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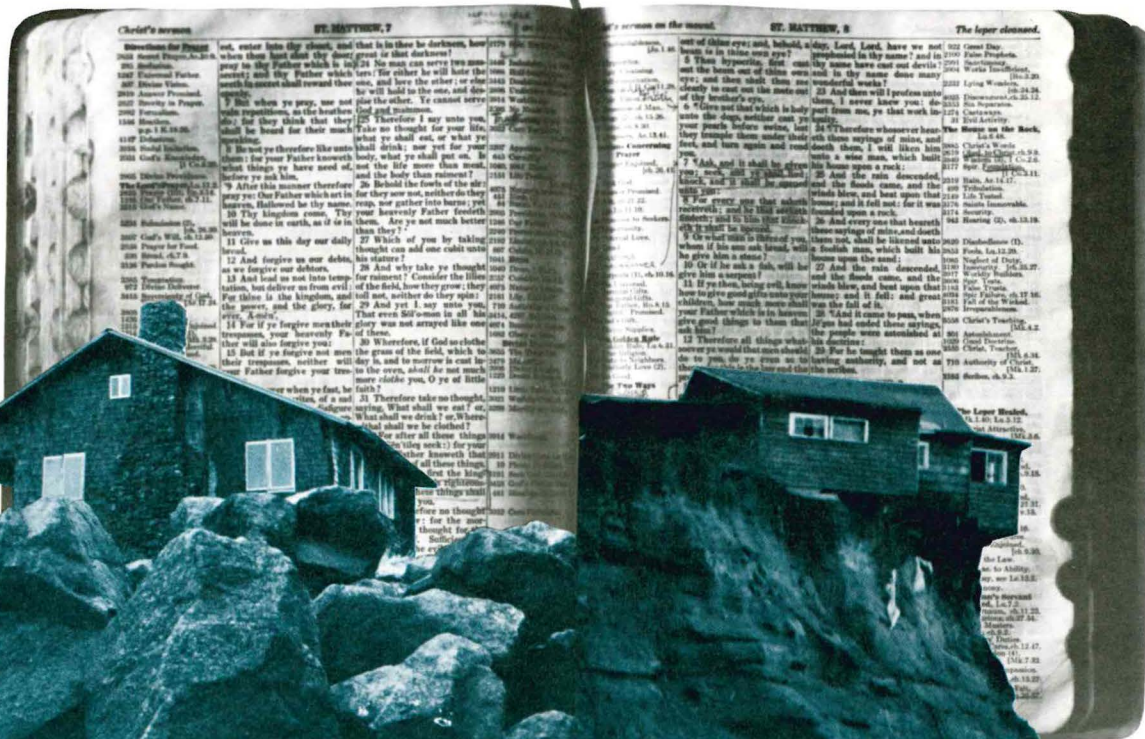
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Evangelical Friend

March 1983

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“We must use every possible means to discern what is sand and what is rock.”

TWO HOUSES IN A WADI

BY LAUREN KING

ALL DAY the weather showed its teeth: gusting, increasingly strong wind; whirling “dust devils” across the wadi floor; the sun a disk in a copper sky; oppressive heat. Now a line of heavy clouds climbing toward the zenith. Now, too, the first far lightning and distant rumbling. Birds twittered; the animals lowed and bleated plaintively. Ebenijah, from the door of his house, studied the sky anxiously.

The clouds were tumbling rapidly closer, the lightning increasing, the thunder quick claps almost on the heels of the flashes. Never in all his life had Ebenijah seen such a storm, nor heard of one either. He had seen small showers or gentle rains, and had built an elaborate irrigation system to catch and hold the little water that fell. He glanced down across the wadi to Elibaal’s house, that great sprawling structure down on the sandy floor, and he could see Elibaal also surveying the sky. He even waved jauntily up at Ebenijah.

Now the first spurts of dust under great drops of rain. The wind was howling, the lightning and thunder coming together, earsplitting cracks crowding blinding flashes. Sheets of rain swept upon and over and past the houses.

One hour, two, three the storm raged. Then, in the distance, above the noise of the storm, a new, steady rumbling forced itself upon the ear. A great wall of water was rolling over and over down the wadi floor out of the bare hills above. This was a flash flood roaring out of all the branch wadis—all of them barren of vegetation and mere rock and sand—and into that main wadi where the two houses stood. And here it came, tawny and tossing like the mane of a charging lion, sweeping aside the painfully built irrigation levees and ditches, uprooting orchards, and churning everything together into a juggernaut of sand and rocks and debris and water.

And then it struck the houses with the force of a great hammer. Ebenijah’s house shuddered under the blow, and he lifted his eyes in silent prayer, and waited. But it held, that house, built as it was on a spur of rock at the side of the wadi. A bit strange in shape from following so carefully the lines of the rock, as Elibaal had often laughingly pointed out. His own house, now, down on the sand of the wadi floor, spread out freely and spaci-ously—a thing of

beauty, symmetrical and lordly. But it held in the storm, that queerly shaped house up on the rock.

Down on the wadi floor, though, the great wall of water, racing fiercely around the corners of Elibaal’s house, ate rapidly away at the sand—down, down to the footing. And below. And in a moment a crack snaked up the wall, and widened, and became a gaping hole as the sand foundation swirled away in the water. A corner collapsed into the raging torrent, and the mansion lay open to the flood. There were screams and shouts. The great wall swept on, tossing its mane, and only the water’s sound could be heard. The great mansion and everything with it had vanished.

This is what Jesus wished his listeners to imagine as he told the parable of the two houses at the end of the Sermon on the Mount: “The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But . . . [the] house on sand . . . fell with a great crash.”

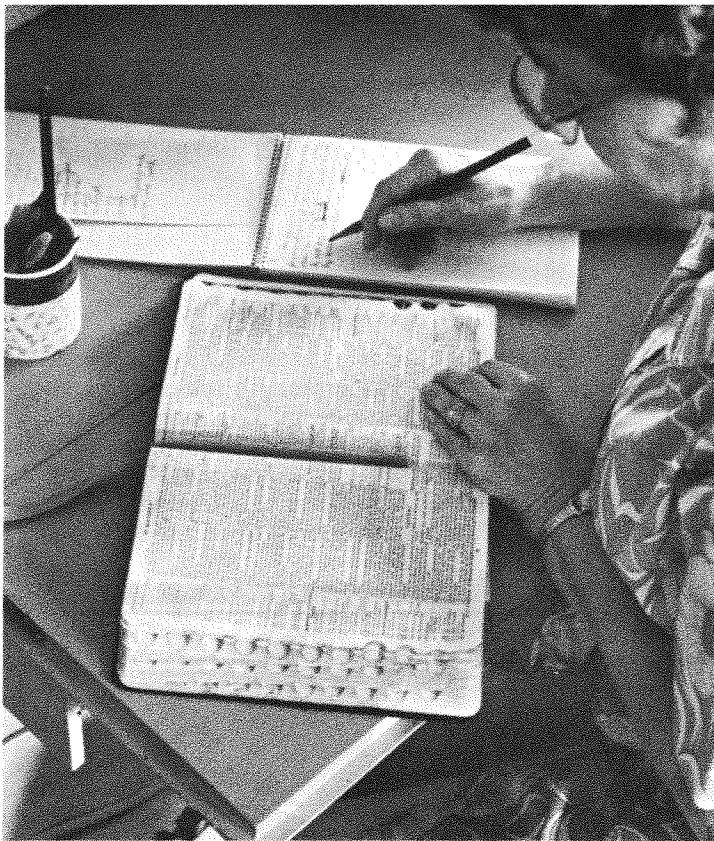
The two houses, He explained, represented two kinds of life, one built upon the rock of His teaching, the other built upon the sand of anything other than His teaching. The storm He did not explain, but its symbolism is obvious: some test of the strength of a life, perhaps something here and now—some long, fierce temptation; some crisis—but more likely that great test at the end of life, the facing God in judgment. He was saying that a life built upon any basis but His teaching would fail in the test.

Now all this sounds simple and clear enough, and familiar, too. We think, “Yes, yes,” to it and pass on. But it might be profitable to think about that parable a bit more, especially the sand.

FIRST, we are those men. Day by day, choice by choice we are building our “life-house” on some sort of foundation, according to some set of principles, however foggy and even unrealized. The story is about us. “Thou art the man” once startled a complacent listener. We *are* building. Living is building.

Second, we will meet that storm, and our building will be tested—perhaps by some enticement to shade our commitment a bit. But this kind of thing tends to go on, till a whole wing of life is built upon sand. And then will come that testing storm, and disaster. Or, perhaps the test will be a sudden fierce crisis that threatens to crush us and our devotion to Christ’s demands. Will our house stand in that storm? But certainly there will come the time when all secrets are revealed, all building tested and inspected stone by stone. Yes, we are those two men, and the storm is coming, inescapably.

“Old-fashioned. What can possibly be worse?” Lots of things, Lauren King clearly points out. King’s writings appear regularly in several Christian publications. A Friend living in Norwich, Ohio, he shares his views of a familiar parable of Jesus.



And now the foundations. Jesus spoke of but two kinds, but it is likely that most Christians are building on both in varying proportion. Through negligence, or complacency, or reservation we arch our structure perilously over sand from point to point of rock. Of course as we mature we dig out some of that sand and find bedrock. But whatever the mixture, there are but two kinds of foundation: the rock of Jesus' teaching and the sand of all else.

Since we may have given the sand less thought, it might be profitable to consider it. Sand comes in many varieties, and so do the false foundations that tempt us Christians. One, almost unbelievably, is the Bible itself. Or, rather, our interpretations of it. The man declares, "The churches have their notions. But here is what the Bible says." Then he proceeds to give *his* interpretation. Not the Bible actually, not Jesus' teachings. For there can be no naked Bible; always there is our understanding of the Bible. As human beings we cannot escape that. And being human, we can be mistaken. Building upon that misinterpretation, we build upon sand. Like the woman who took the statement "All things are yours" as foundation for a life of petty theft.

This snatching of verse or even a piece of a verse out of its context and insisting upon some—perhaps a literal—understanding of the fragment is a common variety of sandy foundation. Church history is full of sects built upon such foundation, and always with the stout proclamation, "The Holy Spirit showed me," or perhaps "This is how I like to think of it." But what we would like to think may be sand. We must use every possible means and tool, along with the understandings of others, to discern together under the Spirit's illumination what is sand and what is rock.

Another sandy foundation may be Bible teachers and preachers: "Dr. X says thus and so. Rev. John D says this." Many a sect has been built upon the interpretations of attractive and impressive teachers—Mormonism, Christian Science, Jehovah's Witnesses. Many Christians, unlike the Bereans who tested even the words of Paul himself, are willing to take Jesus' teaching secondhand. They forget that even great Bible teachers are human and hence subject

to error. Thus they build upon a sort of secondhand foundation of sand.

Now to turn to even more dangerous sands. Our "feelings," how close they are, how precious, how seemingly trustworthy! To follow them is to be true to our very selves: "I don't care what you say. I just feel it's all right to . . ." whatever the speaker has in mind. But these feelings can rise from all kinds of sources, even a badly digesting waffle. But they are not Jesus' teachings. To follow them is to build upon sand. Shifting sand at that, for feelings change.

Much like the previous sand is the kind that goes "Well, my friends do it, and they feel it's all right. So I think it's all right for me." But friends, however pious, are not Jesus. Their feelings are not His teachings. Often these feelings or convictions are not based upon a careful study of Jesus' teachings, and we are tempted to depend simply on others' feelings instead of our own. Or, likely, upon our own also, for we are prone to seek advice that will approve what we want to do. But all this is a dangerous variety of sandy foundation, shifty too, and secondhand.


Another variety: "But this is 1983. Times have changed. We don't think like that any more. Everybody is doing it now (or, nobody is). You don't want to be old-fashioned, do you?" And that "old-fashioned" is supposed to be the death blow to any conviction, even if it is clearly and soundly based upon Jesus' words. It is *old-fashioned*. What can possibly be worse? Well, if Jesus is to be trusted, it will be far, far worse to follow "everybody" and turn our backs on His teaching. How can "everybody," the world sinful and fallen, possibly be a safe foundation for a life that is to meet the testing storm of God's judgment?

NOW into true quicksand: our wants, our "needs," our rights, our self-fulfillment. Now we are ready to disregard Jesus' teaching, great Bible teachers, our reason (for these are beyond reason, though of course rationalized), friends. "I want, I must have, I can't do without"—nothing stands against this cry. But here the ground trembles beneath our feet. No stability here: "I want this" changes to "I want that." And none of it is the solid rock of Jesus' teaching, nor likely to be. For His teachings are not likely to jibe with our shifting desires and passions. Rather, they stand in judgment over all thoughts, against all desires that rise in rebellion against His lordship.

Finally, we may say in open rebellion (the previous kinds are usually not chosen in conscious rebellion; they are justified in some way, even by quoting Scripture): "I don't care what the Bible says. It just doesn't apply to my case." And thus we are freed from building upon Jesus' teachings. Freed? Ah, yes, and built upon sand—and waiting the storm. A professing Christian would hardly take such an attitude? It has been done: "I don't care. He/she hurt me terribly, and I'll never forget it." This is bottomless quicksand; whole lives have been lost here and never found.

More and different kinds of sand could be cited—whole philosophies and religions—but these are the kinds of

sand that prove tempting to ordinary Christians. It is easy to build upon sand; there is so much of it. We can find it everywhere. Our own inclinations urge it upon us. Our friends and acquaintances perhaps. Certainly the world. Besides, to build upon the rock is costly; it demands search, study, reflection, illumination of the Spirit sought—and

accepted. It is costly in self-sacrifice, in taking the cross daily, maybe in pain. It means demanding, unmixed, lifelong devotion. Patiently we shall have to mortar up stone after stone of choice and act until at last the life is built. Then, let the storm come, the flood toss its angry mane. Our house will not fall. For it is built upon the rock. 

Let's Be Friends

Perhaps somber Friends everywhere will forgive a little noise about silence. It is wholly reasonable, after all, to imagine that a Quaker kid who knew extraordinarily little about "silent worship" until after he had come of age might have some strong opinions about it. This one does, and is even brassy enough to think that the following list of pet peeves is not merely trivial. Abuses of our best insights rob us all. Without pause, then, we rush on to a list of favorite offenses.

Stopwatch silence. This is silence that either is so short you need a stopwatch to capture it or is precisely timed so that it won't take too long on the program. Many congregations can finish their silent moments in two minutes flat or better, though I don't know of a certified time for the quickest Quakers. Others more generously schedule five (please, don't exceed seven) minutes of waiting before the Lord.

Quantity of time for "open worship" isn't the whole story (though I still haven't received my mail-order course on "Instant Centering Down"). But it is part of the story. People can hardly be gathered in expectant waiting for Christ's teaching if there isn't any waiting. When there is time for 5 to 10 minutes of announcements and pulpit chitchat, sermons 10 minutes too long for their messages, and extraneous activities that have nothing to do with worship but there is no time for "unprogrammed" waiting before God, actions speak volumes about our attitudes toward worship.

Somber moments of numbing Hammond organ music (and other orchestrated silences). Even though organs are newfangled contraptions among Quakers (relatively speaking), they have a wonderful place in the ministry of music. However, even if it's not played in funeral home tremolo, organ music should not be used to limit or manipulate silent worship. After all, the Spirit's movement among the people may last longer than exactly one stanza of a slow hymn. Or Christ may want to prompt a person to

Stopwatch Silence

BY HOWARD R. MACY



think, pray, or speak in ways that are different from the tone or text of the hymn being played.

If we assume (as we used to, at least) that in these moments Christ teaches us freely and directly, then it is similarly inappropriate for one individual to guide the worshipers in what they should think and pray. The great conductor and prompter in thought and speech is Christ alone.


Promotions of potlucks and politics. Open worship is not a time for announcements of potlucks, weddings, or Cub Scout meetings (though I've heard them all and more). Nor is it a time for mere political propagandizing. There are times in worship, no doubt, when people must speak directly to political issues and governmental policies, but these times are often cheapened by persons who are only venting personal opinion, not speaking the word of the Lord. Those who speak must be clearly led by the Spirit rather than be merely relieving political indigestion in public.

Private retreats. Open worship is not a time for each individual to retreat into private meditation and prayer, hoping that no one will be rude enough to interrupt by speaking, though I have often seen this kind of privatism openly encouraged. It is only when the people of God are gathered to-

gether—in adoration, in expectant listening, in ready obedience—that the wonder of God's meeting with us can be fully realized. Only as our spirits join together under Christ's leadership can we know the blessedness of the "gathered meeting."

These abuses (and others that might be added) come most often from ignorance or forgetfulness of the best things Friends know rather than from malice. Surely some avoid the use of silent waiting because they are afraid it will make someone impatient or because they are unwilling to take the risks it requires. However, most nod, at least, toward this discovery in worship, even though they may not thoughtfully apply its principles in their regular meetings.

We would do well to recover in practice our conviction that Christ does come in the meeting for worship to teach His people himself. Though a period of silent waiting is not the only means through which Christ meets us, we are the poorer to ignore or trivialize it. With a spirit of liberty and expectancy we can continue to discover afresh the power of waiting quietly together before the Lord. It is a discovery always to be longed for.

Let's pocket our stopwatches. Let's be Friends. 

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COVER

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matthew 7:24
(Photos and design by Stan and Shirley Putman)

ANTECEDENTS

Bible-believing is an appropriate adjective for Friends. "It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation through faith which is in Jesus Christ." These words are from the historic declaration of faith issued by the Richmond Conference in 1887.

Robert Barclay cites John 16:13 as he presents the Spirit as the primary rule of faith: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

The 17th century Quaker theologian emphasizes the Spirit of God as the source of the Scriptures: "Because the scriptures are only a declaration of the source, and not the source itself, they are regarded . . . as a secondary rule that is subordinate to the spirit, from which they obtain all their excellence and certainty." (Barclay's Apology) Barclay's description of the relationship between the Spirit and Scripture is not a threat to the authority and authenticity of the written record, but rather strengthens it.

The Spirit is also our present guide to enlighten the Scriptures as we study them. "The great Inspirer of Scripture is ever its true Interpreter." (Richmond Declaration) While accepting the authority of the Bible, Quakers recognize that the Word of God is bigger than the canon and at the same time in total harmony with it. —D.L.M.

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"I didn't know cross-cultural ministry could be so easy."

FIND A FRESH START

BY CHARLES MYLANDER

DAVID felt disgusted with his father and bored with life. All the restrictions on where he went, what he did, when he had to be home irritated him. He wanted to live it up, but felt hemmed in. With no money for a good time, he dreamed of a life of financial independence. He imagined how he would explore, experiment, enjoy. In his young brain he finally conjured up a way to get what he wanted.

The younger of two sons, David grew up in a strict Jewish home and knew the Jewish law and traditions well enough to demand his rights. He was aware of the coming inheritance of up to one third of the family property at the time of his father's death. But David did not want to wait. So he confronted his father and demanded his share of the family estate.

David's father heard the request with outer calm, but the rebel tone of the demand cut his emotions to the quick. He thought about giving the young man a flat refusal, and decided against it. He wanted David to feel happy at home, but other thoughts kept floating through his mind.

My younger son, David, lacks maturity. He would make a mess of things. But there are some things a young man has to learn on his own, even if the lessons come the hard way.

The father made his decision and divided his property between his two sons.

Within a few short weeks, David sold his third of the family farm. It hurt his father; his older brother, Jesse, flew into a rage.

After turning all his assets into a huge sum of cash, David made the biggest mistake of his life: he ran away from home. He left a note saying he was going abroad, and not to expect him back. Jesse said, "Good riddance." His father said nothing, but in his heart he thought, *Someday he will be back, and I will be waiting.*

I imagine David went to Rome, capital of the empire, center of the first century

world. Starting on a camel caravan he made the short trip to the port of Caesarea. Once there, he booked himself first class on the finest sailing ship to Italy. Then he hired a chariot driver to take him into the Imperial City in high style. From the first he wanted everyone to know that money was no problem. He found the finest housing money could rent and settled in for the wildest time of his life. It seemed like a dream world.

During the months that followed David lived fast and free. He dabbled in astrology and the occult so readily available in the pagan temples. He visited all the famous sites with his newfound friends, treating them to food and drinks. He squandered his money with a constant round of games, gambling, gyms, and gala banquets. Yet in the middle of the frenzy and fun, something made him sick. His sensitive spirit cringed over the unwanted babies thrown into the streets until iron chariot wheels speeding by crushed them out of their misery. The contrast between the mansions of the rich and the slums of the poor appalled him. And he would never get used to the cruelty of the Roman soldiers toward noncitizens who caused trouble. As a Jew he had no rights and little chance of justice, and although he managed to bribe his way free when needed, deep in his conscience something was repulsed.

After 18 months he exhausted himself and his inheritance until one day he woke up to the fact that his money was gone. To make things worse, the most severe famine in years hit the area. With it came an economic depression and widespread unemployment. With no skills except farming, he could not find a job anywhere in Rome. In his fast-paced crowd, out of money meant out of friends.

He headed for the countryside and looked for a farming job, but no one was hiring. In desperation he became a squatter in an out-of-the-way spot on a large farm. But even these plans got fouled up, and the landowner threatened to call the Roman soldiers. David knew what jeopardy that put him in, and he had no money left for bribing his way into their favor.

He begged the landowner to let him work for the right to stay, so the farmer sent him out to feed the pigs. He gave him no money, not even food or a decent place to sleep, only the right to stay there as a squatter. "Slopping hogs" holds little appeal for most people; to a young Jewish man like David, it was the most degrading job possible. In his boyhood home there was nothing but contempt for unclean foods like pork (Leviticus 11:7). David knew feeding swine was forbidden to any Jew, but his only other choice was starvation.

He soon found himself longing to fill his stomach with hog food—the deepest pit of a degrading life. He had hit bottom, and he hated it!

He hated his food, his poverty, his job. He even hated himself. He began to see what a fool he was. He had sinned against his father and his family. He had wasted and scattered the inheritance given to him. He had sinned against heaven, against God himself. He had violated His laws, abused His gifts, and made a mess of life.

HAVING made a hundred poor choices, David now made one excellent decision. Whatever the cost in humbling his pride, whatever the pain of confessing his sin, whatever the disgrace of his past life, he was going back home. The speech he planned as an appeal to his father was no phony. It grew from the sorrow, even the deep repentance, of his heart.

He planned to admit his sin without any rationalizing or self-defense. With all the courage he could muster, he would appeal to his father for mercy. He planned to tell him that he was no longer fit to be treated as a son. His only plea was for a job on a trial basis, like the lowest class of slaves, the hired servants.

From synagogue days, David knew the strict justice of the Old Testament law and it brought him no comfort. He knew that he had disgraced his family and he knew he deserved nothing but death. The words from Deuteronomy 21 may have filtered through his frightened mind.

If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they dis-

Taking another of Jesus' parables, Charles Mylander, associate pastor of Rose Drive Friends Church in California, paints a colorful action picture of two sons and a loving father. Which one are you?



cipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, 'This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard.' Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid. (Deuteronomy 21:18-21 NIV)

David thought it over. Whatever the consequences, he decided to risk it. His father was a man of mercy, of that David was sure, and also a man with a discerning spirit. This was the time to stake everything on a second chance. He had gone his own selfish way long enough.

Wasting no more time, David headed for the shipyards. Incredibly, he found a ship's captain who agreed to let him work for his passage to Caesarea. From there he could walk home in a few short days.

At home, David's father continued looking off into the distance—waiting, hoping, yearning. David might be far from home, but he knew that sooner or later this son would come back where he belonged.

This day, as he eyed a distant figure, his heart skipped a beat. Something in the way the approaching man walked looked familiar. Could it be David? His lost son? The man coming down the road was more skinny and more shabby than the healthy David who left. Then he came into clear view.

It was his son! Joy and pity and love all welled up in the father's heart as he raced out to meet him. As they came within earshot, David began talking. But he only had time to get out the part about his sin and guilt and unworthiness. Before he could say anything more about applying for a day-laborer job, his father threw his arms around him, kissed him, and welcomed him back. With the tone of authority in his voice that David knew so well, his father began barking orders. The household servants jumped as he asked them to hurry for the best clothes. The urgency in his voice

put the farmhands into high gear butchering the fattened calf.

In no time at all David was cleaned up and dressed like the son of a king. He knew what it all meant. The finest robe he was now wearing was given only to a special guest of honor. The ring his father placed on his finger was a family signet ring. He knew the authority it carried, power-of-attorney to transact business on his father's behalf. Strange as it might seem, what meant most to him were the sandals. Servants and slaves never wore shoes. Sandals meant his father was restoring him to the family as a son, not a servant. His welcome home was far better than anything David ever expected.

The celebration was well underway when Jesse came near the house from his work in the fields. Why had no one run to tell him that David was home? Was his hatred for David's memory too well known?

Jesse's emotions boiled and his thoughts steamed. Self-pity consumed him. For years he had spent his time working, slaving, doing his duty with grim determination. When had he ever disobeyed his father's orders? What difference did it make? No one cared. No one noticed. No one threw a party for him. It all seemed so unfair: the bad were rewarded and the good were punished.

Along with the sin of self-pity Jesse harbored a shipload of resentment. He resented the neglect he imagined his father heaped upon him, and the love now shown for David. He resented the fact that his little brother could "get away with it" while he could not. He wished David had never come home. He even wished David was dead. He despised him for wasting the family's hard-earned money and bringing disgrace to their name. To let everyone at the party know how he felt, Jesse refused to step one foot inside the house.

The father took just the opposite approach. He showed compassion for both sons and understanding of the deep needs of each. He was watching for Jesse to arrive from the fields. Although he suspected how resentful he might be, the gracious father wanted him to share the family's joy. From the doorway of the house it was obvious what was going on with his older son. So he went out and spoke kindly to Jesse, appealing to him to join the celebration. What happened was that Jesse's angry thoughts exploded into words:

'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so

I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' (Luke 15:29-30 NIV)

Jesse refused to call David "my brother" but in contempt labeled him "this son of yours." It was a disrespectful way of mudslinging at his father, blaming him for David's actions. Far from looking for the best, Jesse assumed the worst. He was quick to accuse and slow to forget; quick to point the finger at others and slow to see the hypocrisy of his own self-righteousness. The last thing he wanted to do was forgive.

The father's treatment of Jesse was just as remarkable as that of David. To Jesse the father spoke two of the most reassuring phrases one could ever hear. "You are always with me," he began. What more could one want from a father? Here was long-term security in the warm climate of love.

The father said a second thing that removed every hint of unfairness in his treatment of the two sons: "Everything I have is yours." Not just a young goat or even the fattened calf were fitting rewards for his faithfulness. *Everything* the father owned belonged to Jesse. The whole farm was his by inheritance as promised when the younger son took his share. If he was not enjoying any benefits from it now, all he had to do was ask and the father would give him all that his heart desired.

THE FATHER appealed to Jesse to share not only his favor and his abundance, but also his joy. His appeal went something like this:

We had to celebrate. How could we help but be overjoyed? It was your brother who was dead, but has come back to life. *Your brother*—don't you care that our family is complete again? *Your brother* was lost and is found.

At this point the parable ends. Did the older brother come into the house and join the celebration, or stay outside? Both sons were lost. The younger sinned in body, living in a reckless, wasteful way. The older sinned in spirit, living with smug self-righteous attitudes and deep bitterness. The younger returned home, changing his ways; he was forgiven and restored. The older was on the premises but still outside the forgiving fellowship of the father's house.

Which son are you? Wherever you find yourself in this story, the loving heavenly Father is waiting and longing for you. As soon as you turn your heart to Him, He will say, "Welcome home! I invite you to come all the way into My house." ☐

IN CHRIST WE ARE FREE

BY RONALD D. WORDEN

THINK of the book of Galatians. What comes to mind? The verse about being crucified with Christ (2:20)? The fruit of the Spirit (5:22-23)? The evangelist's text about reaping what one sows (6:7)? Several similarities with Romans, for example, in the use of the Habakkuk text on living by faith (Habakkuk 2:4; Galatians 3:11; Romans 1:17; compare Hebrews 10:38-39) or the use of Abraham as the model man of faith? You and I have been listening to the same preachers.

But think about it. None of these ideas is really unique, distinctive only of Galatians. Each of them has echoes elsewhere in the Bible. As for the fruit, the list could be very long: no bad fruit from good trees (Luke 6:43-45; Matthew 7:16-21; 12:33-35; James 3:11-12; Isaiah 5:1-7 . . .). Similar references to reaping and sowing a spiritual harvest are found in Job 4:8; Proverbs 22:8; Hosea 8:7, and elsewhere. And while each is a significant biblical theme, only two of them are really central to the main issue in Galatians, what Paul had in mind to say when he began to dictate the letter.

The other side of this coin is that we usually turn to the book of Acts to read about Paul's conversion experience, and read there three secondhand accounts by Luke, ignoring the firsthand account by Paul himself in Galatians 1:13-17. Paul's account is less dramatic, to be sure, but in some ways it sheds more light on the nature of his work as a Christian apostle and missionary. The language echoes Jeremiah's account of his call to be a prophet (Jeremiah 1:4-19).

The point is that we evangelicals, who claim to take the Bible very seriously, in

fact pick and choose what interests us or suits our present purposes. Whether we are Friends, Baptist, Lutheran, or something else, and whether we are rationalist by temperament or usually stress emotions and affections or social relationships, there are ways to select isolated verses from the Bible and use them as springboards for discussion of our main concerns.

One can even use the Bible to make a pretty good case for a strong national military defense program—if he is willing to totally disregard the whole thrust of God's progressive revelation to mankind in biblical times! Any pretended biblical support for such evils as the Spanish Inquisition or racial segregation is pure hogwash! It is possible in the name of Christianity and with constant reference to "The Bible! The Bible!" to make it a sort of banner and rallying point while totally disregarding what it says.

In order to get the point when reading the Epistle to the Galatians, it is necessary to read it as a letter, as a single message. Do you ever get a letter from a friend or relative and read it over a period of many days, about two to five sentences per day?

In order to get the point it is also necessary to read Galatians at three levels. There was a specific problem, a crisis. Paul was not at Galatia and able to deal with the crisis in person, so he uses the letter form to send his message.

But it is not merely a letter, for it represents the stern lecture or sermon that Paul would have delivered if he had been present. As such it is an attempt to reproduce the supernatural experience by which, when the apostle spoke "in demonstration of the Spirit and of power" (1 Corinthians 2:4), the Galatian church was first founded, with the purpose of calling them back from apostasy to be again faithful to Paul's Gospel (Galatians 1:11; compare v. 6).

The argument of Galatians uses the form of a lawyer's speech for the defense in a court case, and follows the rhetorical conventions of such speeches that had been customary since the time of Demosthenes,

and taught by, for example, Cicero.* When the pattern is clearly seen, then the principle subject, stated in 2:15-21, comes to focus in four theses (2:19-20):

1. Through the Torah (Jewish Law) I died to the Torah, in order that I might live for God. The content of this statement is expanded in the following section, 3:19-25.

2. I have been crucified together with Christ. This is further explained in 3:26-28.

3. It is no longer I who live, but Christ lives in me, a point that rings out in several texts: 1:16; 3:2-5; 4:6; 5:5, 16, 17, 18, 22-23, 25; 6:1, 8.

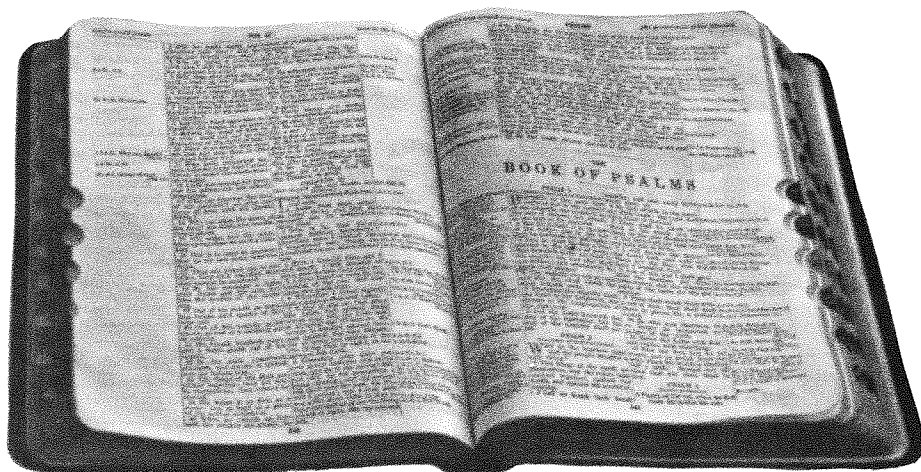
4. What I now live in the flesh, I live in the faith in the Son of God who loved me and gave himself up for me. This thesis is fully interpreted in the section on Proofs (3:1-4:31) and in the exhortation section (5:1-6:10).

Paul demonstrates the truth of these theses with six proofs: (1) an argument from undisputable evidence, the readers' (hearers') own experience (3:1-5); (2) an argument from Scripture (3:6-14); (3) an argument from common human legal practice with respect to wills and inheritance (3:15-18); (4) an argument based upon the fundamental transformation that is essential and is the basis of all Christian life (3:26-4:11), with possible reference to first century baptismal practice; (5) an argument from friendship (4:12-20); and an argument by an allegorical interpretation of Scripture (4:21-31).

While each of these is a compelling argument, the fourth is the key, and gives us a clear statement of what Paul was trying to accomplish. Four points made in 3:26-29 (and reiterated in 4:7) show us what the basis laid in 2:19-20 should mean in the life of the Galatian Christian community. It amounts to the blueprint for a new society,

"If we wish to understand the Bible on its own terms and not simply read our own preferences into it, we must find the key to what it is really trying to say." Ron Worden, a professor at Friends Bible College, Haviland, Kansas, shares how this can be done. "When we read the Bible piecemeal, a verse here and a verse there . . . we are settling for a poor imitation, a mere shadow of real Bible study. It is a travesty."

*The excellent commentary on Galatians by J. B. Lightfoot (1865) interprets the book in a way that is consistent with this insight, but the various strands of evidence and scholarship that demonstrate that Paul was in fact using the conventional rhetorical pattern for a speech of defense in court were first brought together by Hans D. Beitz. See his commentary on *Galatians* (Philadelphia: Fortress Press, c. 1979), pp. 14-25 and throughout, e.g. pp. 44-46, 58-62.



which the threat from the Judaizers would destroy:

1. You are all sons of God, through the faith in Christ Jesus.

2. As many of you as were baptized into Christ have put on Christ.

3. You are all one—neither Jew nor Greek, neither slave nor free, neither male nor female—in Christ.

4. Scripture refers to Christ when it refers to Abraham's seed, and so as believers in Christ the Galatians are "heirs according to the promise."

If we wish to understand the Bible on its own terms and not simply read our own preferences into it, we must find the key to what it is really trying to say. In a typical adult Sunday school class these days, there are likely to be three or four translations present, maybe even a single volume with four versions in parallel columns. When someone says "I like the NIV in this verse because . . ." he is expressing a preference, probably because it "speaks to him," as we say. The prior question, though, is what does the biblical author really intend to say (i.e., which version is the best translation)?

When we take Galatians on its own terms, then (with H. D. Betz, as outlined above), it turns out that the key passages are the four theses in 2:19-20 and the fundamental transformation that produces a new society (3:26-29). Two sections precede the principle subject (2:15-21), the introduction (1:6-11), which includes the statement of the case (1:6-7), and the statement of the facts (1:12-2:14), which includes the thesis to be demonstrated in this section: "[my gospel came] through a revelation of Jesus Christ," not from man (1:12), and a narration of the events designed to show that this is in fact the case (1:13–2:14). Not even Peter was in a position to teach Paul. On the contrary, it had become necessary on one occasion for Paul to rebuke Peter's failure to maintain the fellowship based on the new relationship of faith.

When we see that Paul follows standard conventions so carefully and in detail—and

the commentary by Betz goes into much more detail in demonstrating this than I have reported here—two significant omissions cry out for explanation.

Paul usually makes the transition from the Salutation (Galatians 1:1-5, compare Romans 1:1-7; 1 Corinthians 1:1-3, etc.) with a thanksgiving section (e.g. Romans 1:8-15; 1 Corinthians 1:4-9, etc.), as in a more private personal letter one might inquire about the welfare of the receiver's family and the like. Where we might expect to read "I thank God for . . ." we read instead "I am astonished that you are so quickly deserting . . . and turning to a different gospel." (Galatians 1:6) The situation is a crisis and does not call for thanksgiving, though a brief doxology appears in 1:5.

The other remarkable omission is seen in the absence of any personal greetings in the closing of the letter (contrast Romans 16:1-16, 21-23; 1 Corinthians 16:19-20, compare vv. 10-18).

Note the order here: inspired preaching by the chosen apostle is the norm (model), and when that fails, here because Paul is absent, later when the first generation of apostolic witnesses is no longer present, the early Christians turned to written records of the apostolic witness. Even in the early second century, Papias, bishop of Hierapolis, preferred to hear those who had heard the Lord's disciples, "For I did not suppose that information from books would help me so much as the word of a living and surviving voice." (Eusebius, *Ch. Hist.*, 3.39.4)

Paul, in face-to-face confrontation with the Galatian people, may be characterized by the words of Revelation, "Those who bear testimony to Jesus are inspired like the prophets." (Revelation 19:10 NEB) Perhaps it is on the basis of such considerations that Robert Barclay chose to put Proposition Two, on immediate revelation, before Proposition Three, on the Scriptures.

It is clear that Paul was not willing to stake the verdict in this appeal to the apostate Galatians upon friendship, nor

only upon a rational argument, in spite of the careful way he follows the pattern of a legal defense speech. Rather, Paul confronts the Galatians as God's messenger, as did the prophets of the Israelites of old.

The point of all this is not merely to restate the message of Galatians for us. It is not obvious yet that we are in the same condition as they were, though it is possible. The point is to show what is possible, even necessary, if we are to understand the Bible on its own terms. When we use the Bible piecemeal, a verse here and a verse there without regard for the context, we are failing to hear it out. We are settling for a poor imitation, a mere shadow, a travesty, of real Bible study.

We need to read the whole passage, if not the whole book. Then we will discover that the Bible is written in the way we were taught to write in elementary school, with clear, grammatical sentences, arranged in order in clear, coherent paragraphs (or poetic stanzas). It has key sentences and sentences that elaborate or illustrate.

As has been demonstrated above, a careful reading of Galatians will show that its key points are made in 2:19-20 and 3:26-29. These emphasize freedom from Law for community in Christ that overcomes barriers between Jew and Greek, slave and free, male and female.

IF WHEN we turn to the book of Galatians we concentrate our energies upon a legalistic demand for the fruits of the Spirit, we are at best focusing upon a side issue or, more likely, simply missing the point. This is an exaggerated emphasis to which the Pietist traditions, the Quakers, the Methodists, and others, are especially prone. We spend too much time and energy checking our spiritual temperature and pulse rate, energy that ought to be spent in helping to create God's new community where there is love and not division.

Paul's lists of sins and virtues are usually rather stereotyped and not without close parallels in the teachings of non-Christian moralists of his day (Stoics, Cynics, etc.). The Christians were not primarily trying to establish new standards of morality, though that was sometimes a by-product. The best among the pagans knew a better way. But the Christian Gospel represents the power of a new life, the ability to realize the best of what humanity is (the image of God).

One does not have to tug and pull on young saplings to get them to grow, nor to pry apples out of the trees. Fruit is natural when there is life. The message of Galatians is that in Christ we are free!

A Definition of Friends Eldering

BY DONNA SELLERS

WE HAVE each had experiences in eldering and in being elderd. Some of our experiences have been painful, some satisfying; some discouraging, some uplifting. Out of our own experiences we have gained insight into the aptitudes and attitudes needed for good eldering and for the acceptance of that eldering by others. We agree that Friends meetings should be sensitive to the gifts in our members that make good elders; that those gifts include loving compassion, patience, an unbiased concern for people in conflict, and a clear sense of themselves.

We agree that an elder should be not so much of an authority figure as a fellow Christian on a shared journey. An elder must be sensitive to how the recipient of counseling might respond, and sensitive to his or her own motives for eldering. Do we receive a self-righteous gratification from our helping others? We agree that we must let go of self to allow the Holy Spirit to work through us. And that when being elderd, we must also give up self in order to respond to that guidance of the Spirit.

When we recognize people with these gifts within our meetings, we should encourage the growth and utilization of those gifts for the good of the meeting. Often members of a meeting turn automatically to certain individuals for advice and counsel. We should be alert to this and see that those who have the gifts for eldering be recognized, that their gifts may be more widely utilized.

Effective eldering comes out of a meeting that has a real sense of its own identity. The meeting must know not only where it stands but where it is coming from and where it is going. We must know who we are before we can help others know who they are.

We need to read the Bible and other inspired devotional classics. We need to know our Quaker heritage and to understand our yearly meeting Disciplines. We need to take a fresh look at our queries and to update them if necessary for a realistic look at where we are. We must be able to

articulate our faith from a real, experiential understanding, not merely a parroting of doctrine. We need to be able to say, "I believe . . . I have discovered . . . I have experienced . . ." in a way that conveys to others the reality of our position.

We need to form viable concepts in regard to worship. What form does our worship take? Is there too much speaking? Too little? Where there is programmed worship, has Meeting for Worship become a mere spectator sport? Or do all worshippers see themselves as participants?

How do we view ministry? Do both men and women minister, according to their gifts, recalling that in Christ there is neither male nor female? In pastored meetings, are lay people encouraged to minister?

Can we articulate our position on the sacraments? Do we *know* where we stand?

What is the peace testimony of our meeting? How do we express it?

How do we go about decision making? Do we let the Holy Spirit direct our Meetings for Business?

These and other patterns of belief in our individual meetings tell us who we are. They form the foundation from which the practices and structure of the meeting emerge. Within each meeting there are committees, clerks, ministers, elders, sometimes pastors. The people functioning in these various ways need guidelines, verbalizing of traditions, or even more specifically, actual handbooks explaining the responsibilities of those so functioning. For efficiency, those guidelines should be as clear as possible within the framework of a continually growing meeting community.

Our eldering practices come out of our meeting identity and structure. In some meetings eldering is done spontaneously, without any formal setting apart of persons for this role: without any "title." In other meetings there is a more clear-cut definition of who and what an elder is. Incoming members could be spared many problems if designated elders could give them clear guidance concerning the patterns of belief and the structure of the meeting rather than resorting to the too-common abandoning of new members, assuming that they will absorb everything by osmosis. There is a

definite place for elders in the instruction of potential members.

Religious education for both children and adults is important, whether this is in a structured First-Day school or in some other form. Where children are included in the Meeting for Worship, there is an opportunity for eldering by parents and other nearby adults in helping those children learn to sit quietly and learn to be a part of the meeting. This kind of eldering is usually informal—indeed, often spontaneous—but there is also room for individual or group instruction outside of Meeting for Worship that could be designated as a function of elders.

There are many occasions when eldering is not only desirable, but necessary to the survival of individuals, marriages, and even for the meeting itself. Elders should have a sense of walking with those being elderd rather than sitting down for a face-to-face confrontation. Eldering is shepherding; in a large enough meeting certain appointed elders might become shepherds, each responsible for a given number of meeting members. Where prospective members are concerned, a "shepherd" could not only interpret the traditions of the meeting to them but also become a close ally to the newcomer, with a personal, friendly interest reflecting the mood of a caring community.

TIME and place are as important in eldering as method or mood. We must be sensitive to right timing, lest even a beautiful message be given at the wrong time, when recipients are not responsive. The setting of our eldering is crucial, too, to the transmitting and receiving of a loving message. Eldering must be done in a place where no one feels threatened and where there will be no interruptions. Privacy is essential, and we must provide an environment of trust where the persons involved have no fear of a breach of confidence.

An elder must be able to say the right thing at the right time, in the right place. The elder's primary responsibility is to be willing and ready for what one has termed a "three-way relationship between myself, the other person, and the Spirit," being careful not to stand in the way of the other person or of the Spirit.

In early December, more than 40 Friends from 16 different yearly meetings gathered at Quaker Hill Center, Richmond, Indiana, for a "Friends Consultation on Eldering." Jack Willcuts served as clerk for the gathering. The following report and concern comes from participant Donna Sellers of Logan, Ohio, who belongs to a Conservative yearly meeting and a small unprogrammed local meeting. Her perceptions of the conference and evaluations are helpful.



BY JACK L. WILLCUTS

Start from Scratch In Bible Reading

"No small help to spiritual progress is devout conversation on spiritual things, especially when those of one mind and spirit find their fellowship in God." This observation was made long ago by Thomas a Kempis and is still found useful. Would it be a "small help" to try a bit of "devout conversation" right here about our "spiritual progress" in Bible reading?

Friends should be well-informed in Scriptures. Are we? This is asked not to scold us nor imply anything other than that we just should be consistent readers of the Bible. Probably anybody reading this owns several Bibles. "The process of living seems to consist in coming to realize truths as ancient and simple that, if stated, they sound like barren platitudes," C. S. Lewis once wrote to a former pupil. "They cannot sound otherwise to those who have not had the relevant experience . . . and every generation starts from scratch . . ." (Paul Holmer, *C. S. Lewis: The Shape of His Faith and Thought*, Harper & Row, p. 97)

None of us is content with our devotional habits in searching the Scriptures. There is always so much more, and while Bible pieces can be stored in memory to advantage, it is also like breakfast, we want it every day. And when it comes to familiarity with the Bible, we all start from scratch and add to our faith goodness and knowledge. One doesn't have to be a trained scholar to benefit from the Bible. All the wise Christians became that way by making personal the Scriptures. It is easy. It is also very, very hard. Easy because it is so accessible and the Holy Spirit inspires readers of the Bible to get something out of it (just what we need in the most surprising ways). We know the same God who inspired those who wrote it. The lifeline of spiritual survival and health connects with how, and when, we read our Bibles. The closer we feel ourselves to be to God the more obvious it becomes that Bible reading is an absolute and precious necessity.

Oh, of course, Friends need to be dealing with the "inerrancy" matter too. All Christians everywhere in some way believe the Bible is the Word of God. Some hold that the very words of the Bible are the very words of God. By this some mean that in the originals we have in some sense "divine originals," actual words spoken by God through His servants, the prophets. Others hold that the actual words of Scripture, either in the originals or in the translations, are of secondary importance; what is really important is the thought the words convey, i.e., the "sense of the Scripture." These would hold that what we want is not the words of God but the Word of God that comes through the medium of the words. Others tell us that the Bible is a means of conveying to men the *Living Word*, Jesus Christ, and that we understand the words of the Bible and the Word of the Bible

only insofar as the *Living Word* is sealed in our hearts. There is truth in every one of these positions, and we need to understand that the Bible is God's special way of telling us of himself, that He is love and that His love is shown in Jesus Christ as Savior, and the One who sent the Holy Spirit to make all this clear.

Most of us need interpretation of the Bible, too. This is where the preacher comes in, and all the many commentaries and books about the Bible. Some preachers or books are better than others only as they rightly interpret in relevancy and in power what was once-and-for-all given. One needs the Holy Spirit most of all as interpreter, since teachers, preachers, commentaries and helps are used of the Spirit, but we as Friends find one needs to bring the riches of one's own experiences in life, a hungering and thirsting for the bread and water of life, if the Bible is to be God's intended channel of Truth through us to the world. Never this side of eternity can we write finality on what God has said and is saying to us on any subject, through the Scriptures. One more word about the Word: one is careful to say that it is inspired by the Spirit of God in a way that no other writing can claim.

This "devout conversation," then, is to encourage us to regular, habitual Bible reading and study. Three writers in this issue: Ron Worden, Lauren King, and Charles Mylander have shown ways in which the Scriptures can meet our needs now and better fit us for the future. ☐

Reshaping EFA

Following the admonition that organization and structure should be flexible to *serve* rather than *control* the purpose of the church, changes made at the last Evangelical Friends Alliance Coordinating Council held in Wichita in January were made with this admonition in mind.

The three Commissions—Youth, Evangelism, and Social Concerns—are stronger in each yearly meeting than in the EFA commissions, yet, effective cooperative programs and projects have come about when specific efforts under the Spirit's leading have been attempted in working together. The genius of these successes in cooperation is believed to be a reality when vision and spiritual leadings motivate for united action rather than just the coming together as a commission to try to decide on something we might try to do. There is a difference.

With these three commissions now left entirely in the hands of local yearly meetings for initiating action, EFA cooperation will continue when it seems advantageous to join hands in programs perceived to be more effectively done together. The Coordinating Council will continue to meet annually (next year, January 10-14 in Northwest Yearly Meeting) with the expectation that representation from these three areas of interest along with others will again meet as it seems advisable. Individual yearly meeting departments are encouraged to keep in touch through shared correspondence and otherwise, with funds budgeted for united meetings in implementing any venture that could be better accomplished cooperatively.

The enthusiastic forward thrust of the Evangelical Friends Mission, the Christian Education work, and the EVANGELICAL FRIEND, are examples of what can come in cooperative efforts of this type. ☐



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

Latest Jesus-Oral Roberts 'Conversation'; Send in \$240 To Cure Cancer

TULSA—In one of the boldest religious fund-raising appeals yet, evangelist Oral Roberts is sending out millions of letters saying that Jesus appeared to him and told him God had chosen him to find the cure for cancer, an article in the Los Angeles Times reports.

A "vision" Mr. Roberts claimed he had two years ago of a 900-foot-tall Jesus generated millions of dollars in donations for his City of Faith Medical Center in Tulsa. His 60-story diagnostic clinic and 30-story hospital were opened in 1981 after an extended battle with Oklahoma state health authorities, who said that the city already had a surplus of hospital facilities.

Marilyn Russum of Bartlesville, Oklahoma, a cancer victim who received a copy of Mr. Roberts's appeal letter, complained in a letter to a reporter that she was "deeply disturbed by Roberts's attempt to capitalize on the fears of those of us who are faced with a terminal disease. In my judgment it is both immoral and un-Christian for this

TV con man to divert badly needed research dollars from centers like Sloan-Kettering (in New York), M.D. Anderson (in Houston), and Stanford in order to feed his own ego"

Neither Mr. Roberts nor Dr. James Winslow, head of Mr. Roberts's City of Faith medical complex, could be reached for comment.

According to Mr. Roberts's purported conversation with the Lord, Jesus revealed to him that the "prayer partners" were to send in the \$240 as part of the tithe, or 10 percent of income, that they are commanded to give for religious work.

— Evangelical Press Association

Moravians Mark 250 Years of Missions

BETHLEHEM, PENNSYLVANIA—The tiny Moravian Church concluded a year of celebration of the 250th anniversary of its worldwide missionary work with a special meeting at St. Thomas, the Virgin Islands, where the first missionaries landed on December 13, 1732. Established in 1722 by a band of refugees on the estate of Count Nicholas von Zinzendorf at Herrnhut in what is now East Germany, the Moravians made history shortly thereafter by starting the first mission work to spring from a Protestant church.

— E.P.A.

Graham Says U.S. Has Taken Church-State Separation 'Too Far'

NEW YORK—"This country has carried the business of separation of church and state too far," said evangelist Billy Graham in a New York interview. "The writers of the Constitution meant freedom of religion, not freedom from religion."

"But now students in our schools can't even sing carols at Christmastime," he said. "They can't have group prayer. They're sometimes stopped from carrying Bibles or meeting to study it. In some places, it's been held illegal for them even to have a period to meditate—whether about a girlfriend or whatever. Schools and other institutions are prevented from displaying the 10 Commandments, the basis of civilized law. Teachers have been frightened against any reference to God. They're frightened of their superintendents; the superintendents are frightened of the school boards, and the boards are frightened of the courts."

Graham, who has avoided identification with the religious right, such as Moral Majority, said he doesn't favor a constitutional amendment to counter the 1962-63 U.S. Su-

preme Court decisions outlawing mandatory school prayer. "That's not the way to go," he said. "It's too long and bloody a process. We simply have to work and pray for adjustment of misinterpretations. At some point it's got to go back before the Supreme Court for clarification." — E.P.A.

Mennonites Report Killing of Civilians Continues in El Salvador

SANTA ANA, EL SALVADOR—Approximately 100 Salvadoran soldiers surrounded nine houses that belonged to members of the La Florida Farming Cooperative on November 20. After night fell they forced the men out of their shacks leaving the women and children inside. The soldiers then killed seven members of the cooperative by cutting their throats, according to a Mennonite Central Committee report.

MCC worker Philip Hofer, who visited the project last March, wrote of the hope that La Florida brought to over 60 impoverished families who were landless due to the endemic land distribution problems in El Salvador or as a result of the civil war. In El Salvador less than 3 percent of the population owns over 90 percent of the land, leaving most peasants without even a small plot of their own. This system creates large numbers of migrant farm workers who must work on the large land holdings in order to survive.

Land reform in El Salvador is fraught with setbacks and discouragements. The large landowners, backed by the army, want to "keep things the way they are," according to the Mennonite report. The U.S. government recognizes that land reform and an improvement in human rights in El Salvador are necessary to stop a leftist revolution from occurring.

— E.P.A.

Evangelical Students Oppose Moral Majority

SANTA BARBARA, CALIFORNIA—A survey of evangelical Protestant students shows less than one fourth approve of the goals of the Moral Majority or believe that people should not be free to live the way they want, says a professor of sociology at Westmont College in Santa Barbara, in a report in *Church and State* magazine.

The survey contradicts the fears of some social commentators that the estimated 40 million American evangelicals represent a seedbed of fanaticism imposing their views on others, according to James Davison Hunter, who was director of social research for the Lutheran Church in America before coming to Westmont. Hunter described his

(Continued on page 16)



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by Marie Haines

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First Day News

QUICK QUAKER COMMENTARY

ROBERT HESS, former missionary to India and current professor of philosophy and history at Malone College, Canton, Ohio, has been named General Superintendent of Evangelical Friends Church--Eastern Region and will assume duties June 1. Hess has served at Malone since 1968 and is much in demand as speaker for conferences, youth and missions rallies, and yearly meeting sessions. In 1978, when the Evangelical Friends Mission office was opened, Hess was chosen its first executive director. Hess succeeds Russell Myers, who has accepted a call to pastor Morningside Friends Church, Port St. Lucie, Florida.

HOWARD MACY, professor of religion at Friends University, Wichita, Kansas, was guest speaker for the annual Corbin Memorial Lecture at Reedwood Friends Church, Portland, Oregon, February 19. Macy addressed the subject of the present state and future of Friends in America, noting that for renewal Friends must return to a strong understanding of God's presence among His people, a reckless abandon in obedience, and reaching out to those hungry to hear the Gospel.

ROGER and LOIS WOOD have begun work with Christian Service International in Muncie, Indiana. Their arrival at the CSI office culminates a year and a half of planning that included much prayer, two trips to Haiti and one to Jamaica, and arranging for early retirement from Roger's teaching position at Malone College in Canton, Ohio. Roger currently serves on the mission boards of both the Evangelical Friends Church--Eastern Region and the Evangelical Friends Alliance.

Memorial services were held in Garden Grove, California, February 26 for C. GLEN RINARD. Rinard, 76, died February 22 after a lengthy illness. He is survived by his wife, Mildred, and three sons--Gil, Dale, and Dean. Rinard pastored for 48 years in churches in Oregon, Idaho, Illinois, Indiana, Colorado, and California. His service included more than 23 years in California Yearly Meeting, 2 years in Rocky Mountain Yearly Meeting, 9 years in Western Yearly Meeting, and 11 years in Northwest Yearly Meeting. Rinard also served 15 years on the George Fox College Board of Trustees and 10 years as clerk of California Yearly Meeting.

FRIENDS FOCUS

YOUTHQUAKE PRE-TREMORS ANTICIPATED

Rumblings of Youthquake '85 will be felt in December when young Friends from nine yearly meetings gather for three regional "pre-tremors." The Western Regional, to be held December 27-31, 1983, at Quaker Hill Conference in McCall, Idaho, will include California, Northwest, and Rocky Mountain yearly meetings. Iowa, Mid-America, and Western yearly meetings will meet December 26-31 at the Central Regional in Denver, Colorado. The Eastern Regional, which will include Indiana and North Carolina yearly meetings and Eastern Region, will be held December 26-30 at Cedar Lakes Conference Center, Ripley, West Virginia. Chairmen for the three regional events are Ken VandenHoek, Western; Tom Klaus, Central, and Fred Clogg, Eastern.

NBEA CELEBRATES 20 YEARS

The 20th anniversary convention of the National Black Evangelical Association will be held in Atlanta, Georgia, April 6-9. The theme for the convention will be

"Celebration, Reaffirmation, Rededication." NBEA Executive Director Aaron Hamlin is also pastor of the Piedmont Friends Church, Portland, Oregon, and has been active in the association since its beginning. Further information about the convention can be obtained from the NBEA office, P. O. Box 42565, Atlanta, GA 30311. Aaron can be contacted by phone in Portland at (503) 289-0143.

TRAVEL DIRECTORY LISTS FRIENDS HOSTS

When you travel would you like to meet Friends in yearly meetings other than your own? Find Friendly help in case of emergency? Or spend a night or two in homes or camping spaces at no cost? Friends General Conference has what you need--the 1983 Directory for Traveling Friends, available from FGC, 1520-B Race St., Philadelphia, PA 19102. The 1983 directory lists hosts offering beds and/or camping space to Friends traveling with letters of introduction from their yearly meetings. These hosts are located in most states and provinces, in Great Britain, and in other countries. Hosts' interests are included as well as places of historical interests. In most cases advance notice is required.

GUILFORD COLLEGE CHOSEN FOR FRIENDS CENTER

Guilford College, Greensboro, North Carolina, has been chosen as the location for a regional Friends Center office to provide education and information about Quakerism. For the past five years, the college has had an office for Quaker programs, but the recent action gives formal, administrative status to the continuing educational effort. The center's formal structure was approved by Guilford's Board of Trustees last September and late last year was officially sanctioned by the North Carolina Yearly Meeting's representative body.

SLIDE SETS AVAILABLE

"The Manila Challenge," a short slide set presenting the Friends work in the Philippines, is available for use through the EFC-ER office in Canton, Ohio.

Wider Ministries Commission of Friends United Meeting has slide sets for church use, too. "I Have Called You Friends," missions in East Africa, can be reserved through the commission, 101 Quaker Hill Drive, Richmond, IN 47374-1980. Additional slide presentations in preparation concern Uganda, Turkana, Ramallah, and Friends Medical Services in East Africa. A presentation on youth programs in Jamaica is also available through the WMC.

ANNUAL INDIAN AFFAIRS CONFERENCE TO NOTE 100 YEARS' WORK

The Associated Committee of Friends on Indian Affairs will have an opportunity to visit "where it is all taking place" when they convene in Oklahoma April 8 and 9 for the 114th Annual Meeting at Kickapoo Friends Center, McLoud, Oklahoma. The 114th Annual Meeting will memorialize 100 years of mission work at Kickapoo. Friends of the Oklahoma Indian work who developed ACFIA will gather from all parts of the United States to observe firsthand the activities in Oklahoma.

FUM SUPPORTS WORLD PEACE TAX FUND

At its fall meeting, the General Board of Friends United Meeting endorsed the World Peace Tax Fund. The endorsement came in response to a letter from the General Conference Mennonites requesting that FUM join them in support of the fund. The endorsement states: "Today there is not a legal way to refuse participation in the making of war through our tax dollars. The World Peace Tax Fund is a bill before Congress that would allow an individual to redirect the military portion of his or

her taxes to non-military, peaceful purposes. Friends United Meeting will encourage its members to work for the passage of the World Peace Tax Fund."

MARION, INDIANA, ARCHITECTURE 'SIMPLE AND BEAUTIFUL'

First Friends Church in Marion, Indiana, has been selected the Region 5 winner in the 1982 Popular Architecture Award Program sponsored by Indiana Society of Architects and American Institute of Architects. Those voting for the church appreciated the way it fits both physical and spiritual needs of its members. "It is elegant in its simplicity, with quiet beauty that is in the manner of Friends," wrote one voter.

PHILIPPINE CHURCH BUILDS; VOLUNTEERS SOUGHT

Friends in Manila hope to begin building their new church building before monsoons begin in May. The \$50,000 project is sponsored by Evangelical Friends Mission in conjunction with the Philippine Friends Church.

Plans are underway for a work crew of 10-15 volunteers to go help with church construction in Manila. Experienced builders interested in joining this team should contact the EFM office, P. O. Box 671, Arvada, CO 80001. Local areas, churches, and individuals are urged to support these volunteers.

CRAFTS FOR CAMP

Are "stamps for camp" purchases dwindling at your church? Friends at Northridge, Wichita, Kansas, found a new alternative for laying aside camp funds: an arts and crafts fair. All interested "crafters" were invited to participate in the day-long event March 12, provided they contributed \$20 or 20 percent of their proceeds (which ever was least) to the general camp fund.

CALENDAR LISTS YEARLY MEETING SESSIONS

The 1983 Calendar of Yearly Meetings of the Religious Society of Friends has just been issued. The annual publication lists dates and locations of all yearly meeting sessions in Africa, Asia and the Far East, Europe and the Near East, and the Section of the Americas. A directory of Quaker centers and offices, information on several Quaker conferences, and officers of all the FWCC sections are listed as well.

Copies of the Calendar are available from Friends World Committee, Section of the Americas, at 1506 Race Street, Philadelphia, PA 19102, or from FWCC, Midwest Office, P. O. Box 235, Plainfield, IN 46168. Include a self-addressed, stamped envelope with your request.

NORTHWEST YOUTH GET AWAY TO GIVE

Young people in Northwest Yearly Meeting will be donating their spring vacation March 21-26 in order to participate in a "Give Away--Get Away" project in Idaho. The high school students will be involved in work projects and studies in servanthood during the week, including a door-to-door neighborhood "give away your day" experiment. Keith Vincent, Newberg Friends Church youth pastor, is responsible for the "Give Away--Get Away" experience, now in its second year.

LAY INSTITUTE OFFERED AT FRIENDS UNIVERSITY

Friends University, Wichita, Kansas, sponsored a Lay Institute for Religious Growth in January, February, and March. The series, called "Frontiers," consisted of four noncredit courses featuring college professors Richard Foster, Mark Hicks, Verlin Hinshaw, and Howard Macy.

(Continued from page 12)

survey at the recent conference of the Society for the Scientific Study of Religion in Providence, Rhode Island. The survey, which had a 72 percent response, was conducted among students at evangelical colleges last spring.

Several surveys have shown that the majority of evangelicals believe Christians should try to influence government actions. Better than 85 percent of the evangelical students felt so, Hunter said. However, Hunter said, "The image of conservative Protestantism as a religious body with the potential for initiating broadly undemocratic reform would appear largely contrived," based on his survey data.

Asked about Moral Majority's goals, 24.4 percent of the evangelical students said they approved, 38.9 percent said they disapproved, and 36.7 percent said they had no opinion. Hunter said this is a "shocking figure," since these students would be

regarded by many as part of the rank and file of the Moral Majority. — E.P.A.

Atheist Goes to Court Over Reagan's 'Year of the Bible'

MADISON, WISCONSIN—A federal judge says he will decide whether to stop President Reagan from designating 1983 the "Year of the Bible."

A resolution adopted by Congress in October authorizes the President to designate a biblical year "in recognition of both the formative influence the Bible has been for our nation, and our national need to study and apply the teachings of the Holy Scriptures."

But Anne Gaylor, an atheist with the Freedom from Religion Foundation in Madison, asked U.S. District Judge James E. Doyle for a preliminary injunction to prevent Mr. Reagan from making the declaration, saying it could cause serious harm to her organization. Ms. Gaylor's foundation strives for separation of church and state, said her attorney, Jody Melms.

U.S. Attorney John R. Byrnes challenged whether anyone can really prove he is harmed by a proclamation. Without showing harm, Ms. Gaylor does not even have a right to sue, he said. "We do not permit the courts to be used as a debating society," Mr. Byrnes said. "We live in a society where people think you can litigate anything you want." — E.P.A.

Survey Reveals Trends in Americans' Religious Experience

The Princeton Religious Research Center has produced *Religion in America, 1982*, a report of extensive data gathered from surveys. George Gallup, Jr., concludes his introductory review: "... it would appear that Americans today are seeking spiritual fulfillment with a new intensity."

One question has been asked since 1957: "At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?" In 1957 it was reported that 69 percent said "Increasing" and 14 percent said "Losing." In 1970 only 14 percent were positive and 75 percent were negative. In 1976 those indicating "Increasing" had grown to 44 percent, in 1981 it was 38 percent.

Using a definition based on a born-again experience, sharing the faith and views on the Bible, the report determines that the proportion of "evangelicals" has changed little in the past five years. "... the percentage of evangelicals is lowest in the following 'upscale' groups: the college-educated

(11 percent), persons in upper income households (over \$25,000), professional and business people (12 percent), residents of the largest cities (8 percent), and in the eastern part of the country (8 percent)." In a typical week 41 percent of Americans attend worship services. — E.P.A.



Kari Torjesen Malcolm, *Women at the Crossroads*, Inter-Varsity Press, 1982.

Women today are at a crossroads. Torn between the well-worn path of tradition and the more treacherous path of secular feminism, Christian women are seeking another alternative. Kari Torjesen Malcolm offers one.

As a wife, mother, teacher, speaker, and missionary, Kari Malcolm learned through painful struggles that her identity as a woman could not be based on these "roles." "It is only on the narrow path up the mountain, only in a first-love relationship with Jesus Christ that a woman will find what she seeks," she stresses.

From this focal point Malcolm explores the path of Christian womanhood throughout history, beginning with Jesus' responses to women and Paul's difficult writings. She writes about women who were zealous and unashamed of the Gospel, women who were thus significant in the spread and growth of Christianity: Priscilla, Katherine Von Bora, Mary Fisher, Susannah Wesley. Malcolm tells their stories with ease, and this section, which could have been heavy and tiring, is logical and clear, understand-

NEW FOUNDATION GATHERINGS IN 1983

There is growing interest in the Christian message of George Fox and what results from it. The message and the results will be considered in depth at these residential gatherings:

June 19 to 22

at Scattergood School, West Branch, Iowa. Contact: Marvin Fridley, 116 Brent Ave., St. Louis, MO 63122.

June 25 to 29

at Camp Neekaunis, Waubashene, Ontario, Canada. Contact: Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario L1V 1J5, Canada.

August 19 to 21

at Camp Tilikum, Newberg, Oregon. Contact: Mark and Norma Silliman, 1207 East Seventh Street, Newberg, OR 97132.

August 25 to 28

at Powell House, Old Chatham, New York. Contact: John H. McCandless, Box 267, Kutztown, PA 19530.

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able for all ages and backgrounds. Her writing style is a tremendous asset.

But perhaps the author's greatest asset is her own life story, woven in glimpses throughout the book. A Norwegian missionary child in China, she studied in the United States, married an American, and served for 15 years as a missionary in the Philippines. She is a woman acquainted with crossroads of culture and tradition and writes honestly of her experiences. But not too much.

Finally, Malcolm provides practical applications. And here is one small criticism. While her challenges are frank and worthwhile, her chapter on single women is perhaps too short and somewhat idealistic. One is still left wondering, "How do single women fit in?"

The personal, historical, and practical blend make *Women at the Crossroads* a sound book. It is understandable, enjoyable, and certainly thought-provoking, and is worthy of attention from Christian women and men. —Paula Jean Ankeny

Joy Hoffman, *With Wandering Steps and Slow*, InterVarsity Press, 140 pages, paperback, \$4.95.

With Wandering Steps and Slow is an excerpt from the life of Hope Martin, college student at Michigan State University. Although Hope is a "first-rate scholar," she feels she missed out on adolescence and lacks self-confidence because of that, especially in the social scene. At Harrisville College, where she got her B.A., Dr. Mark Boswell was her counselor/psychologist/friend, but now she has gone to MSU for graduate studies and she needs someone to talk to and to be her friend. So she forms a correspondence with her old friend Dr. Boswell.

Through this correspondence she becomes a Christian and finds happiness in her new Christian faith and new friends. Soon she goes through a time of questioning God. The all-encompassing love of God boggles her mind. She can't understand why God loves "this muck and slime called me," and she wants to know how to respond to this love. She doesn't understand why God lets some people suffer through joblessness, homelessness, afflictions, diseases, and even death. She also questions the ability of a Christian to "strike a balance between Christian sexual ethics and the easy going notions of the age." Through the help of Dr. Boswell she realizes that Christ went through suffering and temptation, pain, and even death, and

because of this He knows what we're going through and can help us through these dark times.

The author, Joy Hoffman, graduated from Michigan State University with an M.A. in English. Although most anyone would enjoy reading this story, it is more directed toward college students, especially those who are having trouble accepting Christ and those who are questioning their Christian faith.

—Diana Kelly

Em Griffin, *Getting Together in Groups: A Guide for Good Groups*, InterVarsity Press, Downers Grove, Illinois. 233 pages. \$5.95.

Em Griffin's enthusiasm for groups is contagious as he cleverly shares valuable insights he has gained from personal experience with all kinds of groups.

He focuses on three types of groups: the task-oriented group, the relational group, and the influence group; he highlights ways that each can function well.

Several leadership types are identified, though no one style is recommended over another. He concludes the chapter on leadership with this simple statement: "He who meets needs, leads."

Other topics are decision making (here Griffin acknowledges his preference for "consensus"), leading a discussion, self-disclosure, conflict, and persuasion. In the last chapter Griffin highlights leadership qualities in a number of Bible characters.

This is one of the best books I've read that deals with the purposes and functions of groups. It is informative, practical, and humorous. I chuckled my way through the book. The cartoons alone are worth the price of the book.

Em Griffin is author of *The Mind Changers* (Tyndale) and teacher of speech communication at Wheaton College.

—Dorothy Barratt

D. Elton Trueblood, *Essays in Gratitude*, Broadman Press, 1982.

There have been numerous forks in the road, but at each of these there has been someone to point the way. Thus this book is fundamentally a record of my indebtedness. Though most of those to whom I am indebted are now beyond my power to repay, I can at least acknowledge what it is that I owe and try to make payment in the only coin that is available.

With these words of tribute D. Elton Trueblood closes the preface to his autobiography, *While It Is Day* (Harper & Row,

1974). After completing that volume, Dr. Trueblood made a promise to himself that he would never write another book.

However, because he has continued to write prolifically and because the demand for his writing continues to grow, he has not ruled out the possibility of his otherwise fugitive essays being edited into volumes of one sort or another.

Essays in Gratitude (Broadman Press, 1982) contains 33 brief essays by Dr. Trueblood that are biographical sketches of various "chapters" of his life. These first appeared in Elton's "I Remember" column in *Quaker Life* and were selected for this volume because of the light they shed on the author's personal history. Divided into three major sections involving *Persons*, *Places*, and the *Life of Learning*, the essays are introduced by a section entitled "The Blessings of Maturity." In it the author reflects on the opportunities that come only with old age. Since no one is truly a "self-made" man or woman, it stands to reason

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that in the autumn of his life, Dr. Trueblood should point to the formative persons and places in his life as a most appropriate means of expressing his gratitude.

The book is similar to both *The Encourager* (Broadman Press, 1978) and *The Teacher* (Broadman Press, 1980) in the sense that it is a collection of published essays. Its distinct contribution, however, lies in its rich autobiographical flavor. As one reads *Essays in Gratitude*, one does not merely come away with ideas to be grasped or truths to be internalized—these are illustrated in a way that gives us a model to emulate. As a former student of his, these essays exemplify two statements I was fond of hearing him make: "Greatness can never be accomplished alone. It only happens *within* a group and *because of* other people." And, "Of all the ways we could use our energies, gratitude is perhaps most obviously the one investment that is *never wasted*." Thank you, Elton, for your contribution.

—Paul Anderson

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WAITING

BY NANCY THOMAS

A few years ago the University of Wisconsin did a study on how people spend their time. Using an average old age of 70, statistical experts calculated total amounts of time invested in routine tasks. Some of the results stun the imagination. The average person spends 20 years sleeping (sounds good!), three years eating, and five months tying his shoes. He gives over four hours out of each year to blowing his nose! One statistic from this report, however, did not surprise me. In fact, I suspect it's understated. According to the study, the average person (me) spends three years of his life waiting for other people.

Hal and I live according to different time schedules. Just before our first anniversary I wrote him this little poem:

"I want you to know
that
before I married you
I was never
NEVER
late
to anything,
even when
I didn't want to go."

Hal looks at time, appointments, and schedules in a much more relaxed way than I do. Consequently, I do a lot of waiting.

Another factor in the large amount of time I spend waiting has to do with living in Latin America. Hal and Latin America go very well together. They fit. I don't, at least not in this aspect. I don't know why I can't learn, but I continue to show up on time to meetings. Then I inevitably wait for everyone else to arrive.

In order to handle my frustration, I've concocted a list of "Things to Do While Waiting." Let me share it with you now.

1. **Pray.** This seems obvious at first glance, but for some reason, unless I consciously plan to pray in my waiting minutes, it often escapes my mind. Recently Hal and I have begun a practice that's been very helpful to both of us. We usually pray

together in the morning after the kids have gone to school. We've started choosing one person or family in particular to be our special prayer project for each day. We pray together for that person, then we ask God to bring him/her frequently to mind. We agree to pray all day long for that person. In times of waiting, it helps me to have a specific prayer project. It focuses my attention.

2. **Meditate.** This one is a little more difficult. I've been learning how to meditate. Books by Richard Foster, Thomas Kelley, and Morton Kelsey have helped. Some authors say that when meditation has become a habit, one can slip into a meditative frame of mind at any place and any time. I have this ideal, and I believe I'm growing toward it. But, to be honest, I haven't arrived yet. If I'm feeling frustrated or impatient (which is sometimes the case when waiting), meditation doesn't work. I list it anyway because it's a way in which I want to grow. Just think—that could be three extra years of my life spent in adoration and worship!

3. **Work on a craft.** I've just learned how to do cross-stitch embroidery. I enjoy it and have several small projects (Christmas ornaments) that I can stick in my purse and take anywhere. Working with my hands calms my mind and channels my nervous energy. Plus, the results are so tangible and pretty!

4. **Memorize.** I keep a little beat-up tract of Bible verses in Aymara in my purse. It surprises me the amount of memorizing that can be done in "bits and snatches" of time.

5. **Observe.** People watching is a favorite pastime. Also dog, auto, car, and building watching. I try to observe in a

PASTOR WANTED

Noblesville Friends Church in Indiana is looking for a pastor who wants to be a part of a growing church. Noblesville has an excellent school system, is a nice community of 12,000 people, and is within thirty-five minutes of the cultural opportunities of Indianapolis. This church desires motivated pastoral leadership which can continue our growing trend. Salary negotiable. If you are interested, please mail your resume to: Charlotte Smith, P.O. Box 375, Noblesville, IN 46060. All applications will be kept in complete confidence.

disciplined and imaginative way, recording any new perspectives in my journal later that night. Lots of ideas for articles and poems come from this activity.

6. **Make lists.** This favorite waiting activity sharpens both my powers of observation and my ability to use words well. I remember once sitting in front of a hospital waiting for a friend to pick me up. I whipped out my little notebook (that goes everywhere with me) and wrote several pages of words describing expressions of people entering and leaving a hospital. I've made lists of "Ways People Drive," "Things Kids Do in the Dentist's Waiting Room," and "What People Do on a Swing." Once during a missionary conference service (Hal was the speaker, and although he's very good, I had already heard his sermon several times that weekend), I wrote three pages of verbs describing "What People Do While Listening to a Missionary." It will probably turn up in an article some day. Now that I've shared my list of things to do

while waiting, I want to add a word of caution. I remember reading in *Freedom of Simplicity* Richard Foster's observations on how so many of us feel we need to be busy all the time. He noted that, instead of saying to ourselves, "Don't just stand there. Do something!" we need to hear God saying to us every now and then, "Don't just do something. Stand there." This speaks to me. I'm a person who's keenly aware of wasted time and will do almost anything to prevent it. That's why I make so many lists. But I also sense the need to simplify my activities, to learn to gracefully "do nothing" when that's appropriate.

Anyway, here's my list, along with the suggestion that you make your own list of waiting-time activities. Then balance it with a measure of relaxation and humor. And remember, it's three years of your life!



1,000 Commendations?

■ I am writing to express my appreciation for the fine and timely content of the two most recent issues of *EVANGELICAL FRIEND*. The subject of Christian response to social issues is very important to me. I am glad to have this addressed now more fully to all EFA Friends.

Particularly I appreciated the article by Senator Mark Hatfield "A Better Way Toward Peace" and Howard Macy's "Beds of Ease," both in the December/January issue.

In the November 1982 issue of *EVANGELICAL FRIEND* is a quote, "it is often said that every letter represents 1,000 people." I've been writing more and more letters lately, to congressional people, organizations, and TV stations, and it seems I should not neglect to write you one also. Perhaps then, it can be said that my letter commending your recent work represents 1,000 EFA Friends.

VIRGINIA L. DOUGLAS

Elyria, Ohio

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



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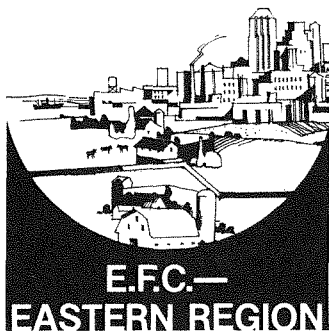
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Overnight
- 3 In Lima/Tour/Overnight
- 4 Flight to Arequipa/
Visit Knights/Overnight
- 5 In Arequipa
- 6 In Arequipa
- 7 Flight to Cuzco/
City Tour/Overnight
- 8 Tour Macchu Picchu/Overnight
- 9 Train to Puno/Visit Chapmans
and Williamses/Overnight
- 10 In Puno
- 11 In Puno
- 12 Bus/Boat to La Paz/
Visit Thomases/Overnight
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FRIENDS CONCERNS



EFC—ER Happenings

EFA REPRESENTATIVES from Eastern Region who attended the January 11-14 meetings in Wichita included Russell Myers and Galen Weingart, Executive Committee; Marjorie Landwert, Jon Johnson, and Cora Mae Burch, Christian Education; Joe Kirby, Publications; Charles Robinson, Roger Wood, and Don Worden, Missions; Bruce Burch and Fred Clogg, Youth. Bud Warner from the Friends Action Board participated in the Family Task Force on Friday and Saturday.

NEIL ORCHARD, pastor of the North Olmsted Friends Church and member of the Mission Board of EFC—ER, departed New York on January 2 for a month's visit to India. His primary purpose was to engage in a "preaching mission" and, together with an interpreter, minister to many villages in the Bundelkhand area of central India. His schedule called for a stopover in London on his return trip. At press time his arrival in Chhatarpur had been confirmed by Norma Freer.

THE SPRING RETREAT for Friends Men in Missions will be held April 29-May 1 at Cedar Lakes Conference Center in Ripley, West Virginia. According to Wayne Blizzard, president of the group, the theme will be "Dying to Live." Dr. Robert Hess will be the Saturday night banquet speaker on "Finding Fulfillment," and on Sunday morning Rev. Ivor Wilson,

pastor of the Highgate Friends Church in Jamaica, will minister.

Special seminars will be featured, as well as a talent contest and an Olympics competition. Fathers are urged to bring their sons with them, as two youth seminars are being prepared. Further information may be received by writing to Wayne Blizzard, 6580 Kingswood Drive, Mayfield Heights, Ohio 44124.

MIDYEAR BOARD MEETINGS were held as follows: the Mission Board met January 20-21, and James Morris, executive director of EFM, was in attendance; the Publications Board met in the YM Office January 29 and concluded with a tele-conference call to include members in Michigan, Virginia, and Kentucky; E.P. & E. Board met February 2, and the Executive Board met February 3.

Boards choosing to meet in March include:

Christian Education . March 5
Friends Youth March 24-26
Friends Action March 25-26

ALL FRIENDS YOUTH should reserve the dates of December 26-30, 1983, for the first ever PRE TREMOR, which is one of three to be held nationwide in preparation for the 1985 YOUTHQUAKE in Mexico City.

Eastern Region, Indiana, and North Carolina young Friends will meet at Cedar Lakes Conference Center for this special happening in December. Bruce Burch is the coordinator for the Tremor, and he urges our young people to head for Ripley, West Virginia, the day after Christmas to enjoy what promises to be "an exciting event for Quaker youth."

Focus on Malone

Some recent changes in the Records Office have been announced. Dr. Martha Cook will continue to be director of advising and testing, but instead of being director of records, she will assume greater teaching responsibilities.

Mrs. Thelma Wakeman is the new director of records, having served previously as office manager for seven years. The change became effective January 1.

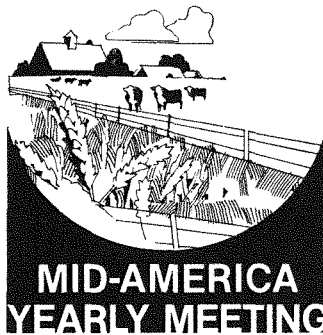
Dr. Bela Nagy, acclaimed pianist and teacher, led a piano workshop and master class on January 29 at Malone College. Students were especially chosen to work with Nagy in his intensive class. He was introduced by Marie Kassouny, Malone associate professor, who has had the privilege of studying with him.

Dr. Nagy has taught at the Liszt Academy in Hungary, the Royal Conservatory of Toronto, Boston University, Indiana University, and the Catholic University of Washington, D.C. He has presented more than

300 workshops in more than 150 schools. As a concert pianist, he has appeared with major orchestras around the world as well as performing in solo recitals and chamber groups.

March 10-20 is the date for Malone students to take a firsthand look at Haiti and participate in a missions experience sponsored by the World Christian Coalition of the college. Lawrence Ressler, assistant professor of social work, will accompany the group.

Winter Convocation initiated the spring semester chapels with Dr. Archie Penner, professor of religion at Malone since 1966, as speaker. His address was entitled "The Mind: Captive or Free?" Active as author, researcher, and speaker, Dr. Penner will retire at the end of the spring semester.



MAYM News Briefs

By Steve Harmon, President
Spiritual Life Board of MAYM

CONFERENCE ON MINISTRY—The Spiritual Life Board of the Yearly Meeting is very excited about an upcoming event to enhance the ministry in our churches. The event I refer to is the Northridge Conference on Ministry for Elders, Clerks, and Pastors. This conference is being cosponsored by the Yearly Meeting Spiritual Life Board and the Northridge Friends Church in Wichita on March 24, 25, 26, ending Saturday at 3:00 p.m.

At the conference the Northridge elders will share their philosophy on the Ministry of Elders. Some of the topics that will be dealt with include healing of hurts, elders setting the spiritual pace, organizational structure of elders, coordinating the ministry, ministering to youth, dealing with tough issues, healing, hospital and home ministries, gifts and discernment, pastoral relations, and Queries.

Congregations have been asked to send their pastor and elders to this conference. They are also asked to

send at least 60 percent of their elders along with the pastor if the local congregation is to derive the maximum effectiveness from the conference. David M. Leach, pastor of Northridge, will be leading the conference.

PAUL AND LEONA THORNBURG report that since beginning in Austin September 5 with one other person, that small beginning had grown to a Sunday high of 18, five of whom were visitors. They have never yet had a Sunday when all of their people were there at the same time. Starting a new work means helping others re-style life habits to include worship and Bible study. It also calls for habits of personal devotion and personal growth to be strong to reach out to others and precipitate church growth. This demands much prayer.

Elders in Training is the focus at this time, with two in it. They have hopes for six or seven. They are holding Leadership Training seminars for three weeks at both Houston Friends and Friendswood, and Sunday meetings continue in the Jantz home in Brenham. Finances are up to date for the first time in five months.

MAYM Youth Plan Mission to Burundi

In July of 1983 six MAYM youth and two sponsors will travel to Burundi, Africa, for a month of mission service. Tentative work projects are general maintenance, pouring a foundation and floor for a new church building, and construction of a solar-powered water heater for the hospital. The trip was made possible through work projects by the youth and the receipt of a grant.

The purpose of the trip is to impress upon the lives of young people the mission of the church in evangelizing the world. It is our prayer that out of this experience the Lord will call some of our future missionaries, pastors, and church leaders.

Friends University News

The Singing Quakers are touring Oklahoma and Texas on their Spring Tour March 11-17. Their home concerts will be March 24, 25, 26, 27 in the Whittier Fine Arts Auditorium on campus.

Art Simon with *Bread for the World* was the World Hunger Day speaker on February 17. Small group discussions as well as alternative meals on campus were part of efforts to increase awareness of each person's responsibility to others.

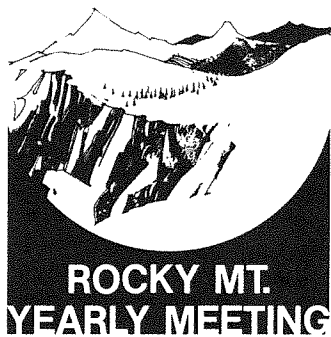
The annual Friends University Telethon was January 24-February 10. Local alumni called their classmates and friends during this



The new garage has been completed at Camp Gideon, near Mechanicstown, Ohio. Completed in January, the new facility will be used for storage of mower, tractor, and other equipment.

time in hopes of raising \$300,000. In previous years alumni pledged \$200,000. However, this year Friends has been given a \$100,000 challenge grant for monies raised above \$200,000. The combination of the alumni gifts and the challenge gift could bring \$400,000 for scholarships and current fund operations.

Alumni gatherings have been held in Washington, D.C., January 27, Tulsa, Oklahoma on February 26, and Kansas City on March 4. Alumni groups will also be meeting during the Singing Quaker Tour.



RYMY Briefs . . .

PAONIA, Colorado—There are now seven Bible study groups meeting in Paonia. One of the new study groups is for new Christian women, while the second study meets in Hotchkiss, Colorado. The second study's topic is the Word on the Christian home Attendance at Paonia Sunday morning services continues to grow. The most recent average was 205 for worship, which is 62 percent higher than the last half of 1980's average Church members recently viewed a series of films on cult groups named *The Counterfeits*.

FORT COLLINS, Colorado—Junior and junior high Sunday school students have started a puppet ministry. The group hopes to minister not only in the Friends meeting, but also in other city churches as well The church here is sporting a new sign that was given as a memorial recently.

VALE, South Dakota—Empire Friends is helping to support a special evangelization program in Africa. The project centers around training nationals for leadership roles in Africa.

OMAHA, Nebraska—Omaha Friends recently participated in the "Skip a Lunch Feed a Bunch" program for World Relief. Participants had a small plastic lunch box bank. Receipts from the banks go toward World Relief outreach efforts in other countries.

A Walk Through Time

By Wayne, Anita, and Ruth Conant

In this life we are walking through time and it may be more or less than "three score and ten," but we are surely created for eternity also. When John writes of the life of Christ in the first chapter of the Gospel, he gives us two portraits of Him:

"Before anything else existed, there was Christ, with God He created everything there is—nothing exists that he didn't make. Eternal life is in him, and this life gives light to all mankind. His life is the light that shines through the darkness—and the darkness can never extinguish it." (John 1:1-5 LB)

The second portrait John gives is in verse 14: "And Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth."

May your walk through time also have the quickened sense of eternity in it because of the eternal Christ who became a human being to walk with you.

—Omaha Newsletter

Rough Rock Teaching Opportunities

Opportunities are available to teach in the area near the RMYM Rough Rock Mission. Information is as follows:

MANY FARMS: Fill out the Standard Form 171, Personal Qualification. This form is available from any Federal Government Office or Post Office. The form should be sent to Education Office, Chinle, Arizona 86503. There are frequent openings, so if they have the completed form, they can take it from there.

ROUGH ROCK: Jimmy C. Begay, director, Rough Rock Demonstration School, Chinle, Arizona 86503. (602) 728-3243.

BLACK MESA COMMUNITY SCHOOL: Dorothy Yazzie, director Black Mesa Community School, Rough Rock Demonstration School, Chinle, Arizona 86503. (602) 674-3632.

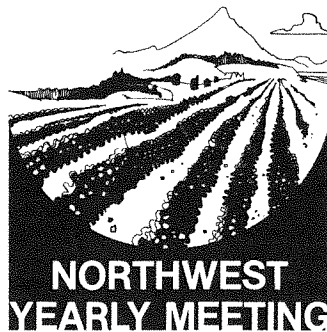
RMYM Prayer Opportunities . . .

1. Ask God to continue to pour out His Holy Spirit upon the people at Rough Rock. Pray for more Navajo laborers to be built up in Christ.

2. Ask God to bring about a spiritual revival in the city where your church fellowship is located. Ask Him to make you sensitive to how you personally can be involved in the outreach to lost souls.

3. Pray regularly for the pastor in your church fellowship. Ask God to bind Satan and to increase sensitivity to the Holy Spirit.

4. Ask God to bring someone specific with whom you personally can and will share the Gospel.



Around Northwest Yearly Meeting

THE FIRST SHARE CALL of 1983 was issued on behalf of East Boise Friends Church. The house-church recently remodeled its "sanctuary," doubling its seating capacity and creating an attractive chapel.

East Boise reports new attenders and converts, regular Sunday school classes, and well-attended youth activities.

EDWARD F. STEVENS will assume duties as the 10th president of George Fox College July 1. Currently executive assistant to the president of Sioux Falls College, Sioux Falls, South Dakota, Stevens was named by the Board of Trustees in late January. He replaces David LeShana, who resigned in May to become president of Seattle Pacific University.



Stevens has a background in education, business, and coaching. He joined the Sioux Falls administrative staff in 1974, serving for five years as chief development and institutional advancement officer. He served for one year as executive vice-president of the Kearny (Nebraska) State College Foundation, before returning in his present position at Sioux Falls in 1980. Stevens and his wife, Linda, have two daughters, Carla, a high school sophomore, and Cathy, a seventh grader.

PRISON MINISTRY, under the umbrella of the Social Concerns Department of Northwest Yearly Meeting, is exploring a new program. Dick Wild, spearheader of the present prison visitation ministry, is interested in setting up a wood shop to provide jobs for recently released inmates. The bookshelf-building shop would provide jobs and skills education, as well as provide employment history for parolees.

Wild currently leads Bible studies and worship in the Yamhill County

jail and Oregon Correctional Institution.

MINISTERS' CONFERENCE will be held April 11-15 at Twin Rocks. Celia Mueller, Roy McConaughy, and Harold Antrim will lead the evening sessions, and Sheldon Louthan, a family ministries consultant, will explain current programs and resources available through the EFA sponsored Friends Family Task Force.

Edward Stevens, George Fox College President-elect, will be a special guest of the conference.

"**CHILDREN OF THE LIGHT**," a musical depicting the 17th century Quaker awakening, premiered as part of the 7th annual Quaker Emphasis Week at George Fox College. The text of the new musical was adapted from the *Journal* of George Fox by Religion Professor Arthur Roberts; George Fox College student David Miller composed the music. Alumni and students presented the musical February 12 and 13. Dan Whitcomb, a junior from Cedar Point, Kansas, portrayed George Fox.

CAMAS FRIENDS, out of a strong concern for Yearly Meeting missions and ministries budgets, decided to challenge Northwest Yearly Meeting churches to "fast and pray." The plan is relatively simple: fast one day each week and donate the cost of the three missed meals (\$3 per week) to the Yearly Meeting. Variations of the plan include missing one meal per week (donate \$1), tithing the family's monthly food budget, and using "Prayer and Fasting" banks to collect loose change. If 3,100 members committed themselves to this project between now and Yearly Meeting sessions, an estimated \$92,500 could be raised.

SINGLE YOUNG ADULTS from the Boise Valley/Greenleaf areas are holding a retreat at Quaker Hill Retreat Center March 11-13. Ken VandenHoek is in charge of the program and will be featured speaker.

"**Dreaming Dreams and Heeding Callings**" is the theme for the second annual Young Adult Friends Conference May 20-22 at Twin Rocks Friends Conference.

The Young Adult Friends organization was born out of a desire to unify and make accountable the ministries of young adults in Northwest Yearly Meeting, and to encourage fellowship and spiritual growth. Paul Anderson of Reedwood Friends is chairman of the group.

A quarterly newsletter, *YAF News*, is sent to all interested young adults.

Those wishing to receive the newsletter should send their name and address to the Yearly Meeting office. A subscription/donation of \$5 is requested to cover printing and mailing costs.

GEORGE FOX COLLEGE students, faculty, staff, alumni, and board members will be in Northwest Yearly Meeting churches March 13 as the Yearly Meeting celebrates George Fox College Sunday. The day has been set aside by the Yearly Meeting Executive Committee for presentations in all 57 churches.

COMING EVENTS

- | | |
|-------|---|
| March | |
| 11-13 | Boise/Greenleaf
Young Adult Friends
Singles Retreat |
| 13 | George Fox College Sunday |
| 18-20 | Friends Men Retreat |
| 21-26 | Friends Youth
"Give Away—Get Away" |
| April | |
| 11-15 | Ministers' Conference |
| 16 | Friends Youth
Volleyball Tournament |
| May | |
| 20-22 | Young Adult
Friends Conference |

George Fox College News

Ten George Fox College students, all seniors, will be listed in the 1982-83 edition of *Who's Who Among Students in American Universities and Colleges*. The students were chosen by a committee of faculty, administrative staff, and students and were chosen on the basis of scholarship, participation, and leadership in academic and extracurricular activities and potential for future achievement.

Chosen for the national honors volume are Denise Beed, David Breikreuz, Janelle Classen, Susanne Dillon, Rebecca Erickson, Gary Friesen, Heather Gordon, Shaun McNay, Julie Morland, and Richard Zeller.

George Fox College's new William and Mary Bauman Chapel/Auditorium has been designated the 1982 winner of the Newberg Chamber of Commerce's "Special President's Award for Beautification."

The \$2.5 million, 22,500-square foot structure was cited for improvements "which have helped contribute to the betterment of greater Newberg."

Establishment of George Fox's elementary teacher education program took a major step forward this term with the addition of an elementary education specialist to the college's teaching faculty. Dr. Edythe Leupp has assumed the position of helping coordinate the new program that for the first time will allow students from George Fox to graduate with an elementary teaching degree.

FRIENDS GATHER

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

The youth of EFA have been outstanding in their activities over the past months as noted in the following reports:

DEERFIELD, Ohio, (Christopher Jackson) youth sponsored a "Turkey Re-Run Dinner" with a contest for the best use of leftover turkey. Prizes were awarded and the money raised given to the Eastern Region missions program.

Five **GREENLEAF, Idaho**, (Paul Goins) junior highers attended the Junior High Snowblast at Quaker Hill during Christmas vacation. Nineteen senior high youth enjoyed an all-night New Year's Eve party in the church fellowship room.

The 29 **ALLIANCE, Ohio**, (Frederick Sams) youth who attended the Midwinter Retreat composed the largest group from any church. Six of these young people made commitments to the Lord.

At **HAY SPRINGS, Nebraska**, (Paul Moser) Guylia Alcorn, a high school senior, was awarded the Daughters of American Revolution (DAR) good citizen award for her original essay on American Heritage.

The **CANTON, Ohio**, (John Williams, Jr.) congregation was ministered to by the adult and children's choir under the direction of Greg Wilson. The combined choir presented the Christmas cantata *His Love Reaching*.

GLEN ELDER, Kansas, (Ken Roe) youth, under the leadership of Linda Hoffman, have developed a puppet ministry with which they have ministered to the church congregation and have given several programs to nursing homes. The youth are also responsible for junior church each month.

ORANGE ROAD, Westerville, Ohio, (Jerry Wenger) youth group in support of Endeavors for Christ sponsored "Turkey-Grams." Greetings were ordered by church members and delivered by a youth turkey and pilgrim, complete with costume; \$110 was received. New leader for the Friends Youth is Kent Mosher, a recent graduate of Taylor University.

Seventy-eight young people from **EUGENE, Oregon**, (Harold Clark) gathered last fall for an all-night party consisting of skating, ice block sliding, miniature golf, movies, bowling, and getting to know one another. This winter sees them skiing and anticipating junior high and senior high retreats, focusing on evangelism and bringing non-Christian friends.

URBANA, Ohio, (David Byrne) reports the musical *Christmas 2001* was presented by the junior church

in their home church, then they repeated the performance at Springfield Friends.

NORTH VALLEY, Newberg, Oregon, (Roger Knox) Friends are thankful for the ministry of youth pastor Harry Selby. The FY is growing spiritually and in numbers.

Junior high youth from **PLAINS, Kansas**, (Stan Thornburg) with sponsors Joe and Diana Hoover, serenaded the Wednesday evening Bible study group on their caroling tour and exchanged gifts as part of their special evening.

Outreach and Social Service

MT. GILEAD, Ohio, (Charles Robinson) had eight people from the church, including Pastor Robinson, participate in the countywide CROP walk, running or walking 10 miles.

At **WESTSIDE, Kansas City, Kansas**, (Dan Frost) home Bible study and discussion groups have been started. One is designed for Christian growth, and the other, a topical study, is evangelistic in nature and designed for non-Christians or those less familiar with the Bible. It is our hope that these studies will be means by which new folk can be added to our fellowship.

GREENLEAF Pastor Goins and Arthold Latham, along with other area ministers, are spending one week each per quarter as hospital chaplains. This involves about four hours a day and being on 24-hour call.

EMPIRE, Vale, South Dakota, (Lloyd Hinshaw) gave \$250 to William and Robin Dennis to assist them in recovering from the recent destruction of their home by fire. The church women are making a quilt.

The **ORANGE ROAD** congregation is now planting a church in downtown Gahanna, which is meeting on Sunday evenings and studying the book of Acts under the direction of Pastor Jerry Wenger. An in-depth training program in evangelistic training has taken root. Also involved are Jim McLane, certified trainer, and trainees Betty Sidle, Sandy Lewis, Rick Ross, Rosemary Lee, and Kent Mosher.

The missionary ladies of **BELLEFONTAINE, Ohio**, (Philip Tyler) made their annual caramels for the candy sale. Also, a quilt lap robe, made by Ruth Hughes, was given to Lena Belle Baldwin, a long-time member of the church, now in a nursing home in Indiana.

The **GLEN ELDER** "Under Fifties" sponsored an all-church Thanksgiving Dinner at which the Outreach Committee received a special offering for World Relief; \$146 was received. The church continues a tape ministry in which all morning worship services and other special services are taped, then made available

to shut-ins as well as to others who wish them.

An offering of \$586.25 was sent to World Relief by **MT. GILEAD** church through the "Skip a Lunch, Feed a Bunch" program. Five men attended the Evangelism Explosion Clinic, committing themselves to 17 weeks of participation in weekly sharing the Gospel.

The **ALLIANCE** Social Action Committee, Barbara Grove, chairman, sponsored "Something Unique"—a Christmas project to assist several families with utility expenses. Nongrocery items were also contributed for distribution.

At **EUGENE** there was exceptional response during the holiday season to fill the food bill. The food was distributed to aid the community as well as church members out of work.

The Outreach Committee of **CAMAS, Washington**, (Dick Edmundson) wants to challenge churches, families, and individuals across NWYM to join in "Prayer and Fasting" for our missions and other Yearly Meeting ministries.

Missions

GREENLEAF presented Duane Barnes, and his musical group, "Sons of Peace," as they ministered to the congregation through music in a service designed to inform of the work Terry and Jan Hibbs are doing in Lesotho, Africa. Letters of appreciation were read from individuals in Lesotho concerning the work that Leland and Iverna accomplished during their two-month stay. Leland did carpenter work for the School for the Blind. An offering of \$291 was received to aid in that work for the blind.

MT. GILEAD sponsored a 24-hour Rock-a-thon with 22 youth participating; they raised \$480 for the work of Dave and Cindy Aufrance in Hong Kong. The missionary outreach through Faith Promise for 1983 is \$30,274. During recent weeks the following films were shown: *Cracks in the Concrete Jungle—Hong Kong, Love Those Arabs? Through the Bamboo Curtain... Love China, and Greater than Gold*.

NORTH VALLEY's Wednesday night prayer meeting meets in small groups in homes. They had Ron and Carolyn Stansell to speak to their groups during January and February.

NORTH OLMSTED, Ohio, (Neil Orchard) pastor is in India ministering at Union Biblical Seminary and the churches there. He took with him a tape recorder and tapes for Vijai Prakash, his interpreter—a gift from the Quaker Ladies Missionary Society. Earl and Catherine Smith will be ministering in their absence.

The **CAMAS** missions conference was held in January with international emphasis and the "Frontiers for Friends" theme. Paul Bock and youth from Reedwood shared about their experiences in Haiti at the Saturday Teen Breakfast. On Saturday evening the film *Friends in the*

Far East was shown, and Samuel and Virginia Fung, Western Evangelical. Seminary students from Malaysia, were guests. Ron Stansell, who was accompanied by his wife, Carolyn, brought the worship message on Sunday morning. The conference closed with Aaron Hamlin and an exciting group from Piedmont that evening.

Church Building and Improvements

GLEN ELDER is very appreciative of the following memorials that have added beauty and fulfilled needs in the church building: The family of Howard Thompson purchased 20 fabric upholstered stacking chairs; the family of Wayne Casey and Mrs. Ambrose Casey provided stained glass windows for the front of the sanctuary; and the family of Keith Dean furnished fluorescent lighting for the church basement.

EUGENE has started on an addition to the educational unit. All but \$3,000 of the \$25,000 needed has been raised. Most of the labor is volunteer. It was decided not to incur further indebtedness.

A poster-sized "Thank you" card was presented to Sid Boyd of **NORTH OLMSTED** representing the E. P. & E. Board in December during a morning worship service as a reminder of the appreciation for the financial support given over the past four years in meeting mortgage payments. Mr. Boyd presented the final check.

Remodeling on the church basement at **GREENLEAF** has been completed. Six Sunday school classes are now meeting in the basement. The associate pastor's office and a large kitchen are also located in that area.

A Building/Property Fund has been established at the new **WESTSIDE** church with a gift recently received. It is hoped that we can add to this fund on a regular monthly basis throughout 1983.

Christian Education

The **GLEN ELDER** Christian Education Committee sponsored a Fun Sunday with Sunday school and worship service held at the lake with a picnic dinner and games to follow in the afternoon. Special recognition was given to the dedicated teaching staff during the morning service.

At **PLAINS** the Sunday evening "Quaker Series—to share truth that has motivated some ordinary folks to change the world" is attracting keen interest.

At **CANTON** during January the Sunday school promoted four "Be a Friend" projects including "Be a Friend, Bring a Friend"; "Be a Friend, Fellowship with Friends"; "Be a Friend, Build with Friends"; and "Be a Friend, Picnic with Friends."

Spiritual Growth

The Spiritual Life Committee of **GLEN ELDER** presented an impressive and worshipful service in

which they recognized the memorials given in recent years to the church and honored the memory of those for whom memorials had been given. Family members of those so honored were invited to attend. The Spiritual Life Committee has sponsored revival services held by Paul Snyder, a morning worship service in which Rose Koerber, an ex-moonie, spoke, a morning worship service of sacred music presented by Ernest Alexander of Wichita, and an evening service with a summer ministries group from the yearly meeting.

Eleven new members were accepted into the **GREENLEAF** church fellowship on January 16. A reception for them was held after the evening service.

NAMPA, Idaho, (Homer Smuck) experienced spiritual growth during Lay Witness meetings held in November.

January contained a very significant event for the new Friends church, **WESTSIDE**. Eleven people were officially received as the initial members; the church's charter membership will remain open for several months. The initial group included transfers of membership from three Friends churches and two memberships by application.

Other Activities

Malcolm MacGregor held a financial seminar at **NORTH VALLEY** church. The church found Malcolm's presentation both helpful and inspiring.

Glenn and Arepha Butts celebrated their 50th wedding anniversary February 6 at the **MIAMI**, Oklahoma, (Jerry Mercer) church. Part of the festivities included a restating of marriage vows before the congregation, after Quaker fashion. They received a certificate signed by all present.

Area Rally was held February 6 at **HOMEDALE**, Idaho, (Kenneth Pitts) with a good number attending. Lavonda Ehrlich directed a mass choir.

CAMAS Friends was the host church for the January 23 Area Rally for the churches of Southwest Washington. The rally theme was evangelism, and Joel MacDonald from Hinson Memorial Baptist Church in Portland was speaker.

FRIENDS RECORD

BIRTHS

ANDERSON—To Ken and Nina Anderson, a daughter, Heather Marie, October 15, 1982, Winona, Ohio.

COLEMAN—A son, Andrew, to Phil and Dona Coleman, December 23, 1982, Wichita, Kansas.

CONROY—A daughter, Keli Ananda, to Nancy Conroy, September 6, 1982, by adoption, a son, Milwaukee, Oregon.

COURTNEY—To Greg and Robin Courtney, a son, Samuel Eric, August 21, 1982, Winona, Ohio.

FOWLER—To Terry and Terri Fowler, a son, Matthew Michael, December 23, 1982, Winona, Ohio.

HANEY—To Harry and Cathy Haney, by adoption, a son, Matthew Stephen, January 5, 1983.

JOHNSON—To Dean and Linda Johnson, a son, Nathan Alan, November 17, 1982, Camas, Washington.

LYGRISSE—A son, Justin Lee, to Ken and Laurie Lygrisse, December 20, 1982, Wichita, Kansas.

MULKEY—To Mr. and Mrs. Reed Mulkey, a son, Nathaniel Reed, September 29, 1982, Caldwell, Idaho.

OEHLERT—A son, Geoffery, to Richard and Janalee Oehlert, December 8, 1982, Wichita, Kansas.

OLSON—A son, Carl Alan, to Alan and Jan Olson, November 27, 1982, Omaha, Nebraska.

REYNOLDS—A son, David Brian, to Brian and Cathy Reynolds, January 10, 1983, Milwaukee, Oregon.

SARGENT—A daughter, Caitlin Ann, by adoption, to David and Nancy Sargent, November 9, 1982, Portland, Oregon.

SCHENK—To Chris and Nancy Schenk, a son, Timothy Edward, December 24, 1982, Damascus, Ohio.

SHAFF—To Don and Gaye Shaff, a son, Damon Nelson, January 4, 1983, Boise, Idaho.

SHERMAN—To Mr. and Mrs. William Sherman, Jr., a son, Bryan Michael, January 7, 1983, Caldwell, Idaho.

SHOLTZ—A son, Luke, born October 17, 1982, to Rick and Susan (Jeffery) Sholtz, Northbranch Friends, Burr Oak, Kansas.

SCHMID—To Mark and DeLenda Schmid, a son, Joel Mark, December 21, 1982, Camas, Washington.

SMITH—To Mr. and Mrs. Robert Smith, a daughter, Jenifer Joan, October 15, 1982, Mt. Gilead, Ohio.

VAN SICKLE—A son, Paul Raymond, to Bruce and Karen Van Sickle, September 20, 1982, Omaha, Nebraska.

VAN VALKENBURG—To Dale and Jill Van Valkenburg, a daughter, Emily Joy, December 26, 1982, Canton, Ohio.

WALKER—A son, Joseph Collin, to Marv and Kathy Walker, January 1, 1983, Pendleton, Oregon.

WILLIAMS—To Brian and Faith Williams, a son, Nathan Brian, December 15, 1982, Damascus, Ohio.

WILSON—To Greg and Sarah Wilson, a daughter, Amy Louise, December 16, 1982, Canton, Ohio.

WITT—To David and Genelle Witt, a son, Adam Dale, December 7, 1982, Nampa Friends, Idaho.

MARRIAGES

BRASINO-BEAR. Christine Brasino and Douglas Bear, December 26, 1982, Ramona, Oklahoma.

BROOKOVER-ROBERTS. Kay Brookover and Timothy Roberts, April 24, 1982, Westerville, Ohio.

CARTER-PAYNE. Tracy Carter and Byron Payne, December 31, 1982, Friendswood, Texas.

CLINE-ORR. Charlotte Cline and Robert Orr, Jr., January 8, 1983, Friendswood, Texas.

ELLIOTT-ROGGE. Frances Ann Elliott and Steve Rogge, November 6, 1982, Springfield, Ohio.

FRENCH-WINN. Robyn French and Douglas Winn, December 4, 1982, Winona, Ohio.

INMAN-BROOKS. Linda Inman and Michael Brooks, December 17, 1982, Bellefontaine, Ohio.

JOSLYN-DORAN. Sarah Joslyn and Jim Doran, December 16, 1982, Crawford, Colorado.

KIRCHGESSNER-PIERCE. Doris Kirchgessner and John Pierce, January 29, 1983, Winona, Ohio.

McLANE-DeLONG. Cindi McLane and Brad DeLong, September 17, 1982, Westerville, Ohio.

MOSHER-DAVIS. Renee Mosher and Charles Davis, October 16, 1982, Westerville, Ohio.

ROE-HALE. Carla Diane Roe and Russel Jay Hale, March 27, 1982, Westerville, Ohio.

RUCKER-THOMPSON. Kristin K. Rucker and Thayne Thompson, December 18, 1982, Pratt, Kansas.

VOEGELHUBER-GREENE. Brenda Voegelhuber and Jay Greene, October 30, 1982, Winona, Ohio.

DEATHS

AUFANCE—Mary Aufrance, 83, charter member of Alliance First Friends, December 16, 1982.

BARTLETT—Algie Bartlett, 81, January 22, 1983, Caldwell, Idaho.

BROUGHER—John C. Broucher, M.D., 81, January 6, 1983, Newberg, Oregon.

COFFIN—Charles C. Coffin, December 22, 1982, McLouth, Kansas.

COTTRELL—Anna Cottrell, June 6, 1982, Springfield, Ohio.

DINES—Jeff Dines, 19, November 1982, Caldwell, Idaho.

DODGE—Al Dodge, January 28, 1983, Scotts Mills, Oregon.

DUBBS—Gail Dubbs, April 19, 1982, Springfield, Ohio.

DUBBS—Sylvester Dubbs, December 12, 1982, Springfield, Ohio.

FINCH—Marie Finch, 97, January 3, 1983, Clayton, Michigan.

FIVECOAT—Floyd Fivecoat, 84, January 4, 1983, Nampa, Idaho.

HAZEL—Dick Hazel, December 31, 1982, Scotts Mills, Oregon.

KREEGER—Musa Kreeger, December 14, 1982, Miami, Oklahoma.

MYERS—Rachel Myers, January 11, 1983, Caldwell, Idaho.

PERRY—Leveda Perry, November 30, 1982, University Friends, Wichita, Kansas.

THARRINGTON—Bruce Tharrington, January 16, 1983, Nampa, Idaho.

VAUGHN—J. Linus Vaughn, November 22, 1982, Lighthouse Point, Florida.

WARD—Curt Ward, December 24, 1982, Ramona, Oklahoma.

BY SHELDON LOUTHAN

JUST OVER a year ago a woman in her forties lay dying of a virulent form of cancer. Mother of several grown children, was it only coincidence that she had also two or three years earlier been through a divorce she did not want? Another man, discouraged over the loss of his job and the mounting bills, recently took a gun and one by one killed each of his children, except for one son who ran to raise an alarm. When the police arrived all were dead including the father, who had turned the gun on himself. Still another couple in their seventies and in failing health put their affairs in order and were later found by neighbors, having taken their own lives.

While we do well to emphasize prevention and enrichment in our ministries to families, we cannot ignore the tremendous need for healing if we are to experience wholeness in our families today.

Brokenness, or the need for healing, is here defined as the result of factors that deny to one or more family members the capability of meeting their basic needs. Healing, then, is assisting the family group to secure or recover the qualities or structures required to meet the basic needs of every member of the family.

We are here concerned with a genuine and lasting healing, not one that lasts a week or a month and then is needed again. This almost always requires the working through of issues and hurts in the family, not just in one individual.



Three Areas of Healing Needed

Such needs for healing exist in many areas, the most obvious being *physical health*. Studies are beginning to reveal just how important good family relationships are to physical wellness. Harold Wise, M.D., a New York college of medicine faculty member, cites several epidemiological studies that indicate a close parallel exists between family support and physical health (Yates, 1979).

In one study in a county in California, nearly 7,000 persons were followed up over a nine-year period that began in 1965. Researchers found that those who lacked close social and community ties were more likely to die in the follow-up period than were those who had such contacts. Furthermore, the more intimate ties of marriage and friendship led to the lowest rates of dying.

This kind of evidence has encouraged Dr. Wise to develop an approach he says is really old-fashioned. He has conducted over 25 "therapeutic family reunions" in which he invites families to meet and deal with unfinished agendas and issues that may be unfavorably affecting one family member who is physically ill. In the first 25 such reunions, only one failed to lead to improvement in the health of the one who was ill. In this approach he is assuming that isolation from others and lack of support from within one's family is having a detrimental effect on the person in treatment.

A second area in which healing is needed is the horizontal dimension of *relating to others*. We can become isolated and estranged from family members with great hurt to ourselves.

One major therapeutic approach assumes that disrupted relationships with others have caused the problems of the client or patient in treatment. The solution sought is to restore the client in her/his relationships with others.

In *Helping Families Change*, (Satir et al, 1975), Dr. James Stachowiak describes attempts he and others have made to call in families, neighbors and friends of clients in the process of helping one person with a problem. He describes a suicidal young woman who lived with aging parents, but in relative isolation from other people. The therapist asked the family to return with 40 other people of their choosing to "help" find solutions to the daughter's problems. Out of this meeting an aunt and uncle invited her to visit them frequently, which greatly aided her in recovery.

Margie Lewis in her book *Hurting Parents* (1980) describes case after case, including her own family, where parents and teens or younger adult children have come to a deep separation that often is both physical and emotional. She reviews many avenues through which families have been "reborn." She says hurtful isolation from extended family, church, and community is often a result of parents' response to feelings of shame. This shame not only isolates the family from help, it can otherwise interfere with possible solutions and, most damaging of all, lead to greater deterioration of the parent-child relationship.

EXPERIENCING HEALING IN THE

A Friends leader in family ministries, Sheldon Louthan of Wichita, Kansas, shares the need for an approach to healing within the family.

A third area is related to the *psychological and emotional healing* that is needed by many individuals. Some have speculated that it is probably next to impossible to grow up in our culture without emotional scars from personal defeats and hurts intentionally and unintentionally inflicted by others. The irony is that those with the greatest power to hurt us are members of our own family!

As the family has the opportunity to inflict the most hurts, it also has the greatest potential for healing. Just as a small physical cut on the finger heals because of the "natural" power of the body to heal itself, the family too has a capacity for the healing of many emotional hurts.

There is supportive evidence that this is in fact the case from a recent study of all the mental health institutions in the U.S., cited by David Mace (Mace, 1980) in support of enriching marriage and family life. They discovered for every married person in a mental health institution there were *eight* other patients who were separated or divorced. It appears that the lack of close family ties leaves a person bereft of the flow of healing energy active in a healthy family.

Those who work closely with families also observe that this healing capacity in a family can become blocked or incapacitated in such a way special outside help is required before it can be restored. Dr. Wise mentions ancient practices in tribal medicine where families or clans convene out of concern for the one who is ill.

One of these customs of long standing, practiced in Hawaii, is called Ho'Oponopono and has been continued after missionaries carried Christianity to the islands. In this approach the whole clan convenes for 24 to 72 hours to search for what aspects in the family have contributed to the physical or emotional illness of one of its members. Wrongs, both innocent and deliberate, are made right. Confession is made and restitution is arranged. Forgiveness is asked for and received until every problem has been

FAMILY



The Church As Nurturer of Families

Since the family is a natural healing station when it is functioning according to God's plan, the church needs to recognize and encourage its development. The church in a pagan land hostile to Christianity must become the earthly family to those who have to leave their biological families to declare and live out their faith in Christ.

But in the second and third generations in that land the focus shifts to helping those raised in the church to establish Christian marriages and a Christian family life-style as portrayed in Scripture.

In America we have come full circle. We have come through a period of time where the Christian family life-style became the ideal for our society, and our laws reinforced that view. But we have lost that vision as a nation and have altered our laws so that permanence in marriage, care of our elderly, strict accountability of teens to their parents, and many other aspects of the Christian ideal have been changed.

Competing alternatives to the traditional (and more nearly Christian) ideal have been advocated in glowing terms. Movie and TV portrayal has had a pervasive effect. The church has been on the defensive for 20 years trying to justify family ideals and values formerly accepted on a wide scale as valid. In the last five years the tide has begun to change as the basic flaws in many of these alternatives have begun to surface.

There is still some distance to be covered before we again see Christian family models generally given the support they deserve in our society. A key barometer of this change is the divorce rate. No other index so clearly reveals the struggle between the value of living for self versus living in community (one's family) with a small group of people to whom one is accountable for the effects of her/his own actions on others.

In the first six months of 1982 a decrease in the actual numbers of divorces over the previous year was recorded in Kansas. There are some indications this occurred in other states as well. If that occurred nationwide it would be the first sustained downturn in the number of divorces in more than 10 years.

If such a change is the beginning of a trend and not due to temporary influences, it could mark the return swing of the pendulum.

cleared that might possibly relate to the one who is ill.

Modern therapies outside of the church attempt in various ways to encourage healing. In psychodrama, or sociodrama, the individual is encouraged to relive, with the help of others, the hurtful incidents of the past. In gestalt therapy, resolution of issues with family members now deceased is aided by asking the person in treatment to carry on a "conversation" with the person who has died, with the client furnishing both sides of the conversation.

Agnes Sanford, Francis McNutt, and many others have sought to help persons through prayers for healing of the memories. Here one is encouraged to visualize Christ as being present when the crucial early incidents occurred. One lets go of the hurts of the past to a Christ they now sense was with them when the harmful, destructive actions were occurring. When healing occurs it seems to result in breaking the power of certain memories for producing renewed hurt and bitterness.



God Is Our Source of Healing


All healing of human hurts, whether from so-called natural or from supernatural sources, originates with God. In fact, Jesus Christ declared himself to be not only our Savior and Lord but our healer. He not only died on a cross and rose again from the dead, but He commissioned the apostles and all believers who would later commit their lives to Him to carry the Gospel to the whole world. The Gospel of Christ as He taught and lived it produced dramatic changes in the world! It then and now involves preaching good news to the poor, release to the captives, recovering of sight to the blind, and liberty to those who are oppressed (Luke 4:18). The early Christians, and especially the apostles, were ministers of healing wherever they went! In fact, regarding His own works, Jesus said that those who believe in Him would do even greater works than His (John 14:12)!

It seems most reasonable to credit this change of direction to (1) the explosion of media materials expressing Christian family values, (2) the better long-term estimates of the true costs of divorce and other alternatives with which we as a culture have been experimenting, (3) the sustained efforts in Marriage Encounter and other similar enrichment programs, and, of late, (4) the position of many secular writers declaring it is better to stay in the marriage one is in than to divorce and start over with someone else.

It would be a mistake, however, for the church to conclude that it can relax because the battle has been won. For one thing, 20 years of "living it up" has littered the human landscape with hurts and brokenness that will take two or three generations of working through to attain any degree of wholeness. One type of this brokenness results from the reality that many young people today have not had good models for marriage and family life in their growing-up years. Lacking such modeling, such couples need extra assistance in establishing a Christian marriage and developing a biblical family life-style.

We need to be about the business of encouraging and supporting Friends Marriage Encounter as an important mission of the church. We need to continue to refine approaches that encourage and help couples reconcile their differences and experience healing in their marriages. The young need instruction and guidance in scriptural patterns for dating, courtship, and commitment in marriage.

We need pastors and elders with training and skills to assist families in need of special helps for healing. Every church should develop special means of becoming a center of family health and wellness!

We need new programs of education in our Christian colleges and seminaries where new family programs and resources can be developed to assist the church in this great task. And as for the tight budgets we all face, let us find the courage to alter radically what we are doing wherever necessary to take up the most important agendas of our time. Nurturing our families and becoming ministers of healing and wholeness for families should be near the top of the list of such priorities. 

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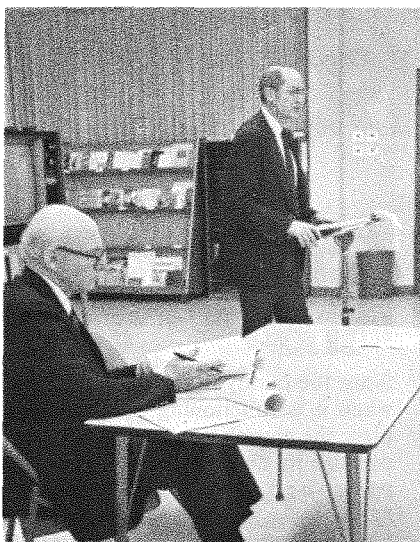
A FEW weeks ago I heard Mary Cosby speak. She is the wife of Gordon Cosby, and they pastor The Church of the Savior in Washington, D.C. Mary spoke about reaching out to serve. If you know anything about The Church of the Savior, you are aware how that ministry involves reaching out to serve in many ways—unconventional ways.

This suggested the thoughts here on “The Risk of Travel.” The first risk in traveling is that one might encounter delays because of stalled traffic. Second, one might face delays because of breakdowns. Third, delays might occur because the guy coming the other way isn’t minding his own business.

The first risk of delay might be the encountering of stalled traffic. Acts 8 gives an account of Philip making this scenic trip on the desert route. This is the opposite direction from where he planned to go. Philip encountered a chariot stopped beside the road. The Spirit told Philip to delay his trip and to get involved. He went over to the man, learned of his need, helped meet that need, and then Philip’s travel plan was drastically altered. The Scripture says the Spirit of the Lord suddenly took Philip away and the eunuch did not see him again—but Philip appeared again some miles away, which is where he had first planned to go.

That’s Acts 8. In the 9th chapter, the second risk of delay is breakdown. We find Saul doing a lot of traveling those days. His expense account was not subject to the same budget restriction that some of us travelers face today. But as Saul was traveling toward Damascus he had a breakdown. His generator quit and his lights went out. We don’t really need lights in the daytime, but there are other consequences when the generator quits. The radio quits, the air conditioner or heater quits. The motor soon dies and it gets real quiet. When you are traveling and your vehicle suddenly won’t make any noise of any kind, the travel plans are altered. With Saul’s lights out and motor not running, he suddenly heard: “Saul . . . why do you persecute me?” As a result of his breakdown, Saul was towed to Damascus, to the maintenance facility of Ananias, a master mechanic. After Ananias helped to get

Taken from his opening message to the Evangelical Friends Alliance Coordinating Council at Wichita, Kansas, in January, EFA president and Mid-America Yearly Meeting Superintendent Maurice Roberts expresses his vision for Friends.



Evangelical Friends Alliance president Maurice Roberts (standing) and secretary Jack L. Willcuts at the EFA Coordinating Council meetings held in Wichita in January.

THE RISK OF TRAVEL

BY MAURICE ROBERTS

Saul’s generator regenerated, his vehicle became better than new.

That’s chapter 9. In chapter 10, the third risk of delay is an encounter with oncoming traffic. Peter said, I’m not traveling today! Besides, lunch is about ready. But there was a compelling urgency that Peter should travel to Caesarea. He didn’t want to go, to make it plain and simple. He didn’t like the sound of the traffic. When he did make the trip, he encountered Cornelius. Cornelius was not the type of person you want to get involved with, especially when you are away from home. So here Peter is, and Cornelius wonders, *What makes your engine run so much better than mine? Tell me about your warranty. Who is your mechanic?*

EFA has been traveling safely, with few risky encounters, no significant breakdowns, maybe some delays, but no critical confrontations. I’ve had a reoccurring question about our travel plan. Are we meeting the needs of our yearly meetings and local churches? Are we willing to fellowship with Cornelius—those other Friends? Is a National Friends Church, if that is still an objective, to include Jew and Gentile alike? Or does EFA expect to be the one who speaks for Friends?

I have taken on some new risks in 1982, not the least of which is to be standing here this morning as president of EFA. In my yearly meeting, I’ve spent many hours and days in the homes of pastors and in the churches meeting informally with the people. Here’s what I hear. The people want to know how to teach, how to pray, how to grow spiritually and numerically. They want to know how to have an impact on the world around them.

Is EFA helping to meet needs like that? Is it relevant to the local church? I think it is, if we are willing to risk. It might require us

to travel toward the desert, or to be diverted from the direction we have presumed we should travel.

Do you realize that Philip and Saul and Peter each had to compromise their position in terms of where they had planned to go? In each case, however, the results were far superior to their original concept.

An article appeared 10 years ago in *Christianity Today* written by Roy B. Larson listing seven “discoveries” I find relevant and helpful for us now:

1. Purity of heart and singleness of purpose,
2. Clarity of identity, standing for something, taking risks, not preoccupied with their own survival,
3. Capacity to change while remaining recognizable,
4. Intentionality—determining the future course, not led by habit,
5. Unity in diversity—fostering fellowship through small groups, allowing for a variety of life-styles,
6. Communal discipline (the members expect great things from God and from each other as partners accountable to one another),
7. Openness to alien influences, becoming a community for others.

I believe the day is here when we need to seriously evaluate, as stewards, the effectiveness of layered structure and the budgeting that results from that structure. I believe the day is here when we need to listen actively to the Spirit concerning what is “clean and unclean” among Friends. There are many groups and yearly meetings that are as evangelical, or more so, as any of us.

I believe the day is upon us when we must allow Friends across America and around the world who believe alike, as it applies to


the basics—the Holy Scripture, the Trinity, salvation, the realities of Christian living—to come together in fellowship and purpose and affiliation, being careful not to expand structure and create more jobs, but to speak the voice of Friends and to assist the local church at its point of need.

Here at Friends University we have a couple who joined the faculty this year. They both teach, but she is also a member of the team that visits and evaluates colleges for the purpose of renewing accreditation. The husband often travels with her. He recently

commented that he has been privileged to spend a significant amount of time at over 40 private colleges. He said from that comparison, “Friends University doesn’t know how good she is. Neither does she know how good she can become.” I say that about the Friends church. We don’t know how good we are. Neither do we know how good we can become.

I read a statement that has become embedded in my whole being: “We don’t dare tiptoe through life just to make it to death safely.” There is the risk of traveling at all,

there is the risk of change, but to do neither is to be tiptoeing through life. The rate of return is directly proportionate to the risk involved, under the leadership of God’s Spirit.

Friends wouldn’t be here today if George Fox had not traveled a different road, if he had not dared to encounter the Cornelius of his day. Some things are not negotiable for evangelical Friends and some things are negotiable. My concern is that we not become fogged in so that we can’t see anything, and choose not to travel at all. 

What's Better Than a Faith Promise Plan?



BY CLYDE COOK

“The Macedonians were aware of a need. They gave and then trusted God to supply. This was not faith promise but rather faith giving.”

I HAVE just sat through my umpteenth missionary conference. For perhaps the 50th time I have heard a plea for giving to missions that was labeled “faith promise.” The plea went something like this:

A faith promise is simply trusting God for a certain amount of money that is unexpected and which you will then give to missions when you receive it. It is between you and God. If he does not send in this extra money, you are under no obligation to give it. It is God’s responsibility. All you need to do is to exercise faith.

I realize that millions of dollars have been raised for missions through this method. Thousands of Christians have rejoiced to see God answer in response to their faith, and He sent in the money. So why am I now challenging its usage? Mostly because it does not fit the biblical pattern as I

understand it, although I recognize that something can be nonbiblically “okay” in the sense that it is not forbidden by Scripture and does not violate any biblical principles.

Based on Scripture, however, I think we must ask, “Is there a better way?” Look at Paul’s pattern in 2 Corinthians 8 and 9. There he makes the following points:

1. The Macedonians gave liberally, even though they, themselves, were in deep poverty (8:2).
2. This giving was made joyfully (8:2).
3. This giving was accompanied by the giving of themselves as well as their substance (8:5).
4. The Corinthians were to follow the Macedonian example (8:1).
5. God loves a cheerful giver (9:7).
6. Reaping follows sowing (9:6).
7. The reason God has given to some is so that they can meet the needs of others (9:12).

There are other principles involved in these passages, but it seems they make it clear that giving is not conditional on God first supplying an extra amount. I do not see in this passage the faith promise principle of waiting until God sends in the money and we take this as the green light for giving it.


Some have indicated the faith promise principle exists since Paul is writing well

ahead of his coming to Corinth, and the Corinthians had “previously promised” the gift. However, does this mean they were going to give only if God supplied an extra source of income? Had not Achaia been prepared for a year with its offering?

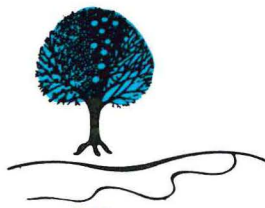
There was a need. The Macedonians were aware of this need. They gave and then trusted God to supply. This was not faith promise but rather faith giving. Paul is saying that when we see a need we should respond to it because God is able to supply our needs after we have given. We first sow, then we reap.

John writes in a similar vein when he asks the question, “But whoever has the world’s goods, and beholds his brother in need, and closes his heart against him, how does the love of God abide in him?” (1 John 3:17 NASB) When John refers to “the world’s goods,” he is not referring to those who are wealthy. The word translated “goods,” refers to that by which life is sustained. Mark uses the same words in referring to the widow who casts in her mite, “Even all of her living.” (Mark 12:44) Here again we see nothing about the widow receiving an unexpected gift of some windfall that she then gave to God. Rather, she shared from what she already had.

Is a faith promise biblical? It is not against Scripture or “nonbiblical.” However, there is clearly a biblical pattern for giving, and that is faith giving. It is responding to a need, realizing that what we already have is from God and the reason that He gave it to us is so that we can share it with others. Then we trust Him to continue to meet our needs.

With faith promise there can be no real risk involved. While there is some exercise of faith, it seems to me that in giving first and then trusting the Lord to meet that need, a great deal of faith is exercised. It really is sacrificial giving. Both can be used of God, but is one a better way? 

Clyde Cook is president of O. C. Ministries, Santa Clara, California, and a board member of the Evangelical Council for Financial Accountability. Reprinted by permission of ETERNITY Magazine, Copyright 1982, Evangelical Ministries, Inc., 1716 Spruce Street, Philadelphia, PA 19103.



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About Mount Holly

Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80 percent of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks, and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000 or make a reservation to attend one of the Open House programs on February 12, 1983, or March 19, 1983.



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