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Evangelical Friend

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**A CALL FOR
CHRISTIAN
SOCIAL RESPONSE**



BY BRUCE LONGSTROTH

IN THESE times of social and economic pressures comes an opportunity for evangelical Christians. In Matthew Jesus talks about a group identified as "the least of these," which we can readily identify as still existing in the U.S. today. This is an attempt to look at some of "the least of these." For, "Every problem situation in society and hence in the world is in the final analysis a problem of individual persons."¹

It is important to identify our personal and corporate "value-sets" regarding human motivation and behavior, interpretation of Scripture, and the respective roles of public and private enterprise in determining our individual social responsibility and the corporate social programs we encourage. A look at history may be instructive. Each of us as individuals and as corporate bodies have a dynamic growth process through which we are moving. We too easily make judgments with only partial truth.

Looking back we see that all societies have asked the question, "What is helpful?" The answer is usually based upon prevailing attitudes which change as people's ideas and values change. It is equally important to remember that in this world we have always had two basic groups of people, the haves and the have-nots. This illustrates a basic fact of human history—inequality.

Let us take a moment to trace two threads of history; namely, Christian social responsibility and the U.S. social welfare system. My broad brush of history suggests that these threads are intimately related, both in their respective value base influences and the resulting individual emphases. Each wishes to maximize the benefits of its resources in a stewardly manner. Each wishes to eliminate duplicity and waste in order to benefit more fully people being served. Each attempts to influence the role definition and responsibility of the other. Each, then, may be viewed as honorable but differing attempts to reach a similar goal: meeting the needs of the whole person and the whole society.

According to Dolgoff and Feldstein in their book *Understanding Social Welfare*, early Christianity emphasized charity and a near sanctification of the poor as one major theme. Even so, high value was placed upon the

A CALL FOR CHRISTIAN SOCIAL RESPONSE

necessity of work for at least three reasons, (1) Christians should not be a burden to others, (2) one should obtain resources with which to help the needy, and (3) non-Christians should be favorably impressed so as to commend the faith to them. Service to people was considered service to God, and Jesus made it clear that the outcasts of society were worthy of special care. Jesus was considered present in "the least of these" and care of them represented care of Jesus. As a result, numerous systems of charitable efforts developed in these early centuries.²

However, a significant change in the way Western civilization viewed poor people occurred during the Middle Ages. The early Middle Ages developed along feudal patterns where each person knew his place and responsibility in the hierarchy and the lord owed responsibility to the serf. Poverty was not a crime and canon law insisted that local parishes make provisions for the poor.

Martin Luther was also posting his 95 theses and challenging the foundations of Roman Catholicism, which, together with the "Poor Laws" and other developments in the Protestant Reformation, significantly altered European society and values toward human services. Henry VIII's confiscation of church properties in 1536 necessitated a comprehensive public welfare system, and the Statute of 1572 further reinforced government's responsibility for such services.

John Calvin's teachings during this time period are most significant and are viewed differently by scholars. Some say that while Calvin did not oppose the unequal distribution of goods through an economic system, he did strongly advocate the absolute necessity of the rich redistributing their goods for the benefit of the poor as a manifestation of God's lordship in their lives. The poor person, on the other hand, provided the opportunity for the rich person to rid himself of his wealth and so to demonstrate his allegiance to God. Underlying this seems to be an

Sweeping generalizations can hurt. "All people on welfare are just lazy," "Evangelicals have no business getting into social action," to mention a couple. This article is not superficial, but is well-researched and sensitively written by an evangelical Friend. It addresses what many young Christians are asking, "What is the proper relationship to our culture, the have-nots of our nation, the 'Third World,' and how concerned should we be about meeting human needs?"

As our government and concerned leaders wrestle with these issues, surely we cannot hide our heads in the sand or shrug off hard questions as irrelevant or beneath us.

Bruce Longstroth, on the faculty of George Fox College and active in his home Friends church, dares to analyze these concerns and raise thoughtful questions. —J.L.W.

assumption that we would always have the poor. Calvin provided a rationale for viewing wealth as not only virtuous but evidence of God's blessing for living an upright life and conversely, poverty as divine punishment for not doing so. Some scholars suggest that Calvin taught it was God's will for the have-nots to be in such straits and that work, or production, therefore, became the chief end of life and even the means to one's salvation. Wealth, then, could come to be viewed as a certain sign of election by God and lack of wealth could represent a "moral flaw."³

The Elizabethan Poor Law of 1601 stood as the primary basis for English and American social welfare for almost 300 years. These Poor Laws represented that:

"The responsibility for poor relief had been shifted from the church, monasteries, foundations, guilds, and private citizens (all voluntary charities) to the local government on a national scale with the basis of legal responsibilities defined by legislation with accompanying punishments for noncompliance."⁴

So began the model in existence today that places principle responsibility for social welfare on the state with private charity existing alongside.

But the most basic and dramatic change, along with theological reinterpretations, the development of towns and cities, and the industrial revolution generally, was, according to Polanyi in *The Great Transformation*,⁵ the establishment of market economy. This concept inherently transforms people from human substances to commodities. This concept, combined with a reinterpretation of the meaning of life to being *productive*, inextricably tied human worth to some extent to the social and economic fluctuations of an industrial society and to the person's usefulness in the market economy. With Calvin's view that productivity is the sign of elect standing, poor people may be transformed to the nonelect, unworthy, or even evil.

So, the first immigrants to the American colonies brought with them the principles embodied in the Elizabethan Poor Law. Although many of the settlers represented the have-nots in England and the early years of the Plymouth Colony were based upon a philosophy of common sharing, the colonies gradually implemented a version of the Poor Laws in America.

COMBINING these factors and other influences with the frontier spirit of the 19th century, the "American Dream" developed based on rugged individualism and the Protestant Ethic. Add to this the popular acceptance of social Darwinism that suggests the "survival of the fittest" and one can see that being a poor person in America would not have been a popular status.

In the 19th century the private charity organization societies and the public state board of charity developed, which were aimed at coordinating charitable agencies, investigating relief applicants, and if possible, making the needy self-sufficient. These organizations reflected values of rationality, efficiency, foresight, and planning and rested

upon assumptions about the causes of poverty such as personal defects, sinfulness, survival of the fittest, excessive relief giving, and a pessimistic view of human nature.

The basic approach through these "scientific charities" was to investigate, advise, and admonish, but only to give relief in the most extreme of situations since relief giving undermines motivation. Criticisms included:

"Your society, with its Board of Trustees made up of steel magnates, coal operators, and employers, is not really interested in charity. If it were, it would stop the twelve hour day; it would increase wages and put an end to the cruel killing and maiming of man. I doubt as I read the New Testament whether the twelve disciples would have been able to qualify as worthy according to your system. And Christ himself might have been turned over by you to the police department as a vagrant without visible means of support."⁶

THE 19TH CENTURY settlement house movement, on the other hand, sought to improve what we would now call ghetto conditions and promote social and economic reform. Settlement house workers regarded themselves as friends and neighbors of the poor, not just dispensers of charity; they saw a task for service toward all people, not just the poor; they saw persons as members of a group, not isolated individuals; they stressed the interdependence of social groups, not pursuit of self-interest ultimately benefiting society.⁷

But who were these radical men and women who were attempting to change the value assumptions and social structures of the latter part of the 19th century? According to Trattner, besides being mostly young and well-educated, they were *people who took their religion seriously*. Jane Addams, in describing her own motivating "impulse to share the lives of the poor," spoke for many when she indicated that it came from a desire "to make social service . . . express the spirit of Christ." With their social concern these "radicals" chose not to enter ministry or teaching but to translate theory into practice and live a life of practical helpfulness.⁸

As we enter the 20th century, then, we see a society in America characterized by a wealthy class with models such as Andrew Carnegie and John Rockefeller and the American illusion that the lower and middle classes of this great land could, by pulling on their bootstraps, become equally successful. Concurrently, however, we can also see increasing dependency of the lower classes as a result of urbanization, industrialization, and technological development. Christian and non-Christian social reformers spurred broad improvements in labor controls, education, public health, housing, etc. An income tax was instituted, and broad governmental changes reflected an increasing acknowledgment of governmental responsibility for the quality of life for all. However, the glitter of wealth and all it could buy as industrialization roared on and the impact of Freud's focus on individual psyches shifted attention from the Progressive Movement with its focus on environmental and structural

causes of inequality to a refocus on individual human problems and inadequacies.

Then the stockmarket crashed! As unemployment statistics reached unbelievable levels, no one mistook these statistics as representing "moral flaws" or "individual inadequacies," for now many have become have-nots! Many of the basic programs of the New Deal remain today and are, incorrectly I believe, being blamed for our current economic problems. The myth of a society without poverty was exploded in 1962 with Michael Harrington's *The Other America: Poverty in the U.S.*⁹ The 1960s saw a civil rights confrontation and a War on Poverty, and now the 1980s have the New Federalism.

Will we ever find the proper role for government's intervention? It is clear that government will never completely solve

human problems, but it is equally clear that no governmental involvement disregards a proper role for government in limiting man's inhumanity to man. The government pendulum will continue to swing with the tides of power, expediency, and the voice of the people. One of the basic questions needing discussion among evangelical Christians is the extent to which public social welfare constitutes a basic institution inherent in an industrialized society as opposed to being the result of breakdown of the traditional institutions in society such as religion, family, the economy.

And where, during this century, has been the Christian social conscience? As implied earlier, Christian salvation and social service have historically been taught as going hand in hand, and our history is replete with examples of Christians of every kind

who were on the forefront of both relief services and social change.

Suffice it to say that from the early part of this century to recent times the churches have tended toward one of two extremes: social concern and action with dubious direction from God, or an overemphasis on the spiritual with a corresponding noninvolvement with "the world." A revival of Christian social responsibility usually couched in terms such as "holistic gospel" among evangelical Christians during the past 15 years is encouraging, but still highly controversial.

As more and more young Christians face the question of their proper relation to their culture, they face the dilemma of whether to assist with individual coping or work toward social change on behalf of the have-

(Continued on page 25)

Let's Be Friends

BY HOWARD MACY

SACRAMENTAL BREAKDOWN

As I sat on the low brick wall waiting (and waiting) for the emergency road service to arrive, a teasing question entered my mind. "Wait until I get hold of Foster," I thought. "I'll ask, 'Richard, what in the world can be *sacramental* about having my car mysteriously stalled at the post office?'" Then the question turned serious.

What, indeed, could be "sacramental" in this moment? De Caussade's *The Sacrament of the Present Moment* along with Brother Lawrence and Quaker teaching about the Present Christ ganged up to remind me that no time is God-forsaken. But it's not always easy to experience that. Life doesn't seem sacramental when children develop selective deafness to parents' voices, when the sink stops up, when your fast-food sandwich tastes no better than its styrofoam container, or when your work gets so boring that mere drudgery would be a welcome relief. How is God present to us in such ordinary, even bothersome, times?

Though I didn't grab a Port-a-Eucharist from the trunk or sprinkle the car with holy

water, I began (slowly) to get an answer. "God really is here," I thought more matter-of-factly than "religiously." "Things will be okay, somehow." Then a sense of gratitude slipped in—for the car (however stubborn), for friends who had already helped, for a grassy lawn to lie down on while I waited.

That moment was changed from frustration to praise, and it has continued to remind me of simple, but wonderful, facts. First, God is indeed present in all of our moments, often waiting to be acknowledged and received. We expect God to come in dramatic times, of course, in profound moments of wonder, or in the difficult hours of tragedy. Yet we are apt to be completely unaware of the divine presence in what is to us routine, annoying, or trivial. Jesus told a story about some people who, when they were sent away in judgment, objected, "But when did we see you hungry, or thirsty, or a stranger?" They had missed Christ in the ordinary.

God does care about and understand the pleasures and the pratfalls of being human.

The Christ who now is always with us was with us before, just as vulnerable to interruptions, bumbling friends, and exhausting days as we are. He understands our moments, small and great, so that none is so trivial that it falls outside of His care.

God knows our needs and provides for them. In some way, though sometimes veiled, God will use and transform for our good the stalled cars and broken plumbing of our lives. The power of the Master of the Universe is tender power, turned gladly toward us to touch our lives with joy and wholeness.

Waiting because of a balky old car may not seem very important. In a way, it is not. Neither are most telephone conversations, days at work, or small acts of kindness. Yet the fabric of our lives is woven steadily by the moments of our living. It is in the ordinary times of our lives that God meets us to wrap us round with love and to speak peace to our inner storms. In everyday moments we can be guided, we can hear and obey. In any moment we can joyfully praise God, until out of the threads of hearing and obeying, prayer and praise, we weave a pattern of sacramental living.

I suppose we'll still burn the cookies, get flat tires, and have to attend committee meetings. But I hope I'll "harumph" about it less and less. Instead let's all receive and rejoice in Christ, who is among us in all the moments of our lives.

Let's be Friends.

BRUCE LONGSTROTH

2

**A CALL FOR
CHRISTIAN SOCIAL
RESPONSE**

FLOYD COLEMAN

6

RECOVERY OF HOPE

ED ROBERTS

8

**HUNGER: PUBLIC
POLICY AND
CHRISTIAN
RESPONSIBILITY**

NORVAL HADLEY

10

**A LOOK AT
'DEVELOPMENT
EVANGELISM'**

CARLA COX

26

**REFLECTIONS
ON KAIMOSI**

JAMES MORRIS

28

**MISSIONARY VOICE:
THE DYNAMICS OF
MISSIONS AMONG
WORLD FRIENDS**

REGULAR FEATURES

Let's Be Friends 4/ The Sense of the Meeting 11/ The Family Room 12
The Face of the World 12/ First Day News 13/ Friends Write 18
A Certain Shaft of Light 18/ Books 19/ Salt and Light 20
Friends Concerns 21/ Friends Gather 23/ Friends Record 25



"Why do we bother? Even the Bible says we will ALWAYS have the poor!"

COVER

The "bread of life" and "living water" are the food Christ offers. He also calls us by example and word to meet the physical needs of the poor. (Photos courtesy The Salvation Army, Cascade Division.)

ANTECEDENTS

Like a mosaic, *Evangelical Friend* is made up of many pieces with different shapes and colors to form a picture. Unlike the mosaic, which is confined to one visible segment of space, this periodical creates a continuing picture. No month, or even year, can present the total picture of our faith, testimonies, and ministries. But new pieces and new images are added with each issue.

Christian responsibility of meeting physical needs is the tone of three of the pieces this month. Bruce Longstroth, Ed Roberts, and Norval Hadley share different aspects of this concern.

Pages 6 and 7 are the same shade as last month's theme of helping families. Our mosaic will continue to have a "family-colored" piece each month. Look for "Including Single Parent Families" next.

"Missionary Voice" on the back cover and the article on pages 26 and 27 might be identified as variegated as they report on the Friends International Witness gathering in Kenya. These fit well with an adaptation of the keynote message from that meeting, which appeared in the September issue.

Next month some red and green pieces will be added to the mosaic with Christmas features. December's lead articles will be a bit more stark than the colors of Christmas as the issue of nuclear armaments is presented.

Themes for two of the succeeding issues will be the spiritual discipline of prayer and varying perspectives on Christian and public schools.

After 15 years of publishing, the *Evangelical Friend* continues to endeavor to keep the mosaic current and expanding. When taking one step back to try to gain perspective on the picture, we often thank God for His hand in bringing together the right pieces at the appropriate time. —D.L.M.

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RECOVERY OF HOPE



BY FLOYD COLEMAN

WITH JUST over one million couples a year getting a divorce, we face in our time a problem that touches nearly every family in every community in this country. The death of a marriage is not a pleasant experience at best and at worst leads to many forms of misery, especially if dependent children are involved.

Because of the pain involved few couples consider divorce as anything but a last resort. However, when all else fails they believe the only way out of an unsatisfactory, even painful, marriage is a divorce. They hope the short-term, although painful, process of dissolving the marriage will give them relief from the disillusionment and despair they have come to experience. At that point the divorce, while it may hurt for a while, does not seem to hold the pain and stress the marriage represents.

Those who have studied human responses under stress have noted that hope is a powerful determiner of human action. Where hope exists, people can survive high levels of stress. For instance, those in World War II concentration camps who maintained hope had the best chance to survive the experience. Without hope, they stopped trying to meet even the simplest of goals. Despair overwhelmed them, and they simply gave up. In other instances, people lose hope and drop out of school or

quit a good job, resign a pastorate or other profession, or give up some other dream they have followed.

Hope, then, makes a difference. Where it exists individuals endure—they press on—they keep trying. In marriage the motivating force of hope is also essential. Couples who have given up hope for their relationship no longer strive to improve it. The loss of hope seems to bring on feelings of desperation, and often the result is a broken relationship with no effort toward reconciliation. For this reason, Recovery of Hope was developed to help despairing couples reconsider the possibility that their marriage could become a satisfying, even personally enhancing relationship. Recovery of Hope, therefore, is based on these two assumptions: first, loss of hope in a marriage relationship leads to despair and giving up on the relationship, and second, regenerating hope may lead to productive efforts toward reconciliation.

Hope for the Christian is always connected to faith and love as the apostle Paul indicates in 1 Corinthians 13. In Recovery of Hope this is expressed in the belief that a loving God created mankind and the marriage relationship. It is further believed that God will empower those who marry to live together in a manner that will ultimately bring fulfillment to each partner even though at times there may be pain and difficulties. The promise of 1 Corinthians 10:13 gives a realistic hope that God will in fact help those who follow Him to live out their marriage vows.

Development of the Program

The first step in the process of creating the Recovery of Hope program was to find couples who had been divorced, or at the point of divorce, who had reconciled their differences and now had a "normal" marriage, and who would be willing to share their experiences with other couples. Initially, five couples were found. The coordinators of the program worked with each couple individually, helping them to put into writing what they would share. They included in their presentations their feelings at the point of despair, a brief summary of their problems, the insight or event that gave them a spark of hope, and the activities, people, and/or agencies that were helpful to them during the period of reconciliation.

Most of the presenting couples say that deciding to share their story with others was difficult. One of the couples described it as "like a wound that was healed over, and I hated to open it up again." "But," they

Floyd and Nelda Coleman helped organize Friends Marriage Encounter in 1976 and later spent four years as National Team Training Couple for FME. Floyd was professor of psychology at Friends University for 12 years, coming there from Eastern Kentucky University. Nelda has been a marriage and family counselor for 13 years. They have three grown children. Last year they coordinated the development and field testing of Recovery of Hope.

continued, "we want to try to help other people." This couple had allowed their marriage difficulties to escalate to the point where she was drinking heavily along with taking many antidepressant and nerve pills.

They spent about five thousand dollars on therapy attempting to save their marriage. However, they report that this did not help because the husband expected the wife to do all the changing and just sat back waiting for the therapist to deal with her. Her response to the situation was to become angry. At times when they were at home her anger would overcome her and she would throw pots and pans, or whatever was handy, at him and then recklessly drive off in the car.

He became more and more insensitive to her and finally turned to another woman for an intimate relationship. He eventually asked his wife to leave him and return to her hometown and then filed for divorce. But the story does not end here.

She gave her life to Christ and quit drinking after she left him. She heard about Marriage Encounter and called him to see if he would attend a Marriage Encounter weekend with her. He reluctantly agreed. The weekend was a pivotal point for them, and by Sunday evening they had decided to give their marriage another chance.

In the months and years that have followed since that weekend their marriage has not always been ideal, but they no longer throw things or walk out on one another. They have learned to discuss their problems and work through them. They have learned that their love for one another does not depend upon their feelings, so their commitment to one another remains even through difficult times. "We haven't had it easy, but we have tried," she said. "The greatest commitment we made was to forgive one another. It's a daily thing. But it's worth it. Marriage is something that has to be worked at."

Another presenting couple was actually divorced for three years. During this time he married another woman, and together they seemed to have what he thought he needed for happiness. The first marriage had produced six children, and often there was only enough money for the necessities, and it seemed to him that diapers and dirty clothes filled the house. Now he had a home in the "right neighborhood," a new pickup and motorcycle—all the things he thought were important for success. His wife was glamorous—a successful businesswoman and a woman of the world—just what he thought he wanted. But they were

not getting along in spite of their material success, and divorce soon followed.

He had thought the first divorce was all his wife's fault. Now he was not so sure. Wary of forming any further close relationships with women, he moved closer to his first wife so that he could see his children. However, when he would come by his former wife's home to pick up the children for an outing, they would say, "Can't Mom come along?" She often did, and after several months they began to consider remarriage. Three years after they were divorced they were remarried. Their lives have not been easy since their remarriage either, but with God's help their new commitment to one another has seen them through the rough times.

Other couples share their stories as well. Some are not so dramatic but relate the common problems couples face and the ways these couples have worked through their difficulties. They share the struggles as well as the joys they experienced as they worked their way through disillusionment. They all emphasize that it is an ongoing process where they are continuing to learn how to change despair to hope.

Couples Challenged to Make Recovery Plans

Couples referred to Recovery of Hope commit themselves to a three-hour session in which they hear two or three presenting couples' stories and reflect on their own experiences. At the end of a Recovery of Hope session, participating couples are asked to make a decision. They may continue with their plans for separation, or they may decide to develop a program of reconciliation. If they decide to work toward reconciliation, a counselor meets with them to plan an individual program to meet the needs of that couple. At this time they are asked to commit themselves to a six-month program, which may or may not be extended at the end of the six months.

The reconciliation program may include such things as counseling, meeting with a support group, a program for help in planning finances, classes in parenting, or any other service the couple and their counselor consider to be helpful.

The specific commitment to a definite period of time is an important element in the program. This commitment relieves the stress of trying to decide whether to dissolve the marriage. Their commitment to reconciliation then allows them to redirect their energies toward positive improvements in their relationship.


Results

The Recovery of Hope program has just completed one year of field testing. The results are very encouraging with better than two thirds of the couples working toward reconciliation. This percentage is quite high. It remains to be seen how many of these couples will succeed in developing a positive, satisfying relationship over a longer period of time. However, no attempt was made to selectively choose the couples. Most of them came in response to an article about the program in the local newspaper. Others were referred by pastors, friends, or relatives, or came as a result of interviews about the program on local television and radio stations.

This program presents Friends with a challenge to do something about the large number of couples in most churches needing help to handle the problems in their marriage relationships, but, more than that, it provides a method to cope with these problems. The church can finally take positive steps to provide the support and guidance these couples need. It is an opportunity for the church to involve couples in a new ministry serving in this program.

Couples called to minister together through Friends Marriage Encounter may find opportunities to serve as presenting couples or as caring couples or group leaders who commit themselves to become actively involved with the distressed couples in a supportive way over a period of time.

Recovery of Hope is not seen as a magic cure-all for all couples experiencing difficulty in their marriages. Meaningful personal relationships require work and a willingness to be open and to grow. Some are not willing or are not able to be this open. Some may be hurt too deeply. However, many couples give up because they do not know what else to do. Prayer and loving care from a small group of accepting, supportive couples combined with professional counseling and other resources may see couples through many trying times as they learn to relate to one another in truly loving ways.

So, Recovery of Hope is for any couple who may have given up or be ready to give up on their relationship but who are still open enough to allow for a spark of hope to be kindled. This spark of hope may then be generated into a source of warmth and even new life in the relationship by a comprehensive follow-up program—a program requiring volunteers and commitment from a caring community of believers. 

AS WE experience this season of political elections and then Thanksgiving, we as Quakers, Christians, and American citizens should be thankful to God for two important reasons. First, we should show gratitude for the Lord's blessings over our bounteous land and the harvest we are able to place on our tables. Second, we should be thankful for the system of democracy our founding fathers initiated and passed on to us. The right to speak freely in the United States and to be active in the political process are privileges we must take advantage of instead of just taking for granted.

The importance of the Christians' role in crying for justice throughout the political world has become so evident to me during my past two years in Washington, D.C. Working as a volunteer with Mennonite Central Committee for a religious coalition dealing with food and hunger concerns has exposed me to many injustices across America and around the world. At a time when U.S. government programs to aid the hungry and poor are being slashed and our military budget shows the largest peacetime increase in history, we can no longer avoid speaking out against issues involving policies that must be changed. Let me share one example, that of land and hunger.

Tonight, more than one billion people—almost one quarter of the human race—will go to bed suffering from chronic malnutrition. Where enough food is available, the poor spend up to 85 percent of their income for subsistence levels of nourishment. Closer to home, 25 million U.S. citizens live below the official U.S. "poverty line."

People's access to adequate food is directly affected by how one of our most precious resources—the land—is distributed and used. Land belongs to God, as pointed out in the Old Testament: "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me." (Leviticus 25:23 RSV) Throughout biblical history, the land played a central role.

Theologian Walter Brueggemann says, "The Bible is the story of God's people with

Ed Roberts is a member of Fowler Friends Church, Fowler, Kansas, and a 1980 graduate of Friends University. He is currently serving a two-year assignment with the Interreligious Taskforce on U.S. Food Policy in Washington, D.C., as a volunteer with Mennonite Central Committee.



BY ED ROBERTS

HUNGER: PUBLIC POLICY AND CHRISTIAN RESPONSIBILITY

God's land." Early passages of the book of Genesis involve the movement from rootedness in land to expulsion and loss of land. The story of Abraham and his family, who do not have land but are moving toward it, is then documented in Genesis 12–50. "These two histories set the parameter of land theology in the Bible: presuming upon the land and being *expelled* from it; trusting toward a land not yet possessed, but empowered by *anticipation* of it," concludes Brueggemann.

The anticipation of owning land has been a dream for countless individuals, but this dream has been lost in many hungry nations today, where a few families or individuals own or control the land and make decisions about its use. It should be of no great surprise the degree to which land ownership has affected the political stability of many nations, most recently those of Latin Amer-

ica and Africa. According to a United Nations study, up to 94 percent of the land in Latin America is owned by only 7 percent of the people, while the landless are forced to toil in the fields for low wages.

The United States presents another picture. Widespread ownership of the land has created a bountiful system of family farms that have fed the nation and much of the world. Even so, we must be concerned about the current trends of land ownership here in America and possible future effects on the land and its producers. One half of all U.S. farmland is owned by a mere 5 percent of all farmers. Consolidation of farms has lowered the number of American farms from 5 million in 1952 to around 2 million today. A recent projection by the U.S. Department of Agriculture reveals the seriousness of the current situation: if the present farm consolidation rate continues,

by the year 2000 the largest one percent of America's farms will account for about half of all food produced. This entails serious consequences not only for farmers but for consumers, too.

Being good stewards and protectors of the land is a most important duty. In Leviticus 25, Moses was given a commandment from the Lord that "... in the seventh year there shall be a sabbath of solemn rest for the land ... you shall not sow your field or prune your vineyard." Much of America's farmland is suffering from severe wind and water erosion, to the point that before long crop productivity may begin to decline. Proper methods of conservation must be practiced if we are to pass productive land on to future generations.

We must also be concerned over the future existence of the land itself. Each day an average of nearly four square miles of America's prime farmland is covered by new shopping centers, highways, houses, and airports. How important to us is the preservation of this rich soil? We should not allow the Lord's fertile land to be lost permanently.

Hungry people have been affected by current U.S. government policies that have contributed greatly to concentration and loss of America's land, and also to unjust land practices in other nations. Many other public policies, from foreign assistance to international trade agreements to transnational corporate behavior, also affect hungry people. Unless the authority and resources that governments alone command

"One half of all U.S. farmland is owned by a mere 5 percent of all farmers."

are used effectively, hunger will continue to increase.

The reality of hunger in our world is so immense that many of us may throw up our arms in frustration and not even attempt to respond. "I can't make a difference in any real way, so what's the use of trying?" is a typical comment. Though the actions of one person against so large a problem do seem insignificant, for Christians such despair is out of order. We have in God's Kingdom the promise of peace and justice to encourage, strengthen, and sustain us. For Christians not to hope and not to act in the face of hunger is despair—and despair is unbelief.

I believe it is time that evangelical Friends take a far more active role in influencing our government policies. The issue of hunger and its causes is just one of a multitude of areas of public policy that we have a duty to respond to, from the monthly meeting to yearly meeting level.

How can we become an effective voice in speaking out against injustices in our nation and worldwide? The following three points can serve as a rough guideline.

1. Examine Ourselves

We should first enter into a prayerful attitude about God's command for us to seek peace and justice for all people, desiring that every person would have what is needed for physical, emotional, intellectual, and spiritual well-being.

It is necessary to reflect upon our own lives, both outwardly and inwardly, and grasp how our thoughts and actions may contribute directly or indirectly to injustice. Are we preparing for our future and that of future generations by being careful stewards of the Lord's earth? How might our life-style and view of possessions affect our thoughts and beliefs?

Time in prayer and inward reflection is also needed to seek the Spirit's guidance on the role for each of us and use of our gifts in public policy and its consequences. Prayers should also be lifted up for the leaders of our nation and the world, as they face many crucial decisions that will shape the future.

2. Educate Ourselves and Others

Before we can influence public policy, we must know what we are acting on, and why. This requires studying the roots of injustices and becoming aware of victims in our own communities as well as around the world. We should study the Scriptures to know of God's concern for justice.

The U.S. political process and how government decisions affect us and others should be examined. Invite a qualified individual to explain the government process to your church or study group. Then explore the issues on which Quakers must take a position. Encourage others in your families, churches, and communities to broaden their awareness and concern.

3. Become Advocates

Personal reflection and intellectual awareness of important government issues are only the beginning. We should then use the privilege of free speech and democracy to express how we feel. A wealth of citizen action groups on about every imaginable issue exists in Washington and across the coun-

try. Among these is the well-respected Quaker lobby located in Washington, the Friends Committee on National Legislation. Do research on them and decide which groups would best inform you of current legislative situations and appropriate responses. Organize advocacy groups within the church, studying the Scriptures and seeking a biblical response to today's problems.


Yearly meetings need to explore the possibility of adopting statements on current issues that most concern the Quaker faith and doctrine. Then, delegations could present the Quaker positions to elected officials and interested groups.

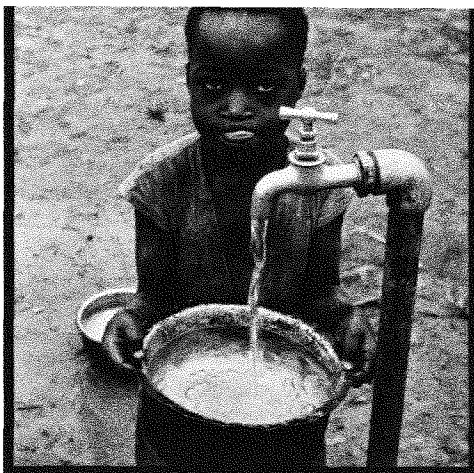
Most of all, our elected officials at the national, state, and local levels should

"It is often said that every letter represents 1,000 people."

know how we feel. Exercise the right to vote. The public votes them into office, and the feelings of constituents are closely monitored. Every letter and phone call to Washington, no matter how insignificant you may think, is very important. It is often said that every letter represents 1,000 people. When writing, make the letter personal and to the point. Also ask a question in order to evoke a response. Members of Congress always check to see how constituents who have written or called feel about an issue before voting.

Members of Congress have local offices throughout their home states. Take advantage of this, to call or write in your opinion, or get updates on legislation in Washington. When possible, meet with your elected officials and dialogue with them over the issues that concern you. National legislators are in their home states several times throughout the year.

It is time for us of the Quaker faith, following our rich heritage of high values and standards, to let our governments know of our positions, both as concerned individuals and as a corporate body. We can be strengthened and encouraged in this task by the words of the psalmist: "Say to all the nations, 'The Lord is king! The earth is set firmly in place and cannot be moved; he will judge the peoples with justice'" "He will rule the peoples of the world with justice and fairness." (Psalm 96:10, 13 TEV) By influencing public policy, we can strive for God's justice for all throughout the land. 



BY NORVAL HADLEY

AN HOUR and a half across the sea in a small boat brought us to an island chain.

There, my colleagues and I were thrilled and amazed at what we found. Dedicated young nurses and social workers were feeding poor children, training mothers, teaching basket weaving, rope making, cosmetology, shell bead making, and other skills. Small business loans were being made and then paid back to the community so that others could borrow. Pigs, heifers, chickens, ducks, and goats were provided, and the recipient paid back to the community one or more of the first litter. Health care projects saved lives and helped raise the standard of living among the poor. And the Gospel was presented. It was faith in Christ that made all the rest of the help effective. This was the Philippines, the first of seven nations on a trip that was to open my eyes to the importance of what can be called "development evangelism."

In the Philippines, as elsewhere, World Vision workers encourage spiritual growth in addition to meeting physical need. They train children in a daily vacation Bible school setting to know and love Jesus; they conduct Bible studies each week for the adults. All of this is usually conducted in cooperation with one or more local churches. Hundreds of people are coming to Christ. Our Philippine director at the time of my visit, Russ Kerr, said the people have a deep sense of gratitude, but they are poor and they have nothing to give us in return, except their time. So when World Vision announces a Bible study, they all come, whether or not they are Christian. The Bible studies are held in neutral settings so people of all religious backgrounds feel welcome.

In Ilo Ilo, I met Jeanette. She was 21 years old and had been working for World Vision for about a year. She had graduated just the year before with a degree in social work. She handled projects in three areas with about 140 families. She told me that she had been to visit each of her families and had witnessed to them personally. Every Friday night she had a Bible study. She had 10 disciples, and they meant all the world to her. She asked us to pray for her and for her disciples. I pray often for Jeanette and dozens of others like her who

Norval Hadley is director of Ministry Services for World Vision in Monrovia, California. He was general superintendent for Northwest Yearly Meeting of Friends from 1971 to 1979.

A LOOK AT DEVELOPMENT EVANGELISM

are doing development evangelism all across the world.

When we moved on to India, I was excited to see that development evangelism is working even in the Hindu culture. In an area near Madras, called the "Graveyard of Missions," there had been over 700 baptisms in two years because of development evangelism work sponsored by the Bethel Project. This is the headquarters of the Friends Missionary Prayer Band that has sent hundreds of Christian workers across India. It is headed by P. Samuel and World Vision's Sam Kamaleson.

I have been thrilled with the way God seems to be leading the church to use development evangelism to reach the unreached. In a phone conversation with Ralph Winter, founder of the U.S. Center for World Mission and respected missiologist, I asked, "Do you suppose development evangelism will be a key factor in pioneer missions in the coming years?" He responded, "In many cases that's the only effective method." He said, "Have you noticed that in pioneer missions, social work and evangelism are always wed? They are separated only after the church gets staid and cold."

WHAT an exciting age in which to be serving the Lord! Recently I have been preaching through the book of Acts at the church I pastor on Sundays. We have a Spanish-speaking congregation in the East Los Angeles inner city, as well as the English-speaking congregation. We have been trying to compare ourselves with the New Testament church.

You know, that church believed in development evangelism. They sold their possessions so they could share with the poor, and the result was that none had need. They

were concerned that the widows got fair treatment in *daily* food service (Acts 6:1). Besides preaching the Gospel, they received people who were sick and afflicted with unclean spirits, "and they were *all* being healed." (5:16) "And all the more believers in the Lord, multitudes of men and women, were constantly added to their number." (5:14) Development evangelism worked then. It works now where the church is doing it well. But I'm afraid it is not being tried generally enough.

Our church has decided that besides sharing what we can with the needy, we should pray specifically for their most felt needs. We are using our prayer ministry for evangelism. Whenever our people meet a prospect, we ask if there is some need we can take to the Father in prayer. Then we promise to come back in a short time to see how God is answering our prayer. Thus we build a relationship with the prospect, and we are motivated to faith and prayer like never before because we want our prospects to become Christians. We know God does too, so it's easy to believe that He will answer our prayers. We use this method, because that is one kind of development evangelism we can do well without a great deal of money and other resources. You may have other ways of ministering to the whole man that fit your congregation better.

The point is, I doubt that development evangelism should be limited to poor countries overseas. I feel it should be taught in seminaries and Bible schools, and in evangelism seminars around the world. Each of us should learn to do it where we are. Jesus certainly felt ministry to the whole person was important. And when the disciples followed His example, "multitudes of men and women were constantly added to their number." Certainly this is a means that is still relevant today.



BY JACK L. WILLCUTS

Quaker Soap Opera

In a recent *Christianity Today* Eutychus XI took note that religious TV is starting soap opera programming. Quakers may not be able (or wish) to break into this field soon. Yet, just in case, I have prepared here an outline for an episode targeting a perplexing problem called "We Used to Be Friends."

Scene I Harold Mendenhall, whose mother was a Folger, whose grandfather was a Trueblood, whose great, great grandfather on his father's side was a Carter who moved from North Carolina because of a Quaker conscience about slavery, deliberately (as always) laid his briefcase down, carefully hung up his coat, settled himself in his comfortable recliner, and quietly announced, "I'm being transferred."

"We are?!" Grace (who had a somewhat Baptist—to Community Church—to Nazarene heritage) responded from the kitchen.

"When?" Bill and Sara asked without bothering to turn from the TV. Junior high kids and teenagers can look and listen and not look, or look and not listen, all at once.

Scene II Three months later Harold again enters, less deliberately. Packing boxes line the wall of a different living room; only the TV is in place. "I located the Friends church and talked on the phone with the pastor."

From (another) kitchen, "Harold, I was wondering if it wouldn't be interesting to kind of visit some other churches, you know, kind of look around a little."

"Do they have a youth group?" Bill spoke to the TV.

"Nope. Not much I guess. The pastors have a family with a couple of them in junior high and high school though." Harold took question one and ignored (for awhile) the other comment.

Grace didn't. "Wouldn't it be nice if you for once just *enjoyed* church for awhile, you know, kind of without being on every committee or every . . ."

"We've always been Friends! You know that. Why, grandfather came from Pennsylvania and . . ."

"We know, Dad, we know."

Scene III (Around the Sunday dinner table a few days later.) "He is a good preacher, isn't he?" Harold sounded relieved, as if dreading the worst.

"Yeah. But everybody was so happy to see a new *Friends* family I felt overwhelmed. I could just *feel* us being sized up for some committee, Sunday school teaching—or something."

Sara was enthused. "The pastors have a very nice family, I think."

"I saw you thinking that," Bill noted. "Somebody at school told me their oldest plays on the varsity team."

"And no youth group!" Sara went on. "Wouldn't it be neat to jump in and try to get one going?"

"The Baptist youth pastor got my name somewhere," Bill replied. ". . . said they had a great youth program and invited us over tonight."

"What did you tell him?" Harold was curious.

Bill grinned. "I told him he was too late." (Harold looked pleased.) ". . . told him the Christian Center guy who came pounding down the street when our moving van was unloading had us all signed up for their church of 'more than a *hundred* kids all on fire . . .'" (Harold looked displeased.)

Scene IV (Another week later, boxes gone, living room appearing lived in.)

"Harold, does it really matter all that much which church we go to . . . just for a little while anyway?"

"It does to me, Grace. And you too, I believe, when you think about it. It's not that Friends are any better—or worse—just because there's not a hundred Friends youth. There are just some, well, values, some convictions, some really important and, yes, some heritage that I want Bill and Sara to have built into their lives now—or they never will. Some of these are already pretty deep in them. And, it isn't all bad for them to get involved in building their own youth group. After all, that's what the pastors plan for their family."

Grace was considering this. "What values, what convictions do Friends have that are so different?"

"Oh, just the way we worship for one. Everyone's equal, all of us free to participate, share, or not speak at all—you know, we're all ministers really but not all preachers. Then there's baptism, communion—we believe in the *real thing*, Grace, you know that."

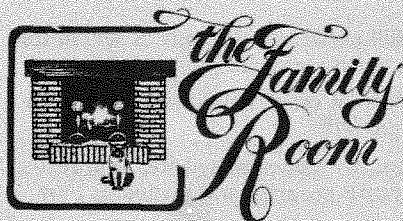
She nodded remembering her initial attraction to Friends, the depth of worship, concerns, the impressions she had sensed, and had sort of been taking for granted.

"And peace." Harold obviously had been thinking a lot about this. "That is a deep thing with me; it comes very close to my relationship with Christ and why the Spirit lives in my life . . . and our home, Grace. Bill is already working his way through his Bible study and convictions on this, and I don't want him brainwashed at this point with shallow social pressure or skimmed-over Bible truth on this or anything else." Harold was pacing the floor now. "And Sara. Grace, have you ever wondered if she might not have a gift for public ministry? She is really sharp, she's a leader, articulate, so sensitive and outgoing . . ."

"And so like grandmother Folger, your illustrious Quaker evangelist." Grace smiled.

"Well, that's not all bad either," Harold insisted. "And one more thing. I miss not being involved. I'm already tired of just watching or just . . . okay, just *enjoying* church! They need us here and I need being needed!"

Soap operas never end. Who can guess what the Mendenhall family will do? ☐



RESPONSIBILITY

BY NANCY WOODWARD

Recently I read in the Family Living section of the *Oregonian* newspaper an article about a child's "before school" responsibilities. The author stated that the normal first grade student should have his/her own alarm clock, set it him/herself, wake up by the alarm, get up, get dressed, make the bed, and be at the breakfast table at the family's designated breakfast time. After breakfast the child is responsible for brushing teeth, combing hair, collecting school supplies and books, and going to

catch the bus or walk to school at the correct time. All of this is done by the child without parental nagging!

In our family we have a second, fourth, and seventh grader. I thought of the mornings I've yelled, "You only have five minutes to catch the bus!" or "No, I don't know where your shoes are!" I even wondered if the author had school age children. Yet I desire a more orderly start on school days.

As parents, one of our goals is to teach our children to be responsible. As defined by Webster this means we are teaching them to be trustworthy, dependable, reliable, and accountable for their behavior.

I appreciate working with responsible people. As adults we suffer natural consequences for our irresponsibility. If I'm late to work I have my pay docked. If I am extremely undependable in my job, I will lose it and also get an undesirable work recommendation from my supervisor.

Dr. Kenneth Ogden, a clinical psychologist, spoke at a September gathering of Northwest Yearly Meeting pastors and wives. He said as parents we need to allow our children to suffer the natural consequences of irresponsible behavior as often as possible. Allow them to fail. If they don't get their homework done, don't do it for them. If they forget their lunch one day, allow them to go hungry. If a child misses the bus, have the child go to bed earlier the next night and set their alarm for an earlier time.

Dr. Ogden's wife, Sarah, spoke about this principle. She shared that if she had it to do over again she would allow her children to suffer the natural consequences of their irresponsibility. She sometimes stayed up all night to type a paper for one of her sons. She now believes this was not a favor for him. In college her sons had to learn the natural consequence of procrastination. It would have been better if they had learned it in junior high or high school.

Our son's middle school has a school-wide policy to teach children responsibility. The first time a student forgets to bring his/her PE clothes he/she gets a 15-minute after-school detention. Late assignments are only accepted due to illness. If a student forgets an assignment in his/her locker he/she gets a zero for that day even if it really was completed and was simply misplaced in another notebook. As a parent I commend the school for these policies. The students soon learn to be responsible after serving a 15-minute detention or receiving a zero on an assignment.

The reason I often desire to protect my children from suffering the natural consequences of their own behavior is my ego. If my son gets an F because he doesn't get a project done on time, I view it as a reflection on me. But if my child succeeds my ego is fed.

As parents we are responsible to guide our children toward maturity. Sometimes the most difficult thing to do is to determine that we love our children enough to allow them to fail. Why? Not so they become failures but so they learn responsibility and ultimately success. [E]



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

Peaceful and Potent Demonstration

WASHINGTON, D.C.—According to Rep. Tony Hall (D-Ohio), Americans throw away about 20 percent of our national food production each year. To illustrate the problem and to produce support for a bipartisan resolution encouraging distribution of waste food to the needy, Hall and other Congressmen ate well indeed at noon on July 28. Every item in their gourmet luncheon had been scavenged from supermarket dumpsters. The story got a big play in the media. One result: Washington's largest grocery chain is now distributing unsold perishable foods to the poor rather than simply dumping them. Evangelicals could learn from the politicians. Constructive demonstrations, with media attention, are mighty persuasive. — Insight

Baptist Writer Defends Public Schools Against Attacks by Evangelicals

SAN DIEGO—The public schools are getting a "bum rap" in some Christian quarters, says writer George Van Alstine, pastor of a Baptist church in Altadena, California.

"My thesis is that to a certain extent public schools are getting a bum rap, that

(Continued on page 16)

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First Day News

QUICK QUAKER COMMENTARY

JAMES MORRIS, executive director of Evangelical Friends Mission, plans an administrative trip to Mexico City in late November. The missions effort there is a united project of the Evangelical Friends Alliance yearly meetings plus Iowa Yearly Meeting.

OWEN GLASSBURN, Friends evangelist of Hampton, Virginia, will be traveling to Taiwan to minister in January and then on to the Philippines. His 23rd tour of missionary evangelism this past summer included three weeks with the Mid-America Yearly Meeting mission work in Burundi.

Services were held October 25 at Haviland, Kansas, for HOWARD ELLIS, who died in an auto accident October 22. He was on his way to Mid-America Yearly Meeting's Nehemiah Men's Retreat, where he was to be in charge of the missions aspect of the program. Howard was president and manager of the Haviland Telephone Company. His support of international students earned him special honors at Friends University and Friends Bible College earlier this year. He is survived by his wife, Eva.

KENNETH W. KINSER, 52, pastor of Grand Junction Friends Church in western Colorado, died September 30 after a brief illness. Among survivors is his wife Nadyne Leach Kinser. Their lives blended together in song and ministry for 32 years. His first pastorate was at Paonia Friends in Colorado, followed by several years as director of Quaker Ridge Camp and Conference Center. He also pastored at First Friends in Colorado Springs and was an active leader in Rocky Mountain Yearly Meeting and the EFA.

FRIENDS FOCUS

SUPERINTENDENTS MEET

Eighteen Friends executive secretaries and superintendents met October 23-25 at the Yokefellow Institute, Richmond, Indiana. Of the 18 present, 7 were new to the group this year. Speakers for the gathering were Sheldon Louthan speaking on the family and Jack Kirk on Friends history. Officers chosen were Jack L. Willcuts, Northwest Yearly Meeting, as clerk; assistant clerk is Joe Vlaskamp, New York Yearly Meeting; and Stephen Main, Iowa Yearly Meeting, secretary-treasurer. The superintendents will meet again in Richmond in 1983.

HISTORY REPEATS ITSELF

On July 1, 1957, Bruce Burch called his parents, who were attending a youth conference at Camp Caesar, to announce the birth of his third child. Twenty-five years later, July 1, 1982, that child, Daniel, called his father, who was attending a youth conference at Camp Caesar, to announce the birth of his third child. Bruce Burch is administrative assistant of Evangelical Friends Church--Eastern Region.

'WILLIAM PENN': AN OPERA

Three performances of a new opera, William Penn, were a part of the concluding events of the 10-month celebration of Philadelphia's tricentennial in late October. Many portions of the three-act opera were drawn from Penn's exact words, including his "Prayer for Philadelphia."

INNER CITY CAMP BREAKS RECORD

Quaker Meadow Camp in California hosted 175 inner-city campers for their largest inner-city camp yet. During the four nights of camp, approximately 70 young people came forward to confess their sin and accept Jesus Christ as Savior and Lord.

NEW 'WINDOW OF OPPORTUNITY'

Mid-America Yearly Meeting has been asked by Burundi Interim Yearly Meeting to jointly explore the opportunity for a new mission work in Zaire. A few years ago a number of Zaire nationals were living in Bujumbura and were attending the Friends Church work there. They were asked to leave the country, however, and were sent back to Zaire. They continued to meet and worship together, and invited others to meet with them.

Zaire has requested assistance of the Burundi Church for the purpose of establishing churches and implementing a missions program. In early July, Rev. Bamboneyeho Etienne traveled to Zaire. His report stated that there are five assemblies of people that total about 1,500 adults and children and that people are hungry for the Word of God and for persons to teach them. He also visited officials of the country and was well received.

Mid-America Yearly Meeting is actively investigating this new field, and plans are being made for Maurice Roberts and James Morris to travel to Zaire along with three representatives from Burundi. A report from that trip will be considered at a special two-day planning session of the MAYM mission board in January or February.

BUYING LAND IN FLORIDA

Two Eastern Region churches in Florida have recently purchased property. William Wagner reports a five-acre plot has been purchased at Sarasota. The group there is meeting in a rented building adjacent to the property. At Fort Myers, Michael Grogan reports that a 3.79-acre parcel with a house and barn is being purchased. Eastern Region superintendent Russell Myers will be visiting these extension churches in late November.

LATCH-KEY PARENTS SOUGHT

Rose Valley Friends, Kelso, Washington, is asking for people to respond to the need for homes that are open before and after school for school-age children of working parents. The church desires to help meet this need and will help match available homes with those needing the service in this ministry called a "latch-key program."

PART-TIME POSITION AVAILABLE

Friends World Committee for Consultation is seeking a staff person for a three-fifths time position with the Right Sharing of World Resources Program. Prompt inquiry should be addressed to Gordon M. Browne, Jr., Executive Secretary, FWCC, 1506 Race Street, Philadelphia, Pennsylvania 19102.

LETTERS TO MISSIONARIES ENCOURAGED

The first Sunday of each month at First Friends, Alliance, Ohio, 10 bulletins have letter forms addressed to missionaries. People receiving one of the randomly placed forms in their bulletin are asked to write to that missionary. Answers received from the missionaries will be shared in part with the congregation through their midweek memo.

ONE FACILITY, TWO CHURCHES

Each Sunday morning as the last cars leave First Friends, Vancouver, Washington, more cars soon begin arriving. The early afternoon arrivals are approximately 80 attenders who come for the 1:30 p.m. worship service of the Korean Church. This Vancouver group is an offshoot of a healthy Korean church in Portland that began with the assistance and participation of Friends.

MALONE SPONSORING HOLY LAND TOUR

Gordon Werkema, president of Malone College, will lead an eight-day tour of the Holy Land departing from New York January 5. Cost of the tour is \$1,250, and people interested in joining the tour can write Malone College, Canton, Ohio 44709.

STATISTICS FROM KENYA

The International Conference held in Kaimosi, Kenya, August 9-13 was attended by about 575 Friends, nearly half from within Kenya. Sixty-seven yearly meetings or countries were represented: 14 from Africa, 5 from Asia, 2 from Australia, 7 from Central and South America, 27 from North America, and 12 from Europe and the Near East. (See reports on pages 26-28.)

'TRANSFORMING POWER' TAKEN AS THEME FOR REGIONAL GATHERING

"The Transforming Power of the Love of God" is the theme of a Northwest regional gathering of Friends the weekend of December 3, 4, 5 at Reedwood Friends Church, Portland, Oregon. This is a continuation of the focus of the world conference held in August in Kaimosi, Kenya.

Speakers include Richard Meredith, secretary of the Friends World Committee for Consultation in London, and Joseph Haughton of Ireland, FWCC chairman. The meeting will include Friends from North Pacific, Northwest, Pacific, and Canadian yearly meetings. There will be small group sharing, plenary sessions, and meetings for worship. Cost is \$12 per adult, with hospitality furnished. Contact Reedwood Friends Church (503/234-5017) or Janet Tate (503/257-6985) for registration information.

EAST GOSHEN CELEBRATES 100 YEARS

East Goshen Friends, Beloit, Ohio, had a "Meetinghouse Centennial Celebration" October 10 to commemorate 100 years of worship in their church building. A musical concert and a historical slide presentation were two of the features of the observance.

UNPROGRAMMED SERVICE INITIATED

An unprogrammed worship service on Sunday from 8:30 to 9:00 a.m. was started in October at Northridge Friends, Wichita, Kansas. Central focus of the service is prayer support of the 10:45 a.m. worship service.

THANKSGIVING THOUGHT

Matthew Henry, the famous Bible scholar, was once accosted by thieves and robbed of his wallet. He wrote these words in his diary: "Let me be thankful first because I was never robbed before; second, although they took my wallet, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed and not I who robbed."

A Will says "I cared,



about my family, about my church, about the future."

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

☐ Please send "37 Things People
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(Continued from page 12)

there's a lot you can criticize, but that Christians ought to be in them changing them instead of just criticizing," he said in an interview. "The public schools are important enough to our democratic way of life and society that they should be maintained and given our best effort. I think Christians have a moral commitment to get involved with the public schools rather than with establishing a lot of basement schools of their own."

Mr. Van Alstine's book *The Christian & The Public School* takes issue with evangelicals who accuse the public schools of abandoning a once strong Christian character for indifference or even hostility to Christianity.

The minister said that if the surveys reporting that most Americans believe in God are true, this must mean that most public schoolteachers are believers too. "That doesn't mean they're committed Christians or anything like that, but the fear that our kids are being taught by a bunch of atheists is probably not well-founded," he said.

—Evangelical Press Association

Latest Government Strategies to Repress the Church in Ethiopia

NAIROBI, KENYA—The church in Ethiopia is reportedly going through hard, trying moments of persecution from the state. Young people and full-time Christian workers have their freedom of movement restricted, while pastors may only leave the towns they live in with written authorization. Church services may only be held on Sunday mornings before 10:00 a.m. and collections are forbidden. Church buildings are confiscated and used for political purposes, according to Missionary News Service.

The latest government strategies to disestablish the church, otherwise referred to as: "A dangerous anti-revolutionary cancer," include creating shortages for things required for church services, such as candles, wax, grapes, etc.; bribing churchgoers to create dissent, conflict, and recrimination among themselves; dismiss from work those workers who go to church and reduce the rations of others; employ the age-old animosity between Christians and Moslems, giving them cause for conflict; discredit the church by using women cadres to pose as nuns in monasteries, and try to seduce the clergy and monks, then denounce them in public; by using false bishops from friendly countries to talk to the clergy; and by using

the mass media to teach the masses that the church teaching is against their own freedom and that they are living in a world of work and not of spiritualism and morals, according to Missionary News Service.

—E.P.A.

Mennonite Student Goes on Trial for Failure to Register

GOSHEN, INDIANA—A Goshen College senior was scheduled to go on trial September 30 in Cleveland, Ohio, for failing to register with the Selective Service system. Mark A. Schmucker, a senior biology major from Alliance, Ohio, faces, if convicted, a fine of up to \$10,000 and a prison sentence up to six years. He is free on bond after pleading not guilty to the charge and reserving the right to "challenge the sufficiency and validity of the indictment," according to his lawyer, William Whitaker.

Schmucker has been candid about his stance since registration was reinstated in June 1980. That summer he wrote a letter to the federal government explaining his reasons for not registering. "I basically wrote that Christ came to show us a way of life to follow and I told them if I went to war, I wouldn't be following Him," he told a reporter for the Indianapolis *Star*.

—E.P.A.

Shanghai Reopens Seventh Protestant Church

HONG KONG—On July 25, Shanghai's seventh Protestant church reopened after being closed since the Cultural Revolution in 1966. An inaugural service was held, drawing about 700 people, who overflowed into a courtyard to listen to the ceremony over loudspeakers.

Western sources quoted a Protestant official who mentioned tentative plans to open two more churches in Shanghai before Christmas. Eventually, the city may have as many as 20 Protestant places of worship. At present, Shanghai has more churches than any other city in China, according to Chinese Around the World based in Hong Kong.

—E.P.A.

Weak Economy Sparks Growth at Religious Employment Agency

SEATTLE, WASHINGTON—The weak economy has meant strong growth for the nation's only religious employment agency, a jobs network whose main requirement is that applicants be Christian.

Intercristo, a Seattle-based firm that matches applicants with computer listings of jobs, advertises free on radio stations

across the country. It depends on public-service announcements to give its pitch and to relay a WATS line number jobless people can call for information. Those wanting any of the 27,000 openings filed in the Intercristo computers must prove they are Christian by listing their church and "agreeing with our doctrinal statement," explained Phil Christianson, agency services director for the jobs network. He said the restriction discourages only a few of the 4,500 to 6,000 people who call each month to inquire about the service.

Applicants must be Christian, because so many of the employers served by Intercristo are involved in church-related activities where similar religious philosophies are important, Mr. Christianson said. He noted that 95 percent of Intercristo's job listings have some religious connection.

Although the service was founded 14 years ago, only in the last 3 years has the network served more than a few thousand people each year, company records show. The service is part of CRISTA ministries, a Christian conglomerate in Seattle employing 700 people that includes a nursing home, school, radio stations, two camps, and a relief organization. —E.P.A.

Consultant Finds More Tolerance for Clergy Divorce

SAN DIEGO—One of the biggest changes among Christians during the past two decades is their greater acceptance of clergy divorce, says Rev. Lyle E. Schaller.

"I've been working with churches for 22 years and one of the biggest changes I've seen is their increased acceptance of divorce," says Mr. Schaller, a church consultant with the Yokefellow Institute, a retreat center in Richmond, Indiana.

Mr. Schaller says there are no figures available on the incidence of clergy divorces, but "My hunch is that one fourth of the ordained clergy either have been divorced or will see their marriages end in divorce rather than death," he said. "This is still lower than the general population, but high as compared to even 20 years ago."

—E.P.A.

Carter Calls for Increased Attention to Human Rights

ATLANTA—Former President Jimmy Carter called on government and private sector groups—including churches—to condemn violations of human rights wherever people are oppressed in the world. In a 35-minute lecture at Emory University, Carter stressed the United States' responsibility for further-

ing human rights throughout the world. Most countries lacked either internal strength or a world voice permitting strong statements denouncing human rights violations, he said. Oppressed people, Carter claimed, have no "champion" of human rights among nations that remain timid and fearful of the issues of human rights.

"There is only one country which has the strength, the moral commitment, the influence and the economic independence to be the chief spokesman for these suffering people: the United States of America," Carter asserted. "When we fail or refuse to speak there is a deafening silence."

—E.P.A.

Gospel Seen as Key to Zimbabwe's National Liberation and Reconciliation

MUTARE, ZIMBABWE—More than five thousand people publicly professed faith in

Christ during a week of intensive evangelism here in late July. The week of evangelistic harvest and reconciliation came at the time that the world press was carrying stories of the abduction and murder of several tourists in the African country, according to a report from World Evangelization News Information Service. Christians were especially heartened by evidence of reconciliation that occurred. At one meeting, attended by 3,000, a former guerrilla publicly professed conversion. He confessed to having committed atrocities during the liberation struggle and claimed God's forgiveness.

The evangelistic harvest was reported to be continuing after the conclusion of the crusade, according to Michael Cassidy of African Enterprise, whose team was involved. "We've heard that nearly 6,000 have now registered their commitment," he said. Christians in Zimbabwe, formerly

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For further information or a WES catalog contact Seminary Vice-President Rev. James Field.



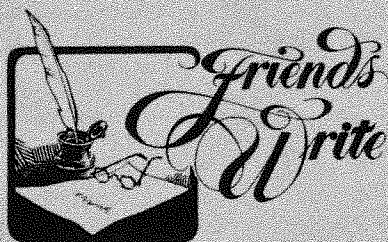
B.A., Eastern Nazarene College; B.D., Nazarene Theological Seminary; S.T.M., Ph.D. Boston University. Member: Amer. Assn. of Pastoral counselors, Amer. Personnel and Guidance Assn., Christian Assn. of Psychological Studies.

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Rhodesia, contend that the Gospel is the key to personal liberation and national reconciliation. They feel that the Mutare crusade demonstrated that potential. "It was an extraordinary experience and one which I think is going to be a real landmark in the spiritual history of Zimbabwe," said Cassidy.

— E.P.A.



Dialogue Needed

■ After a few Sundays with the silent Friends, who have asked about the views of evangelical Friends, I am beginning to feel that each group has a partial answer, and that there is need for a dialogue between them. The evangelicals, in my experience, stress personal salvation through acceptance of Jesus as Lord. This experience will result in the "fruit of the spirit" (Galatians 5:22-25), and this, I believe, will be very potent medicine for the sick world we live in.

The trouble is, the fruit I saw in our local body was rather puny, and green (my own being just barely visible). Somehow the Gospel we proclaimed (mostly behind closed church doors) was not transforming us into powerful servants of the Lord, and I do not think many of us were even far enough from the evil of the world to be very safe from it.

The silent Friends, on the other hand, glory in their work in the world. Their record is, in fact, enviable. And yet, I am concerned that some of these people, who put a lot more of themselves into good works than I do, have lost sight of whom they worship. I am afraid that we will have neither real peace nor much brotherly love unless we worship the Lord, who transforms us so that loving and peacemaking come as naturally as breathing. Without Him the weight of all that evil is very likely to crush us.

MARY E. BREWER

Menlo Park, California

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.



ARTIFICIAL DESPERATION

BY NANCY THOMAS

Hal had just returned from a trip and was telling us about a bus accident. He had administered first aid to a few of the injured passengers. David, eight years old at the time, listened attentively as his dad described one case in particular. Eyes bright with concern, he asked, "Did you give him artificial desperation, Daddy?"

We chuckled later at his use of words, but the term "artificial desperation" played around in my mind all the following week.

We're all familiar with mood swings. They seem to be part of being human. Even the most optimistic people experience occasional depression and times of not coping well. Some days everything goes wrong. The kids fight. Dishes stack up in the sink. Pressures from work yap at our heels. Relationships sour. Who can blame a person for acting grumpy or giving in to a little depression during these times?

But perhaps this is when our desperation is artificial. Why artificial? It certainly feels genuine to the one experiencing it! It's artificial because it's not necessary.

I've noticed a very human tendency to cling to a bad mood, excuse it, and even, in a perverse sense, enjoy it! It's our right to be grumpy! Look at all that's going wrong! I recall once ordering a very grouchy daughter, "Come on, Kristin. Snap out of it!" "No!" she retorted with childlike candor. "I wanna be mad!" So do we all at times.

While it's true that mood changes are part of being human, that doesn't mean we have to give in to them. It's possible to just wait out a bad day in faith that God really is in control. With all the resources we have, succumbing to depression when we can do something else about it—that's artificial desperation.

It's also true that not all desperation is artificial. There come to all of us times of genuine grief and pain. Everyone bears scars and hurts that require healing. Some suffer clinical depression that necessitates professional help. At such times, "Come

on! Snap out of it!" would be very poor advice, indeed.

But I'm impressed with how much of my own desperation is actually artificial. I'm down because I choose to be.

Several times in the Psalms we find the phrases "sacrifice of joy" or "sacrifice of thanksgiving." These refer in context to literal sacrifices in the Hebrew Temple. But their meaning can go deeper, and I find here an answer to the problem of artificial desperation. Sometimes joy is a sacrifice. There are times when, because of our very human nature, it's easier to give in, to grump, to get depressed. Praising God in adversity, forgiving our enemies (or our friends and family members), these go against the grain. It takes a sacrifice of our egos ("dying to self" as Jesus put it) and is not easy.

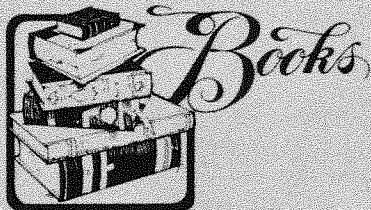
Joy clearly requires more of us than depression.

What, then, can we do about our mood shifts and the temptation to depression? (I'm writing to myself as much as to anyone else.) 1. We can recognize our tendency to artificial desperation. It might even help to laugh about it. 2. We can decide for joy. So many of our basic attitudes depend on a commitment and a rational decision. 3. We certainly must confess sin and ask forgiveness if this is necessary. Sin always keeps joy from our lives. 4. We must forgive freely and generously anyone who has offended or hurt us. Resentment and joy are poor roommates. And joy is usually the first to move out. 5. When trapped in a difficult situation, we can "consider it all joy." (James 1:2) Again, this is a rational decision, not an emotion. 6. Finally, we can "continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name." (Hebrews 13:15 NASB)

It also helps to remember that joy is one of the fruits of the Spirit, produced sovereignly by God in the life surrendered to Him. It's not our job to go chasing the rainbow of good feelings. As Charles Swindoll has put it, we are created to glorify God, not to be happy. Joy is a by-product of our devotion to God. It's also a by-product of our choices.

So, next time (and it will probably be tomorrow!) your emotions dip downwards and the specter of depression raises its ugly head, ask, "Am I clinging to this mood, savoring it, clutching my right to be grouchy?" If so, that's artificial desperation. You can decide against it.

Choose joy!



Michael Snow, **Christian Pacifism: Fruit of the Narrow Way**, Richmond: Friends United Press, 1981, 96 pages, \$6.95.

"We claim to walk with our Lord, yet when we see such idealism as loving enemies and turning the cheek, we prefer to leave these unrealistic principles in the Bible instead of writing them on our hearts and using them in our daily lives which are committed to one Lord."

So says Michael Snow in *Christian Pacifism*. In a time when nuclear brinkmanship seems to be the latest game in town, the ideas and challenges he presents are very much needed.

Unlike many pacifists, who operate out of deep social concerns, Snow finds his foundation in faith, rooted in the Bible. Not content to repeat obviously peace-oriented Scriptures such as Matthew 5:9 and Luke 6:27-29, Snow tackles the "hard" portions, those Old Testament passages many like to avoid. Facing the passages head-on, we are challenged to read the Scriptures aright with open minds. Though we know these stories well, it may be that we don't really know that at all. Snow's premise is that many of Israel's war stories would not have been necessary "if they had followed God's will."

Besides wrestling with tough Bible passages and bringing new light into our lives, Snow also shares his pacifistic pilgrimage. From young boy playing army to young man being a Marine lieutenant to young man following the narrow way, he weaves

his life's tapestry, unfolding it so we may understand his position. He takes us from the saccharine-sweet Jesus of many moderns to the mighty Lord of Love who leads the way to discipleship. Our mission, he says, reechoing Jesus' words, is unto the least, and though he speaks of options, he leaves us only one—that of peacemaking.

Christian Pacifism is no book to be read once over lightly. It confronts at many points. Having read it through, you will be unable to ignore Christ's call to be a peacemaker.

"The Christian pacifist witness glares through the fog of human follies and distractions, unmistakably proclaiming, 'Jesus Christ is Lord!' It celebrates our eternal hope and the Source of our salvation for all to see. The cry, 'Father, Father' is for all to hear, worshipping Creator not creation. Exalting that Name which is above all others, glorifying the Risen Savior, the Prince of Peace, it attempts to win through love while renouncing all deadly force even at the expense of one's own life. This is the ultimate confession of faith." —Brent Bill

Elizabeth Watson, **Daughters of Zion**, Friends United Press, 1982, 103 pages, \$7.95.

How did Sarah feel when Abraham took Isaac to be sacrificed? Why did Rebekah trick Isaac into giving his blessing to Jacob instead of Esau? Why did Lot's wife look back at Sodom?

Elizabeth Watson searched her Judeo-Christian heritage and asked these questions. She struggled for many years with a Bible written, translated, and mostly interpreted by men. And she wondered about the women in it. What she discovered was courage and care, strength and skill.

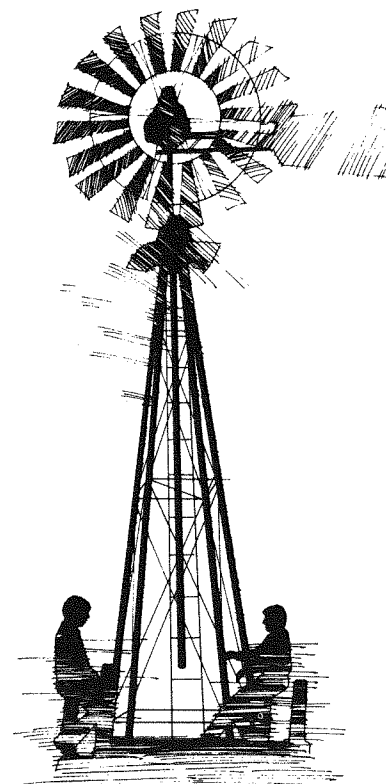
Daughters of Zion is a fascinating combination of fact and fantasy. The personalities come alive through first person narrative, but their stories are biblically and historically based. It includes the lives of Sarah, Rebekah, Rachel, Lot's wife, Miriam, Tamar, Rahab, Ruth, and Bathsheba.

Elizabeth Watson is a Quaker lay minister of long standing. She has worked among the Religious Society of Friends and many interdenominational groups. Her focus is often on women in society and in the church.

Hearing the women's side of well-known Bible stories touched me very deeply. I expect these "fore-mothers" will become my friends in a new way. The only problem is that the book ends. There are so many other women waiting to speak!

—Clare M. Walter

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The continuing influence of Martin and Nettie Williamson is an inspiration. While these Friends were featured in the EVANGELICAL FRIEND five years ago, this reflection from their pastor, Lloyd Hinshaw, will be a new encouragement to us all.



PASTOR, FARMER OFFERS EXAMPLE OF CONSISTENT, GODLY LIFE

BY LLOYD HINSHAW

"In all of my life, I have never heard my father speak a cross word," said Winnette Nielsen of her 105-year-old father. Those words coming from a daughter who observed her pastor and father in the pulpit and the home give an impressive testimony to a life well lived for over a century of time.

For the past eight and one-half years, it has been my privilege to be the pastor of Martin Williamson, who observed his 105th birthday August 29. Martin and his 97-year-old wife, Nettie, are still very active and continue to have a keen interest in the community and the Empire Friends Church, which they pastored from 1918 to 1959. Until this year, Martin always had a large garden on his farm near Vale, South Dakota. After his 100th birthday, his

driver's license was renewed and he continued to drive for some while in the local area.

Martin and Nettie have become a spiritual monument near and far. On several occasions he has been mentioned by Paul Harvey on his newscast. More recently they were featured on a 15-minute "News-magazine" television program over a local channel. His longevity is notable, but the news stories relate also his spiritual impact upon hundreds of lives through the years. Indeed, it may be said he is even still salt and light in the Empire valley farm community.

Martin was born August 29, 1877, at New Sharon, Iowa. As a young man he moved to Plankinton, South Dakota, and later brought his new bride to the farm home. In 1918 he moved to the Empire community with his wife and three children. Two more children came into their home. Life as a farmer was not easy. In his 41 years as pastor he never received a salary. He knew

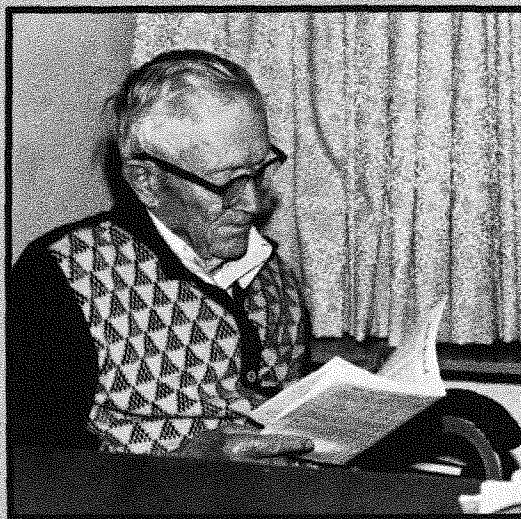
our Christian example is put to the test, and if it stands the test, life becomes a living sermon. Even though I have heard some speak disparagingly of Christians, never have I ever heard anyone in this community speak unkindly of Martin. Rather, words have always been most complimentary of his consistent Christian life.

Although there was great pressure on his time because of the farm, this pastor-farmer was a diligent student of the Bible. It was his habit through the years to begin his day in the early morning hours. Almost always he was at his study desk by four o'clock or earlier. Said a man to me the other day that on several occasions he remembers driving by the Williamson farm home at 3:30 in the morning and noticing the light on by the pastor's study desk. Such commitment made it much easier to relate to the farmers.

In the corner of his living room was (and still is) his study desk—a place where today he is found reading current articles, the latest books, and the best of Christian publications.

The other day when we were chatting in his study corner, I asked him how he was able to carry such a heavy load through the many years. With a smile on a face that does not show his 105 years, he said, "I never knew the time when I didn't get tired." But he carried on—walking behind the old plough and harrow during the heat of the day, all the while bearing the spiritual burdens of the people whom he loved and so faithfully served.

Except when hindered by some good reason, Martin and Nettie are in their places for worship each Lord's Day. They are an inspiration to the people. Following the service my own heart is warmed



with a strong and firm handclasp shared with complimentary words about the blessing he had received. Perhaps, I am on the greater receiving end.

Since being in the Empire area, I have also sat under the preaching ministry of Martin Williamson. My own soul was fed. I am sure, however, the many sermons he gave through his 41 years as pastor are probably forgotten, at least to some extent. But the greatest sermon he ever gave—and still continues to share—is the consistent, godly life being lived as a living and enduring sermon. Martin Williamson's last message will always be remembered to the glory of the God whom he so faithfully served.

There arose a need for a resident pastor in the valley, and Martin was asked to assume this ministry. Services were held in the Empire school until the present church building was constructed in 1927. This farmer-preacher began a solid ministry that continues to this day.

Living among the people provided the opportunity for a unique ministry.

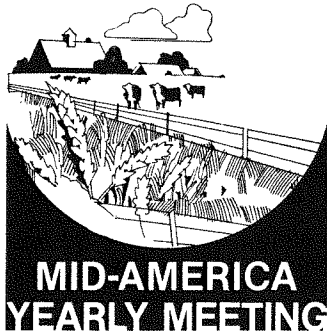
In a small rural community people come to know each other very well. This is where

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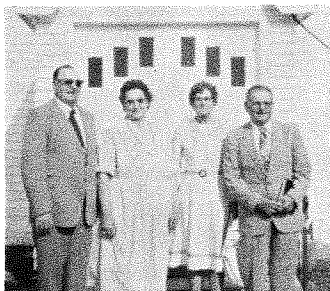
Springdale Celebrates 125 Years

On September 4 and 5, Springdale celebrated 125 years of continuous ministry to its community, a ministry that began to the Shawnee Indians. In 1854, concerned persons in Indiana Yearly Meeting came west by stagecoach to find a location for a Friends settlement on government land. The first meeting was thus held in a cabin approximately 15 miles from Fort Leavenworth.

In 1856 regular services were begun, and in 1858 Indiana Yearly Meeting established "Kansas Preparative Meeting." In 1873 the name was changed to "Springdale Monthly Meeting" because so many meetings were being established in Kansas.

The people faced the tribulation caused by pro-slavery leaders and border ruffians, but their spirit of nonresistance and the grace of God protected these forefathers. In 1871 the church membership was 266, including some outposts. They became a part of Kansas Yearly Meeting in 1872.

The present building was completed in 1883. A kitchen fellowship area and rest rooms were added later. In time for the anniversary celebration the building has been beautifully repainted. Merle and Ruth Roe (at right in photo), former general superintendent of Kansas Yearly Meeting from 1949 to 1965, was the speaker.



Ray and LaVelle Fitch have been pastors at Springdale since 1972. Maurice and Peggy Roberts were also in attendance and recognized this oldest church in Mid-America Yearly Meeting as having given us a heritage in ministering to the community where we live.

Family Camp a Success

Family Camp held at Camp Quaker Haven near Arkansas City, Kansas, had 173 registered for the weekend. Camp Director Sheldon Cox reported this year's camp to be the largest family camp held in the last 10-15 years. Tulsa Friends had the largest group present from a single church: 27 campers who combined family camp with a mini church retreat. There were seven pastoral families present. Sheldon would like to encourage more churches to give their pastoral family this annual weekend camp by paying their expenses—both church and pastor will benefit.

David and Marcile Leach, pastors at Northridge, led the general sessions around the theme "Rejoice! ... We're a Family!" Randy and Charlene Littlefield, Stan and Eloise Brown, also from Northridge, helped guide the Singles and Senior Citizen family groups. Kim Cox, a Friends University student, led the activities for the preschoolers. In the first session, families were asked to make a family crest. Using poster board and felt-tip markers they incorporated the interests of their family as well as the interests of individual family members in the design. This activity prepared families to begin thinking "as a family" so that discussions that followed were easier to "get into." Each family shared their crest with the entire group at a later session.

Films such as *Johnny Lingo*, and *Cipher in the Snow* were used to stimulate discussion within the family. Questions were posed to the groups to answer in their individual families. This sparked the discussion and facilitated communication. Several families shared that the weekend experience had been a very valuable one in terms of family sharing and communication.

Argonia Is 100 Years Old!

Friends at Argonia, Kansas, held their church's 100th birthday celebration September 18-19. It was attended by some 500 people.

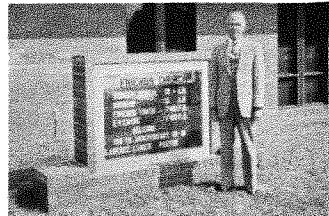
The first "meeting for worship" occurred two days after the Benjamin Nicholson family arrived in Sumner County, Kansas, in 1882. It met in a home, and very soon steps were taken to set up a preparative meeting, followed by the Argonia Monthly Meeting.

This congregation has met in four different buildings through the course of its history, though from time to time additions to the buildings were necessary. The current building, a beautiful facility with over 8,000 square feet, was completed in 1979 at a total cost of \$250,000. Again, as in all previous building projects, all costs for construction were paid for by the time of completion or within a few months thereafter.

Argonia has been the home church for five persons who have

received their recording by the Yearly Meeting.

Clarence and Ruth Lanier came to Argonia in 1966 as the church's 27th pastor, although several previous pastorates were only a few months in length. The relationship between the people and their pastor is a true



testimony to a committed partnership. Ruth passed away in 1980 and Clarence has continued to serve as the shepherd for the flock.

The anniversary service included a skit and music by young people. Maurice Roberts, general superintendent, brought a message concerning the heritage that is ours, which we leave for others.

As their expression of love and thanks for his ministry, the church gave Pastor Clarence Lanier a gold watch with an appropriately inscribed message.

Friends Women Retreat

Two hundred and sixty-four women of Mid-America Yearly Meeting registered at the Red Coach Inn in Salina to enjoy the 13th annual retreat, September 24-26.

"Christ, Our Pattern for Living" had been cleverly interwoven into every aspect of the conference by the retreat committee of Northbranch Friends Women.

We received our Master Designer packet No. 1982 and found that the materials required for this garment are listed in Galatians 5:22 and 23; that notions required are elasticity, variety, sense of humor, interfacing of tolerance, lip zipper, and backbone stiffening, and that measurements can be determined by "how wide is your understanding, how long your patience, and how deep your love?"

Speaker Beth Shapiro, pastor at the Belleville Friends Church, spoke to us from a wealth of experience as a wife widowed to raise three young children, a compassionate registered nurse, and an innovative layperson who dared to experiment or, as she calls it, "do original research" for and with God. The depth and energy that her quiet presentations gave were tremendous.

Our capable mistress of ceremonies, Marilyn J. Jeffery, kept things running smoothly. Keyboard stylings by Rosetta Jeffery, a public school music teacher and graduate of Friends University, were delightful. Beverly Burgus taught new songs and choruses sprinkled with old favorites.

Alice Thompson, a recent graduate of Friends Bible College, and

her friend Danny, a graduate of Alice's fun-loving ventriloquist's throat muscles, made us chuckle amid deeper thought-provoking presentations.

Judy Jeffery, a truly gifted soprano, native of the Northbranch area and a 1981 graduate of Friends University, enriched our banquet hour as her powerful, beautifully trained voice lifted our minds toward the Master Designer, Jesus Christ.

—Verna Riney

Friends University News

President Reagan's Task Force on Private Sector Initiatives met on Friends University's campus on September 21 to discuss the Wichita community's response to helping its own. At this time, Dr. Richard Felix, Friends president, announced the successful completion of Friends' \$4,000,000 campaign.

On September 23 a new flag court, planned by the student body, was dedicated. The Christian, Kansas, United States, and United Nations flags now fly over the campus.

The Singing Quakers performed in a benefit concert with alumnus Earnest Alexander as soloist. The choir has been invited to sing in Orlean, France, Wichita's sister city, and funds from the concert will assist in making the trip possible. The Friends Travel Group will also be touring with the Singing Quakers. Those interested in traveling with this group may call the Alumni Office for more information.

Christian Emphasis Week brought the campus community together for a time of affirming faith in God's leadership and seeking direction for the future.



ROCKY MT. YEARLY MEETING

RYM Briefs . . .

RALLY DAY—Churches throughout Rocky Mountain Yearly Meeting held Rally Day services to begin their fall Sunday school programs. Many churches held afternoon picnics.

LAY MINISTRY—Paonia Friends have had several Sunday night ser-

vices conducted by Dave McNickles. He has spoken on the gifts of the Holy Spirit.

VACATION BIBLE SCHOOL—Several churches in Rocky Mountain Yearly Meeting held VBS. Empire Friends had 29 students enrolled. The "Empire Puppets" participated in the VBS. Money collected at the VBS, \$230, will go toward a Haitian missionary work.

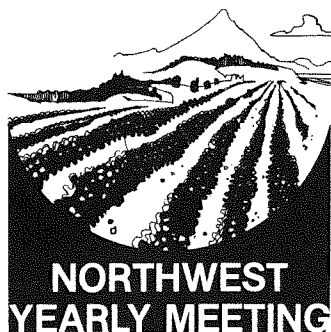
Albuquerque Friends had 40-50 children attend their VBS. The school was held in conjunction with the congregation of the Messiah Church.

SPECIAL CONCERT—Northwest Friends, Arvada, Colorado, enjoyed a special concert by Nick Rossi. The concert was made up of his own music and songs.

RMYM Prayer Opportunities . . .

1. Ask God to draw new young families into Fort Collins, Wiggins, Lamar, Pueblo, Albuquerque, Peace, New Hope, Ordway, Center, and South Fork meetings.

2. Ask God to use new caring groups in First Denver Friends as a means to further the Gospel.



Around Northwest Yearly Meeting

A NEW FILM is being scheduled for Sunday morning worship services throughout the Yearly Meeting. Malcolm MacGregor is featured in the 30-minute, 16mm color film on the subject of stewardship, presenting the challenge of Friends in the Northwest. The film was made at the George Fox College Television Center with Warren Koch as the producer.

THE FRIENDS LEADERSHIP CONFERENCE, November 26 and 27 at Umatilla, Oregon, will feature sessions on the following topics: Friends Understanding of Worship and Ministry, Friends Understanding of Stewardship, Yearly Meeting

Long-range Planning, Friends Understanding of the Sacraments, Friends Understanding of Decision Making, and the Role of Committees. Leaders include Harold Ankeny, Oscar Brown, Lon Fendall, Malcolm MacGregor, and Jack Willcuts. The conference will bring together local church Yearly Meeting Representatives, presiding clerks, committee chairpersons, pastors, and others with leadership responsibilities.

PIEDMONT FRIENDS, Portland, Oregon, has a special Thanksgiving event planned for Tuesday, November 23. Speaker for the occasion will be John Perkins of Voice of Calvary Ministries.

LELAND AND IVERNA HIBBS, veteran NWYM missionaries, will begin a short-term assignment in Peru the end of December. Their work with the Peruvian mission will follow a three-month visit with their son Terry and family in South Africa, where he is a pilot with Missionary Aviation Fellowship.

George Fox College News

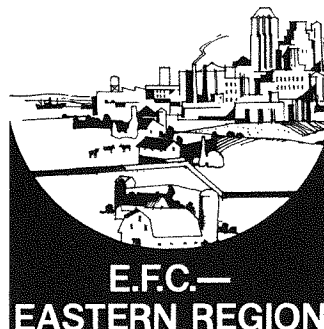
Fourteen events in seven days marked the opening of George Fox College's new William and Mary Bauman Chapel/Auditorium October 11-17. Oregon Gov. Victor Atiyeh participated in the formal dedication ceremonies to open the new \$2.6 million auditorium that completes the \$4 million Milo C. Ross Center. The Oregon Symphony Orchestra performed the premier concert in the new 1,200-seat auditorium before a standing-room only audience. The 22,500-square-foot building took more than a year to construct and has a stage equal in size to the Portland Civic Auditorium, the state's largest auditorium. Featured in the new George Fox building is a \$100,000, two thousand-pipe organ, four large stained glass windows, and specially designed interior furnishings. The building, equivalent in height to a four-story building, contains a large lobby, art gallery, backstage preparation rooms, and a large greenroom for public receptions. Dedication week events included a convocation, poetry reading, several afternoon and evening open houses, an organ dedication recital, and the first worship service.

George Fox College's second annual Parents Weekend program will be November 12-14. Events include parents attending classes and chapel with their students on Friday prior to an alumni-varsity basketball benefit scrimmage, then participation in special events Saturday. Included are meetings of the new Parents Association, a panel discussion, presentation by faculty members, a home economics fashion show, and

a pops concert. Sunday features a morning worship service.

Businessman and youth worker Howard Hugo was speaker for the college's annual fall Christian Life week. Hugo spoke each morning in chapel services and in the evenings in residence halls. He is a former Campus Life director in San Diego and now is involved in youth and camping work in California.

George Fox College Dean William D. Green has been named interim president of the college. The action to officially name Green as interim president was made by the college's Board of Trustees Executive Committee. He previously had been designated as "Administrator in Charge" after a June meeting of the board following the resignation of former president David LeShana. With the title change Green's duties remain the same. Although a presidential search committee is in process of selecting a new president, it is not anticipated a new president will take over until after the end of the current school year.



EFC—ER Happenings

OCTOBER was Outreach Month! In all Eastern Region Friends churches an emphasis was placed on personal commitments and church budgeting to fund the 1983 outreach budget. "Rejoicing Together with God" was the theme used. Guest speakers included Ron Stansell, Northwest Yearly Meeting missionary to Santa Cruz, Bolivia; James Morris, EFM executive director; Bill Casto, lay chairman of outreach; Glenn and Lola Aurance, who recently visited their son David in Hong Kong; Hiram Bridenstine, retired Friends minister; Roger and Lois Wood, Bruce and Cora Mae Burch, Fred Clogg, Charles DeVol, Gerald Teague, Johnny Glenn, Robert Hess, Dean and Freeda Johnson, Edward Mitchell, Harry Mosher, Anna Nixon, Lawrence Ressler, Stephen Tseng, Gordon Werkema, and Alvin and Lucy Anderson.

MORNINGSIDE Friends Church has welcomed Karl Wilson as their interim pastor after bidding goodbye to Dan and Wanda Frost and family,

who have served the church for four years. The Frosts moved the first of October to Kansas City, Kansas, where they will begin a new Friends Church under the sponsorship of Mid-America Yearly Meeting.

Karl Wilson is a retired Methodist minister and a winter resident in Florida. His first Sunday at Port St. Lucie was on October 10.

HORIZON COMMUNITY CHURCH, with the assistance of the E. P. & E. Board of the Yearly Meeting, is in the process of purchasing a parcel of land. It is contemplated that by the end of the year the purchase of 8.46 acres with a house and barn will be finalized. Pastor Michael Grogan reports that the first service held at the new site (located at Daniels Road and Freshman Lane) was held September 19 with 14 present.

Dedication of the site is planned for November 28 with Superintendent Russell Myers as the speaker for the occasion.

WILLOUGHBY HILLS Friends dedicated their new sanctuary on October 3 after two years of planning and six months of actual construction time. Pastor Dale Diggs welcomed guests to the morning worship and dedication service. The new addition is a 628-capacity sanctuary built to the south of the old building, which will be renovated to be used as a fellowship hall. New offices, four classrooms, nursery, and rest room facilities are included in the new wing. The estimated cost of the project is \$550,000.

CALENDAR

December 4—Finance Board, 9:00 a.m. YM Office
December 27-30—Midwinter Retreat at Wesley Woods, Pennsylvania
January 11-14—EFA Coordinating Council, Wichita

F.D.S. Auction Nets \$20,000

The 5th annual Friends Disaster Service sale and auction was held September 18 at the Summit County Fairgrounds and was attended by the largest crowd ever.

According to Dean Johnson, "We are very happy to announce that after all bills and obligations were paid, we have \$20,000 to use in our ministry to those who are the victims of disaster."

This was the largest amount ever raised, topping last year's receipts by \$1,500.

The 27 beautiful quilts and comforters made and donated by Friends women in 17 Friends churches were the most sought-after items, with prices ranging from \$40 up to \$480. The baby quilts and afghans were especially prized, as auctioneer David Jones of St. Clairsville kept the crowd in a jovial mood by his pithy comments and sense of humor.

The 1970 Buick two-door Skylark, donated by B & G Classics of Hudson, Ohio, went for \$1,350, which was the highest amount for a single item. Of great interest to spectators were two ponies—a seven-year-old mare auctioned off at \$220 and a two-year-old colt at \$150.

Miscellaneous items included auctioning off of an antique pump organ, a wooden rocking horse, a Kawasaki motor-bike, various wood-burned plaques, evergreen shrubs, snow tires, building materials, farm produce and animals.

Focus on Malone

According to the Public Affairs Office, the full-time enrollment for the fall term at Malone is 750 students.

Malone's cross-country team, with 45 points, came in first in the four-year college division to win the annual Malone Invitational held on September 25. Keith Long, a Malone sophomore, won the 10,000 meter race in 29 minutes, 58 seconds, to lead his team to the championship 24 points ahead of runners-up Cleveland State University, Baldwin-Wallace, and University of Akron.

Jack Anderson, popular columnist-broadcaster, appeared at Malone's Osborne Hall as the first speaker in the Forum Lecture Series for the 1982-83 season. In his characteristically frank and candid style, Anderson discussed events leading up to the hostage crisis, the current Middle East massacre, and answered questions related to political issues now before congress.

President Gordon Werkema announces the Malone Tour of the Holy Land, which departs from New York on January 5 for eight days. The cost is \$1,250 from New York. If the additional trip to Egypt (two extra days) is elected, the cost is \$268 more. Dr. Werkema is an experienced tour guide, having made the trip last year with 161 tour members from Gordon College. Highlights of the tour will include Tel Aviv, Tiberias, Nazareth, Megiddo (built by Solomon), Mt. Carmel at Haifa, Caesarea, Capernaum, the Sea of Galilee, Tabgha (miracle of the loaves and fishes), Mount of Beatitudes, Jacob's Well, Jerusalem, Bethlehem, the Mount of Olives, Bethany, Jericho, Qumran, Masada, and the Garden Tomb.

If Friends are interested in joining the tour group, contact the office of President Werkema immediately.

Robert Loffredo, chemistry professor at Malone, is the new wrestling coach. When he was a senior at the University of Illinois, he earned "Big Ten" honors and was an All-State scholastic wrestler as well. Loffredo joined the Malone faculty in September of 1981 as assistant professor of chemistry.

FRIENDS GATHER

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

For our churches, *Spiritual Growth* is foundational to all the activities and services that naturally follow.

ALVA, Oklahoma, (John Causey and Frank Penna). Sunday evenings have been a time for learning and growing in how we are to function as a part of Christ's body. The lessons we have studied take us past the challenges of the Sunday morning messages by giving us a handle on how we can take action. There have been tremendous times in prayer groups of three or four people.

NEWBERG, Oregon, (Ron Woodward). Our pastor has been focusing on marriage and stressing the importance of that relationship as a Christian, divorce not being an option. He is beginning an in-depth study sermon series on the book of Romans. Mauri Macy, minister of music, is overseeing four 2:7 groups that involve about 50 young adults; 2:7 is a Bible study course that specializes in deepening the spiritual life and making disciples of Christians.

At **ALLIANCE**, Ohio, (Frederick Sams) "In Home Fellowship" was enjoyed after the Billy Graham film *The Living Word*. Those wishing to participate signed up ahead of time to be a host or a guest. Bob Zepernick has opened his home for Men's Discipleship and Bible Study. Meeting on Saturday mornings, these men seek to discover how to be servants like the Lord.

A large number of the **GREENLEAF**, Idaho, (Paul Goins) congregation was involved in the Billy Graham Crusade held in Boise in August. Several sang in the choir, and others served as supervisors, ushers, or counselors. A "Holy Life Conference" was held October 10-14 with Mr. and Mrs. Max Huffman and Keith as speakers. Three "Focus Fellowships" entitled *Blueprints for Revival* were held during the three weeks previous to the meetings.

FRIENDSWOOD, Texas, (Joe and Sally Roher). "Renewing Love," a seminar for women, will be held once a week during the fall months. "Renewing Love" shows us how to train the spirit, build character, and establish relationships as God intended.

As of September 1 **MERIDIAN**, Idaho, has a new pastor, Gil George. He and Louise have come from Peru with their two sons. A Holy Life Conference was held October 17-21 with Max Huffman and family.

DAMASCUS, Ohio, (Joseph Kirby). Six new members have been taken into the church after six weeks of church membership class.

Max and Keith Huffman from Muncie, Indiana, held meetings September 17-19 at **WOODLAND**, Idaho, (Rob King).

Community Outreach

NETARTS, Oregon (Jerry Baker). The "Netarts Christian Singles," under the direction of our pastor, is an active group. The members are from local churches in the Tillamook area, and the group is designed to meet the fellowship needs of single men and women, widows, and single parents. The "Senior Singles, Friendly Fellowship," meet for a potluck dinner once a month for fellowship and Bible study. Both groups are part of the Prayer Chain for those in need of prayer for strength, or for illness. When our members go on vacation and attend another church, we ask them to bring back a bulletin, signed, and put it on our bulletin board so we can see where everyone has been.

"We count the seeds in the apple, God counts the apples in the seed" was the theme used for the Administrative Council's brainstorming convocation at **ALUM CREEK**, Marengo, Ohio, (Dane Ruff). Goals and objectives for the present, near future, and far future were given by the group following a cookout. Commissions then worked on implementation for presentation to the council. Fellowship supper groups are newly formed for the year, meeting once a month for the purpose of drawing in fringe area folk. The pastor is training a group in "Evangelism Explosion."

At **NEWBERG**, a Spanish worship service under the direction of Bob Gilmore is held each Sunday afternoon, with an average of 35 in attendance.

TALENT, Oregon, (Paul Miller) presented *Sir Oliver's Song*, a play concerning "The Ten Decrees" (10 Commandments). It centers around an owl, "Sir Oliver," and 12 delegates from 12 different countries around the world. Our cast ranged in age from 4 to 52, but con-



sisted of mostly teenagers. The director was Terry Dawson, a young member of our church and a student at George Fox College. The play was put on August 6, 7, 8. We played to more than 450 people. Over \$520 was collected in freewill offerings and was donated to pay off the principal on our building loan.

A "Household of Faith" offering is being taken the first Sunday of each month, which is used to assist those in need in our community at the **GREENLEAF** church.

WOODLAND church had a camp-out at a Forest Service camp on the weekend of September 11-12.

This summer several **TIGARD**, Oregon, (Roy Skeeter) people made use of the church vacant lot by having a community garden.

Missions

EMPIRE, Vale, South Dakota, (Lloyd Hinshaw) recently sent \$690 to an independent Haitian mission led by Pastor Hector Charles. The mission is located in Port-au-Prince, Haiti. Part of the funds helped buy 700 pounds of beans and rice to help feed the mission's 18 orphans, while the remainder paid for one year's rent for the mission's church.

DERBY, Kansas, (Dan Qualls). In reflecting on the past year God has been gracious to our congregation in several ways—new families have joined us; attendance has climbed steadily; we have grown spiritually through the study of God's Word; we've sensed a greater sense of unity and oneness, but nevertheless our pastor says he is gripped with a sense of urgency. Today our hearts must be burdened with the condition of lost men. Today we must reach out in compassion to the lost.

The Norma Freer Missionary group of **SMITHFIELD**, Ohio, (William Waltz) has been making puff quilts for a bazaar to be held at a shopping mall. Crafts and baked goods are also sold. The ladies received an award from the mall authorities for their Quaker heritage theme last year. A welcome dinner was held for the new pastor, William Waltz and wife, Elizabeth.

Iverna and Leland Hibbs left **GREENLEAF** September 30 on a journey that will include a week in Germany, some time in the Holy Land, and then on to Lesotho, Africa, for a couple of months with their son Terry and his wife, Jan, missionaries under the MAF, where Leland will help in finishing a building for the school for the blind. Then they will go to Tacna, Peru, for about six months. Several couples have been participating in MAP (Mission Assistance Projects) whereby they go to assist various places in missionary projects. Recently, Delmar and Doris Cloud and Bennie and Ember Roberts spent a few weeks in Canada helping build a dormitory for a children's home.

Tom and Rose McClaren of **DAMASCUS** were among a group of short-term missionaries who spent two weeks working in Haiti.

Kenneth and Martha Walker of **FOWLER**, Kansas, (Ron and Pam Ferguson) recently visited Haiti, observing and helping with the mission work there.

ALLIANCE Men in Missions sponsored a family night with Ron Stansell of Bolivia. Included were lawn games, softball, and a cookout.

Ron and Carolyn Stansell and girls were at **WOODLAND** on August 22. A potluck dinner was held following the morning service, with Ron and Carolyn bringing the message.

The Leora DeVol Circle of **ALUM CREEK**, through gifts and projects, raised \$800 for the Sacrificial Offering at the yearly women's missionary banquet. They also provided for and operated the bloodmobile at Morrow County Hospital recently.

This fall **ENID**, Oklahoma, (Merl Kinser) are encouraging participation in a special World Relief Commission program "Skip-a-lunch, Feed-a-Bunch." We will be showing two filmstrips, *Survival '80s* and *Facts Have Faces* as a part of this special emphasis.

Youth

Ron Ellyson of **ALLIANCE**, a student at Malone College, has been hired as part-time youth pastor and has begun "The Midweek Power Pack," a Wednesday evening elective for youth. Arland Garra, who headed the Cumberland Mountains project, emceed a program of reports on Camp Caesar and Summer Ministries by the youth. Garilynn Dossi was elected judge at Girls' State, where 1,300 girls were in attendance.

TIGARD is starting a new adult education program on Sunday evenings. The first class will be on the books of Moses.

A "Let's Praise" musicale with children and youth participating was



held during one of the worship services at **SMITHFIELD**.

MORNINGSIDE, Port St. Lucie, Florida, (Karl Wilson). Several guests added to the ministry during the summer. Members of the Lisbon, Ohio, Trinity Friends Youth Group spent a weekend and shared a puppet ministry with the children. The pastor and four campers attended the junior high week of Camp Caesar, and two teens were at Senior High Camp.

Friends youth of **NEWBERG** held a fall retreat October 8-10. Kids Development Company, a ministry to children, is in full swing, utilizing the gym area of the Friends Center—part of the Christian Church building that was purchased by NFC and is located one block from the church.

Gary and Russlyn Phelps, FY directors, have been conducting youth meetings after the Sunday evening service at **BELLEFONTAINE**, Ohio (Philip Taylor). Daniel Davis has returned home from college and has taken over the duties of Christian education director.

UNIVERSITY FRIENDS, Wichita, Kansas (Dave Kingrey). Our children's ministries have grown in the past year, and this has been an exciting time for our meeting.

The **EAST GOSHEN**, Beloit, Ohio, (Charles Bancroft) girls' softball team participated in the Labor Day Weekend tournament held in Canton, winning four and losing two. The girls were commended for their



sportsmanlike conduct throughout the tournament and presented with a third-place trophy on Sunday.

The **WOODLAND** youth group met at 7:00 p.m. Wednesdays through the month of October. They sponsored a film, a comedy, on September 24. Another, entitled *The Wild Country*, was shown October 16.

ENTIAT, Washington, (David Fendall) group went to Spokane to hear Billy Graham.

A car wash was held by friends of the family of Mark Coleman, 15, of **DAMASCUS**, who was killed in a car accident a year ago. Funds are given in his memory to the Awana Club to send a deserving clubber to church camp each summer.

The **GREENLEAF** youth group, along with sponsors Dean and Marilyn Douty and Ruth Hull, spent a weekend at Silver Creek Plunges, near Crouch, Idaho.

A Young Believers' concert was held July 26 at **ALUM CREEK**.

Christian Education

DEERFIELD, Ohio, (Christopher Jackson) special events were highlighted by an evening of discussion with Professor Arnold Fritz from Malone College on "Why Scientific Creationism." Fund-raising events scheduled for the parsonage-building project are a homemade soup and bread sale, to be followed in a month with a flea market. Bonnie Furr is in charge.

Enrollment at **GREENLEAF** Friends Academy for K-12 for the present school year is approximately 300. The preschool department, which has branches in East Boise Friends, Meridian Friends, and at the Academy, has about 125 enrolled. Karen Smitherman is in charge of the preschool.

The recent Children's Crusade at **ENID** was successful with 31 children attending.

A membership class is being taught at **ALUM CREEK** during the Sunday school hour by Pastor Ruff.

On October 29-31 **TIGARD** had their first leadership training retreat at Twin Rocks with about 30 attending.

A weekly Bible study is being held in the **WOODLAND** church basement each Tuesday at 9:30 a.m. through October and November.

UNIVERSITY Friends are having a fall series of Peace and Justice. Quakers have long seen a vivid connection between their Christian faith and making peace. Donna Bales, Dorlan Bales, C. G. Chacko, Dave Kingrey, Wayne Howdeshell, and Dorothy Craven, all members of University Friends, will be sharing their Christian convictions for making peace and promoting justice.

An elective class "Seekers" is being taught by Janet Wuske at **ALLIANCE**.

New for this fall is Family Night at **CANTON**, Ohio (John Williams, Jr.). On Wednesday evenings, activities for all age groups will be covered by youth choir, adult choir, children's choir, junior and senior high FY, adult Bible study, and later, single adults' and choir members' Bible study led by the pastor. The coming of Greg and Sarah Wilson and their children has been an asset. Greg is the new minister of music.

Building Improvements

GREENLEAF church and academy have both been undergoing building programs, with the church remodeling the basement and enclosing the foyer between the church and the Christian education building, and the academy adding an office and classroom complex on the front of the present gym and shop.

A street level entrance is now available on the north side of the **NEWBERG** church building for the handicapped to be able to enter the building. On the upper level the library and nursery have both been expanded to meet growing needs. A narthex area provides easier exits on the north side of the building.

Other

Rev. Larry Grigsby was special speaker recently at **BELLEFONTAINE**, after which he and his family were honored at a potluck dinner. They were presented a pair of golden candlesticks as a farewell gift from the church. Rev. James BonDurant held a week of special meetings. Song evangelist for the week was Rev. Paul Williams. Supper meetings have been developed once a month with Jim Woodward in charge. All persons wishing to participate are divided into groups who meet in designated homes for supper and fellowship. The annual Labor Day picnic was held at Camp Cobec.

The **GREENLEAF** pastor and wife attended the Billy Graham School of Evangelism held in Spokane following the Boise Crusade. Genevieve Koch was one of five girls in the area chosen to tour in the South Pacific this past summer for three weeks through Sports and Cultural Exchange International, a division of Youth Enterprise, Inc., playing hockey with top teams in the countries they visited and giving their testimonies. While there she made contacts with a Christian school and as a result is teaching in Lamakila Baptist School in Ewa, Hawaii.

After slightly more than four years as pastor at **MORNINGSIDE**, Dan and Wanda Frost have accepted an appointment under Mid-America Yearly Meeting to be church planters in Kansas City, Kansas. Dianne Thompson from the Willoughby Hills, Ohio, Friends Church shared an inspiring sacred concert.

A church picnic was held at Lolo Creek following the **WOODLAND** Sunday service on August 15.

Members of **SOUTH FORK**, Nebraska, (William Leach) recently said "thanks" to their pastor through a noon dinner. Pastor Leach has pastored the church since 1964. He also farms and is chairman of the county commissioners, has served on Bird City's school board, and is on the district alcohol abuse committee. At the dinner the church also said "thanks" to Ward Harvey for secretary and treasurer work; Wanda Ramsey for floral gifts to the church; and to Ruby Holliman for piano work.

A special family event at **CANTON** was well-attended as the church bus headed to Cleveland for an Indians baseball game. Parents with children in the younger set enjoyed a day at the Cleveland Zoo.

The Friends Women and both youth groups at **FOWLER** held fund-raising projects at Fowler's Harvest Celebration. The women sold homemade ice cream, the senior high FY had a blackpowder shoot, and the junior high FY sold roasting ears and baked potatoes. Ed Roberts returned home to share about his ongoing work with the Interreligious Task Force on U.S. Food Policy in Washington, D.C.

NEW HOPE, Hay Springs, Nebraska, (Paul Moser) won third place with a float entered in the annual Hay Springs, Nebraska, parade, Friendly Festival. The float's theme was "Jesus Loves the Little Children of the World," which went in conjunction with the parade's theme of using song titles for floats. After the parade the float was used in the local park for a gospel sing and a Sunday morning worship service. God blessed the park church service with 100 in attendance.

Rolland and Thelma Smith of **ALLIANCE**, formerly missionaries to the Indians at Peace River, Canada, were given an open house on their 40th wedding anniversary. This was sponsored by the Westville Congregational Church, where Rolland served as pastor at one time.

WILLOW CREEK, Kansas City, Missouri, (Gary and Barbara Dameron). Gary grew up in the Kansas City area and lived just a few blocks from the church while he was in seminary. Their two older boys attended Willow Creek Day Care when they were small. Barbara says, "We feel that we are coming home." Besides the two older boys, Greg and Bart, fifth and fourth grades, brothers Book and Garrett are four and three years old, and sister Ginger is 14 months old.

FRIENDS RECORD

BIRTHS

BINFORD—To Mr. and Mrs. Howard Binford, a daughter, Jenny Alice, April 15, 1982, Caldwell, Idaho.

BLOSS—To Kirk and Mary Bloss, a son, Zachary Curtis, August 20, 1982, Damascus, Ohio.

BROWN—To Gary and Diane Brown, a daughter, Melissa Joy, by adoption, April 17, 1982, Greenleaf, Idaho.

DAVIS—To Steve and Caroline Davis, a daughter, Amber Lee, Summer 1983, Paonia, Colorado.

DAVIS—To Wayne and Michelle Davis, a daughter, Molly, July 3, 1982, Canton, Ohio.

EICHENBERGER—A boy, Micahel Wayne, to Randy and Kari Eichenberger, September 23, 1982, Wichita, Kansas.

EMRY—To Roger and Terisa Emry, a daughter, Amie Danee, August 26, 1982, Talent, Oregon.

FRAZIER—A daughter, Pamela Jean, to Wayne and Stina Frazier, July 21, 1982, Paonia, Colorado.

HESTER—A daughter, Leslie Ann, to Howard and Laura Hester, September 28, 1982, Lynwood Friends, Portland, Oregon.

KRUEGER—Twin sons, Joseph Donald and Matthew William, to Bill and Penny Krueger, September 23, 1982, Lynwood Friends, Portland, Oregon.

METZGER—To Joe and Maude Metzger, a son, Eric William, August 18, 1982, Marengo, Ohio.

MILLS—A daughter, Janet Luann, to Mr. and Mrs. Larry Mills, April 1, 1982, Ontario, Oregon.

MORRIS—To Dale and Patsy Morris, a daughter, Emily Anne, August 5, 1982, Martinsville, Virginia.

NICK—To Dennis and Caprina Nick, a daughter, KariRose Anna, February 2, 1982, Meridian, Idaho.

PAXON—To Eric and Jerri Lynn Paxon, a son, James Eric, August 22, 1982, Alliance, Ohio.

PITTENGER—To Ken and Sandy Pittenger, a son, Kevin Wayne, July 9, 1982, Alliance, Ohio.

POYNER—A boy, Christopher Aaron, to Larry and Lisa Poyner, August 12, 1982, Collinsville, Oklahoma.

PRIOR—To Roger and Mary Prior, a daughter, Natalie Christine, July 14, 1982, Canton, Ohio.

SCHOLL—To Mr. and Mrs. John Scholl, a son, Jay Lee, April 2, 1982, Caldwell, Idaho.

SCHNEIDER—A daughter, Amanda Dawn, to Leon and Pam Schneider, September 2, 1982, Arkansas City, Kansas.

TOWNE—To Jim and Becky Towne, twins, a boy, Dylan Micah, and a daughter, Carly Beth, July 19, 1982, League City, Texas.

VALOT—To Vincent and Diane Valot, a daughter, Lindsay, July 15, 1982, Canton, Ohio.

WILLIAMSON—To Marty and Judy Williamson, a daughter, Sarah Lesley, August 6, 1982, Vale, South Dakota.

MARRIAGES

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

AREHART-OLSON. Kamela Arehart and Scott Olson, September 4, 1982, Portland, Oregon.

BLUM-CLARKE. Lee Blum and W. L. Clarke, August 10, 1982, Collinsville, Oklahoma.

CAPRON-WHITMOYER. Gloria Capron and Gary Whitmoyer, August 21, 1982, Hughesville, Pennsylvania.

CARR-SAPP. Mary Carr and Lloyd Sapp, September 11, 1982, Deerfield, Ohio.

GRAZAK-MILLAR. Paula Grazak and Mark Millar, July 24, 1982, Canton, Ohio.

HANSON-PETERSON. Doreen Hanson and Douglas Peterson, August 7, 1982, Salem, Oregon.

HOLCOMBE-HARRIS. June Holcombe and Brian Harris, August 7, 1982, Tigard Friends, Oregon.

JONES-WILSON. Martha Jones and Robert Wilson, June 19, 1982, Canton, Ohio.

OFER-WERNECKE. Cindy Ofer and Jeff Wernecke, September 11, 1982, Canton, Ohio.

PEMBERTON-BAATZ. Kristi Pemberton and Robert Baatz, September 18, 1982, Greenleaf, Idaho.

PORTER-RINARD. Shella Conant Porter and Mike Rinard, June 3, 1982, Boise, Idaho.

POGUE-DUNN. Sara Pogue to Jim Dunn, August 7, 1982, Austin, Texas.

RAFFERTY-SCHONTZ. Dorothy Rafferty and Aaron Schontz, August 14, 1982, Canton, Ohio.

REEVES-WARREN. Joanne Brown Reeves and Gregg Warren, June 12, 1982, Greenleaf, Idaho.

RILEY-WOODALL. Tracy Riley and Scott Woodall, July 24, 1982, Canton, Ohio.

ROBBINS-PIERCE. Helen Robbins and Duckey Pierce, July 24, 1982, Collinsville, Oklahoma.

DEATHS

ESTES—Katie Estes, 92, September 4, 1982, Talent, Oregon.

EVANS—John Evans, September 9, 1982, Canton, Ohio.

HARRIS—Carl Harris, nearly 93, September 17, 1982, Nampa, Idaho.

HILL—Mary Hill, 79, July 27, 1982, Hughesville, Pennsylvania.

IRA—Frank Ira, August 29, 1982, Wichita, Kansas.

LARSON—Frances, 74, August 13, 1982, Belleville, Kansas.

SPIKER—Pear Spiker, August 8, 1982, Canton, Ohio.

YOUNG—Elsie Young, July 4, 1982, Fowler Friends, Kansas.

A CALL FOR CHRISTIAN SOCIAL RESPONSE

(Continued from page 4)

nots of our nation. Can we affirm the necessity of maintaining this two-pronged approach to meeting human needs in our society as legitimate manifestations of God's love in our lives? I believe we can.

Now it's 1982 and what should we do? Let's begin by looking at some basic value questions.

1. Should a Christian's view of human nature be optimistic or pessimistic?

2. Are the poor all personally or morally defective and, conversely, are the nonpoor all personally or morally whole?

3. Does one "motivate" by making life unbearable, or by providing opportunity, encouragement, and hope?

4. To what degree is poverty the result of institutional failure, i.e., economic fluctuations, discrimination, lack of opportunity, and LOSS OF HOPE?

5. What is the proper relationship between Christians and culture?

May I suggest the following:

1. Based upon the belief that *most* poor are more like me than different; have desires, hopes, and aspirations similar to mine; and will respond positively if pre-


sented with hopeful opportunities, I believe private and public programs providing these opportunities should be strongly supported.

2. Based upon the belief that *much* poverty is the result of institutional failures and barriers beyond the individual's control, I believe programs should be developed based on the belief that all people are worthy of our support and encouragement.

3. Based upon the belief that government can responsibly carry out the collective will of the people, especially if Christians have not abandoned the government ship, I advocate that the federal government is the most effective arm for providing the broad social programs underpinning our interdependent commitments to one another. (Such programs would leave many gaps that would need other resources.)

4. Based upon my strong values against excessive accumulation of wealth by individuals and corporations, I call upon all Christians to take to heart and action the clear admonishment of Scripture to share willingly and generously with those in need around us.

And finally, I believe that we must focus upon demonstrating through our lives and our churches those values and beliefs that center around nonjudgmentalism, genuine practical helpfulness, and bringing hope to all. All Christians ought to be aware of and be participating in this witness. Let us all

consider our Christian social response whether it be general Christian social concern or specialized Christian social work. Do our personal lives and corporate churches model the "light" of Scripture and the life of Christ to "the least of these"? 

FOOTNOTES

1 David O. Moberg, *Inasmuch*, Grand Rapids, Michigan: William E. Eerdmans Publishing Company, 1965, p. 62.

2 Ralph Dolgoff and Donald Feldstein, *Understanding Social Welfare*, New York: Harper & Row, 1980, pp. 38-39.

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5 Karl Polanyi, *The Great Transformation*, Boston: Beacon Press, 1957, p. 40 as cited in Dolgoff and Feldstein, *Understanding Social Welfare*, p. 49.

6 Walter I. Trattner, *From Poor Law to Welfare State*, New York: The Free Press, 1979, p. 84.

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8 *Ibid*, pp. 140-142.

9 Michael Harrington, *The Other America: Poverty in the United States*, New York: The Macmillan Company, 1962.

WITHIN the last 60 years there have been five world conferences of Friends, each having its own purpose and flavor. Last August, the fifth was held in Kaimosi, Kenya, for the purpose of gathering Friends from all over the world and to heighten the visibility of the third world church. Friends from North America, Latin America, Europe, Japan, China, India, Australia, New Zealand, Africa, and other nations attended the conference. I was impressed by the significance of this conference in two ways. First, as an American who had never been outside the United States, my eyes were opened to other ways of living. Second, as a Quaker attending my first world gathering of Friends, I saw that while we still have differences among us, there is a growing desire to discuss these and try to love one another through them. Throughout the conference I recorded my impressions of our experiences and the relationships I witnessed developing between the various Friends groups.

Friends from around the globe exchange experience and concerns at Kaimosi, Kenya.



Elgon Yearly Meeting listens to Eldon Helm addressing the need for unity among African Friends.



BY CARLA COX

REFLECTIONS

Saturday, August 7

We are descending to Nairobi airport after a tiring all-night flight from London. It is 8:35 a.m.

As we exit the British Airway 747 my excitement is shadowed by thoughts of the recent attempt by the Kenyan Air Force to overthrow the government. While in line to exchange our British pounds for Kenyan shillings, nearly a dozen armed soldiers whisk into the customs area wearing camouflage fatigues, heavy black boots, and bearing M-16's, which they liberally point about. I've never had a gun aimed at me until today and I wonder whether these men are protecting us or are part of the Air Force. Just beyond customs, I am greatly relieved to see a man in the crowd holding a large sign with the words, "Welcome Friends going to Kaimosi." We shake hands with him and several other Friends who came to meet us. They lead us to a bus and soon we depart.

On the outskirts of Nairobi we stop at Friends International Centre. After the brief stop, we reboard the bus. Around me people visit excitedly in many languages. I recognize the faces of many I had seen on the flight from London. I smile as I realize they too are Quakers sharing the same journey and purpose with the eight of us from Northwest Yearly Meeting. There are nearly one hundred of us making the 12-hour journey to Kaimosi today. Many more will follow us.

We arrived at Kaimosi at 11:30 p.m., where we are greeted by many African

Friends. A dozen young schoolgirls stand at the door of the bus to welcome us and eagerly escort us to the dining hall for a snack of tomato sandwiches and hot tea.

I am a guest in the home of Dan and Marion Kimuda, a young Ugandan couple who fled their country during the overthrow of their government a few years ago. They are so gracious. Even though it is past midnight, Dan takes the time to heat water so I can bathe and spent a few minutes asking about my trip before going to bed. Now I can sleep for the first time in over 40 hours.

It is good to have this time to write in my journal. As I lay down to sleep I encountered my first African mosquito. The thought of contracting malaria gives me goose bumps, and I crush it against the wall with my journal. I smile to think how futile it was to get rid of *one* of Africa's mosquitos. It made me consider how important it is to be at ease with environmental and cultural differences if I am to grow from this experience. I look forward to this week with the hope that we all can learn more about the rich variety in Quakerism. I pray that we will all be led toward more mature understandings of God's purposes within the Society of Friends.

Sunday, August 8

At 9:50 a.m. we had tea in the main dining area, then walked up to the chapel for Sunday worship. As I enter, there are nearly 200 people worshipping together; about half are African and the rest are conference attendees from other continents.

Our first hour is spent in unprogrammed worship with many people sharing. One British Friend speaks powerfully of our need to wait upon God. A Kenyan man speaks of sinning and its price while another Kenyan man stresses the importance of knowing the Bible. A young woman from

Maryland, now living in Africa, reminds us that God is often at work changing us rather than changing the circumstances around us. We end the meeting by shaking hands, then move immediately into a programmed service.

The programmed service is translated from Swahili to English for us "foreigners." A Kenyan choir sings in Swahili, and though the words are lost to us the melodies are familiar and their harmonies pleasant. After the offering, the sermon is delivered by a Kenyan man speaking about the dangers of the works of the flesh (Galatians 5). He calls for the congregation to turn away from stealing, swearing, adultery, and to live the way God would have us. The worship service—a rich cultural and spiritual experience—is followed by many warm greetings in front of the chapel.

Monday, August 9

This morning I hurried down the road from Dan and Marion's house to the Girls' School to attend my small group session, which met for three hours each day. As I enter the classroom, several people are already gathered. Among them are Friends from the U.S., Ireland, Kenya, Colombia, Japan, Burundi, the Netherlands, and Canada. People smile and greet me as I find a chair in their circle. On the blackboard are written two questions. 1. *What was my first meaningful worship experience?* 2. *What does worship mean to me today?* We spend 20 minutes in prayer and meditation before sharing with each other.

As the 16 of us share, we are amazed to discover the diversity of our worship experiences. What impresses me is that even though we describe our understanding of God in many different images, God is present in each of them and He is greater than the total sum of all our experiences. Know-

Carla Cox of Reedwood Friends Church, Portland, Oregon, shares her impressions of the international gathering of Friends in Kaimosi, Kenya. Don Green, from the Evangelical Friends Alliance, gave the keynote message at the conference. James Morris, of Evangelical Friends Mission, also attended along with other evangelical Friends.

Hal and Ann Cope (center), from Wichita, Kansas, hosts at the international conference, with Edith Ratcliffe, nurse.



Friends from Northwest Yearly Meeting with Julius, Rose, and Mary Wafula at their home.



ON KAIMOSI

ing this gives us appreciation for one another and respect for the many ways God reveals himself.

Thursday, August 12

In the afternoon at a plenary gathering, we are asked to consider and respond to this question: "Should there be another world gathering of Friends; what would you like the world to be like in 1997?" Upon sharing our dreams for the future, a minute is drafted to be sent to the Triennial Session the following week. As I listen to the sharing, I record our "dreams" in my journal.

British Friend: "I hope we will spend the next 15 years continuing to learn. I have learned about love here, witnessed a real spirit of caring. We have learned of differences and we have learned to overcome some of our prejudices, but we have more to learn. If we are going to make a difference, if we are going to change the world, then we must learn to accept one another."

Belgian Friend: "We must release the capabilities of our younger members quickly, as we are growing old."

East African Friend: "We must plant our love within our homes and share it with our immediate neighbors."

East African Friend: "We must share our spiritual gifts and material wealth."

American Friend: "I suggest that we formulate a query: 'Are Friends constantly aware of the transforming power of God in our daily lives?'"

New Zealand Friend: "To our African Friends I would like to say, you think you need what we have . . . material wealth. Indeed, we need what you've got . . . your spiritual zeal."

Colombian Friend: "I am not happy. I am very sad. Let us not speak of the first world and the third world but of the world that eats and the world that is hungry. Religion can be the opium of life."

British Friend: "We need to strive toward equality for women within the Society of Friends."

American Friend: "Our form of listening is our gift as Quakers. Friends from programmed meetings, your way of worship is like putting in a telephone line to God and then talking all the time. We must give time to hear what God is saying."

The thoughts and feelings of these Friends express the thoughts and feelings of many Friends throughout Quakerdom. It is important for us as a world body to love one another and grow to appreciate our differences. Friends at Kaimosi are sensitive to those concerns and have moved us a little farther down the road toward unity.

Monday, August 16

This morning we are leaving Kaimosi. As we board the bus, a hundred or more Friends are gathered to see the 50 of us off. I feel melancholy about this departure. Luggage is jammed in everywhere, in the aisle and underfoot. People shuffle to get comfortable. I see Dan Kimuda standing outside my window, hands in his pockets, smiling. I wonder when, if ever, I will see Dan and Marion again. I am hearing so many voices saying good-bye, hands stretched out the window for a final handshake or to slip a paper through with some foreign address. I wonder when any of us will see one another again once we are salted back over the earth. I am secretly asking myself, "Is that all there is?" "Is our task accomplished?"

Certainly our task is just begun. For if we do well, the rest of our lives we will be a network of concerned Quakers who have experienced the Spirit of God moving among Friends, and we depart with the knowledge that indeed God is at work in all parts of His kingdom. [E]

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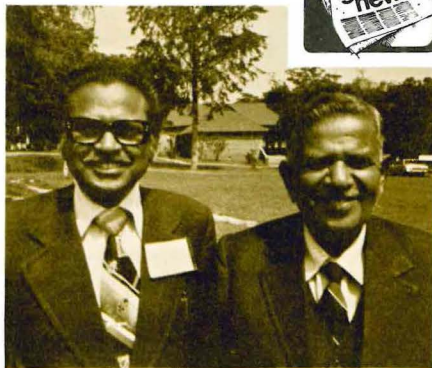
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Delegates from India to Friends International Witness were Dr. Pratrapp Brown (left), medical doctor, and Stuti Prakash, superintendent of evangelical Friends in India.



Delegates at Kaimosi from Burundi, Africa, are (left to right): Mark Bikomagu, Salomon Bahenda, Emmanuel Sibomana, David Niyonzima, David Kellum, and Gustave Nduwayo.

THE recent International Gathering of Friends at Kaimosi, Kenya, afforded the opportunity to examine the dynamics of missions at work among Friends throughout the world today. With 67 yearly meetings or countries being represented, there was a great variety of motivational factors and attitudes toward, and involvement in, mission outreach.

In order to bring these dynamics into proper perspective, one must realize that all Quakerdom had a common beginning in the seeds that were planted by George Fox and early Friends. It soon becomes evident that there are very different dynamics at work among some Friends today than were evident among our church forefathers. Nowhere are these more evident than in the area of missions.

The dynamics of missions that Christ exemplified and transmitted to His followers were seen among early Friends. Just 14 years after George Fox had his personal encounter with the living Lord, these words appeared in the Epistle of Skipton General Meeting in 1660.

We have received certain information from some Friends in London of the great work and service of the Lord beyond the sea, in several parts and regions as Germany, America, Virginia, and many other islands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados, Bermuda, Antigua, Jamaica, Surinam, Newfoundland, through all which Friends have passed in the service of the Lord, and divers other places, countries, islands and nations, and over and among many nations of the

James Morris is executive director of Evangelical Friends Mission with offices in Arvada, Colorado. His reflections from the International Conference on Friends International Witness held this summer in Kenya show his insights, concerns, and experience as a veteran missionary.

THE DYNAMICS OF MISSIONS AMONG WORLD FRIENDS

BY JAMES MORRIS

Indians, in which they have had service for the Lord and have published His name and declared the everlasting Gospel of peace unto them that have been afar off, that they might be brought nigh unto God.

The early Friends may not have had an accurate understanding of world geography, but they knew and were moved by the dynamic of the love of Christ, and no hardship was too great to bear in making known the transforming power of the love of God. This is in stark contrast to those I found at the Conference who were surprised that such a person as a "Quaker missionary" exists in today's world.

A REVIEW of the recently published Friends World Directory indicates that many Friends yearly meetings are very small and have been so for decades and that others are steadily declining in numbers. Does this indicate that the dynamic of love for Christ and obedience in sharing the Gospel have been throttled back until there is neither local nor world outreach from many of these yearly meetings?

Many of the participants in the Friends International Witness conference became aware that there was a dynamic at work as the representatives from Kenyan Friends, as well as those from Burundi, Bolivia, India, and Guatemala shared with us their faith in God, a love for Christ, and belief in the Bible. It is this spiritual dynamic that has made these Friends yearly meetings attractive and reaching out so that today there are

nearly twice as many Friends in these areas as there are in all the rest of the world outside of the United States.

Other mission dynamics became evident to the larger group of Friends as they met for the first time outside the affluent countries of the western world. It is in the underdeveloped, underprivileged, and culturally different parts of the world that the Friends

distinctives of peace, service, and justice have an opportunity to show their real worth. It is one thing to spend long hours at the United Nations discussing peace, disarmament, and human injustice. It is another thing to live in areas where peace is a scarce commodity, military rule and *coup d'etat* are common, and injustice has created refugees by the thousands.

It is in these areas of the world where ministry to the whole person shows up in vivid contrast to ministry just to the physical and social needs. It is here where people live and understand how important the "spiritual" dimensions of life are. It is here where people long for the reality of the "whole Gospel for the whole person" instead of debating the importance of the spiritual or social aspects of the Gospel and ministry. It is here where the transforming power of the love of God meets culture, and through redeemed and cleansed natures, culture finds its rightful expression as God meant it to be.

These are the real issues that set mission dynamics apart and test whether or not we are channels for the transforming power of the love of God or only dispensers of Quaker traditions. The openness, sincere witness, and genuine love of the many delegates who have been the recipients of the dynamics of mission endeavor demonstrated that they are truly Christian; they challenge us to make sure our mission dynamics are based upon God's power and not just Quaker tradition.