Each ailment has its own unique set of complications. For some the diagnosis comes too late, the surgery is too radical, or the medicine too bitter, and death comes with all its pain and grief.

Five months ago *Evangelical Friend* featured the family. This column opened with the line "Fractured families is a problem that has penetrated the sanctuary of evangelical piety."

In humility and brokenhearted, I acknowledge such a trauma since that writing within the sanctuary of my own marriage. Counseling, intense communication, Christlike compassion, severe anxiety, and separation followed.

Can the family be saved? The demise for me of mother, father, and children under the same roof makes me wonder. It becomes both a personal and societal dilemma. On page 6 my pastor shares his heartfelt plea: "Lord, how do we handle this epidemic?" He and the other writers do not leave you in a state of helpless anxiety over this crucial problem. Sheldon Louthan, widely known throughout the Evangelical Friends Alliance for his ministry in family concerns, coordinated writers and topics for the family-related features in this issue.

Can the family be saved? Yes. And as the church commits itself to learning how to minimize the number of family fatalities, it must also learn how to save family members when a family unit dies. —D.L.M.

**EVANGELICAL
FRIEND**

Editor in Chief: Jack L. Willcuts

Managing Editor: Harlow Ankeny

Assistant Editor: Dan McCracken

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

Art Directors: Stan and Shirley Putman

Department Editors: Richard Sartwell, Books; Becky Ankeny, Family; Reta Stuart, Missionary Voice

Regional Editors: Lillian Louthan, Mid-America; Lucy Anderson and Lois Johnson, Eastern; Ralph K. Beebe, Northwest; Michael Henley, Rocky Mountain

Contributing Editors: Lucy Anderson, Norman V. Bridges, Catherine Cattell, T. Eugene Coffin, Kara Cole, A. J. Ellis, Donald Green, Norval Hadley, Robert Hess, Verlin O. Hinshaw, Lauren A. King, Jack Kirk, David LeShana, James Morris, Russell Myers, Charles Mylander, Jack Rea, Arthur O. Roberts, Maurice Roberts, John Robinson, Galen Weingart, Dwight Spann-Wilson

MEMBER **epa** EVANGELICAL PRESS ASSOCIATION



FAMILIES IN TROUBLE... SOME REFLECTIONS

BY RON WOODWARD

On a recent Sunday morning I attended an adult Sunday school class in our church and participated in a discussion group of eight people. We studied together the life of Elijah and talked about how to appropriate the strength and courage of the Lord amid discouragements and depressing circumstances.

Ron Woodward, pastor of one of the oldest and strongest meetings in the EFA, Newberg Friends Church, which is unusual with three congregations in one: the college community, Friendsview Manor residents, and the Newberg community at large, speaks with a depth of tenderness and concern.

The manner in which he, the pastoral staff, and elders of this church are struggling with "Families in Trouble" may be helpful to all of us. "Nothing can be more cruel than the tenderness that consigns another to his sin."

Soon the pathos of that situation began to dawn on me. In that circle of eight were two women whose Christian husbands had left them during the past six months under widely differing circumstances. Both women had experienced, within the past week, the deep agony of discouragement, depression, and loneliness resulting from the struggle to find hope, meaning, and self worth in the pressure cooker of single parenthood.

This lesson was too close to home! Elijah wasn't the only one who cried, "It is enough; now, O Lord, take away my life, for I am not better than my fathers." (1 Kings 19:4) When Scripture verses were assigned to be read aloud by our group leader, Sally* choked up and shook her head. Her emotions prevented her from reading the command in Joshua 1:9. After the group had stopped and prayed for Sally, other verses were shared. Kathy,* the other woman, retained her composure

*Names have been changed

but read with deep feeling the testimony of Paul in 2 Corinthians 1:3-4.

As the discussion progressed, my heart went out not only to these women but also to two men in our church whose Christian wives had moved out of the home within the past month. *Lord, how do we handle this epidemic? How do we help people who are suffering so deeply?*

These kinds of questions haunt most of us who are witnesses to Satan's furious assaults on the Christian family in this latter part of the twentieth century. *How do we help? What can we do?*

Of special concern in this article is a search for a biblical response on the part of the church to couples within the fellowship who experience marital problems—especially in cases where one or both partners desire a separation or a divorce on less than biblical grounds. In such cases a deep sense of hurt, guilt, and shame will often prevent either party from seeking help through the church or from some counseling agency. The trauma of alienation is suffered in private until the situation seemingly becomes unbearable, resulting in separation or divorce. The church is then shocked and saddened by a *fait accompli*.

Some Beginning Steps

On June 12, 1982, the elders of our church gathered for a Saturday retreat to wrestle with issues such as those raised above. After much prayer and discussion that day, and over a number of weeks, it was agreed that solutions must be both *prophylactic* and *therapeutic*; we must deal both in prevention and cure. Some of the steps to be taken in the area of prevention are as follows:

1. more consistent teaching in the church on the sanctity of marriage, on practical means of marriage enrichment, and on problem solving within marriage;
2. a continuing emphasis on the benefits of Friends Marriage Encounter;
3. greater visibility and promotion for a church-approved counseling service (*for us* this involves a counseling fund in the church to provide assistance to persons who cannot afford a badly needed service);
4. the establishment of a training program to equip elders and other church leaders to reach out constructively to couples in crisis; and
5. the formation of circles of concern in the church whereby "lay pastors" (circle group leaders) maintain regular contact and ministry with five or six families.

Another step, agreed upon by the elders, was to commend the following statement to the entire congregation:

Marriage and family relationships are under tremendous pressure today from a permissive and self-centered society. However, God's standard for marriage has not changed. Christian marriage is a lifetime commitment. Divorce is not an option for couples seeking to obey Christ.

God tells us clearly in both the Old and New Testaments that marriage is to be a permanent relationship and that divorce is a violation of His will:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24)

"For I hate divorce, says the Lord the God of Israel." (Malachi 2:16 RSV)

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matthew 5:32)

Divorce is not a cure for marital problems. Rather it is a symptom of disobedience to God's command to love and forgive one another. Unresolved conflicts can lead to bitterness or even a desire to end the marriage. Therefore, each marriage partner should seek, through prayer and searching of his own heart, to confess his own faults and to forgive his partner. If conflicts seriously threaten the marriage, the couple is obligated, by their commitment to Christ and to this church body, to seek counseling from the pastor, an elder, or a professional Christian counselor.

The primary purpose of the above statement was to elevate the biblical standard for marriage before all of us who profess the name of Christ. A prefatory explanation tries to make clear that the statement "is *not* intended as a condemnation of persons who are already divorced. 'All we like sheep have gone astray,' and God's forgiveness and healing extends to those persons who have gone astray in the area of marriage no less than in any other area of life." However, the statement does recognize that the covenant of church membership involves a bold commitment to the lordship of Christ in all areas of life and an accountability to one another in regard to this commitment. This certainly includes our faithfulness to the vows of marriage.

Unfortunately, there is a sadly mistaken notion in the minds of some professing Christians that a separation or divorce is "nobody else's business." On the contrary,

"if one member suffers, all suffer . . ." (1 Corinthians 12:26); "we . . . are one body in Christ, and individually members one of another." (Romans 12:5)

Clarifying Some Principles

Over the past several years in marital counseling situations, I, as a pastor, have heard the lament, "But I just don't love her (him) anymore. There's nothing there! All the feelings are gone, try as I might." Frequently, this honest disclosure leads directly to the conclusion that "we got married for the wrong reasons; we just made a mistake!" And, "since God didn't bless our marriage in the first place, there's nothing wrong with divorce."

Anyone who weighs such arguments from the vantage point of Christian theology (and a stable Christian marriage) can quickly spot a host of fallacies. But to one who suffers in the trenches of an unhappy marriage, it is so easy to absorb the world's way of thinking and listen to the clever logic of the adversary. Yet, *since when* does Christian love have anything at all to do with feelings? Few of us were asked by the officiating minister on our wedding day if we were "in love." *I was asked* if I would "take this woman to be my wife, for better or for worse, for richer or for poorer, in sickness and in health 'til death do us part." On that day I made a commitment "before God and these friends."

In a helpful book on marriage, *Strike the Original Match*, Charles Swindoll makes the point that "commitment is the key." Biblical marriage is above all a sacred covenant. And the love that binds this covenant together is neither feelings nor "good vibes," however pleasant these may be, but a decision to act lovingly (1 Corinthians 13:4-7) toward one's spouse. Principles that enhance commitment, according to Swindoll, are:

1. Christian marriages have conflicts, but they are not beyond solution.
2. Working through is harder than walking out, but it is God's way.
3. Being committed to one's mate is not a matter of *demanding* rights, but *releasing* rights.
4. The Christian's ultimate goal in life is not to be happy, but to glorify God.¹

Do we not accept these principles as our own when we commit ourselves to Jesus Christ as Lord in the fellowship of a local church?

But what if . . . ?

"But what can we do if we work our hardest at prevention and are still confronted with a church leader who unilaterally decides to call it quits on his marriage totally apart from any biblical grounds² for such action?" While one cannot emphasize strongly enough our need to resist the temptation to become judgmental and to fix instant blame on one party for the breakup of the marriage, there are situations where one party's choice to walk in darkness does prevent the power of Christ's reconciliation from flowing into that marriage. In such cases, those closest to the situation are required by Scripture to flesh out their love by going to the offending party in the spirit of Galatians 6:1-2:

"Dear brothers, if a Christian is overcome by some sin, you who are godly should gently and humbly help him back onto the right path, remembering that next time it might be one of you who is in the wrong. Share each other's troubles and problems, and so obey our Lord's command." — *The Living Bible*

As George Fox makes so clear in one of his epistles (#264), Christ's instructions in Matthew 18:15-17 become the required procedure for achieving *gospel order*, i.e.—the peace, the unity, and the faithfulness in the church our Lord died to obtain. In such cases where sin is overt and obvious, gospel order requires the following steps:

1. The Christian who discerns the situation must go to the brother or sister, fortified by much prayer and in the spirit of Galatians 6:1-2 to verify his impressions. If, happily, the concern proves to be based on misunderstanding and false information, the Light of Christ may open the way for the concerned friend to minister effectively as an agent of reconciliation. If the original concern proves valid, the person must be confronted with "his fault" in privacy and with confidentiality. "If he listens to you, you have gained your brother," and the matter needs to go no further.
2. If the brother or sister does not listen, take someone else with you—preferably an elder, one with known discernment and sensitivity.
3. If the individual still does not listen, "tell it to the church." At this point, the matter becomes an agenda item for the elders, who will decide upon a course of action that might include an official letter of counsel, some other redemptive action, or, in extreme cases where the person remains

intransigent and unrepentant, a letter of dismissal from membership.

Donald Bubna, pastor of the Salem (Oregon) Alliance Church, wrote in *Leadership Magazine* (Spring 1980) how his church sought to apply consistently the above principles, and how a letter of dismissal was required in only one situation—a case where the sin of adultery broke up a stable Christian marriage. Without even mentioning the man's name, and after the first two steps had been taken, the elders prayerfully agreed to send the man a letter that said, in essence:

Dear brother,

As we understand the Word of God, you are violating the biblical principles concerning marriage


We sense an unwillingness on your part to speak to us about it, and as we understand the Word of God, we are required to deal with it. At our next elders meeting, this coming Tuesday, we will recommend that you be dismissed from membership. You are welcome to the meeting to discuss it with us then.

We want you to know that we believe the loving thing for us to do is to confront you with what we see to be the violation of God's truth. We do it in the hope that you will turn in repentance and faith to God, who forgives and redeems us.

This is not done with a view to permanent dismissal, but with a hope of your restoration to our fellowship.

We are looking forward to the time when you will come to talk to us about these things.

Your brothers, Bubna concludes his helpful article by stating that "A loving fellowship is accepting, encouraging and caring. It loves by facing up to reality. It disciplines, and it forgives and restores the returning wanderer." Dietrich Bonhoeffer stated so powerfully that "nothing can be more cruel than the tenderness that consigns another to his sin. Nothing can be more compassionate than the severe rebuke that calls a brother back from the path of sin."³

Brethren, we live in an age of individualism in which a "do-your-own-thing mentality" is passed on like a contagious disease. In such an hour may God's people experience a rebirth of caring, accountability, and redemptive love, for our good and His glory! 

1 Swindoll, Charles, *Strike the Original Match*, Multnomah Press, 1980, pp. 160-165.

2 "Biblical grounds" have usually been defined as adultery and desertion, but should certainly, under some circumstances, include physical cruelty, sexual abuse, or total financial irresponsibility.

3 Bonhoeffer, Dietrich, *Life Together*, Harper and Row, Paperback, p. 107



BY ALVIN L. ANDERSON

In an age of "me first" emphasis in society, the church can offer a necessary corrective by helping strengthen family ties and building group relationships. The world around us does not give much hope for this venture, however. The models provided on TV, in best-selling books and magazines and other media, tend to illustrate self-gratification and ego enhancement rather than family loyalty.

On one hand, Christians have long known that the world does not lead us toward godly relationships and holy living—but unless the church takes an active role in proclaiming a different and higher

standard, the world's influence will win by default. The church must provide support for families, not as a conservative holding pattern of the status quo, but as a dynamic model of what transformed people can do through caring and loving relationships.

The Bible gives several examples of how families were saved together instead of as individuals. It was not just Noah who boarded the Ark and survived the flood but his family along with him. Lot escaped from the destruction of his city, along with his family. And when the jailor asked Paul what he had to do to be saved, Paul instructed him: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31) Apparently God is interested in saving the whole family, and the church can participate in that concern by offering services to families and by providing support for strengthening family ties.

Provide activities and emphases designed to appeal to all members and age groups

The first thing the local meeting can do for families is to provide activities and emphases designed to appeal to all members and age groups of the family. One thing is certain: it is better for young people to find

Alvin and Lucy Anderson are well-known among Friends, having lived and served in three of the four EFA yearly meetings. Now at Malone College and deeply involved at First Friends Church in Canton, and in yearly meeting responsibilities, Alvin reflects on a serious concern for more effective church ministries to family life. "No one program to strengthen the family works alone . . . a strong church with a balanced program ministers to individuals, groups, and families." Alvin reminds us that "it was not just Noah who boarded the Ark and survived the flood but his family along with him."

fellowship among their peers in the church than to have to look elsewhere for their friends. But it is not enough to have an active youth program, for example, that takes people away from their family and builds strong peer relationships; sometimes activities are needed that are based on family groups.

In one meeting families take turns with certain functions, such as family greeters, in which the parents welcome adults and the children welcome other children entering the church. In another church, families share responsibility for worship, in which one family member may read the Scripture lesson while another leads in prayer, or similar involvement. Families at church meet other families, and the interrelationship of families meeting together for fellowship and worship as a community sets an example of the importance of families in the church.

Instruction on family living

The church can strengthen families through instruction on family living. Excellent aids are available for pastors wishing to include this vital area in their ministry, both in terms of books about Christian families and films such as the James Dobson series on family living. Besides these formal texts for study, perhaps the most meaningful source of information is the witness families can share in their successful attempts for family relationships, communication among family members, and worship together. The firsthand experience of friends and neighbors can be more convincing than a multitude of books, sermons, and other factual presentations.

Although there are many kinds of Christian families, there are certain common elements that can be proclaimed as keys to successful Christian families. The first is a *warm and caring relationship* between parents and children and among family members.

The second is that parents care enough to *set limits and require decency* on the part of their children. Christian parents dare not be apathetic about their children's conduct; they care enough to establish authority and make requirements.

But along with the firmness implied is a third characteristic: Christian families temper their authority with a sense of *grace and forgiveness* so that relationships can be restored and open communication can be maintained. It is not only the children that need forgiveness; because parents are human, they also can make mistakes, and

their example of asking forgiveness can help establish right relationships and melt away hostile feelings that otherwise could become hardened and permanent.

That leads to a fourth key: *authenticity and openness*. Parents can take the lead in being real instead of phony. Pretenses of perfection in the home are futile because family members see each other as they really are. Perhaps the most inspiring message children can receive from parents is the following: "I need God in my life; I still need to grow and become all that God wants me to be; my desire is to bridge the gap between what I am and what God intends me to be; and I also want God's best for each member of our family." How delightful it is to see even a grandparent who is still growing and maturing in faithful godliness!

The fifth key follows, then, in setting *high standards* and level of aspiration for the family. In becoming all that God wants us to be, we don't choose the path of least resistance but rather seek to be motivated to total stewardship of our lives. The church can offer immense service to families by enlightening members concerning these keys to successful family living.

Contemporary research documents the validity of parenting styles and positive results. Baumrind¹ noted that children of *authoritarian* parents tended to be more independent and trustful than children whose parents were described as *permissive*. But the children who were most self-reliant, self-satisfied, and self-controlled were children whose parents were considered *authoritative*—that is, they combined their control of children with warmth and support.

Coopersmith² identified three factors that help children develop self-esteem: trust and acceptance, setting limits, and setting high standards to attain. Parents' attitudes are certainly significant in developing prosocial, altruistic behavior on the part of their children. Mussen and Eisenberg-Berg³ conclude that parents who place high values on altruism will provide good models of caring, helping, and consideration on the part of their children.

Helping integrate family life and church worship

Besides providing information concerning family living, the church can be of greatest service by helping integrate family life and church worship. Not only do family members go to church to worship together, but the family can worship together at home. The church can become involved in daily

living through caring concern that can become part of family prayer requests, sacred worship in the home, and through organized Bible study. The church should be more than just a place to go to—it should be a way of life and a network of relationships that are developed on Sundays but lived out at home throughout the year.

After considering theories of what kind of relationship can exist between church and home, perhaps the most important step is to take a look at what pastors actually are doing to incorporate family and church life. In the adjoining sections are testimonials by Rick Sams, pastor of the Alliance Friends Church, and Norman Voltz, pastor of the Milan Friends Church. Their loving concern for families in their respective fellowships is a key to the growth and loyalty their congregations are experiencing.

Testimonials by Friends Pastors:

'How Our Church Nurtures Families'

By Rick Sams, Pastor of the Alliance, Ohio, Friends Church

At Alliance we are discovering that no *one* program to strengthen the family works alone. Instead, we are trying to build a strong church with a balanced program ministering to individuals, groups, and families. We are doing some things that I believe will definitely strengthen families.

Here are our projects:

1. Mothers' Support Group. Generally, young mothers get together twice monthly in the morning to share needs, hear a speaker, or discuss a topic. Frequently, an activity of service or recreation is planned. Non-Christians feel welcome because it is not specifically church-sponsored.

2. Women's Quilting and Crafts. This began originally to make a quilt for the annual Friends Disaster Service Auction in the fall, but it has become a great source of service and fellowship for the participants.

3. Men's Discipleship Group. Meeting Saturday mornings for the past year, we are discovering we need to do something of ser-

vice together outside meeting times and focus our meeting time on a study of some aspect of God's Word, along with praying for one another and for unsaved men to whom we relate.

4. Hospitality Ministry. A lay coordinator keeps a card file on new people in the church and matches four to eight people with an established family in the church who has agreed to provide an evening of hospitality for new people in the church. This can provide a valuable link in attaching a new family to the church.

5. Wednesday Night Elective Classes. Classes on the family, films included, are often attractive to the unchurched.

6. Singles' Bible Study and Fellowship. This is held on Monday nights and is basically appealing to new and non-Christians. We believe strengthening singles is one key to strengthening families.

7. "Love in Action" program. This is an attempt to serve families in our community in varied ministries—counseling, financial planning, housing repair (example: weatherproofing), assistance in moving, and the like.

These are a few of the things we are trying to do at this time to be the people of God and to share the Good News of Jesus in Alliance.

By Norman Voltz, Pastor of the Milan Friends Church, Milan, Ohio.

My ministry is unique, and I suppose a bit old-fashioned!

In an effort to help build families, God has shown me that *visitation* is my best tool in ministering. I make a good many calls in the homes of our constituency and also in the homes of people who have been referred to me.

I am always on the lookout for new contacts in our community. My purpose in each home visit is to be a witness for my Savior, to encourage Christians, to win people to the Lord, and to answer any questions they may have.

Hospital visitation is a special challenge. Of course I hunt up the patient referred to me, and after I visit and pray with him (or


her), I always get acquainted with the person in the adjoining bed. That way I can meet new people, and often they look up our church after they leave the hospital.

I believe people want to know the pastor, and I don't know of any better way than by personal visits. It also helps me to understand the background of my congregation as I contact them in their homes.

I thank the Lord that my wife, Arlene, also participates in this ministry, and together we are able to minister—on many

occasions to people who are hurting but who do not regularly attend church.

We send birthday and anniversary cards to all our people, and I send notes of encouragement to those I know need help. I also work hard at remembering the names of new people, and we have a program where each adult in the church has an adopted child to pray for and encourage in God's love.

Together, Milan Friends are seeking to build and nurture families. 



BY WAYNE AND RUTH CONANT

This lifetime of family devotions began with me, I am told, when I was a crying baby on the bed where my parents knelt in prayer together and presented themselves as living sacrifices to God. That time was the occasion of building an *altar* that meant liv-

Wayne and Ruth Conant, pastors of Omaha Friends Church, have reared seven children. Their description of "A Lifetime of Family Devotions," represents a consistent, creative, conscientious practice. Wayne reports, "If family worship is to be meaningful over the long haul, there will need to be, on the part of the parents, a deep and vital commitment to it." The description of books, materials, and ideas for doing just this, given in this article, are invaluable.

ing sacrifices and commitments that *altered* the course of their lives.

The practice of daily Bible reading and prayer continued as the family grew in numbers. Devotions were a part of the breakfast menu but always "served" before the bacon, eggs, and biscuits. Therefore, my mother learned how to prepare a delicious country-living breakfast on the kitchen range and slip the meal into the "warming oven" to be served at the appropriate time after family devotions!

Interwoven in the fabric of family prayers from a kneeling position were counting and recounting the number of spokes in the back of the chair; estimating the width of the boards in the floor; traveling a crooked

1 Baumrind, D., "Socialization and Instrumental Competence in Young Children," in W. W. Hartup, Ed., *The Young Child: Reviews of Research*, V 1, 2. Washington, D.C. National Association for the Education of Young Children, 1972.

2 Coopersmith, Stanley, *The Antecedents of Self-Esteem*. San Francisco: W. H. Freeman, 1967.

3 Mussen, Paul, and Nancy Eisenberg-Berg, *Roots of Caring, Sharing and Helping: The Development of Prosocial Behavior in Children*, San Francisco: W. H. Freeman, 1977.

mountain road over the floral pattern on the back of the couch; and occasionally a brief nap when the prayers were too long and reached around the world.

The lasting impressions were the family-altar times when my parents' words were mingled with tears and brokenness because of the concern they carried for our family, the church, missionaries, or neighbors down the road.

These special mornings, when the Spirit was especially near, enriched all of us for a lifetime.

The Importance of Family Devotions

Ruth and I came from families where this was a regular practice, so it wasn't a difficult task to begin this in our home when we were married. As our children were born they became involved as a vital part of our worship.

We thought it would be valuable to ask them to share in this facet of family life, since they were the persons involved in this adventure through the years. Some of their thoughts are incorporated in this writing. Their responses and insights were most helpful. If we had this part of our family living to live over, we would make some new and different approaches, but some patterns we would follow again. Some statements from them are included here:

"As a child, I 'caught' the idea that this was something *important* to do."

"A good *discipline* which we practiced daily."

"I see it now as a *vital part* of family living and growth."

"The family altar was a *focal point* in stabilizing our lives as we faced the conflicts in our small world."

"Spiritual life in a family doesn't just happen automatically; there must be a *plan and perseverance*."

"It strengthened my overall desire to know God and follow Him the rest of my life."

"Reciting Scripture passages in unison was one thing which helped keep my interest alive."

Some Difficulties Encountered

Difference in Ages. Since this can't be changed, adjustments have to be made for the difference in maturity. We gave older ones more responsibility in reading. The Bible, Hurlburt's *Story of the Bible*, Egermeier's Bible story books, and Taylor's *Little Visits with God* made up the basic framework for devotional times.

All ages loved to sing.

For variety we used a box of Scripture promises purchased soon after we were married. The children anticipated their turn hoping to draw a special promise red card. Through the years we had to patch and repatch the box to hold the promises together.

Difference in Schedules. Older children were in extra school happenings and activities requiring them to leave early and arrive home late. Rather than give up our regular morning devotions, we read and reread the Scriptures as many as three times each morning.

A Boring Time. Has any family fully met this challenge? We didn't! We accepted the fact there would be "boring times." We also knew there would be very positive times. This conviction kept us from getting discouraged and giving up.

Rewards of Faithfulness

All seven of our children are adults, and five of them are married and have families of their own. All are experiencing the fruit of daily family and/or personal devotional periods of time.

They were very candid in sharing with us the areas that were weak, but in putting the total pattern together, they found they had somehow grasped the strong and positive elements through the years, and it's these vital things they are making a part of their own families' devotional life.

Recurring statements referred to the value of memorizing Bible verses when they were very young and passages and chapters as they grew older. "Thy word have I hid in my heart, that I might not sin against thee." (Psalm 119:11) This statement is as valid today as it was when it was written centuries ago.

Resource Material and Creative Ideas

It would be impractical to list many resources for family devotions in this article.

First, I will mention some old standby books:

Hurlburt's Bible stories, Taylor's *Little Visits with God*, Egermeier's Bible stories, and, of course, a long listing of various translations of the Bible.

The greatest resource is your religious bookstore. In the last few years many books have been published dealing with the subject of family devotions.

I'll mention two authors and some of their writings.

Evelyn Blitchington's book, *The Family Devotions-Idea Book*, is titled correctly. It's

a 1982 publication with over 200 creative ideas to help add variety and sparkle to family times by Bethany House Publishers, Minneapolis, Minnesota 55438. It contains helpful suggestions from birth to adults.

Bethany House also publishes Wm. L. Coleman's writings. He has one book titled *52 Devotionals for Families*.

Two books for very small children are *The Good Night Book* and *Today I Feel Like a Warm Fuzzy*.

A series of six books for children to read or have read to them are *Counting Stars*, *My Magnificent Machine* (Body), *Listen to the Animals*, *On Your Mark* (Sports Action), *More About My Magnificent Machine*, and *Singing Penguins and Puffed Up Toads*.

One of the highlights of being together as a family was our annual vacation venture. I could not find a devotional suitable for vacations, so I wrote one. I call it *Vacation Themes for the Family*. It's just a small printed and illustrated booklet containing a series of eight vacation themes, using places where we've been as a setting for each day's devotional. You can have fun doing something like this. We have enjoyed using it through the years as well as sharing it with others to use.

To Motivate You

Few parents will question the importance of home worship times; family devotions; family altar—whatever you wish to call it.

However, if family worship is to be meaningful over the long haul, there will need to be, on the part of the parent and/or parents, a deep and vital commitment to it.

God speaks to us clearly in Deuteronomy, chapter 11. We need to take this instruction very seriously and apply it to our day.

"You must love the Lord your God and obey every one of his commands. Listen! I'm not talking now to your children . . ."

(11:1-2 LB)

"I am giving you the choice today between God's blessing or God's curse! There will be blessing if you obey the commandments . . . which I am giving you today, and a curse if you refuse them and worship the gods of these other nations."

(11:26-28 LB)

Parental Responsibility and Performance (11:18). "So keep these commandments carefully in mind. Tie them to your hand [relate them to what you do daily] . . . and tie them to your forehead, between your eyes [relate them to what you perceive to be right or wrong around you daily]!"

Teach (11:19). "Teach them to your children." Memorize these truths. Review until they know these. It's line upon line, here a little, there a little. This phase of teaching prepares the child for doing the rest of the instruction that follows.

Talk About Them (v. 19). "When you are sitting at home [please turn off the TV set], when you are out walking [or driving—


walk for physical and spiritual health], at bedtime [tuck-in time for little ones; the close of the day—reflect upon and review where God has led your family today], and before breakfast! [spiritual communion priority—or is it?]"

Write (v. 20). "Write them upon the doors of your houses and upon your gates." (Reminders, reminders everywhere! Chil-

dren love to write on newly painted or papered walls—you might want to provide chalkboards and bulletin boards for them.)

Building a Family Altar?

Try it—you'll like it. *Maintain it*—it's worth the effort. *Reflect upon it*—it's a joy. *Pass it on*—it's a rich legacy.

God says, "I'm giving you the choice today." (Deuteronomy 11:26 LB) 

Let's Be Friends

BY HOWARD MACY

INSTEAD OF HATING WEDDINGS

"**I** HATE WEDDINGS," the visitor barked as she whisked out the door. "After they get married, they never like each other anymore."

Though we may disagree with such a sweeping judgment, we can understand it. The disastrous state of marriage in American society casts the shadow of a question mark over almost every wedding. Even with the best intentions of both bride and groom, observers often wonder inwardly how long the marriage will last.

Especially in the last decade, the church has focused great energy on the family. Various Friends meetings and institutions, for example, have sponsored seminars and retreats, held classes, shown films, provided counseling, and more—all to strengthen the family. This has often been helpful. Nevertheless, we might increase our effectiveness if we were to be more careful about the beginnings of marriages. An older Quaker custom may point the way for contemporary practice.

In earlier times Friends meetings provided significant guidance for their members who planned to be married. The meeting, having been informed by the prospective couple of their intent to marry, appointed a committee to consult with them and their families and friends. Part of the committee's task was to consider, after conversation with the couple and with others,

whether they were ready for marriage or whether there were barriers that commanded postponing or even abandoning plans for this marriage. The committee also guided the couple as they prepared for marriage so that they would have the most advantageous beginning possible.

Marriage "under the care of the meeting" was a good custom, though sometimes abused. Yet, by and large, it has fallen into disuse among modern Friends, probably for several reasons.

An obvious reason is that many couples are unwilling to submit genuinely to the guidance of others. Numbed by the assumptions of our culture and by the ethers of romantic love, they falsely believe that their marriage is strictly a private matter. It is not. Ultimately the unwillingness to receive guidance, before and after marriage, rises from a common root—pride and fear. The sooner these are set aside, the better the marriage will be.

Another factor in weakening the meeting's role in preparing couples for marriage is that many Friends have relegated this duty entirely to a pastor or other professional. This may be a way of deferring to someone with special skills in this area. It may also be a tacit recognition of the meeting's inability to help effectively. Sometimes Friends don't know how to help. At other times they simply don't have enough courage born of love to discourage a star-struck

couple racing toward a foolish marriage, so would rather not take the chance of getting involved.

As much as possible, meetings need to discover creative, responsible ways of helping marriages before they are solemnized. Perhaps the following suggestions can contribute to the careful thought we must give to our ministry in this area.

Educate young people more effectively about the meaning of marriage before they are seriously considering it for themselves. In addition to direct instruction, young people need to have close contact with strong marriages and families that can become memorable models for their future.


Provide materials for couples anticipating marriage that will guide them in their planning and reflection. This could be done in several ways, including use of the meeting library and gift packets of materials for the couple to keep and use.

Identify persons in the meeting who are particularly concerned and suited for this kind of ministry. Assist them to grow in their skills and sensitivity so that in a spirit of love they may become effective guides for the marriage-bound. In any meeting there should probably be several persons who could help in this way.

Establish a process for counsel that those contemplating marriage are encouraged to follow. Surely this can be done lovingly and without legalism.

Diminish as much as possible the giddy rush of excitement and the ostentatiousness often associated with the wedding ceremony itself. Instead, emphasize the seriousness of the commitments being made and the joy of worshipping God, who originated and prospers the glorious gift of marriage.

Rather than resigning ourselves to our society's cynicism and discouragement about weddings, let us, in every way we can, help marriages begin right.

Let's be Friends. 



BY JACK L. WILLCUTS

How Are Things at Your House?

There must be enough material and advice right in this month's **EVANGELICAL FRIEND** to solve most Christian family problems. If not, write and we'll recommend a dozen books that will. That is, if reading, advice, and helpful ideas help. But more materials may not be the big need. Our fundamental family problems, like all human relationship, attitude, and behavior problems, stem from sin. Yet, saying that and solving it are not the same. Agreed, Christians need all the advice we can get that yields wisdom on running a happy home, but what is really needed is sanctity—which is the only thing that matters in the end—and this is miraculously created like sunshine and energy by the Creator. Nevertheless, the home that is honed, chastened, and kept clean with the Spirit's inner cleansing is more ready to wisely utilize communication methods, caring, patience, consistent kindnesses, and disciplines than the house cluttered with careless habits.

There are times, of course, like when the fellow fell into a well, what one needs is not a lecture, scolding, or even a lot of advice. He needs a rope! Frequently when parents or other family members come to a pastor for help, or to church for whatever motivation, they need first of all a rope. Once lifted by the grace of God out of darkness into His glorious light, then is the time for both the pastor and the church to begin (maybe for the first time) a better system of family nurturing.

A sense of "family" should describe all our church and Christian connections. This is what is meant by "body life": frequent sharing of urgent or special prayer needs, or answers. The discovery is reassuring that while each person and family is unique, our problems are not. "All have sinned . . ." Paul says no temptation has seized you except what is common to humanity (1 Corinthians 10:13).

Discipline, as mentioned already, usually carries a negative connotation that suggests dealing firmly, even harshly, with the wrong-doing member of the household. But Christian discipline may really mean encouraging another's personal holiness; learning to "build up" and training in positive Christian living. When this happens in an atmosphere of trust and love, it makes all the difference in the world. Remember, the church family again. Loving inquiry into another's spiritual, physical, or economic problems, genuine openness—all these will create the environment in which mutual disciplining can take place.

Another component in Christian housekeeping is worship. Worship at church is an extension of home and personal worship; unless it is, it probably won't happen at all. Responding to God with expressions of thanks, praise, and of thoughts that set a

mental tone for being in His presence is basic whether one is a Christian beginner, middler, or "finishing the course."

Peace is more than the absence of war. So is a Christian family and church more than a cluster of people following careful rules for getting along. Absence of war is far better than fighting and getting along at home and church than not getting along, but both are hollow substitutes for God's plan for this planet and its people.

God's blueprint for individuals, for families and churches is something truly beautiful. Not just coping, or barely surviving, but life with exuberance, joy, and holy imaginations looking toward tomorrow in hope and anticipation. Sure, it means moderation, sobriety, restraint, temperance, gentleness, prudence, and discretion. Things like soundness of mind, self-control, and whole-mindedness (opposites of hysteria and mania, depression, and hurry) are found.

Apart from all the cultural, language, and historical differences, just what did God have in mind for families? The ideal of walking together with Him "in the garden in the cool of the day," (Genesis 3:8) is still intact. The family is meant to be fun; more than that, fulfilling, a place of happy companionship. This dream can be distorted with a lot of strange illusions; to get back to Christian reality demands the suspension of several disbeliefs, including whatever interferes with peace, mutual respect, loyalties, and communication in the family circle.

But the big interference is sin. Sin ruined the first family and the "cool of the day" walks. A pointlessness of life is tragically evident in the family setting when joy has vanished. Jealousy or boredom rules. "Even in laughter the heart may ache, and joy may end in grief. The house of the wicked will be destroyed, but the tent of the upright will flourish . . . a prudent man gives thought to his steps." (Proverbs 14:11, 15)

How are things at your house? ☐

A Lesson on Bird-Watching

One can learn from watching bird-watchers. My wife is one and we vacationed with another even more adept and informed. Sitting in a bird blind (an enclosure where one hides in order to observe better) in absolute silent patience, waiting for a possible glimpse of a rare winged wild creature has spiritual comparisons.

One is sighted. It comes closer! Field glasses confirm the hope a seldom-seen bird is observed . . . even photographed. "But it's only a bird, a very tiny one really." A true bird-lover is hurt by my insensitivity and ornithological blindness. The animation of the bird-watchers brings me more entertainment than anything else since I am unable to appreciate or identify the creature.

It's like worship or prayer. Unless one appreciates and identifies the Creator, about all that can be experienced is watching the strange, mysterious excitement of the worshipers. Church is dull and burdensome for those blind to the beauty of the Spirit. Sitting, waiting, working, going to all the lengths of preparation involved in watching for God and the coming of the sensitive Presence is hardly worth it for those without eyes to see or ears to hear. Borrowed motivation from merely watching bird-watchers is not strong enough to keep one at it. This may account for the dropout rate of weary churchgoers. Reflected religion is not real. ☐



'DO YOU LIKE ME?'

BY NANCY THOMAS

"Do you like me?" There! I finally blurted out the pathetic childlike question.

"Like you?" Hal's face registered "dumbfoundment." "Nancy, I love you!"

"Then why don't you ever let me know?"

But let's go back to the beginning.

My story: I had been sick for three days with a weird version of the flu that later turned out to be typhoid fever. All during that time Hal willingly fixed meals, cared for the children, and picked up household clutter with a brisk efficiency. In fact, he was so brisk and efficient it seemed mechanical. I could detect no traces of sympathy. Feelings of guilt assaulted me. "Does he really believe I'm sick?" Guilt fluctuated with anger.

His story: Hal is not a born housekeeper. He's a people-person and would rather let dishes pile up in the sink and be able to visit with our guests. But during my brief illness he made a superhuman effort to do everything the way he thought I'd like it: Nutritious meals served in bed (even when I couldn't eat them), kids clean and entertained, floors somewhat swept, etc. The fact that he felt so good about how he was caring for me accounted for the smug unsympathetic look I later accused him of wearing on his face. But all the time he was sure he must be pleasing me. In fact, he felt so good about it all that he didn't see the need for a lot of loving words, looks, and touches. He had no idea how I was feeling, and I was too mad to tell him.

This sounds like a can-this-marriage-be-saved? article in a ladies' magazine.

Well, yes, I think it can. Be saved, that is. After we were able to talk and laugh about it, we came up with this analysis:

It's the age-old problem of actions versus words. Some people express love and caring primarily through doing things for others. Other people depend on verbal expressions. Both means are valid.

I asked myself how I would have felt if Hal had frequently sat by my bedside, held

my hand, and said things like, "I'm so sorry you're sick. How I hurt for you! Etc. Etc. Etc.," and then neglected to cook meals, let the kids play three days in their pajamas, and left the house for me to salvage later. Knowing me, I probably would have responded with, "Words! Words! Words! You say you love me, but you don't do anything about it!"

Thinking of it in the metaphor of teams, I find I usually line up under the banner of love expressed by words and touch. Hal's on the action team. Perhaps these are typical masculine/feminine responses, although I know of many exceptions. But frequently, a person is on one side or the other.

Are the two mutually exclusive? No, of course not.

Let's look at the divine example of God's love for us. God took action and sent His only Son to live and die for us. Surely the incarnation and the crucifixion are the most radical expressions anyone could find of love in action.

God also verbally expresses His love. He gave us the Bible to assure us in words, "I have loved you with an everlasting love." (Jeremiah 31:3) Through the writings of the Old and New Testaments we are able to interpret Jesus' action and so accept and enter into the love relationship with our Maker.

God obviously thought both actions and words necessary.

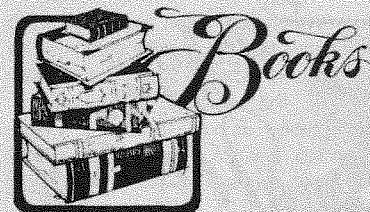
1 John 3:18 admonishes, "Little children, let us not love in [just] word or tongue, but in deed and in truth." Could we also say, "Don't just love in actions. Say something?"

We're finding that the issue is not so much to champion one side against the other, but to realign and become together a new team, each contributing strengths and learning from the other. We're making progress (really, we are!), despite occasional setbacks.

I ask myself now why I didn't say something to Hal earlier. We could have talked it out at the beginning of the three days, rather than at the end. I guess, due to illness, I wasn't my rational self. (Question to ponder later: Am I rational when I'm "normal"?)

But, talk we finally did. Words are important. And now that I'm up and about, I'm glad the house is in order. Actions are important, too.

And I'm glad to know (though I really knew it all along) that, yes, he still likes me.



Barbara Mary Johnson, *Saying Yes to Change*, Augsburg, 128 pages, paperback \$4.50.

Saying Yes to Change is a book written especially for women who are experiencing a major change in their lives. The author, Barbara Mary Johnson, is a free-lance writer and editor from California and is married, with three children. Mrs. Johnson interviewed over a hundred women to get material for her book.

In today's society, women find themselves filling many more roles than that of

(Continued on page 19)

HOLY LAND PILGRIMAGE

June 17-28, 1983

with your hosts

Clynton and Marjorie Crisman
Hayden Lake (Idaho) Friends Church
and

Dan and Judi Nolte
Olympic View Friends Church,
Tacoma, Washington

ISRAEL—land of our spiritual roots! The Bible will live as we visit this land, from the foot of Mt. Hermon in the north to the Dead Sea in the south . . . Jerusalem, center of world history . . . Galilee, where Jesus touched thousands with His ministry.

Clip the coupon below to receive complete itinerary and details for joining this tour.

Send to either:

Dan Nolte	Clynton Crisman
3107 43rd Ave. NE	301 E. Buckles Rd.
Tacoma, WA 98422	Hayden Lake,
	Idaho 83835

Please send brochure of your tour of Israel.

Name _____

Address _____

First Day News

QUICK QUAKER COMMENTARY

GEORGE BIGLEY, pastor of the Topeka, Kansas, Friends Church, and his wife, CHRIS, have both been accepted as police chaplains. They are the first husband-and-wife team in this capacity in Topeka, and Chris is the first female chaplain.

DR. NEIL THORNBURN has been selected as the 16th president of Wilmington College. He will succeed DR. ROBERT LUCAS on January 1, 1983. Lucas will remain on the Wilmington, Ohio, campus, serving as president emeritus and working with development and community relations.

DR. FRANKLIN W. WALLIN has resigned as president of Earlham College, Richmond, Indiana, after eight years of service. The resignation will be effective at the end of the 1982-83 academic year.

FRIENDS FOCUS

FALL CONFERENCE ON MINISTRY PLANNED AT FBC

Don Green, senior pastor of Reedwood Friends Church, Portland, Oregon, will be the featured guest for a special pastors conference November 10-12 at Friends Bible College, Haviland, Kansas. Don, in several lectures, will be discussing the church's response to a changing world as well as in question-and-answer sessions and group discussions.

The major thrust of the conference is to host FBC pastor-alumni. However, the conference is open to all Friends pastors and any other persons who may be interested. College participants will include Glenn McNeil, chairman, Pastoral Ministries Department, and Robin Johnston, chairman, Christian Education Department. For further details write to Conference on Ministry, Friends Bible College, Box 288, Haviland, Kansas 67059.

CANTON FIRST FRIENDS OFFERS 1,690 JOBS

Jobs are not hard to find at First Friends Church, Canton, Ohio. A listing of opportunities includes driving the church bus, mixing Kool-Aid, counting weekly offerings, visitation (100 jobs available), playing piano, providing housing and meals, and washing toys in the nursery. Members were given an opportunity to check areas where they would be willing to serve. Major categories with the most jobs were music and Christian education.

CONFERENCES PLANNED AT QUAKER HILL

Quaker Hill Conference Center, Richmond, Indiana, announces four meetings in November and December. They include the following: Friends Fellowship of Healing, with T. Canby Jones of Wilmington College as keynote speaker, will meet November 5-7. Private and corporate worship will be the topic addressed November 30-December 2 at the Enabling Ministries Conference. December 3-5 are the dates for an Intensive Journal Process Meditation. Wilmer Cooper will coordinate the Consultation on Eldering to be held December 9-12.

ROSE DRIVE OFFERS CONTINUING EDUCATION

Twenty people were enrolled this summer in a "Leadership Seminar" for church leaders held at the Friends Ministry Center for Continuing Education at Rose Drive Friends Church, Yorba Linda, California. The July 12-23 course was sponsored by Azusa Pacific University and was directed by Charles S. Ball, professor emeritus of the university.

The theme of the seminar was "The Servant Leader" as taught and exemplified by Christ. Major lectures were given by Pastor C. W. Perry of Rose Drive Friends and Charles Mylander, associate pastor and author of Secrets for Growing Churches.

For further information about the Friends Ministry Center for Continuing Education at Rose Drive Friends, contact Charles Mylander, 4221 Rose Drive, Yorba Linda, California 92686; 714/528-6496.

41 TEAMS COMPETE IN LABOR DAY TOURNEY

The seventh annual Eastern Region Friends softball tournament was held in Canton, Ohio, over Labor Day weekend with 41 teams in competition--30 of these in the two divisions for men and 11 in the women's division.

Winning again for the fourth consecutive year in Division I was Columbus Westgate's First Team. Battle Creek was first in the Men's Division II playoffs. Richmond-Hanover again won the Women's Division, Canton Blue was second, and East Goshen was third. John Reynolds of Canton First Friends Church coordinated the tournament and awarded the trophies to first and second place teams in all three divisions.

NEW HYMN SOUGHT

The Hymn Society of America is sponsoring a search for new hymns to be written in recognition of the 1983 Sixth Assembly of the World Council of Churches in Vancouver, British Columbia. The theme is "Jesus Christ: the Life of the World." For further information contact W. Thomas Smith, The Hymn Society of America, Wittenberg University, Springfield, Ohio 45501. Deadline for submissions is December 1, 1982.

'CHOOSE LIFE'

Deuteronomy 30:19 is the message on peace seals that have been produced for placing on letters. The stickers read, "Choose life, then, that you and your children may live," followed by the single word peace. Those interested in the peace seals should send a self-addressed stamped business envelope to El Centro de Paz, c/o Claremont Friends Meeting, 727 W. Harrison Ave., Claremont, California 91911. A donation of \$2 for a sheet of 50 is requested.

ADVICE FROM 400 A.D.

Modern Sunday school teachers will find the counsel of St. Augustine to be useful. These points were shared in "Quaker Rice," a Christian education news sheet from Iowa Yearly Meeting:

1. Get interested in the lesson yourself.
2. Ask yourself just why you are interested in that particular thing.
3. Find the angle of approach that will interest your pupils.
4. Have something new to give your pupils.
5. Make your pupils feel their need of what you bring them.
6. Teach as concretely as you can.
7. Make your teaching direct and practical.

CENTER ON FAMILY LIVING 'DOWNSIZED'

The Center on Family Living at Friends University, Wichita, Kansas, has come under budget cuts and is being "downsized" due to lack of sufficient funding. For the past six years Sheldon Louthan has served as director of the center. The undergraduate family-related major in human services with 60 students now enrolled will continue as a part of the Friends University curriculum. Other FCFL programs will be attempted as funding can be secured.

QUAKER LEADERSHIP SEMINAR, 1982

Forty Friends from across the U.S. will be spending three days searching for peace initiatives. The meeting will be held at William Penn House in Washington, D.C., November 15-18, with the theme "Toward the Peaceable Kingdom--Next Steps." The gathering is sponsored by Friends World Committee for Consultation, Friends United Meeting, Friends General Conference, and Friends Committee on National Legislation. Inquiry can be made at William Penn House, 515 E. Capitol, Washington, D.C. 20003; 202/543-5560.

BOOK ON QUAKER BACKGROUND BECOMES BILINGUAL

Focus on Friends is just off the press! Edited by Charles DeVol, this new book of 247 pages is the work of 27 selected writers who were given assignments in 1977 to explain the background of Quakerism to be translated into Chinese for Taiwan Friends to read. The response was indeed gratifying, and it was decided to publish an English edition as well as the Chinese. The English edition was introduced to Eastern Region Friends in August at their Yearly Meeting.

It is the first book of its kind specifically written for our Chinese Friends. The volume includes a clear explanation of the rise of Quakerism, the beliefs of Friends, the tracing of the movement into all parts of the world, Friends and their concerns for social betterment, education, women's rights, and types of ministries. In addition there are chapters dealing with the Friends form of government, pastoral and nonpastoral meetings, plus diversity among Friends. Writers include Robert Hess, Donald Green, Jack Willcuts, Eugene Coffin, Jack Kirk, Lauren King, and Catherine Cattell, to name a few.

To order the book, send your request to Friends Book Store, Damascus, Ohio 44619. The cost is \$5 plus \$1 for postage and handling. Since only a limited number were printed, please order promptly.

MINISTRY DESIGNED TO INCREASE BIBLICAL UNDERSTANDING

A new adult education ministry at Tigard, Oregon, Friends will provide more in-depth biblical study. The September to June program consists of three different sections of study: The Books of Moses, The Good News Books, and The Letters of Paul. Sessions are held Sunday evening from 6:00 to 7:30.

'SO-CALLED' HISTORIC PEACE CHURCHES

Edgar Metzler, national coordinator of New Call to Peacemaking, makes the following statement in an article "What Next for New Call?" that appeared in the September issue of Quaker Life:

"I no longer refer to Brethren, Friends, and Mennonites as the 'historic peace churches,' except perhaps to preface that designation with 'so-called.' The reasons are, first, we have much to do to be faithful to our heritages, and second, it seems rather presumptuous at a time when Christians of all kinds are finding in their back-

grounds and biblical roots the stimulus and the resources for also being peace churches. We rejoice in that moving of the Spirit of Peace in many places and ask how we can best act so as to be part of that movement and contribute to its growth."

ISSUES AND STRATEGIES FOR STEPFAMILIES DISCUSSED AT MALONE

A workshop on stepfamilies--their characteristics, dynamics, and strategies--was held September 24 at Malone College, Canton, Ohio. Emily B. Visher, Ph.D., and John S. Visher, M.D., explored the challenges of working with stepfamilies in the day-long workshop.

FELLOWSHIP OFFERED QUAKER SCHOLARS

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1983-84. Fellows spend one or two semesters at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041. Deadline for application will be December 31, 1982.

TOPEKA PROGRAM INCLUDES 'CAN' NIGHT

CAN night at First Friends, Topeka, Kansas, has nothing to do with a cylindrical metal receptacle. It is Community Action Night. CAN night is a periodic Sunday evening emphasis to build awareness of areas where the church might be able to meet needs in the community.

PEACE ESSAY CONTESTS

"How to Organize a Peace Essay Contest in Your Community" is a guide, now available, to promote peace education in schools and communities. In the fall of 1981, Lancaster, Pennsylvania, Meeting sponsored an essay contest for high school students. The peace essay guide was written to assist other groups to initiate similar projects to find out how young people feel about peace. Send 50 cents and a 40-cent stamped self-addressed envelope to Sandra Marie Fluck, 746 N. Pine St., Lancaster, PA 17603.

--Friends Journal

EFA WOMEN HOLD FALL RETREATS

Women in all four of the Evangelical Friends Alliance yearly meetings held fall retreats. Rocky Mountain Yearly Meeting was first, meeting September 17-19 at Star Ranch. Mid-America Friends Women Retreat featured the theme "Christ--Our Pattern for Living," with Beth Shapiro as speaker, September 24-26 in Salina, Kansas. Northwest Yearly Meeting held retreats at McCall, Idaho, September 30-October 3 and at Rockaway, Oregon, October 14-17. Marti Ensign was speaker for both with the theme "As I Am, God Loves Me." In Eastern Region the theme was "Wholeness: The Price and the Promise" for the retreat held October 15-17 at Ripley, West Virginia, with Jan Ream as speaker.

ADAM AND EVE ON TRIAL

A summer Sunday school class at First Denver Friends put Adam and Eve on trial. Probing questions of guilt, the nature of the crime, proper penalty, and a careful reconstruction of the events made for a penetrating study (and a lot of fun) as the class considered the Genesis account of Adam and Eve and the temptation in the garden of Eden.



Why does a woman need a Will?

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

The amusing little booklet offered below explains why every adult who owns anything at all and cares what becomes of his/her property at death needs a valid will prepared by an attorney. Just use the coupon below to request your free copy.

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

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

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

Name _____

Address _____

City _____

State _____ Zip _____

(Continued from page 14)

wife and mother. The author seeks to show how women can meet the changes in their lives that result from divorce, the necessity of earning a living, loss of a loved one, illness, and other problems that come to many.

The book offers some basic psychological and spiritual principles to help people accept and be victorious over the circumstances of life. It would be especially helpful for women who find themselves at some stage of major change in their lives.

— Marjorie Landwert

Gerald G. May, *Care of Mind, Care of Spirit*, Harper & Row Publishers, 175 pages, \$11.95.

The subtitle of this book, *Psychiatric Dimensions of Spiritual Direction*, refers to the author's attempt in this volume to distinguish the psychological realm of the mind from the spiritual realm of the soul.

The need for such a book arises out of an emerging movement referred to variously as the cure of souls, the care of souls, or in this volume as the process of spiritual direction. This process is viewed to occur between a *spiritual director* and a *directee*. The director is viewed in either of two ways: "as a 'master' in a manner not unlike the Oriental guru; or more simply as an informed human being who represents a channel of grace." (p 7) May acknowledges that most Protestants and increasing numbers of modern Catholics have trouble with the authoritative connotations in this process but feels spiritual direction can occur in a style in which the director points the way rather than gives orders.

The author addresses this book to directors, and secondarily to directees, and attempts to define the process of spiritual direction and distinguish it from psychotherapy. The author writes from personal experience as both a psychiatrist and a spiritual director. Its greatest value in my view will be to pastors with considerable psychological training and to therapists who desire to understand more fully the spiritual dimensions of personal development and of mental health.

My reactions to the book varied from a skepticism about the whole process to a desire after reading chapter two at least to consider asking someone to become my spiritual director. After finishing the book the skepticism about the process was stronger than the desire to participate. As one who has come to believe the psychological and spiritual dimensions are inseparable,

the distinctions May makes at certain points seem unnecessary, if not impossible.

If one accepts the process as different from counseling, May suggests helpful criteria to delineate spiritual direction from pastoral counseling, from humanistic therapy, from teaching or parenting, and from friendships or social interactions. He carefully defines his terms and very thoroughly discusses how to structure, maintain, and properly terminate the director-directee relationship. When and to whom to refer a directee for therapy are also described in careful detail.

Dr. May has apparently opted to separate his work as a therapist from that as a spiritual adviser or guide. I have taken another road that naturally seems better to me. That path is to integrate the care of the mind and the care of the soul into one basic therapeutic process, which I believe can be effectively performed by the trained pastoral counselor as well as the so-called mental health specialist. — Sheldon Louthan

James R. Newby, *The Creation of a Future*, Impact Books (a division of The Benson Co.), 1982, 176 pages.

James Newby has placed his spiritual stethoscope on the heart of Western civilization and today's church and has made an astute diagnosis in *The Creation of a Future*. The peril that is faced today in the sickness of all levels of society will be healed only as the church again becomes a "Living Community of believers," coming under Christ's yoke of discipline, and finding renewal and vitality once again in His wholeness.

James feels that the church faces difficult days ahead, but that it also stands at the dawn of a new reformation. He foresees the spiritually renewed future church as a training center, catacomb, and seminary, and a post-denominational age characterized by unity—not uniformity.

ACCOMMODATIONS IN FLORIDA

Stay in Orlando, Florida, at
Southeastern Yearly Meeting
QUAKER CENTER

at Cisney House, 847 Highland
Ave., 32803. Rooms available for
sojourners by reservation. Also,
one- and two-bedroom unfurnished
apartments on year round basis.
Next to Orlando Friends Meeting.
A Friendly Intergenerational
Quaker Community.
Telephone (305) 422-8079.

James Richard Newby has been a minister in the Society of Friends since 1972. He is director of the Yokefellow Academy and assistant to D. Elton Trueblood. Included in his appendices are The Yokefellow Five Year Course of Christian Study, Thirty-one Questions for "Burned Out" Christians, and a Study Guide to the Christian classics.

We recommend this excellent book and will look forward to future works from the pen of this gifted young author.

—Paul and Kay Goins

William Penn, ed. Ronald Selleck, *No Cross, No Crown*, Friends United Press, Richmond, Indiana, 1981, 131 pp., \$7.95.

Many times the difficulty with those pieces of literature that have been considered "classic" is that often there is so much work in the reading that the message and enjoyment is lost. For the less-than-persistent reader such works as *No Cross, No Crown* have for too long been nothing more than a

title without a text. Because of the literary style of the earlier centuries, the average twentieth century reader has turned away from the greats of those eras. Thanks to the work of Ronald Selleck, one of those "greats," *No Cross, No Crown* by William Penn, is approachable to the strictly modern English reader. This edition (revised and edited by Selleck) retains the deep message while adding a taste of that time without the grammatical awkwardness for which a modern student of English would be scolded.

This, as Selleck mentions, is but one reason why the book has been rarely read in the past. Another reason is "the book's plea for strict plainness," which did not appeal to the more "liberal" thinkers. Still another reason is that the intellectualism of the late nineteenth and early twentieth centuries conflicted with the expressed theology.

In this edition the treasure within has been unburied in that the long sentences have been broken down. The syntax has been improved, obsolete words replaced, and the general grammar modernized. However, the beautiful seventeenth century flavor remains in the usage of thee, thou, wouldst, hast, etc. The editor covers well in the introduction his reasons for this undertaking. In his own words: "This edition is an attempt to popularize William Penn's thought."

The book itself? Alive! I discovered things in this reading that I have missed before. The high calling, the fear of God, the reverence involved are not only topics, but the mannerisms of Penn and the calling as well. These things lead not to a form of

mysticism, but to a practical daily bearing of the cross. True worship is revealed with the requirements of sanctification, consecration, Spirit-directed prayer, and a faith "that purifies the heart and overcomes the world."

The descriptions and dealings with knowledge, pride, and honors are exceptional, and reflect a sense of liberty I had been led to believe that first generation Friends would not have dealt with so gracefully. By the time I came to chapter 10 I wished, for historical understanding, that Selleck would not have omitted this section on the usage of "thee" and "thou." It also seemed odd to me that he would do so while keeping them in the body of this work. Yet, I recalled well his words that this edition does not attempt to "satisfy the historian, the purist, or the traditionalist," and I must say that I respect his approach even more because of that.

Part two of *No Cross, No Crown* has also been omitted, except for a brief concluding passage. This edition is not meant and should not be used for scholarly work. This edition, writes Selleck, "is for those who have recognized the futility of seeking self and are prepared to lose it for Christ's sake . . . [and] . . . is offered as an alternative and encouragement to become alive to the truth revealed in their souls." The "common" reader and the "scholar" would both do well to read it as such.

—Michael R. Nixon

Jim Conway, Walter Trobisch, et al, *Your Family*, InterVarsity Press, 129 pages, \$3.95. Paperback.

This little volume is an outstanding collection of articles from *HIS* magazine published by InterVarsity Press. The chapters originally appeared in the monthly magazine and are in this volume grouped under four major headings:

- Part 1—Home Is Where the Heart Is
- Part 2—Evangelism Family Style
- Part 3—Coping with Problems
- Part 4—Growing Up

Since the readership of *HIS* magazine is largely college and university young people, each article is written in a style and perspective to reach young adults. Major issues of establishing independence from parents and yet honoring and respecting them, resolving family feuds, witnessing to one's family, and many others are covered in short essays that are extremely well-written. An excellent book for your favorite college young person or young working adults.

—Sheldon Louthan

FRIENDS BOOK STORE

216/537-3481

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

Write for free copy of
Lamb of God
by Pinkham

**DAMASCUS, OHIO
44619**

"The ministry of music is used
of God in so many ways to bless people today.
Dedicated musicians are special instruments
of the Holy Spirit. This is so true
of Eilene Fodge, whose music on keyboard and
vibraharp has a wonderful healing quality.
Her tapes of hymn interpretations are the finest
quality artistically, aesthetically, and spiritually."

—Roy Clark, pastor
West Chehalem Friends Church

HYMNS FOR YOU

Many people have found Eilene Fodge's piano and organ arrangements to be a special ministry. These cassette tapes come after surgeries that left Eilene too weak to even hold her hands to the keys and a period of time when even the ear for music was gone. The ministry of a friend, earnest prayer, and God's faithfulness brought back the music and opened the opportunities for glorifying God and serving others through it.

Tapes are distributed at no charge. Donations are used to make new recordings. Mail requests to Mr. and Mrs. Quincy Fodge, 421 South River Street, Newberg, OR 97132.



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

Chicago Priest Finds Innovative Way to Combat Apathetic Voter Registration

CHICAGO—In an unusual move recently, Father George Clements, pastor of Holy Angels Church, made voter registration a prerequisite for parents to enroll their children in the parish school.

"If you are unregistered and refuse to register, we will not allow your child to attend our school," Father Clements told the 900 parents—all of them black—whose children attend the Roman Catholic grammar school, which has a reputation for academic superiority and some of the best test scores in the city.

That sent parents scurrying to the voter registration station that the often-controversial priest had arranged to have set up in the school. By midafternoon, more than 100 parents had registered.

Father Clements, who estimated that only 60 percent of the school's 900 parents were registered before he made it a requirement, said that as of August 20 no one had taken a child out of school or refused to register. — *Evangelical Press Association*

Discipleship Prerequisite for Effective Evangelism

TORONTO, CANADA—The church must recover the biblical standard of discipleship if it is to become effective and credible in the modern world, a British minister told Anglican ministers and lay leaders here. The Reverend Michael Green, rector of St. Aldate's Anglican Church in Oxford and well-known author of many Christian books, was addressing a meeting at the Anglican fellowship in mid-July.

The British clergyman maintained that the church must return to basics, including prayer, bold proclamation of the Gospel, and dependence on God. He emphasized, however, that conversion was the beginning of the lifelong process of discipleship by

which converts grew in the faith and were equipped for effective witness and living.

Crucial in the restoration of the biblical concept of discipleship, he stated, was a radically different view of the church. A local church, instead of being a tame, conforming entity in society, should stand out as "an alternative society." He suggested that a church was actually "a breaking-in of the Kingdom of God." Green said that as long as the church simply mirrored the life of the society in which it existed, it was unfaithful to God and incapable of communicating the life-changing Gospel. "We should conceive of our church as a counter-culture in the midst of a larger society that's going to pieces," he stated. — *E.P.A.*

Graham Crusade Sparks Unity in Idaho, Washington

BOISE, IDAHO—In the Treasure Valley area of Idaho near the western edge of the Rockies, people who describe themselves as "independent" came together in record-breaking numbers for the August 8-15 Boise/Treasure Valley Billy Graham Crusade at Boise State University.

The religion editor of the *Idaho Statesman*, who daily published extensive in-depth articles about the Crusade, said, "God has put his hand on Billy Graham and the people have recognized that. They recognized that he speaks with power and proclaims the Word without compromising it. They were ready to rally behind him. They saw the potential."

The Crusade brought church unity across denominational lines that church leaders said has not occurred before as clergy began to discover one another and work together for the Crusade, according to officials of the Graham Association.

SPOKANE, WASHINGTON—In this northwest part of the United States known as the Inland Empire, thousands of people responded to the Gospel during the Billy Graham Crusade held here August 22-29. Spokane's Mayor James E. Chase said, "This is a great thing for our community, not just Spokane but for the whole Inland Empire. People from all over are making commitments. I have never in my life witnessed anything like this."

Clergy commented not only on the high percentage of the community responding to the Gospel, but on the unity among the churches as ministers of all denominations worked together in support of the Crusade. — *E.P.A.*

Linguist Receives Nobel Nomination

HUNTINGTON BEACH, CALIFORNIA—"Words explode before cannons do," according to Kenneth L. Pike, first linguist to be nominated for the Nobel Peace prize. The 1982 winner is to be announced this fall.

Pike has never negotiated peace between warring nations or halted a military advance through personal efforts, but fellow-linguists, educators, legislators, and others seconding his nomination suggest he has done more to foster world peace than any other one person living today.

As Sen. Alan J. Dixon (D-Ill) put it in his nominating letter, Pike is "a person who has brought peace through literacy and improved communications to millions of human beings on our planet."

The nomination is shared jointly with the Summer Institute of Linguistics (SIL), an international organization centered in Dallas, Texas. Pike helped found SIL in 1942 as a means of serving indigenous peoples of the world through translation of their formerly unwritten languages.

SIL is also the sister organization of Wycliffe Bible Translators, centered in Huntington Beach, California. — *S.I.L.*

ECFA Membership Tops 200 Mark

CHICAGO—Membership in the three-year-old Evangelical Council for Financial Accountability has passed the 200 mark, it was announced at the group's annual meeting here. Executive Director Arthur C. Borden told the 125 participants at the daylong meeting at an O'Hare airport hotel that ECFA now has 207 member organizations representing nearly \$1 billion in income, mostly in contributions.

ECFA, based in Washington, D.C., was founded in 1979 in the aftermath of a widely publicized financial scandal involving the Pallotine Fathers, a Roman Catholic group in Baltimore, and amid threats of increased federal regulation of charities. — *E.P.A.*

Manuel Reports 'Important Discovery' About Third World Christian Publishers

ZEIST, NETHERLANDS—Many Christian publishing houses in the Third World find hardly any place for books on social issues important to the majority of people, who are poor, because they are interested in sales and cater to the needs of those who can afford to buy their products.

Dr. Albert D. Manuel of London, who directs print media development for the

World Association for Christian Communication, reported this "important discovery." Failure to publish material on issues such as human rights, poverty, unemployment, and people's participation "kills the prophetic voice of the suffering masses," Dr. Manuel said in his director's report.

He claims that "the ingredients of creative publishing" involve speaking with people using thought forms and images familiar to them and enlisting popular writers of fiction, poetry, and drama to communicate eternal truths in their own local style. Dr. Manuel also spoke of the importance of non-Western cultures in communicating the Gospel. "Their position of weakness in the political and economic spheres may well be their strength in sharing the Christian message which, when communicated from a position of relative strength, loses something of its essence," he explained.

—E.P.A.

More Weapons Means More Insecurity

WASHINGTON—Military spending for more nuclear weapons does not increase security and is inflationary, a Southern Baptist ethicist told a House of Representatives subcommittee on defense appropriations. Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, told the representatives, "Given the size and power of our current nuclear arsenal, continued construction and deployment of nuclear weapons is an indefensible redundancy and an unconscionable waste of the taxpayer's money."

Sisk said the cruise missile, as a virtually undetectable potential first strike weapon, seems "destined" to increase American insecurity because it could invite preemptive attack from the other side. "It is my conviction we have reached a point where national

security is best served by refusing to continue to escalate the arms race. Adding destabilizing new weapons systems to the strategic mix is the worst thing we could do."

Sisk argued that military spending is inflationary because it requires more and more millions of dollars for less and less product. "We are all conscious of the recurring cost overruns for virtually every major item on the military shopping list," he told the subcommittee. "Such inflationary spending is one of the chief internal enemies which you have an opportunity to defeat in this budgeting process."

"Justice is a concept which applies both to protection from external enemies and to the preservation of internal values and priorities," he said. "We do not want you to build our military machine on the backs of the poor. It does not serve the cause of justice to reduce needed social programs in order to finance extravagantly priced military schemes." Sisk said the goal of any good defense budget should be peace and the more that is spent in weapons systems the more our economy is placed on a footing for war.

—E.P.A.



'Pricking Our Conscience'

■ This letter expresses my enthusiasm for the EVANGELICAL FRIEND, its format and editorial philosophy.

Few Christian journals have addressed critical issues to the extent of the EVANGELICAL FRIEND. Many Christians choose in our age to ignore issues of war, simplicity, compassion, education, prison reform, legal reform, and others. If Christians lack concern or interest in such matters, who will push for improvement? I appreciate the EVANGELICAL FRIEND's pricking of our conscience and hope we carefully retain this practice in our church's journal.

I also like the format listing pastors with churches in the individual church news section. It adds a personal touch.

A. J. ELLIS

Denver, Colorado

In Praise of 'Software'

■ I enjoyed very much reading the editorial "Quaker Software." The July/August issue was very good. I thought the articles on Quaker government were very thoughtful, and I think Nancy Thomas is just excellent.

NORMAN V. BRIDGES

Haviland, Kansas

More Than Wishful Thinking

■ We have just recently become acquainted with your magazine. The articles in the July/August issue concerning church business policy were very encouraging. It's good to know there are still churches who conduct business in this manner and that it wasn't just "wishful thinking" on our part.

MR. AND MRS. DAVID REIMER

Liberal, Kansas

Justice and Forgiveness

■ The issues raised by Ron Thompson's letter ("Friends Write," July/August) on justice are serious and complex: "Imprisonment is not retaliation. It is the result of rendering a convicted felon his due."

Hell is also not retaliation. It is the result of sin, but in His infinite mercy, God has pardoned us. We are instructed to forgive as we have been forgiven. If each man is to receive his just reward, all of us are eternally damned, for there is none that is righteous before God.

When Mr. Thompson states he cannot see anywhere in the Scripture where God calls for "peace, restoring health to relationships," perhaps he is having difficulty seeing the forest for the trees. The entire Bible is a record of God's plan for restoring health to the relationship between God and man. Having a healthy relationship with one's fellowman is indivisible from having a healthy relationship with the Creator.

Finally, while it is true that "God calls for punishment for evil works" he also provides for mercy and forgiveness for the evildoer. In all these things, the central point to remember is that no matter what the person has done, this too is a person for whom Christ chose to die.

MARK KIMBERLEY

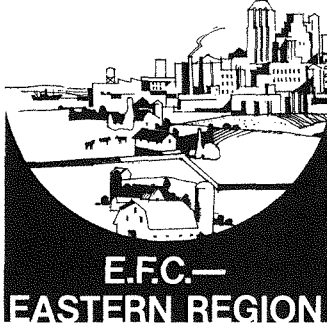
Houston, Texas

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.

FOR SALE

Three-bedroom house with large garage in beautiful Yachats ("gem of the Oregon coast"). Fishing, smelting, tide pools, beaches easily accessible two hundred yards away, ocean view.

Arthur and Fern Roberts
phone (503) 538-3471



EFC—ER Happenings

OUR TAIWANESE FRIENDS who visited Yearly Meeting at Malone College were able to visit several Eastern Region churches before their return to Taipei. These included North Olmsted, Willoughby Hills, East Richland, Gilead, Pelham, Portsmouth, Newport News, Richmond-Hanover, Poland Bethel, and Community Friends in Cleveland.

On behalf of the group, H. L. Chen expressed gratitude for all the kindnesses shown them; he especially appreciated the warmth with which they were received. Howard Moore felt that the exchange was indeed valuable—both for Eastern Region Friends to benefit from the "fruits of missions" and also for the visitors to become acquainted with our Yearly Meeting on a firsthand basis.

TEACHER TRAINING SEMINARS were conducted in the Virginia and Piedmont districts by Aldersgate Christian Education specialists the last of September. This was an effort coordinated by Marjorie Landwert to involve area churches, who were encouraged to send Sunday school teachers and staff to the closest seminar. Leaders included Betty Hockett, preschool; Marjorie Landwert, children; Royce Frazier, youth; Dorothy Barratt, adults; Bruce Burch, administration. The seminars were hosted by Eden Immanuel Friends Church, Pleasant View, Newport News, and Richmond-Hanover.

THE EFM BOARD RETREAT held at Star Ranch in Colorado Springs September 8-10 was a productive time of planning and praying for Friends missions around the world. Four were in attendance from EFC—ER: Charles and Ann Robinson and Roger and Lois Wood.

RETREAT FOR FRIENDS WOMEN is scheduled for October 15-17 and for the first time will be held at Cedar Lakes Conference Center in Ripley, West Virginia. Since such a large group (281) attended last year, the Planning Committee (headed by Marjorie Myers) decided to move it to larger quarters in a more central location. "Wholeness: The Price

and the Promise" is the theme for the weekend, and Jan Ream, vice-president of New Source Counseling Service in Cleveland, is the speaker. Karen Jackson from Ravenna, Ohio, is the guest soloist.

CALENDAR

October 24—Faith Promise Commitment Sunday
October 28-31—Malone Youth Conference
November 5-7—Friends Marriage Encounter, Akron
December 27-30—Midwinter Retreat for Youth, Wesley Woods, Pa.

Focus on Malone

Miss Sheryl Kingdon is the new director of student life on campus. She will be working with student organizations, serving as facilitator, resource person, and advisor to student leaders. A *cum laude* graduate of Houghton College, Miss Kingdon went on to Wheaton Graduate School for a master's degree in counseling psychology.

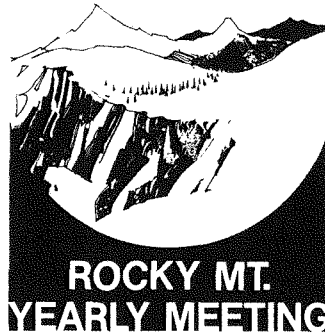
During the early fall, Malone presented a five-part film series *Whatever Happened to the Human Race?* featuring Dr. Francis Schaefer and Dr. Everett Koop. The series was cosponsored by the college and the Belden Village Men's Prayer Breakfast. It was free to the public, and included the dates of August 30, September 13, September 27, October 11, and October 18.

With the opening of school and the beginning of the semester system on campus, Malone College is providing special tutoring service for elementary school students in the community who need help with their studies. Jeanette Guscott, an experienced classroom teacher, is offering the service three afternoons a week in Cattell Library.

Professor Elroy Miller conducted a four-week workshop on the topic "Divorce: Living with New Realities" on Monday evenings. The purpose of the workshop was to help participants gain information and insights into living with divorce.

The new expanded facility for the Malone Child Development Center was inaugurated last month as parents, teachers, and children gathered for open house. Mrs. Jeanette Smith, director, welcomed guests to the event, pointing out that this marks the eighth year that the Development Center has provided its services through the Malone Division of Education and Psychology.

Mrs. Smith announced the start of a new Infant-Toddler Program open to parents with children age three months to three years. Already in progress is the preschool program for children in both morning and afternoon classes.



RMYM Briefs . . .

LAMAR, Colorado—Galan and Mary Burnett are the new pastors of the Lamar Friends Meeting. The group has also begun an adult Sunday school class.

PAONIA, Colorado—Paonia Friends recently changed their Sunday schedule. The new times are: 9:00 a.m.—Sunday school; 10:00 a.m.—fellowship; 10:30 a.m.—Worship.

COLORADO SPRINGS, Colorado—Copies of the Rocky Mountain Yearly Meeting's anniversary book, *Friends Ministering Together*, are available from the yearly meeting office. To obtain your copy write: 25th Anniversary Book, 29 N. Garland, Colorado Springs, CO 80909. Please include a check. The cost is \$6 for one book; \$5.50 each for two books; and \$5 each for three or more books.

WOODLAND PARK, Colorado—Church camps at Quaker Ridge saw more than 150 Rocky Mountain Yearly Meeting youths attend.

LA JUNTA, Colorado—Pastor Robert Storms recently started a Sunday evening youth service. The service includes one-half hour of Bible study, followed by a time of refreshments, recreation, and entertainment.

ARVADA, Colorado—Northwest Friends are participating in a three-month family Sunday school class. The purpose of the time is for families to consider moral values together.

CENTER, Colorado—The Center Friends Meeting is conducting a worship service at the Sangre de Cristo Nursing Home in Monte Vista, Colorado, the first and fifth Sundays of each month.

RMYM Prayer Opportunities . . .

1. Pray for God to bring a spiritual renewal within Rocky Mountain Yearly Meeting. Especially uplift the region's pastors.

2. Ask God to bring young families into RMYM churches.

3. Pray that God would bind Satan from RMYM and that Christians would walk by the Holy Spirit and not by the flesh (Galatians 5:16-26).

Communication Involves More than Words

By Dave Brantingham,
First Denver Friends

Be a communicator! *Communication* is a popular word today. Of all the groups who are concerned about good communication, none has more at stake than the "family."

Someone has suggested that there are five levels of communication. The first level consists of clichés. It tells very little about you personally. Such phrases as "How are you?" or "What's new?" fall in the cliché category. The second level may be called the *factual* level. These people usually score high on the trivial questions. Some have a real gift at accumulating and giving facts. They may be very interesting to listen to, but when you have finished listening to them, you know very little about the person personally. The third level of communication could be known as the *opinion* level. At this level, we begin to reveal something about who we are—what we think and how we feel about something. The fourth level is the *feelings* level. At this level we are beginning to reveal ourselves a bit more completely, and not just on the intellectual level. The fifth and last level is one of *complete openness*. In this level, we must take off our masks and reveal what is really going on inside us. If a family is ever going to mature to the place of wholeness, this level of communication must become a way of life.

Communication on this level takes effort. We will want to get beyond talking "at each other" to sharing with each other. If there is within a family a sense of trust, openness, and unconditional love, then to begin to share on these deeper levels will go far to relieve conflict. For all of us, the application of this is far more than academic—it touches where we live daily.

—From a recent church newsletter

Colorado Springs Youth Sets Outstanding Record

Few would suspect the drive and determination of Kevin Harrison, son of Darryl and Eleanor Harrison. Kevin recently graduated as valedictorian of his high school class of 435 at Colorado Springs Harrison High. He has maintained a 4.0 grade average since seventh grade. As a student he participated in honor societies and took honors courses.

Extracurricular activities Kevin participated in included track, football, concert and jazz bands, and the YMCA.

Kevin was offered and has accepted three scholarships to help pay for college. He now attends Dana Col-



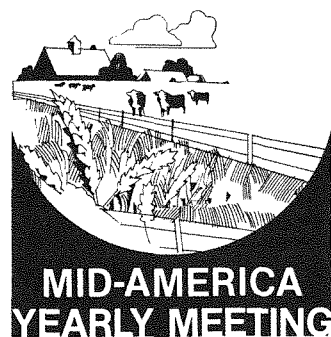
lege in Blair, Nebraska, studying for an education degree in social science.

While growing up he has also actively participated in the Colorado Springs church. He has served as youth group president and member of the Outreach and Spiritual Life committees.

Midwinter Promises Fun, Relaxation, and Renewal

High schoolers from throughout Rocky Mountain Yearly Meeting will meet at Quaker Ridge Camp near Woodland Park for several days in late December. An exact date was unavailable at press time.

Themes of the camp will focus on God/church, family, school, and self. Cost will be \$40, plus \$25 extra for those who want to ski. Registrations with a \$10 pre-registration fee should be sent to Mark Thompson, P.O. Box 506, Center, Colorado 81125 (303-754-2208).



MAYM News Briefs

MID-AMERICA FRIENDS WOMEN RETREAT was held September 24-26, 1982, at Red Coach Inn, Salina, Kansas. The speaker was Beth Shapiro and the theme was "Christ—Our Pattern for Living."

FRIENDS BIBLE COLLEGE—Fall Conference on Ministry is planned for November 10-12. Don Green, senior pastor of Reedwood Friends Church, Portland, Oregon, will be the featured speaker. He will be discussing the church's response to a changing world in several lectures as well as in question-and-answer sessions and group discussion. The conference is open to all Friends pastors and any area pastors who may be interested.

FRIENDS UNIVERSITY is inviting pastors to their annual "Ministers' Conference," to be held on the campus October 26-28. The theme is "Counseling" and the resource person is Dr. Bruce Narramore, a well-known Christian psychiatrist from the Rosemead Clinic in California.

The Birth of a Church

In July 1980 several persons including the pastors of the Northeast Area (13 churches) met to discuss strategy for starting a new church. After evaluating different cities, and finally the demographics of various areas, the western edge of Kansas City, Kansas, was targeted as a point of concentration. George Bigley, Topeka pastor, Greg Harris, Willow Creek (Kansas City) pastor, and Britton Wall, area superintendent, assumed the primary responsibility for laying the groundwork.

In the fall of 1980, a small group of concerned persons began to meet regularly and several months later they began meeting on Sunday mornings for worship services. Clark Pickett, though working full time and attending some classes at Mid-America Nazarene Seminary, has provided a preaching ministry during these months. Clark and his wife, Kathy, are members of Willow Creek Friends Church, and Clark is in the "Ministry in Training" program of MAYM.

The Home Ministries Division during the past year has publicized the planting of this Westside Fellowship under the parental care of Northeast Area. Funds have been raised by both Home Ministries and Northeast Area on a matching basis, all the while seeking God's person to become the pastoring leader.

Throughout the wait—and more waiting—with impatience settling in, questions were asked: Is it the right location? Is it the right timing? Did we go about it wrong? Where is the right person?

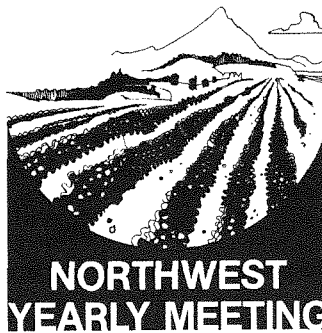
Dan Frost, pastoring at Morning-side Friends in Port St. Lucie, Florida, felt God calling them to explore the situation at Kansas City. During August, they visited the Yearly Meeting sessions, then the core people, and they viewed the "marketplace" surrounding where the group meets.

It is with joy and expectancy that we can say, "We have watched the birth of a church." We know that after the birth comes the sleepless nights, the colic, the weaning and training.

Dan Frost, with his wife, Wanda, and two boys, will be arriving in Kansas City about October 1 to begin providing professional full-time care for this church.

In many ways, the work has just begun for the area whose vision and concern was responsible for this church planting. The prayer, the nurture, and financial commitment must continue during these months of infancy and early adolescence.

And for the Yearly Meeting, who has wanted to see a new baby in the family, the responsibility cannot be that of a distant grandparent. This is our church. We own it with dignity and humble thanksgiving for its safe arrival; we pray for the health and vitality of its leadership; and we support it as any grandparents would love their own.



Around Northwest Yearly Meeting

"NEVER THE SAME AGAIN" will be the theme for the Friends Youth Midwinter December 28-January 1. Stan Thornburg, pastor of Plains Friends Church in Kansas, will be the speaker for this annual high school event, which will be held at Twin Rocks Friends Camp.

A FRIENDS LEADERSHIP RETREAT is scheduled to be held November 26 and 27 at Umatilla, Oregon. Yearly Meeting Representatives along with local church clerks, committee members, elders, and any local leaders are all invited to attend. The sessions will include review of various departmental programs, consideration of doctrinal distinctives important in our understanding of Scripture, and time for interaction, fellowship, and prayer.

TWIN ROCKS FRIENDS CAMP is purchasing 12½ acres of lakeshore property. For nearly 65 years the camp has enjoyed being near and having use of Spring Lake. After much negotiation an agreement was signed this summer. The purchase includes 1,000 feet of lake frontage. The additional property will provide unrestricted use of the lake and shoreline, a buffer zone from new development, and the future growth and development of the camp. Favorable terms on a \$200,000 price make the dream of lake frontage attainable. Friends of Twin Rocks are encouraged to participate in this new opportunity for the continued effectiveness of this camping ministry.

PIEDMONT FRIENDS CHURCH, Portland, Oregon, held a special Rally Day Sunday, September 12. Parents of children in the Friends for Kids program were invited to the day's events, which included an afternoon gospel concert in cooperation with some other black churches of Portland. Friends for Kids involves more than 250 youngsters in a program that has operated for 12 years.

YOUNG FRIENDS in their twenties and early thirties are planning

another gathering for next May. Carla Cox of Reedwood Friends will coordinate the event. Other young Friends activities include the development of a newsletter that will be edited by Paula Ankeny. People interested in receiving the newsletter should write to Paula at 839 Breaker Ave., Rockaway, OR 97136.

MEET THE FRIENDS is a set of seven bulletin inserts designed to introduce the newcomer and the long-standing member to Friends. The topics covered are Quaker Beginnings, Quaker Distinctives, Worship, Ministry, Sacraments, Peacemaking, and The Kingdom of God. Produced by the NWYM Department of Christian Testimonies and written by Paul Anderson, the inserts provide a helpful way to get this important information into the hands of every attendee. The Department of Christian Testimonies suggests that they be used on a given Sunday of the month for seven consecutive months. The inserts are also well suited for use as handouts.

The series of seven is sold for \$12.25 per packet of 50 sets, with reduced rates for quantities of 500 or more. Individual topics are 4¢ per copy. Orders should be sent to Barclay Press, P.O. Box 232, Newberg, OR 97132.

FAMILY CAMP at Twin Rocks Friends Camp on Labor Day weekend reports the largest attendance in several years, with 279. Wendell Barnett, pastor at Rosedale Friends, was the camp pastor, and the Dick Zeller family had the music. Don Green and Gene Hockett taught classes related to the theme of communication.

COMING EVENTS

- | | |
|----------|---|
| Oct. 18 | NWYM Long-range Planning Committee |
| 28-30 | Education Board fall retreat |
| Nov. 4-6 | George Fox College Christian Education Conference |
| 8-11 | Department of Evangelism fall retreat |
| 19-20 | Department of Missions fall retreat |
| 26-27 | Friends Leadership Conference |
| Dec. 3-4 | George Fox College Board of Trustees |

George Fox College News

History professor Lee Nash has been named Associate Dean of Curriculum and Instruction for 1982-83 school year. He will assume about two thirds of the dean's duties while college Dean William Green serves as interim president during the presidential search. Nash, chairman of the division of Social Science, has been a George Fox faculty member since 1975 and previously was dean

of Cascade College, Portland, for four years. He has agreed to postpone a scheduled sabbatical this year to assume the new role in which he will give leadership of a general education study, will lead curriculum review and preparation for a two-year catalog, will edit the faculty newsletter, and will chair the Dean's Council. Green will continue to be responsible for line and staff relations with academic administrators, will be responsible for budgets, faculty personnel matters, and off-campus dean's responsibilities.

Three new faculty members have been appointed, bringing the full and part-time faculty total to 76. New to campus are Thomas Cook, former economic research supervisor for General Telephone Co., in Everett, Washington. He has been named assistant professor of economics. Edythe Leupp has been appointed to the new position of professor of elementary education as the program is established. She leaves a position as principal of an elementary school in Portland. Steve Grant has been

named to the Physical Education faculty and will be head women's volleyball coach and assistant men's basketball coach. Grant for the last year has been at Western Baptist College, Salem, Oregon, after 10 years at Salem Academy.

More than 40 workshops are scheduled for the sixth annual Christian Education Conference hosted by George Fox College November 4-6. Featured speaker will be Dr. Carl H. Lundquist, president of Bethel College and Seminary in St. Paul, Minnesota, and president of the national Christian College Consortium. Workshops will discuss youth leadership, Sunday school, teaching, club leadership, children's ministries, music and Christian education, church libraries, cross-cultural ministries, adult ministries, and ministry to singles. Exhibits by Christian education publishers and suppliers also will be featured. The conference, with a registration fee of \$10, is sponsored by the George Fox Office of Church Relations and the Department of Religion.

FRIENDS GATHER

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

Youth

We often say "Our youth are the church of tomorrow." That's true, but judging from reports this month, EFA youth are a strong part of the church of today.

At **EAST GOSHEN**, Ohio, (Charles Bancroft), "Follow Jesus" was the theme used for the 76 children enrolled in daily vacation Bible school. The children's offerings, amounting to \$239, were to be used as a gift to Howard and Mary Evelyn Moore. Thirty-eight workers volunteered their time. Connie Bancroft, Russell Chapman, and Teresa Wallace served as junior high counselors at Camp Caesar.

A musicale was presented by the youth of the **SMITHFIELD**, Ohio, (William Waltz) church in a Sunday evening service under the direction of Anita Carson with Darla Carson serving as pianist. Lana Wells toured with "The Young Believers" and returned with an enthusiastic approach to winning people to the Lord. In order to send 10 youth to Camp Caesar and to help with summer ministries, a money-making project was selling pizza and soft drinks at the county fair.

FORT COLLINS, Colorado, (Lowell Weinacht) junior high youth participated in an interchurch rally at the Fort Collins Evangelical Free Church. The time consisted of com-

petitive games, quizzes, and sports. In addition the multimedia program *If I Should Die* was shown. The junior high youth recently accompanied their sponsors, Byron and Marty Nielsen, on a camping trip.

LIBERAL, Kansas, (Kenneth Pohlenz) had two youth groups present musical worship services during the summer. *Here Comes the Son* was presented by a Summer Ministries team from MAYM, and "Harvest," a singing group from Friends University, shared in a sacred concert.

FIRST DENVER, Colorado, (David Brantingham) senior high youth participated in a Bible study recently led by the pastor.

WESTGATE, Columbus, Ohio, (Galen Weingart) featured the "Pup-peteers" from Eastern Region during vacation Bible school. Four Westgate youth attended the senior week at Camp Caesar, where they rededicated their lives. The Senior FY enjoyed a Bible study for the summer, meeting once a week. "The Young Believers" shared an evening of witness and music.

PAONIA, Colorado, (Eldon Cox) youth traveled to Glenwood Springs to swim in the hot springs there.

FRIENDSWOOD, Texas, (Joe and Sally Rohrer) was represented at Mid-America Yearly Meeting by all 12 members of the John Study Quiz Team, and the team presented a quiz demonstration.

OMAHA, Nebraska, (Wayne Conant) graduates are Steve Allen, Northwest High School; Linda Boschult, Seattle Pacific University;

Sandra Conant, George Fox College; and Julie Stratton, Friends Bible College.

Marilee Beck of **SOUTHEAST**, Salem, Ohio, (Kenneth Hinshaw) had her first experience of directing the "King's Kids" singing group during their summer ministry. Her husband, Paul, also accompanied the group. One of the members from the church was Todd Slagel.

LEAGUE CITY, Texas, (Jack O. Pierce) vacation Bible school shared in our missions outreach by raising \$147 toward purchasing and mailing 50 Bibles for Bibles for the World. The VBS program on Sunday, June 27, closed with children and parents sharing in wrapping Bibles and then being responsible for prayerfully mailing them.

Several Rocky Mountain Yearly Meeting churches held vacation Bible school. **PAONIA** had its first VBS in several years.

UNIVERSITY, Wichita, Kansas, (David Kingrey). On August 16 Lynnette Jones from New Providence, Iowa, joined University Friends Ministry Team as children's ministry coordinator. Lynnette will work with children's task force in program development and all phases of children's ministries as well as serving as director of the day-care center. She was instrumental in the development of a preschool program at New Providence Friends Church. August 13-14 were work days at Quaker Acres with fun and fellowship and work, work, work.

BOISE, Idaho, (Harold Antrim) vacation Bible school was outstanding, under the direction of Gale Johnson. Ken and Rachel Vandenhoeck, assisted by their boys, conducted the main chapel time. Some new records were set, including over \$250 in the offering for missions and average daily attendance of 215. Many boys and girls responded to invite Jesus Christ into their lives.

Camps and Retreats

TULSA, Oklahoma, (John Penrose). What do eight youth, four sponsors, one guest speaker (Larry Conant, MAYM Camp Coordinator), four tents, two camp stoves, and a large supply of swimwear add up to? Could it be a youth weekend retreat? Tulsa Friends Women printed a new cookbook this summer with proceeds from the project to help with Women's Retreat expenses.

A family camp was held at Camp Quaker Haven near Arkansas City on September 4-6. The theme, "Rejoice... We're a Family!" was presented by David and Marcile Leach, of **NORTHBRIDGE**, Wichita, Kansas. Sharing times and activities were led by Randy and Charlene Littlefield and Stan and Eloise Brown.

UNIVERSITY Friends "Family Cluster Group" met for retreat September 17, 18 at Quaker Acres. University Friends welcomed Friends University students back for fall semester with a carry-in dinner at noon on September 12.

The annual Officers' Retreat for **BOISE** church was held again this year at Quaker Hill with a good attendance.

Church Improvement, Growth, and Outreach

McKINLEY HILL, Tacoma, Washington, (John Retherford). While bursting at the seams at the various homes in which we meet, we are trying to wait patiently for the Lord to show us the building He has for us in which to hold all our services. A surprise dinner was held for Pastors John and Julia Retherford in appreciation for all their faithful help and services, far beyond the call of duty.

On September 1 Sam Burnett joined the staff at **FRIENDSWOOD** as part-time activities coordinator at the new building. This facility holds great potential for community outreach, and Sam has an important responsibility in guiding us toward making the potential a reality.

WESTGATE had two "work days" painting and cleaning the fellowship hall and Sunday school rooms.

LEAGUE CITY had a work day July 31 helping Angleton Friends Church get some much-needed lumber for use in their new building.

At the regular July business meeting at **BOISE**, it was approved that they sponsor a new Friends church at McCall, Idaho. Eleven McCall residents signed the letter of request. This is their second new church in the last 12 months.

Glenn and Ruth Hawthorne from **NORTHBRIDGE** have accepted the call to pastor Springfield Friends Church in Springfield, Colorado.

TOPEKA, Kansas, (George Bigley). August 8 was Community Action Night, and a representative from Hospice shared the organization's vision and service to the community in helping those who are terminally ill to remain in their own homes as long as possible.

At **LIBERAL** on October 7, 8 the church prepared and served four meals to the Baptist Convention being held in Liberal. Lots of work, fun, and fellowship, and good Quaker food, and a chance to earn extra funds to be used to pay off Activity Center!

Special Services and Social Activities

SPOKANE, Washington, (Roy and Karen McConaughy) on July 18 had Tom Phillips of the Billy Graham Crusade Team as guest speaker. He explained about the crusade, besides giving a great sermon on "Love."

Since the first Sunday in August **BOISE** is enjoying a new Yamaha grand piano in the sanctuary. Mauri and Margaret-Rose Macy, of Newberg Friends Church, were featured in a beautiful musical presentation in the Boise church Wednesday evening, August 18. Both are vocalists and pianists, and Mauri also played the trombone and guitar. At least 100 of our people were involved (ushers, choir, counselors) in the Billy

Graham Crusade in our city August 8-15. Our church, along with many others, was greatly blessed through this evangelistic effort. Our annual patriotic picnic and program, called "Freedom Fling," was held on the church lawn with an abundance of homemade ice cream and salads. Nicki Nine was featured in her senior recital in our church on the violin, piano, and in song.

SMITHFIELD held a get-acquainted dinner welcoming their new pastor (William Waltz) and wife, Elizabeth, recently. The annual church picnic was held with fishing, swimming, games, and a time of sharing.

The Friends Bible College Singers and Friends University's group "Harvest" visited several Rocky Mountain Yearly Meeting churches during the summer.

WINONA, Salem, Ohio, (David Smith) held their annual Sunday school picnic at Teegarden Acres and welcomed the new pastor, David Smith, and wife, Jill, and three children, Bethany, Ryan, and Justin.

MT. AYR, Alton, Kansas, (Francis and Beulah McKinney) had a good camp meeting this summer with Tom and Karen Cobb as workers; Harold and Evelyn Harriman, missionaries from World Gospel Mission, were also present. Craig and Winifred Peterson returned with the Harrimans to Santa Cruz, Bolivia, for a year to be hosts in the Mission House there.

Speakers filling in at **EAST GO-SHEN** while the pastor was on vacation were Willis Miller, Myron Harris, Bill Buell, and Coach Dan Manley. A special concert by the "King's Kids"

was greatly appreciated, as well as their ministry in the homes.

The movie *Sand Castles* was featured at **WESTGATE** one Sunday evening. This movie portrays a family of achievers of the American dream, where owning things seems far better than owning a positive, communicating relationship with each other.

Sunday school pupils at **McKINLEY HILL** put on a program in song and Scriptures for the adults on July 25 and were a blessing to all. They also received awards for their memorizations. August 8 Ken and Patsy Kumasawa, pastors at Walnut Creek Friends in California, and their children, Wendy and Darren, visited here. Ken brought the morning message and showed the film *Survivors* at the evening service.

Special Honors

NORTHBRIDGE. Congratulations to Loyde and Naomi Johnson and their employees for being recipients of the "Bookstore of the Year" award by Christian Booksellers Association. Also, at this convention, Richard Foster received two awards for his book *Freedom of Simplicity*.

BOISE pastors, Harold and Marilyn Antrim, were released for a study leave starting September 1. They will be in Israel for five weeks, taking a short course, "Geographical and Historical Settings of the Bible" at the Institute of Holy Land Studies in Jerusalem. They are also visiting in George Fox country for a briefing on Quaker history. One week will be spent in County Antrim, Northern Ireland, vacationing.

FRIENDS RECORD

BIRTHS

BOSCHULT—A daughter, Leah Ann, to Ron and Kim Boschult, April 28, 1982, Omaha, Nebraska.

CROW—To Robert and Sabrina Crow, a son, Cody, August 17, 1982, Boise, Idaho.

CUNNINGHAM—To Jack and Pam Cunningham, a daughter, Paula Darlene, June 5, 1982, Beloit, Ohio.

DAVIS—A daughter, Amber Lee, to Steve and Caroline Davis, July 1982, Paonia, Colorado.

EMRY—To Kevin and Tammy Emry, a son, David Eugene, July 8, 1982, Boise, Idaho.

GARNER—A daughter, Rachel Genevieve, to Jim and Teresa Garner, July 1982, Paonia, Colorado.

GULICK—A daughter, Manda Michelle, to Chris and Judy Gulick, July 28, 1982, Wichita, Kansas.

HANNAY—To Rob and Bonnie Althouse Hannay, a son, Dustin Robert, July 10, 1982, Winona, Ohio.

HENDERSON—A son, Craig, to Denny Henderson, June 23, 1982, Paonia, Colorado.

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

HOWARD—To Clint and Sharon Howard, a son, Clayton Wayne, August 11, 1982, Haviland, Kansas.

JANTZ—A son, Jarod Christopher, to Everett and Karen Jantz, August 5, 1982, Pearland, Texas.

KEITH—To Cary and Rhonda Graham Keith, a son, Scott Alan, March 22, 1982, Liberal, Kansas.

LARA—To Larry and Pam Wettstein Lara, a daughter, Mylissa Layne, April 27, 1982, Liberal, Kansas.

LOGAN—To Fonda and Shadie Logan, a daughter, Setina Amy, July 13, 1982, Martinsville, Virginia.

MALICK—To Edland and Gail Malick, a daughter, Charity Ann, July 6, 1982, San Diego, California.

MCDONALD—A son, Ryan Cope, to Beth and David McDonald, July 27, 1982, Wichita, Kansas.

MINTHORNE—To Dwight and Karla Martin Minthorne, a son, John Martin, August 29, 1982, Sherwood Friends, Oregon.

NIX—A son, Christopher Alan, to Mike and Cheryl Nix, June 21, 1982, Topeka, Kansas.

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

POWELL—To John and Marcy Powell, a son, Luke John, June 3, 1982, Winona, Ohio.

REEDER—To Bob and Diane Reeder, a son, Bradley Jay, May 21, 1982, Winona, Ohio.

ROBINSON—A son, Joel Thomas, to Pastor Guy and Glenda Robinson, March 18, 1982, Plainview, Nebraska.

WHITING—A son, Ian Bruce, to Bryan and Bev Whiting, May 2, 1982, Omaha, Nebraska.

WINE—A daughter, Elizabeth Ann, to John and Sue Wine, August 5, 1982, Topeka, Kansas.

YODER—To Clete and Kathy Yoder, a daughter, Mary Ann, July 27, 1982, Boise, Idaho.

MARRIAGES

AMUNDSON-GRAZIER. Lee Amundson and Michael Grazier, July 31, 1982, Paonia, Colorado.

BENHAM-CURRANS. Rebecca Benham and Sean Currans, September 11, 1982, West Chehalem Friends, Newberg, Oregon.

BARR-BOYD. Ruth Ann Barr and A/C Curtis D. Boyd, August 2, 1982, Smithfield, Ohio.

BINFORD-MONTENEGRO. Charla Binford and Renaldo Montenegro, June 26, 1982, Wichita, Kansas.

BORK-HILL. Nancy Bork and Greg Hill, August 7, 1982, Hay Springs, Nebraska.

BUCKINGHAM-BOYLE. Mindy Buckingham and Todd Boyle, July 31, 1982, Damascus, Ohio.

BYSON-HARFST. Barbara Byson and W. E. "Bill" Harfst, June 19, 1982, Denver, Colorado.

CHANDLER-NEVILLE. Sandee Chandler and Jeff Neville, September 11, 1982, Newberg Friends, Oregon.

CHRISTENSON-LUTZ. Val Christenson and Ric Lutz, August 14, 1982, Northridge Friends, Wichita, Kansas.

CURTIS-SHULTZ. Lahi Curtis and Lee Shultz, July 3, 1982, Winona, Ohio.

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

GOODRICH-WEINGART. Patricia Goodrich and Duane Weingart, July 30, 1982, Damascus, Ohio.

GRESHAM-MCGAUGHEY. Tonya Gresham and Richard McGaughey, July 10, 1982, Paonia, Colorado.

GWIN-MORFORD. Raye Gwin and Craig Morford, August 7, 1982, Greensburg, Kansas.

HILL-MCDONALD. Mary Hill and Randolph McDonald, June 15, 1982, University Friends, Wichita, Kansas.

JOHNSTON-BINFORD. Ruth Johnston and Charles Binford, July 31, 1982, Haviland, Kansas.

KELLY-ALTIG. Kerri Kelly and Bruce Altig, August 29, 1982, Boise Friends, Idaho.

KLINGER-PHILLIPS. Becki Klinger and Roger Phillips, July 15, 1982, Damascus, Ohio.

LaRUE-WELLS. Jeanine LaRue and Doug Wells, August 14, 1982, Topeka, Kansas.

METZGAR-DAWES. Janet Metzgar and Gordon Dawes, Sr., June 23, 1982, Winona, Ohio.

MILLER-TODD. Jane Miller and Tim Todd, June 26, 1982, Winona, Ohio.

MILLER-WALLACE. Susan Miller and Kelly Wallace, July 16, 1982, Columbus, Ohio.

PITTS-PALMER. Carolyn Pitts and Donald Palmer, July 17, 1982, University Friends, Wichita, Kansas.

PRIBBENOW-MARSH. Linda Pribbenow and Donald Marsh, July 25, 1982, University Friends, Wichita, Kansas.

PUCKETT-THAYER. Janelle Puckett and Kenneth Thayer, August 14, 1982, Spokane Friends, Washington.

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

ROBERTS-HINDALONG. Nancy Roberts and Steve Hindalong, June 27, 1982, Montebello, California.

ROGERS-WEINGART. Elizabeth Rogers and Douglas Weingart, August 7, 1982, West Milton, Ohio.

RYDER-MCGINNIS. Laura Ryder and John P. McGinnis, July 10, 1982, Cleveland, Ohio.

SOMMERS-SOBCZAK. Nanette Rene Sommers and Arthur John Sobczak, June 5, 1982, Omaha, Nebraska.

SPOHR-WAGGONER. Cherilyn Spohr and Wayne Waggoner, June 26, 1982, Adrian, Michigan.

STOFFER-TAYLOR. Doreen Stoffer and Paul Taylor, July 10, 1982, Winona, Ohio.

WILLIAMSON-SHARP. Dianne Williamson and Tracy Sharp, April 11, 1982, Omaha, Nebraska.

WILSON-ROE. Marcie Wilson and Gary Roe, June 25, 1982, Grand Junction, Colorado.

DEATHS

BRIGHTUP—Marcella Brightup, June 16, 1982, Liberal, Kansas.

DAVIS—Effie Davis, July 22, 1982, Wichita, Kansas.

HAINES—Gwendolyn Haines, July 11, 1982, Wichita, Kansas.

HAWK—Ruth Hawk, July 23, 1982, Wichita, Kansas.

HAWORTH—Milford Haworth, July 14, 1982, Argonia, Kansas.

WYSS—Gary R. Wyss, 15, July 10, 1982, Damascus, Ohio (auto accident).

SUMMARY OF EFA YEARLY MEETINGS

Evangelical Friends Church—Eastern Region

The 170th Yearly Meeting sessions of EFC—ER held at Malone College August 14-19 will be remembered as the year Friends made a significant decision—a decision that marks the beginning of a new chapter in their history.

The delegates accepted the recommendations included in the Melvin Report calling for (1) retaining the present location of leased facilities in Canton for the headquarters office; (2) adding a bookkeeper to centralize accounting; (3) beginning construction of a Memorial Retreat Center building at Camp Gideon for training and retreat programs; (4) replacing the three administrative assistants with three regional superintendents, with church growth as top priority.

Tentatively, these regional superintendents will begin soon—one in November, one in January, and one in May—as recommended by Superintendent Russell Myers in his annual report. Area 1 will include

Northeastern, Northern and Eastern Ohio districts, plus Pennsylvania District (32 churches and 2 extension points). Area 2 includes Central and Western Ohio districts, plus Michigan (28 churches and 3 extension groups). Area 3 covers Virginia and Piedmont districts, plus beginning churches in Florida and Georgia (22 churches and 5 extension points).

It was with an air of expectancy that delegates listened to Russell Myers at the first session as he outlined his view of "The Indomitable Vision," summarized in the Great Commission. "The early church was filled with fire, glory, and persuasive power at Pentecost," he said. "Those followers of Jesus were so impacted by the power of Christ's good news that they laid their necks on the line. They were gripped with the conviction that Jesus Christ is the Pearl of Great Price Today God wants the Church to be the nerve ends through which He can touch an unregenerate world."

"Fields Ready to Harvest; Friends Ready to Serve" was the theme for the week. More than 1,200 persons enjoyed the five banquets on Saturday evening. Fred Jennings, a layman from the Christian & Missionary Alliance Church, spoke to the men. At the women's banquet Dr. Charles DeVol, retired missionary to China and Taiwan, traced the contribution of pioneer Quakers in the early years of the Friends Mission in Nanking and Luho to the present.

Five representatives from Taiwan Yearly Meeting were guests for the week. Ministering in each of the morning services were Pastor H. L. Chen of Keelung and also Yearly Meeting Presiding Clerk, and Pastor Royal Liu Jung of West Gate in Chiayi. John Brantingham and Howard Moore served as translators.

At the evening services, Stan Scott, evangelist from Steubenville, Ohio, spoke on the fruits of revival, the need for being rooted in Christ, and the call to serve. "The Church of Christ must be a redeemed people," he emphasized, "reconciled to each other, and reproducing."

Larry and Shirley Mendenhall of Hugoton, Kansas, led the youth program, ministering in word and song, and Ginger Ingram (with her puppets) from Oklahoma City was the children's worker. The Summer Ministries Concert on Sunday afternoon featured testimonies and songs by the 99 youth who participated in six teams sponsored by the Friends Youth Board during July and August.

Three young men were recorded as ministers—Bruce Bell, Don Murray, Jr., and Wayne Evans.

A highlight for all was the opportunity to see John Brantingham in one of four moving performances of *Mister Lincoln*, a two-hour dramatization written by Herbert Mitgang about the life and mind of the 16th President of the United States.

Workshops were provided by Christian education leaders in how to use videotapes in training teachers. Don Worden outlined plans for fall Outreach Conferences in his daily workshops for pastors and elders, and Friends Action Board provided informative sessions on ministering to the elderly, simplified living, and "putting feet to your Christian testimony" by helping in work teams when disaster strikes. Seventy volunteers attended the Friends Disaster Service Reunion dinner on Wednesday evening, emceed by Dean Johnson.

During the business sessions, Galen Weingart presided with great sensitivity, considering the significant changes in administrative structure that were initiated. The delegates approved revising the Appropriations Budget for 1983 to include only salaries of personnel and basic office costs, amounting to \$241,196 with a per member apportionment of \$28.60. (This was reduced from the 1982 cost of \$31.60.)

The Missionary Outreach Budget then was revised to include the various projects of boards, home and foreign missions, Malone College support, plus costs for members receiving the EVANGELICAL FRIEND magazine. The total Outreach Budget for 1983 is \$864,287. To fund this, local churches will be making commitments

Friends from Taiwan visited Eastern Region for the first time. Seated left to right: Mrs. Wu Chao Yuan-Mei, Mrs. Luke Cheng, missionaries Barbara Brantingham and Mary Evelyn Moore, Miss Lin Guey-Er. Back row: Pastor Royal Liu Jung, Pastor H. L. Chen, missionaries John Brantingham and Howard Moore.



through Faith Promise and church budgeting in their fall conferences planned around the theme "Rejoicing Together with God."

"Two Praying Together" is the plan approved by the Women's Missionary Fellowship to encourage prayer support for needs throughout Eastern Region.

As Yearly Meeting ended, Friends returned to their homes encouraged to meet the changing demands of the times with unchanging faith in God. Next year the dates for Yearly Meeting are August 13-18, 1983.

—Lucy Anderson

Mid-America Yearly Meeting

An attitude of expectancy and change probably best describes the atmosphere at the recent Mid-America Yearly Meeting sessions. Maurice Roberts, a businessman who had served for several years as presiding clerk and who had been approved as the new general superintendent, gave the Key-note Message entitled "To Stand or Move," taken from the account of Moses and the children of Israel at the Red Sea (Exodus 14).

Robin Johnston, professor of Christian Education at Friends Bible College, was selected as the new presiding clerk. He handled the responsibilities in a marvelous way.

The theme of the sessions was "The Beauty of the Lord—the Work of Our Hands." (Psalm 90:17) Our principal speaker was C. W. Perry, senior pastor at Rose Drive Friends Church, Yorba Linda, California. Each message was on target—the responsibility of the newly recorded ministers, the responsibility of their congregations (as well as the others); the essential vision for missions; the challenge for each one to be a priest in his respective role in life.

The recording service recognized eight persons, the largest group to be recorded for many years. They were Donna Bales (University Friends), David Davenport (Angleton Friends), David Hallenbeck (Lawrence Friends), Karl Newmann (Friendswood), Beth Shapiro (Belleville

Friends), Stan Thornburg (Plains Friends), Sheldon Tucker (from Riverton, but now in seminary), and Kathleen Wardlow (Fairview Friends).

The news was not received until immediately following the close of the sessions, but Westside Fellowship of Kansas City is lifting off now with pastoral leadership. The Home Ministries Division has been concerned that a church or an area needs to feel the parental responsibility for establishing a new church.

It was the prayer and planning of the Northeast Area (13 churches), and the leadership of Britton Wall and George Bigley over the past 24 months, that has brought this fellowship into reality. The Area is committed to raise financial support, matched by the Yearly Meeting.

The culmination of this effort came when Dan and Wanda Frost answered the call to Westside. They come from Morningside Friends in Port St. Lucie, Florida, an Eastern Region church extension point that is now on solid footing.

Maurice Roberts has asked for some visionary planning by each board as to needs it would like to see met, or challenges for the coming years. The boards have been asked to summarize each such need in terms of benefits to the ministry, cost factors, and timetables. These will then be assembled into a printed manual for publicity and funding challenges.

Beginning in January 1983, the missions portion of the budget will be separated into a budget of its own. In this way the churches will be encouraged to support missions independent of other budgeting requirements.

Maurice Roberts also challenged Mid-America Yearly Meeting to be planning ahead for alternatives to our missions work as we have known it in Burundi. The church there desires to assume more leadership and pastoral responsibility, and upon the probable establishment in coming months of Burundi Yearly Meeting, our missions role needs to be on the growing edge.

Youth Yearly Meeting was the largest ever, with 137 registrants in attendance. John Hinshaw, pastor at Homestead Friends, was the speaker, and the Spirit was very evident in these sessions.

During the past year, a committee chaired by Merl Kinser had worked through a complete rewriting of the *Faith and Practice*. This was approved by the Representative Body and immediately put into effect.

—Maurice Roberts

Northwest Yearly Meeting

Yearly meeting is more than committee meetings, financial reports, statistics, the approval of names for board positions, and the unending process of *Discipline* revision. The annual gathering includes instructive and inspiring messages, shared meals, workshops, spontaneous exchanges of concerns wherever people find each other on campus, a special outdoor experience for children at Camp Tilikum, prayer meetings—both scheduled and informal, a complete program for junior high and high school youth, and the renewal of pre-existing friendships and the development of new ones.

The 90th annual sessions of Northwest Yearly Meeting coordinated these and other ingredients together under the theme of "Life Through the Spirit." Guest speaker



Myron Augsburger was said to have "sounded more like a Quaker than we do" after speaking at the July 24-30 sessions on the George Fox College campus in Newberg, Oregon. The former president of Eastern Mennonite College and Seminary and moderator-elect of the General Assembly of the Mennonite Church spoke with depth and feeling of the transforming nature of Christ and our responsibility as His followers. Augsburger spoke at the well-attended evening services and at the 10:00 a.m. inspirational hour.

More people were able to hear the Key-note Message by Superintendent Jack L. Willcuts than in previous years with a scheduling change from Monday morning to Sunday evening. His message included a call for personal commitment to prayer, devotion, witness, and stewardship.

"Frontiers for Friends" was the emphasis of the Sunday afternoon mission rally, which imparted a wealth of current missions information. Attendees responded to the needs with offering and pledges of \$11,941.

A wide variety of workshops was offered throughout the week. Topics ranged from "How to Be a Baby Church" to "Aging Programs in Your Meeting," which actually dealt with programs for aging people. Workshops were offered twice daily with a total selection of 28 topics related to missions, stewardship, social issues, church planting, and tools for local church ministry.

James Leonard, Judy Middleton, Ron Rittenhouse, Keith Vincent, and Steve Wood were recorded as ministers. It was reported that there are 38 Friends students now in seminaries, and initiative among younger Friends has been influential in an increased emphasis and study of "universal ministry."

New statements for the *Discipline* were approved on the issues of marriage and family, human sexuality, the bestowment of gifts, and forfeiture of recorded status.

Guest speaker for the 1983 sessions to be held July 23-29 will be John P. Williams, Jr., pastor of First Friends Church, Canton, Ohio.

—Dan McCracken

We were honored to have our past superintendents as our speakers this year—Walter Lee, Merle Roe and Olen Ellis. We also heard from Ken Kinser, James Morris, and our present superintendent, Jack Rea. There were other presentations including workshops on the Friends Disaster Service and Missions of Today.

The messages and the theme of the week centered around our need to get past the immediate to the long-range needs in our Yearly Meeting and individual churches involved in ministering together.

We were reminded of Jesus' words in Matthew 5:6, "Blessed are those who hun-

ger and thirst for righteousness, for they will be filled." We looked at our first priority as being a personal development of that hunger and thirst. From the filling that we will receive when we seek to be filled we are enabled to make "Proclaiming the Kingdom" our highest priority. Once this is accomplished on a personal level our local churches and Yearly Meeting will move forward, getting beyond the mechanics to the glorious task of being His witness to our world. Jack Rea concluded our sessions with the thought "Are we true fishers of men if we aren't catching fish?"

—Judy VanMeter

FAHE Holds Third Annual Meeting

BY ARTHUR O. ROBERTS

One of the newer Quaker groups to fill a perceived niche in fraternal relationships is the Friends Association for Higher Education. The third annual session of FAHE took place this summer (June 25-29) on the campus of Earlham College, Richmond, Indiana. The conference attracted nearly one hundred Quaker educators, from private and public universities as well as from a dozen Quaker colleges.

This year's conference probably established the case for the organization in the minds of most attenders and thoughtful observers, some of whom had questioned the need for another organization and wondered whether it would just become a haven for the timid and the unresourceful. On several occasions during this conference Friends felt caught up in the Lord's power and began to sense with greater empathy the initiating vision of Canby Jones and Charles Browning for the "re-Quakerizing and/or re-Christianizing" of our colleges. Fatalism in respect to "inevitable" cycles of secularization began to give way to faith (even if the evidence is but "a cloud the size of a man's hand") in a promise of God's renewal.

This year's theme, "Higher Education Among Friends: Faith into Practice" was conveyed effectively by speeches, workshops, task forces, and worship. Tangible results to be expected from this conference include the completion of a computerized roster for Quaker educators, missionaries, and service workers, inauguration of a plan for short-term visitation (academic lectures, spiritual ministry), and inauguration of a Development Advisory Committee for fund-

raising on behalf of the organization and its member colleges.

The purposes as enunciated from the 1980 meeting are as follows: (1) to strengthen the Quaker mission in higher education, (2) to reawaken appreciation for the Friends' Judeo-Christian heritage, (3) to assist colleges to deepen their Quaker character, (4) to establish support for Quaker educators wherever they serve, (5) to foster a caring relationship between yearly meetings and the Friends educational institutions related to them, and (6) to nurture a caring relationship between Friends organizations and meetings at all levels.

At this summer's conference these purposes became clothed in the garments of the Holy Spirit, or so it seemed to this participant and observer, who listened to college trustees calling for strong Christian commitment and unapologetic Quaker witness and who felt drawn up in the prayers for renewal voiced during worship.

The small secretariat of FAHE remains housed in Greensboro, North Carolina, courtesy Guilford College, with Nate and Anne Shope continuing to give staff direction. Charles Browning, Whittier sociologist, continues to chair the executive committee, which includes in its membership representatives of Evangelical Friends Alliance colleges—Roger Wood (Malone) and Arthur Roberts (George Fox). These colleges, along with Friends University, and Friends Bible College, have been participants from the beginning. At Earlham this summer attenders included Alvin Anderson and Gordon Werkema (Malone), Harper and Pearl Cole (Friends University), and William and Mary Green and Arthur Roberts (George Fox).

Rocky Mountain Yearly Meeting

Rocky Mountain Yearly Meeting met for its 25th year June 17-June 20 at Quaker Ridge in Woodland Park, Colorado. To celebrate this occasion an anniversary book, *Friends Ministering Together*, was published. It contains a history of the progress of the Yearly Meeting and the various ministries it has had over the past 25 years. We also had a reception on Saturday with an anniversary cake. All enjoyed reminiscing about this first quarter century.



ANOTHER MIRACLE

ANOTHER MIRACLE LAND PURCHASED THANKS FOR PRAYER NORMA" . . . so read the cable that arrived July 29, 1982, in Denver, notifying stateside Friends of one more step in the development of the Christian English School at Chhatarpur in India. Chhatarpur is a town of 51,000, with the School located about one-half mile from the center of town. (Land mentioned in above cable is referred to in interview below.)

This school, begun in 1976 by Norma Freer at the request of the local Friends Church, has developed through a series of unusual answers to prayer. The following interview with James Morris, executive director of Evangelical Friends Mission who visited India in February and March this year, gives insight into the growth and ministry of the School. Its supervisor, Norma Freer, is the only Friends missionary remaining on the field in India.

James: Norma, I understand that the Christian English School was started over five years ago with 80 children in three classes—nursery and two kindergarten classes. What's the present level of the school and its enrollment?

Norma: This school year, 1981-82, we have 270 children enrolled in seven classes, including two kindergarten classes and the first five grades.

Are there plans to add more classes, both immediately and eventually?

Yes, eventually we hope to go to class 8; for the coming year we intend to add class 6, though we don't know yet where we'll put it. Something will have to be worked out before school begins again in July.

Photos from the Christian English School, Chhatarpur, India, include: (1) Norma Freer with secretary and students in office; (2) Friends missionary Norma Freer, supervisor of the school; (3) Teaching staff of the Christian English School shown with Norma; (4) Classroom scene; (5) Students participating in a program; (6) Classroom building of the Christian English School.

Well, does an English school have any special ministry, other than providing education in the English language? And, is local need and demand strong for such a school?

There is a demand for a school like this. If we had room and resources, we could have many more students.* Everybody wants their children to learn English. Thus our English-medium school has given us a wider ministry among the upper-class people as well as with some of the middle-class and the very poor. We have good contact with the parents of these children. Our parent-

others are middle-class or lower. Some children's parents have jobs out in the villages, some are mechanics, officials, lawyers, doctors. We have a sweeper's boy, low-caste, and a couple of farmers' children. In a good many of the homes the parents do not know English; that makes it very difficult for the children to learn English since all the help they get is right here in school.

That's interesting; the school does put you in touch with all kinds of people. Does it make any impact on their lives with the Gospel of Christ?



teachers' meetings give us a chance to meet them, and we go into their homes.

Can you tell me a little more about the families of these children?

Our children come from a wide range of homes—some are better homes, while

It certainly does, because our children go home and tell their parents they must pray before they eat and before they go to bed; they sing Christian songs and tell their parents Bible stories they've heard at school. So we not only have opportunity to witness to the students but also to their parents and their communities. At least 600 or more people attend our school programs at Christmas or in April at the end of the school year.

We have daily 20-minute chapels for the children. One little Hindu girl, after hearing the story of Jesus and His death on the cross, said, "That makes me cry, when I

*Communication from Norma Freer since this interview relates that although admissions for the 1982-83 school year were scheduled May 1-8, the process lasted for only two hours and they took in double the number of students originally intended. In order to hold next year's enrollment down, the committee that governs the school is already talking about increasing its enrollment fees.

think of Jesus on the cross." The Lord is working in her heart. A Hindu doctor told me we had almost made Christians of their children, the way they sing our songs, pray before eating . . .

I can see how the Christian witness of the school is reaching into otherwise unreached, non-Christian homes. But, tell me, is there something else you can share about the influence of the Gospel on these children themselves?

Indeed there is. Just last month the local Friends Church had a children's camp. Our pastor came to school to announce the camp. When he asked me how many of our school children I thought might go, I said, "Well, we have 15 Christians who are in the

Let me tell you, that building is a real miracle! When we began the school, we had to meet in makeshift quarters, such as the verandah of my house and a leaky tent. How happy we were when friends in the States gave gifts to help start this building! Then TEAR Fund in England gave a substantial contribution, which enabled us to complete it.

A while ago you said something about needing more space next year for the new class 6. And I see that one class this year is meeting on your verandah. Do you mean you need to do more building already?

Yes, we don't even have enough space for present classes, not to mention those we plan to add later. We need at least four more classrooms and an assembly hall.

Does the school have other needs?

We should have a better library and science lab. But our main priority now is for a piece of land nearby, in order to have room to build and also to provide adequate playground space. However at present it appears highly unlikely that we will be able to buy it.

What about official recognition of the school by the local government; has that been granted yet?

Recognition was given this year officially, up through our present 5th class.

That reminds me of what a local lawyer told me about the school the other day. He said, "The school is providing a vital service and meeting a real need in the community. If it is expanded to class 8, as now projected, it will continue to be needed for a long time to come."

When you started the school, Norma, did you ever expect such enthusiastic response?

I must confess that the school has developed far more rapidly than expected or planned. God has wonderfully blessed and sometimes answers our prayers before we even ask. He has helped so many ways—with building, recognition, teachers, rickshaws. These have come because people have prayed and God has supplied through the faithfulness of His people.

In addition to individuals, churches, and Eastern Region Yearly Meeting, is there any other group aside from TEAR Fund in England, which you've already mentioned, that God has used to supply needs of the school?

Yes, we have 52 children being helped through COMPASSION, in the amount of \$10-\$11 a month for each child. This is used to help parents with fees (payment of half of fees). We also can use it for salaries, building maintenance, equipment . . . We appreciate this help very much.

Well, it's good to learn about the school firsthand. But, say, you just mentioned . . . was it "rickshaws"?

Yes, I said rickshaws—carts that hold 12 children each and are drawn by men on bicycles. We presently have ten rickshaws that bring our children to school, and hope to order two more for next year. It's quite a transportation system, fraught with continual repair for tires, pedals, spokes, etc. But it's a way to get the children here; some of them live several kilometers away. We're grateful for gifts, which along with school funds, have provided these.

We haven't discussed other school personnel yet. What about the teachers? Is more missionary personnel needed?

Most of our teachers are trained in education, but some have a bachelor's or master's degree without special education training. For the past three years we've had an Indian headmistress, Mrs. Singh. And, yes, we do need other missionaries to work with the nationals in this school and in our Friends churches.

Do you have any closing remarks to share with people at home?

I would just say that the Christian English School is a real opportunity to work with little children whose hearts are tender; what they learn now they're going to remember. Just last Sunday a young man came to our church who had attended only a few times, but wanted to become a member. He met with the Ministry and Oversight group and had all the answers; they felt he really does know the Lord. When they asked how he had learned so much, he told them he had attended a Christian school when he was small.** As God works in our midst, may He draw these little children unto himself.

**While James Morris was still at Chhatarpur, this young man was accepted into the Friends Church there. Just prior to the Sunday he was to be accepted, his employer sent him on a business trip some distance away. But he traveled over 200 miles on a bus all night in order to get back for the special service.



age group of the camp." Camp registration was five rupees, so imagine our surprise the next day when 70 of our children registered for the 2½-day camp! And, they attended every meeting. We thank God for that, because there was no force put on them, and it shows great cooperation from the parents, too.

That is cause for giving thanks, all right. I've observed some other reasons for thanksgiving. For example, the eight-room building that was dedicated in November 1980.

How well do you know the full Quaker rainbow?
Three editors invite you to get acquainted:

Quaker Life

Convinced that "this People of God called Quakers" are being called to the most significant witness in their 330-year-old history, **QUAKER LIFE** is published 11 times a year to tell their story.

The Spirit stirs in our Meetings and new life breaks forth. Like Israel of old we have heard the voice of the Living God and are sent forth on a journey of faith and risk. Never before in history has the Christian witness as understood by Friends been so desperately needed.

We need each other for the task that is before us. No Friends group can afford to exist in splendid isolation. We must testify to the Divine love and compassion in our "life together" in the Family of Friends.

Our content basically fits the categories described by Jack Willcuts and Olcott Sanders, except that we give a little more space to interviews. The official magazine of Friends United Meeting, an international fellowship of 15 Yearly Meetings comprising more than half of the Friends in the world, **QUAKER LIFE's** concern spans the globe.

Perhaps the best part of the Quaker story still lies ahead. Won't you join us for this journey?

Expectantly,

Jack Kirk
Jack Kirk

Evangelical Friend

What kind of Quakers . . . are those "evangelicals"?

A good reason for reading all three Friends magazines is to avoid stereotypes.

A student at Oregon State, in an American history class, was told, "There are still a few Quakers left in Oregon. It's worth a trip to Newberg just to look at them!" (His research must have come from a Quaker Oats ad.)

A Friends House booklet on Quaker biographies (London, 1969) says George Fox was "a bulky person despite his lack of attention to food and drink."

That changed my stereotype of Fox's appearance.

The **EVANGELICAL FRIEND** is published by the Evangelical Friends Alliance ten times a year. A description of what is in it is exactly what Olcott Sanders says about **FRIENDS JOURNAL** in the adjacent column . . . except different writers are used and topics of particular concern to Meetings with pastors, singing, and missions around the world. There are far more EFA Quakers in Taiwan, Burundi and Bolivia than in the U.S., so this influences the content of the 28-page magazine.

The cartoons, editorials and concerns are about as Quakerly as they can be. Reading it is to be

Among Friends,

Jack Willcuts
Jack Willcuts

FRIENDS JOURNAL

Dear Friend,

To help you keep up with Quakerism as expressed particularly in the unprogrammed meetings, **FRIENDS JOURNAL** is published 19 times a year in a 32-page format. Its articles deal with personal faith, Friends history and practice, social applications of religious conviction, and news of the Quaker movement. Rounding each issue are poetry, humor, reviews, letters. An occasional "Junior Journal" section serves younger readers.

The **JOURNAL** is organizationally independent, though it has roots (back to 1827) in Philadelphia Yearly Meeting and current links with Friends General Conference. With readers in all 50 states, most Canadian provinces, and 38 other countries, it tries for a broad perspective.

I hope you and your meeting will include **FRIENDS JOURNAL** among your regularly available resources.

Yours in peace,

Olcott Sanders
Olcott Sanders

We encourage every Friends meeting and church to have regular access to the wide range of Quaker thought and life — by ordering all three magazines for yourself or for your library or literature table.

QUAKER LIFE

☐

(11 issues — 48 pp.) \$8.00 per year

EVANGELICAL FRIEND

☐

(10 issues — 28 pp.) \$7.00 per year

FRIENDS JOURNAL

☐

(19 issues — 32 pp.) \$12.00 per year

This subscription coupon will be processed by:

EVANGELICAL FRIEND

Post Office Box 232

Newberg, Oregon 97132

A bill will be sent to you upon receipt of your order.

Name _____

Address _____

City _____ State _____ Zip _____

Monthly Meeting _____ Yearly Meeting _____

EVANGELICAL FRIEND
Post Office Box 232
Newberg, Oregon 97132
Second class postage paid
at Newberg, Oregon

HAROLD ANTRIM 20
6703 SAN FERNANDO DRIVE
BOISE, ID 83704