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Evangelical Friend

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THE MAN sat there, shoulders sagging, head drooped, in the gloom of his lonely retreat, and tried to sort through the pieces of his life. Things had looked so promising, so triumphant only a few days ago. And now—now only defeat and lonely despair. The people were going on in their old ways; no one had supported him; those in authority were bitterly opposed to him. Why? Why? He had thought he was doing the will of God. But if he was, how could things have come to this pass? Was he wrong about it all? What to do now? What was there to look forward to? He had failed, he was a failure. Why go on? He would be better off dead.

Elijah is not the first nor the last to come to such dark questioning of himself and life. Mothers and fathers of runaway children; the runaways themselves; abandoned wives and husbands, and children; old people in rest homes; the unemployed; sometimes teachers, social workers, ministers and their wives—the list is long. All wondering why this happened, whether they are at fault, whether there is any light ahead, what to do, whether it's worthwhile to do anything at all. Most of us have had at least touches of such times, some of us more than touches.

How did it come about? Of course Elijah had some special elements in his situation. For one, his very life was in danger; if Queen Jezebel could have found him, his time for questioning would have been short indeed. Moreover, he was hungry and tired, and it is hard to deal simultaneously with such physical conditions and with a hard day or week. Often black moods will yield to food and rest and a regimen that gives continuing health and vigor. But not always. Even after food and rest a great deal of Elijah's problems and mood remained. And with good reasons.

In this situation God's handling of Elijah is interesting and enlightening. First, He did not scold. In the whole account there is not a word of reprimand. He who made us and knows that we are dust knew also all about Elijah's troubles; indeed, He knew more about the whole matter than did Elijah. So He did something very practical: He got him fed and rested. And then He asked a question, and after that He gave him a task to perform. A task, incidentally, that Elijah never got to complete but had to pass on to Elisha.

The question was, "What are you doing here?" It gave Elijah his chance to spill out all his hurt and puzzlement and darkness. He had someone to listen. But no advice: "Buck up! Tomorrow is another day. Things will be all right. Just have faith"—all those little clichés offered by well-meaning folk. Elijah needed simple listening to.

Lauren King is a former professor at Malone College, now living in Norwich, Ohio, and a frequent contributor to Christian periodicals. King uses the biblical model of Elijah as he deals with the subject of self-esteem.

On Being a Failure

BY LAUREN KING

In our own dark moods we might just find it helpful to search out someone who will only listen. To them we can pour out all our feelings, doubts, fears, questionings. They should not give much overt advice, at least not at first. The immediate concern is to lighten the load of depressed feelings. Later there will be time to talk about what to do next. But at first, just listening, period. No well-meant advice or proverbs, especially not proverbs. They slide out so easily, and therefore so lightly and really unfeelingly.

But now Elijah attempted an answer to that question, and his reply revealed several errors in his thinking. For one thing, he evidently expected uninterrupted success. After that triumph at Mt. Carmel, what less? Surely the people of Israel would now wholeheartedly serve God! Surely Ahab and Jezebel would be awed by the events and could not oppose the popular will! But it hadn't happened as he expected and hoped. The rulers weren't awed—at least not Jezebel—and Elijah was in mortal danger. Where was God now? Why wasn't He doing something? Was He indifferent, or helpless? How often in defeat and frustration do we find such questionings piling down upon us.

This questioning and darkness of mind in failure comes naturally enough from our pain and suffering; we do not eagerly seek suffering, nor easily endure it when unsought. We want a painless world. We would like a God who can be handled something like a gumball machine: put in your nickel and push the button; there's what you want. Every time, always.

We know this idea is deeply human because we can see it far, far back in history in the Mother Earth religions, according to which certain rites properly performed guaranteed babies and crops. Magic and much occultism promise the same ability to control events to our satisfaction. It has affected some Christian teaching: if you have the right kind and amount of faith, you can get whatever



you want from God, certainly and fully. Especially, such goodies as money, health, success.

Just put in the faith, make out your order, and the UPS man will deliver it. This in the face of that strange passage (Hebrews 11:32-39), where a whole group who were tortured, flogged, imprisoned, stoned, beheaded, and wandered homeless and alone are called heroes of faith. In the face of the next chapter, where we are told that suffering is part of our training to bring us to likeness with God. In the face of Paul's sufferings for Christ, and Jesus in Gethsemane. In the face of the whole drift of New Testament teaching—that last beatitude, for instance—that Christians are to expect sufferings both related and unrelated to their faith in God, and are to believe in and serve God nevertheless.

A second thing to be seen in Elijah's reply is an attitude common, and perhaps basic, in the feelings of a defeated person: "Things have done me in. I am a failure. What's the use? I'm giving up." Elijah gives a list of the circumstances that have crushed him, and concludes that he is the only one left faithful to God. He is totally defeated, a failure.

Now a great many things can defeat us and bring us to this sense of failure. A tornado can wipe out possessions and perhaps some or all of a family. "It's all gone. What's the use?" Or, I am too short to make the basketball team, or tall and awkward, or have a snub nose, or straight hair when I want curly, or am younger than Johnny, or slower with the computer, or don't make as big a salary as Smith nor have so fine a car or house, or am not considered one of the weighty Friends.

Perhaps it is people's tacit or even overt depreciation of my efforts, perhaps simply being left with the impression of having no friends nor anyone who really cares about me, perhaps even bullying, verbally or physically. Or it may be

that I caused an accident by inattention or misjudgment, or in a fit of anger broke my own or another's arm. Any one of these can put us into a period of feeling defeat. More often it is the repetition, the continuing of such circumstances and events that can bring us to the sense of complete failure.

But it is one thing to say, "I failed." It is quite another to say, "I am a failure." The latter means that we have taken inside ourselves these things and accepted a picture of ourselves as being inescapably inferior or evil. And now we are immobilized, in ourselves helpless. This is a state peculiarly characteristic of those addicted to some drug such as alcohol. Our self-estimate has become a disaster.

There is a story of Thomas Edison while he was working on one of his inventions. He had tried nearly a thousand ways of doing what he had in mind, all in vain. A friend was sympathizing with him over his "failures." To whom Edison replied, "Oh, no, those weren't failures. They showed me a thousand ways I couldn't do it." He could have seen himself as a failure; instead, he said, "I've not failed; I've learned." Elijah's words show that he had begun to rate himself a failure. He was blaming events and circumstances, not himself. He had forgotten that it is not what happens to us that counts but what we do about it.

But looking at Elijah's words shows another reason for his mood. Every sentence recorded for him contains an *I* or *my* or *me*. Oh, of course, he also mentions God and the people of Israel; he mourns their unfaithfulness to God and their dishonoring of Him. But his deeper concern is surely himself: he is in danger, he has been rejected, he is the only faithful one, he wants to die. And all this is very human.

Ourselves are about all we have that endures. Possessions don't, health finally—or sooner—doesn't, friends and family don't. But ourselves—wants, needs, appetites, hopes, fears—endure. And they are very close, very dear to us. Self-preservation is a basic drive. Consequently we are tender of these selves: "Who am I? Am I of value? Have I meaning? Do others know my worth? Do they love me?" We like to say, "I'm OK, you're OK." So we set about bolstering our ego however we can—by athletic feats, by career, by competition, by education, by status, by self-improvement books and seminars.

But it can go too far. It can become a frantic selfishness in which everything is judged and valued in terms of its contribution to my own wants. Even God becomes an errand boy to make me happy and fulfilled. And people are here for my use. Everything and everybody is blotted out of my consideration by my concentration on myself, as a penny held close to the eye can blot out Mt. Rainier.

This drive for self-enhancement has attained considerable stature among secular psychologists, and been popularized widely. Paul C. Vitz in his book *Psychology as Religion: the Cult of Self-worship* has traced its history, and sharply criticized it. He lists among its propagators such men as Fromm, Rogers, Maslow, and May—all of them thoroughly secular and generally anti-Christian. But (surprisingly?) he also mentions two clergymen: this movement has appeared in church circles too.

Fosdick early in the century wrote: “The central business of every human being is to be a real person,” and “in modern psychological parlance the word ‘integration’ has taken the place of the religious word ‘salvation.’” Another is Norman Vincent Peale, who wrote: “The greatest day in any individual’s life is when he begins for the first time to realize himself.”

Vitz goes on to comment, “It should be obvious—though apparently it has not been so to many—that the relentless and single-minded search for and glorification of the self is at direct cross-purposes with the Christian injunction to *lose* the self. [He is referring to Luke 9:23-25.] Certainly Jesus Christ neither lived nor advocated a life that would qualify by today’s standards as ‘self-actualized.’” And “Selfism is an example of a horizontal heresy, with its emphasis only on the present, and on self-centered ethics.”

Ah, but didn’t Jesus command us to love our neighbors as ourselves? How can we love them if we don’t love ourselves? But the trouble with the emphasis upon self-love in this context is that we may spend so much time and effort in “properly” loving ourselves that there will be little left for others.

The command assumes an inherent love of ourselves and calls upon us to match that love with love for others. It is not an exhortation to excessive self-love.

And then God spoke to the prophet. He did not scold, He did not even offer words of sympathy. He simply pointed out that things were not as bad as Elijah thought: there were still 7,000 faithful in Israel.

And then He gave Elijah a task, a reason for going on, a purpose and value, something to do for God, but a task that would take him back there where danger dwelt. God hadn’t given up at all, neither with Israel nor with Elijah. He was just going about things differently from what Elijah had expected or wanted. But the important thing was that task, the work for God that had nothing directly to do with raising Elijah’s self-esteem, but was rather a call to forget, to lose himself for God.

Giving myself to Him and His call I
shall find myself thinking much
less of myself. I can leave to Him
success and failure, for all He
calls me to is faithful service.

This assignment deserves some analysis. First, it has something to say about self-esteem. We must remember that the poor self-estimate being discussed has as its core the sense of being a failure: “I have failed. I’m a failure. I’m worthless.” That is much like what Elijah felt. But God’s calling him to a task indicated a different estimate. Would He assign a great task to a certified failure?

Ah, but He hasn’t assigned me a great task. Let’s pass that for a moment, and look at what He *has* done. He has given me life and existence. In Christ He died for me, and rose again. Now, at this moment, He offers me His loving help in any need I may have.

Can I possibly be junk, worthless, if He has done so much for me? How can I go on, in the face of such love and esteem, calling myself worthless? Can God possibly be mistaken, ignorant? And remember that this love is not conditional

(if you’re worthwhile, worthy, I’ll value you). It is without condition or limit. Let us have done, then, with this fear that we are without value. Our value rests not in ourselves, but in God.

But further, I *do* have a task, a great one. It is to return to God the love He has bestowed on me. How can I go on thinking so much of myself when He calls me to serve Him? He calls me to renounce myself and to lose my life for Christ, daily. My concern should not be myself and my happiness, but God—Him alone, His will, His work, His kingdom, His glory.

Giving myself to Him and His call I shall find myself thinking much less of myself. I can leave to Him success and failure, for all He calls me to is faithful service. And yet, given to God and caught up in His will, how can I be a failure? Does God fail? Even as Jesus was executed that darkened afternoon and everything seemed lost, God was triumphing, and Jesus with Him. Given to God, then, I can forget failure; my task is faithfulness. For I have a calling, a task, a real purpose and meaning, a glorious destiny.

Now listen to one who suffered much for God (2 Corinthians 4:7-10), who might well have been tempted in his sufferings to call himself a failure but instead wrote triumphantly: “But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus [the losing ourselves in Him], so that the life of Jesus may also be revealed in our body [and that can hardly be failure].” (NIV)



ADOLESCENTS are all so different. Tall, short, skinny, stout. Light, dark, blonde, brown. Long necks, short necks, medium necks, no necks. Even their shoe sizes range from 13EEE to 5AAA. Yet they are all so alike. They all eat pizza. They all wear the same style clothes. They all have heroes. They all notice the opposite sex. They all watch TV. They all question their identity. They all lack self-esteem.

Although they may outwardly appear confident, inwardly the youth of today continually question their worth. An enormous struggle of adolescents comes from their need for self-esteem. Psychologists explain that their main developmental task is identity formation. That is, between 12 and 20, humans work at coming to a conclusion about their value as a person.

So, just as infants are susceptible to physical disease, youth are particularly open to negative influences upon their self-image. We know that if babies are exposed to disease their lives may be threatened and they may spend their life handicapped. Likewise, adolescents exposed to a large dose of negative input often suffer damage to their self-image and may be hindered by low self-esteem throughout their adult life.

This is not to say that youth should live in a sterile world. Disease, if not fatal, allows a child to develop immunities and so a healthy body. Identity crisis, if not too harsh, helps an adolescent to develop character and a positive self-image in the same way. It is the responsibility of parents, pastors, youth sponsors, grandparents—really anyone reading this article—to work at protecting and building the esteem of the youth around us.

Sometimes our actions can have long-lasting effects for either good or bad. The

The Barnabas Connection: Building Esteem in Youth

BY STAN LEACH

Here is a view of self-image problems of junior highers from one who knows them well. It should be read by every parent, pastor, or person who loves adolescents . . . or would like to know how to. Stan is junior high pastor at Rose Drive Friends Church in Yorba Linda, California, and a third-year student at Fuller Seminary.

story is told of two Roman Catholic boys. One lived in a small country town. While serving the priest at the altar one Sunday morning he accidentally dropped a cruet of wine. The village priest struck him sharply in the face and gruffly shouted, "Leave the altar and don't come back."

In a large city cathedral another altar boy was serving a bishop at a Sunday mass and he too dropped a cruet of wine. With a twinkle in his eyes the bishop gently whispered, "Some day you will be a priest." The first boy did as he was told. He left the church and later became Yugoslavian dictator Josip Tito. The second became Archbishop Fulton Sheen. Our actions do have long-lasting repercussions. The wise Christian will build esteem into youth.

The book of Acts provides an excellent example of adolescent esteem building. Barnabas and Paul were in disagreement about the young man John Mark. Paul wanted to leave John behind because he had deserted them on a previous missionary journey. Barnabas, on the other hand, wanted to give the young man another chance. Barnabas's belief in John Mark was so strong that he and Paul went separate ways.

JOHAN MARK responded to Barnabas's confidence, and he developed into a solid leader. The young man who Paul considers such a failure in Acts 15 he later describes as "helpful" in 2 Timothy 4:11 (NIV). Furthermore, most scholars agree that it was this same young man who has given us the Gospel of Mark. Christianity stands on a sturdier foundation because Barnabas built esteem into John Mark.

Affirmation is the fundamental way to build esteem. Everyone can do it by finding the good in an adolescent and confirm-

ing it to him or her. No football coach builds an offense around his weakest player. Nor do we build esteem by pointing out a youth's weaknesses. (He already knows those.) Instead, major on his or her strengths.

Affirmation can start at such a basic level, beginning with knowing a student's name. Once you have mastered his name, you have laid the foundation for

building his esteem. A counselor at a camp where I was learned this principle the hard way. The counselor wrote one kid off as a loser. He wasn't attentive, didn't involve himself in recreation, and mostly just sat around in a stupor. Then about half way through the camp, the student began to perk up. By the end of the camp he was the spark plug of the group and showed a great interest in spiritual things. When the counselor asked him what it was that made the difference, the boy answered, "You finally learned my name."

Also affirm the adolescent's outward strengths. Perhaps you notice a student has pretty eyes, straight teeth, a warm smile, a pleasant voice, a good sense of humor, or even a healthy head of hair. Tell them about it! "Your eyes are a pretty color," or "You make me laugh."

You may find that knowing what to say is not as difficult an obstacle as having the courage to say it. Often kids are not overly friendly with adults. They will walk right by as though you were invisible. Others will stare at the floor as you pass. You wonder if they use sonar to keep them from running into the walls. Don't worry if you find it a little frightening to speak to these kids. Most people do. It's a little like the first time you jumped off a high dive—very scary—but with each subsequent jump it gets easier. It will be worth it when these students begin to respond to your affirmation.

Although affirmation might begin with focusing on a student's outward strengths, it should not end there. Our goal as Christians is to produce godly character. Try directing some affirmations toward character qualities. Sometimes this means you have to know the adolescent better. Discover if he exhibits an obedient spirit

toward his parents. Does he display leadership qualities? How about responsibility—does he handle it well? Is he friendly, determined, compassionate, or hardworking?

You can pinpoint positive character qualities in most kids just by watching them for a few minutes. Once you see something positive, don't hesitate to affirm it. "Joe, I appreciate the way you treat your mother. You're an excellent son." "Mary, I noticed how you welcomed that visitor. You did it very well. I'm sure that was a highlight of her visit." "Doug, you play the piano very well. It's obvious you have worked hard."

One of the most effective techniques for building esteem is too often tragically overlooked. Parents should be especially careful to utilize this method. *Always be sure to say "thank you."* A sincere expression of gratitude can do wonders for a student's self-image. In fact, when I asked

two junior high girls what adults do that make them feel best about themselves, they answered, "Say thank you." I wonder if you can say "thank you" too often to an adolescent forming his identity. He needs to know that he is appreciated.

Some adults do much to affirm youth without even saying much. In fact sometimes the less you say the better. By your listening with an open mind, a student knows that his thoughts are important. He feels like his perspective counts. An adult can help in this process by asking non-judgmental questions like, "That's interesting, what makes it so?" or "You seem very convinced. How did you come to your conclusion?"

A sure way to build an adolescent's esteem is by spending quality time with him. One of the things I remember most about growing up is going to the movies with my dad—*just us two*. I was sure of my value

when he would take an afternoon off work to take me. Adolescents understand that in today's world, time is valuable. When an adult sets aside time to spend with him, a student knows that he is important. If a kid knows he is important in someone else's eyes, it makes it easier to feel important in his own.

There are many other ways to affirm adolescents. There are other ways to build esteem. Yet affirming adolescents is one of the easiest and most effective ways to build esteem in teenagers. Affirming is something everyone can do. If the church is going to build esteem in a dog-eat-dog world that seeks to destroy it, everyone will have to encourage others. It will mean affirming those who don't seem like they have much to offer. God can use this faithfulness to change lives. It has happened before. You see, there was this guy. His name was Barnabas . . .

CPA

MISSIONARY life is high adventure indeed. At least at the beginning. One starts out with such high hopes—all preparations made, passport, visas, shots for numerous diseases, deputation, and farewells, all attended to, and now, poised on the steps of the plane, to turn once more to the crowd at the airport to wave goodbye. The missionary starts out on an adventure with God to a new life in a strange land where strange people speaking a strange tongue await the arrival of the newest missionary.

The exhilaration of new experiences will carry one along, making everything interesting; and life on the field is faced with great expectation of success and fruitful ministry. One does not usually count on the inevitable frustration on every front—the slower pace, the timelessness of people who feel tomorrow is usually the best time to do what needs doing today. One does not usually expect depression and sapping of strength, or exasperation with not being able to understand what is being said, preached, or questions asked.

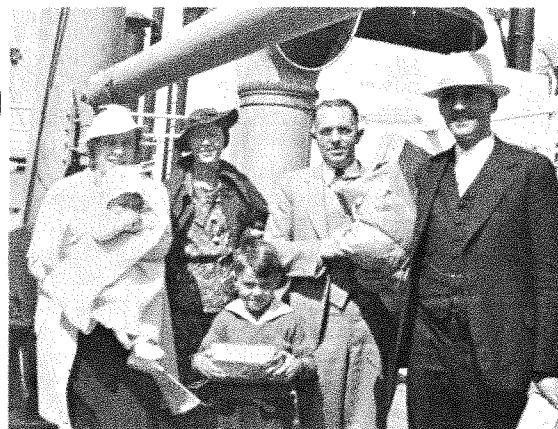
It takes time to be awakened to the fact that this is Satan's headquarters where he,

Catherine Cattell is widely known among Friends as a missionary, writer, and Quaker leader. She now lives in Newberg, Oregon.

Missionaries, Depressed?

BY CATHERINE CATTELL

Everett and Catherine Cattell departed for a significant career of missionary service in India on September 4, 1936. They are shown aboard the S.S. Tampa with their children, Barbara Ann and David, and Chester and Evangeline Stanley (far left and third from left).



behind the scenes, creates all kinds of misunderstandings, doubts, fears, discouragements, and often depression. It takes time to become adjusted to the climate, the customs, the food, the germs, and hostility of the enemies of the Gospel, as well as to discover faults in other workers, national or other missionaries.

The great adventure begins to look disappointing. Why? This ought not to happen. How many Christian books speak of victory from start to finish, plus miracles all along the way, with joy, joy, joy! Heart searching sets in, and doubt—self doubt, and where is God with whom the missionary started out? Where did this out-of-joint feeling come from? From whence this strain? In the words of David, "Why art thou cast down, O my soul? and why art thou disquieted within me?"

Perhaps it is time now to draw back the curtain on the generalities above and be a bit more personal.

My husband told a story in situations of this sort: There were bears in the jungle, and some woodsmen cutting wood had been mauled and killed. A man went out to get the bear and seeing one, fired and hit it, but did not kill it. Beside the bear stood another bear that was hit by the same shot but not killed. The two wounded bears, not seeing anyone about, turned on one another, each assuming that the other had inflicted its wound. While thus engaged in fight, they provided the man with the gun the opportunity to destroy them both.

What a picture of Satan's tactics! If we could only recognize Satan's attempts to break fellowship and destroy the effectiveness of the ministry rather than accuse a

co-worker and fall into Satan's trap! While not revealing himself, he is ever waging a spiritual warfare against God's servants who dare to enter his domain.

My first awareness of satanic power came when Satan worship was going on in a town nearby—wild and frantic syncopated drumming accompanied by screams and shouting filled the night with ominous and unearthly, terrifying sounds. Sleep was only possible after repeating over and over again the comforting words, "The soul that on Jesus hath leaned for repose. I will not, I will not desert to his foes. That soul though all hell should endeavor to shake, I'll never, no, never, no, never forsake."

More effective, however, are Satan's subtle ways: In a mission there is always one who speaks the language more eloquently than others, one more popular with the nationals than others, one who has more calls to speak for other mission conferences, one who gets more parcels from home. There develop silent grievances that lead ever so slyly into self-pity or even jealousy, which seems quite justifiable to one who is hurt. Of course, joy, and sense of unity, and power for service are diminished, and one stands alone—a target for the enemy who has initiated the whole process.

Add to this, spiritual dryness and a physical disorder or two, or maybe three, and you have a very discouraged missionary! Then there is homesickness! The altitude affects some and the extreme heat others. Extreme weariness, being constantly on call and available for any and all emergencies, crises of all sorts, long separations of family members, or living alone in a village—all these bring most of us, sooner or later, to the end of ourselves and human endurance.

WHAT is the answer? Is it for this that we step out in faith to serve the Lord in a foreign land? Where are the promises with which we arrived on the field? First and foremost, it is important to recognize that the atmosphere is charged with heaviness that is intended to make us vulnerable to temptation and discouragement. Recognizing Satan's devices gives us the clue to our weapons of defense. The blood of Christ was shed to destroy the works of the devil and all his strategy against the kingdom of God—anywhere. It is in pleading the blood of Christ and trusting in its power that we can hope to overcome.

Then, it is important to recognize that of ourselves there is no way we can win over all odds. The presence of the Holy One—

Christ within—really and truly living His life in us is what He intended would be our hope of effective ministry. Prayer of submission and of faith puts us back into a sense of new fellowship with God and His people.

The greatest missionaries have had to pass through the valley of utter despair—completely at the end of themselves—before God could use them to push back the powers of evil and become instruments of revival and ingathering. It is possible to rest in the Lord and see Him work as we obey His direction and allow Him to do what we, by our efforts, cannot do.

Every missionary needs regular rest times. God made us to need rest one day out of every week. And every missionary needs a tremendous sense of humor.

AT ONE time in my early missionary life I came to a place of desperation. I was NOT a success, and I was ill. The holiness convention was in session hundreds of miles away. With some Indian workers and another missionary I went. It was a disaster until the last Sunday morning when alone, behind the organ, I knelt and put it squarely to the Lord. "Must I go back as I am with no touch from You?" The glory of the Lord that had been the theme all week was what my soul cried out for. "Is it not for me? Here I am, Lord, at the end of myself."

At that moment my eyes fell on Isaiah 60:1. I couldn't believe what I saw. It stood out from all the other words. I read it again. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I will never forget that moment. Everything changed. The Word became *alive* and there was JOY.

Does God allow us to come to the end of ourselves so that He can show us that He wants to make us what He intended us to be—or that He wants us to let Him be a part of what we are doing—the director, the power, the strength to win in the battle for souls? The truth is, God was there all the time like He said He would be, waiting for us to be ready to let Him take over.

Blessed is the mission group that meets together for prayer, for open sharing and confession, and reaching out to one another in love and forgiveness and understanding.

Each time we, as a mission, took time out for a few uninterrupted days of prayer and seeking the Lord together, power was restored and things began to happen. Later we invited national leaders to join us in these honest open times of heart searchings,

and things really began to happen, reaching to the church as a whole and to the villages beyond. Once again there was life in the church. The Word became powerful as it spoke to us as a group. Promises were claimed, and the Gospel triumphed.

In most countries the time has been long since gone for missionaries to take the leadership in church affairs. The climate is not friendly to foreign domination. The missionary must work at first with, and then *under*, the appointed national leaders. It is not an easy transition, but there is no room for possessiveness of one's department or authority. This opens the door once more for the feeling of helplessness, of not being needed—even of resentment.

It takes a strong faith and a love deeper than pride of position to succeed in contributing without authority, to watch others with less ability, concern, and experience taking our places. We walk a tightrope with danger of pride of position on the one hand and necessity of spiritual authority and boldness to face and overcome powers of evil on the other.

To touch God's work, to give oneself wholly to it, to leave it at His bidding, to adjust to changes He orders, to trust it to God and not be afraid—this is peace. This leaves little place for self or desire for recognition. Peace has its human price.

LOVE'S OFFERING

I give to Thee my sorrow,
My heart in fragments torn,
The disappointments gathered
Through the years.
I give to Thee my failures,
The burdens I have borne,
I give to Thee the torrent
Of my tears.
I give to Thee the love
For those I hold so dear;
Forgive the fault which made me
Call them mine.
I give to Thee the vision
Which shines so bright and clear,
I give the faith which made me
Claim them Thine!
And now I sit here, quiet,
my heart at peace once more.
I've given Him my pain,
My every care.
He touches all I offered,
My soul He doth restore;
I rise to follow, fearless,
Anywhere!

Short-Term Service... Long-Term Benefits

Reta Stuart, administrative assistant of Evangelical Friends Mission, has compiled short-term experiences from Friends representing a variety of mission fields. These reports and insights are a continuation of the feature begun in the May issue.



Summers at Rough Rock

Between 1965 and 1974 John and Frances Carr, now residing at Forest Grove, Oregon, ministered several summers at Rough Rock Friends Mission in Arizona. As they reminisce, this is their perspective:

"For several years we spent two weeks during the summer at Rough Rock, helping with the Bible schools. Navajo boys came one week and stayed at the Mission, and the girls came the next week. We helped with the music, crafts, and services, and each of us taught a class.

"By returning several years, we became acquainted with the mission work, the personnel, and the people. We were able to relieve the mission staff of some of the planning, preparation, and purchasing of materials prior to arrival at the mission, besides helping while there.

"We were able to pray for the mission and its staff and people with purpose and meaning because we had been there. We were able to share with local churches about the mission; concerned Friends became involved in prayer and support.

"Persons considering short-term service should become informed about the living conditions for their stay and be sure they can live with them happily. The demands on missionaries are so great that they do not need the added burden of helping newcomers suffering from culture shock.

"Short-term service can enlarge a mission's ministry by bringing in people who can minister in specific areas for a certain time. It was our privilege to be part of the Bible school ministry; many benefits and blessings were ours from it."

A Pastor's Firsthand View

Pastor Robert Schneider, Hayden Lake, Idaho, shares about his trip to the mission field:

"We visited Bolivia, Peru, and Mexico City on a three-week tour. While on tour I felt no strong changes in attitude taking place within me. I was disappointed about this. We were consumed more with the rigors of schedules, trying to communicate

in a foreign culture, and coping with life filled with dust from hours cramped inside a Land Rover, bouncing over country roads and mountain passes. Before we knew it, the tour was over and we were comfortably tucked away in our homes 'Stateside.'

"But this is when the impact of the trip became reality. I could not erase the picture of thousands of Indian refugees in temporary hovels, camped against the hillsides in Arequipa. They are all in search of a new life, having moved away from the Altiplano and several thousand years of tradition and deeply rooted paganism. They are in search of a better life for their children and for future generations.

"But who will move first to fill the void and emptiness in their lives? It will be filled with something. Does anyone else have anything valid to offer them besides Christ?"

(Estimates for both Arequipa and Santa Cruz say there are as many as 2,500 refugees per week flooding into these cities; that is 130,000 per year.) What can we do?

"I also came to share the frustration of missionaries entrapped in the cross-cultural milieu in which the simple task of boiling water or buying food can be a major undertaking. A flat tire repair can take several days. Illnesses are a perpetual threat hanging over the head. There seems to be no way to break through the heavy walls of tradition to penetrate people's minds with new ideas. It is enough to cause you to scream, 'Why can't they see?' But they don't! 'Why do they delight in making the simplest task difficult?'

"Will there ever be a time when I won't have to try and fit my time schedule into their lack of time-consciousness? How will this environment affect the future well-being of my children? Am I also jeopardizing my own life expectancy by living amid this squalor of disease and lack of hygiene? Are my children even safe in the midst of

this land of constant governmental upheaval and revolution?"

"And yet . . . the need is so great and the Commission of Christ so much more meaningful and strong that it cannot be passed by any longer without careful consideration and definite planning. The results are not in yet, but my guess is that God will not allow a firsthand view of the things I described above to go unheeded without judgment. Even this quick review has quickened the vision in my mind again. What can the local church do?"

Pastor Schneider shared that, partially as a result of his trip, they have one new missionary couple, Denny and Sue Anderson, preparing to go to language school this fall. And, their congregation has zeroed in on one area, Arequipa, in an effort to make missions personal.



Cheryl (Berry) Rutherford with students in Taiwan

Short-Term MK Teacher

Cheryl (Berry) Rutherford, formerly of Denver, Colorado, and now living in Springfield, Colorado, with her husband, Darrell, and daughter Lee Ann, spent a term as a teacher of missionary children:

"Teaching missionaries' children overseas became a reality from 1974 to 1978 when I settled in Chiayi, Taiwan, to teach grades K-6, and Kaohsiung to teach grades 3-4. I was 'on loan' from Rocky Mountain Yearly

EFM WORLD

Keep up with the missionary world of evangelical Friends. Read *EFM World*, the quarterly newsletter of Evangelical Friends Mission.

Meeting to Eastern Region so that I could teach there.

"As a teacher of missionary kids, I tried to emphasize American holidays so my students would understand our heritage. In 1976 for our Bicentennial celebration, six students performed a musical. I felt it was important for them to learn about America, its history, people, and problems so they would appreciate our way of life.

"After living in Taiwan, I had real problems coming back to the U. S. and adjusting to our 'throw-away' society, unfamiliar vocabulary, TV that was nauseating to me, prices that appeared outrageous, and what seemed to me, a very unfriendly town. The Lord was teaching me slowly to accept where I was and to be friendly to others—especially those new to our town.

"I still feel like I'm part Chinese. When I cook Chinese food, it brings back memories. A few popular Chinese phrases I picked up are still in my vocabulary. Letters in Chinese and/or English from Taiwan still arrive in our mailbox. My Chinese friend and I visit about people and events in Taiwan. I want to know what's happening there currently. I don't ever want to lose this special feeling and place in my heart for Taiwan and the Chinese friends made there.

"Short-term missionary service can definitely widen a dedicated Christian's life. I thoroughly enjoyed my four years on Taiwan and would go back at the drop of a hat . . . if I could afford it! I often reflect back on events, people, places, and meaningful experiences I had that enlarged my total concept of missions."

Another Chance To Serve

Cecil and Lois Binford, Greenleaf, Idaho, belong to an organization called Mobile Missionary Assistance Program (MMAP); they travel in their RV to help churches, church-related organizations, and Christian schools and do whatever may need to be done, as remodeling, painting, cleaning, etc. Cecil calls his trip to the mission fields of Bolivia and Peru last summer 'another chance to serve':

"My life is full of God's preparation and leading into many very exciting and interesting experiences, one of which was my trip to Bolivia and Peru. Oscar Brown, Ken Comfort, and I went to Juli to

Americanize an Aymara house for the Chapmans, a missionary family there.

"It was a nice two-bedroom adobe house with no kitchen cabinets or closets, and just a partial bathroom with only cold water. Our job was to install a kerosene hot water heater, run hot water pipes throughout the house, build a shower, build and install kitchen cabinets, and place two 55-gallon barrels eight feet up in the air for water storage (since city water is on only two hours morning and evening).

"Kitchen cabinets and vanity for the bathroom had to be built out of shipping crates that missionaries, over the years, had shipped their belongings in, and they weren't the best of plywood. I spent 30 days in Juli working and two weeks in La Paz viewing the mission work and seeing the sights.

"It was very special to be able to attend part of four quarterly meetings and two regular church services. The people were so open and warm—each weekend seemed to get better. Just before leaving for home, Gene and Betty Comfort, Ken Comfort, and I went down to the Yungas for quarterly meeting, under the big tent. We were sitting on our 'padded pews' of banana leaves and ferns, very close together. Gene was sitting between my outstretched legs when I saw him reach up with his songbook and let a large tarantula crawl off the person ahead of him onto the book. As Gene was rotating his songbook to keep the tarantula busy, wondering what to do next, Ken reached over and smacked the problem with his songbook.

"One thing that blessed me most was at the close of this service when several went to the altar. The Holy Spirit was moving and, as they prayed through, they would call someone forward that they had been gossiping about or carrying a grudge against. The person asking forgiveness stood face to face with both hands on the other's shoulders, asking him to forgive him. If this wouldn't stir your soul, then you aren't in tune with the Holy Spirit!

"The trip did have some impact on my values. I am more content now with what I have. Such travel does cost money, but there are tax breaks, and this is a very economical way to see a foreign country. Living with missionaries (at a nominal fee

for board and room) and traveling around with them gives one a feel for their work, frustrations, and joys.

"A short-term experience puts into focus names heard and read about; now I eagerly read any news from Bolivia and Peru because I was there and experienced the very things they write about. I would go back if there was a service I could render. I recommend short-term service; it increases one's awareness of the job missionaries are doing under difficult circumstances. It also showed me I could live happily with much less."



Eastern Region Youth Team to Taiwan (1979), Mandy Clark on back row at right

Discovering Missions

What effect does a short visit to the mission field have on a young person? Here's what Mandy Clark of the Sebring (Ohio) Friends Church has to say:

"During the summer of 1979 I was a member of an initial summer missions team to the Friends Mission on the island of Taiwan for six weeks. Our type of ministry was directed toward visiting the various churches, sharing our testimonies, singing in services, relaying greetings from the U. S., and becoming familiar with the Taiwanese way of life.

"Although my short-term experience was entertaining and educational, I came away with little satisfaction—almost a sense of emptiness. Why did God take me there? What, if anything, did I accomplish besides a trip halfway around the world?

"But looking back I now realize that I wasn't the only one ministering; I was also being ministered to by Taiwanese Friends. They showed an abundant faith, an urge to win their island to the Lord, and an obe-

dient spirit that was open to the will of God. But what did I contribute to them? They seemed grateful that we took our own time and money to spend with them. In the long run, I suppose in this trial missions experience we supported one another in a common bond of Christian faith.

"Because of this experience, I am more aware of what *missions* really means. We barely touched the surface of it all, but were given a brief glimpse into the immense task, servitude, and responsibility of a missionary. For this reason I would recommend a short-term experience to every Christian—to better enable him to understand what a missionary is, how to pray for missions, and to define his own area of service more fully."



Forrest Cammack on road-building project, Haiti

Twelve Work Crusades

Forrest Cammack of Salem, Oregon, has participated in many work crusades since his first one in 1950, when he spent three months in Bolivia, helping to install a water and light system at the Bible school and farm. Eleven additional crusades include trips to Haiti, Colombia, and Honduras,

where his services have covered such projects as building an airstrip, enlarging and building churches, installation of plumbing, and road building. His wife, Orpha, accompanied him on some of these trips. Forrest testifies:

"We have been so enriched with God's blessing and protection in all of these crusades, feeling we made a real contribution to missionaries and to further the spread of the Gospel. Laymen are really appreciated by the nationals and can have a real impact for the Gospel, using their love-gift of work for people of different lands."



FRIENDS MISSION TO FAMILIES

When did the task force begin?

The Family Life Task Force was formed in January 1982 as the Evangelical Friends Alliance met in session at Oklahoma City. The Coordinating Council was presented with the problem of Friends families facing a number of different crises. Each of the yearly meetings reported an alarming divorce rate within its churches. Relationships within family units are deteriorating, and in some cases families are completely fragmented.

Of course, there are good, strong, healthy marriage relationships and family ties. But an increasing number of specific cases caused pastors and also lay leaders great concern. Friends began asking, "How can we combat the mushrooming effect of these shattering relationships?"

So the Evangelical Friends Alliance decided to establish a task force to assess the needs and appropriate responses to those needs in our Friends churches?

That's correct. The assignment of the task force is to study family needs over a two-year period and develop programs that begin to meet the spiritual and relational needs of families within the Friends context, and to recommend a format by which these ministries can continue and develop further in the future.



BY JACK REA

Jack Rea reflects a concern that Friends join hands in family ministries that reach into every Quaker home. In the following article, he responds to pertinent questions about Friends ministry to families. Jack Rea is superintendent of Rocky Mountain Yearly Meeting and chairman of the Evangelical Friends Alliance Family Life Task Force.

What family ministry programs are currently offered Friends?

At present, the Family Life Task Force is engaged in seven areas of programming. First, and perhaps most familiar, is the Friends Marriage Encounter program. Marriage Encounter is a weekend experience for married couples, held in a nearby motel facility; it addresses the level of communication and commitment spouses have for each other. This program has been accepted all across the United States by most groups of Friends.

Second is a new effort called "Recovery of Hope," a program that attempts to help



married partners on the verge of divorce, showing them how to rebuild their marriages. It has been initiated in the Wich-

ita, Kansas, area, with excellent results reported from those who have attended.

Third, the Family Adventure Weekend is a program that focuses the Lay Witness Mission concept on specific family concerns. A church can invite and accommodate about 20 families as they follow a set agenda that through the weekend explores the family structure and the spiritual dynamic of each family.

Fourth is the weekend program of Family Encounter, which centers its attention on

couples with school-age children. It explores communication patterns and family relationships and helps parents develop models for positive value transference and spiritual life within each family unit.

These weekend retreats and "encounters" sound helpful. Does the task force have any other programs to offer Friends families?

Yes. The Family Life Task Force maintains a limited resource center in Wichita, Kansas. There the consultant, Dr. Sheldon Louthan, has access to many materials and is able to answer inquiries from local churches or individuals. And Sheldon has authored, or coordinated the writing of, several timely articles addressing current issues in families or churches; these have appeared in the EVANGELICAL FRIEND throughout the year. In addition to those articles, he will be selecting reviews of resources to be published in the EVANGELICAL FRIEND.

Finally, the task force has been working on a program that assists in the training of elders. Some of our yearly meetings feel very strongly that we need to be equipping our leaders to minister within the church and family. It is imperative that the development of an elders training program continue in order for each elder to minister effectively to couples and families.

Who is on the Family Life Task Force?

The task force has gone through a series of changes in the last year and a half. At this time, membership includes Eastern Region



delegates Richard Sartwell and Bud Warner; Mid-America Yearly Meeting delegates David Leach, David Kingrey, Maurice Roberts, and consultant Dr. Sheldon Louthan; Rocky Mountain Yearly Meeting delegates Wayne Conant, Karen McKim, and Jack Rea; Northwest Yearly Meeting delegates Stan Perisho, Ron Woodward, and Jack Willcuts. In addition to these task force members, several other yearly meetings have shown interest in this ministry. California, Indiana, Iowa, North Carolina, Philadelphia, Wilmington, and Western yearly meeting Friends have expressed interest and some have attended task force meetings to begin cooperatively addressing this great need among U.S. Friends.

How does this national task force relate to local needs?

The task force has been working at developing programs that meet needs in which local members can be trained and equipped for ministry. The ownership of the program can be given to each local church, district meeting, or yearly meeting that would want to participate in a specific ministry.

It is not our purpose to set up a national office to monitor or standardize any given program, but it is our purpose to assist in the formation of a new ministry that can be transported to a location and be successfully operated by the local church, effectively addressing the family needs in this generation.

What indications are there that this task force can develop programs that can be

successful in ministry and make a difference within local churches when other programs have been ineffective?

Those of us who have been very close to the Family Life Task Force have first of all sensed a genuine unanimity at the point of need and concern that this type of ministry needs to be implemented across all Friends yearly meetings in the United States.

Second, we feel that Dr. Sheldon Louthan has qualifications and preparation uniquely cared for by the Holy Spirit for this day and ministry. We have sensed that God has called him to this ministry and he is commissioned to leadership in the family movement among Friends. Upon these two bases we have moved ahead, and the Holy Spirit has blessed program endeavors that relate to family ministries.

What can this program produce that local churches are not already involved in or couldn't be involved in if they wanted to be?

I believe that this important question has a two-fold answer. First, the local churches have been ministering to families for years, and yet, in spite of the effort, the problems and needs are greater than the resources many local churches have to offer.

Second, it seems that the choice is not between a local church family ministry or a national Family Life Task Force ministry, but rather an incorporation of the best each has to offer. Local church families can develop to the very fullest their potentials with the ministries developed by the task force, ministries that are completely compatible with our "Faith and Practice."

You seem confident that the work of the task force will produce positive results.

I have high expectations for the Family Life Task Force. I expect to see in participating Friends groups a declining rate in marriage and family problems that plague families, and that will have a positive influence in the next generations in terms of fulfillment, happiness, and spiritual well-being—areas that are all hard to measure but nonetheless affect the quality of our lives.

The Friends Family Life Task Force is a bold, new venture. It is an experiment to see if we can work together on common issues—issues that challenge our faith, challenge our churches, and challenge our families.



FAMILY LIFE MINISTRIES SURVEY

The Family Life Task Force has only a short time to function before it writes a final report. Your concerns about families, your comments on the task force, and your convictions on this ministry would be greatly appreciated. Please give your responses on the survey below.

	Degree of Importance				
	Low				High
1. Friends Marriage Encounter	1	2	3	4	5
2. Recovery of Hope	1	2	3	4	5
3. Family Adventure Weekends	1	2	3	4	5
4. Family Encounter Weekends	1	2	3	4	5
5. Family materials resource center(s)	1	2	3	4	5
6. EVANGELICAL FRIEND family series articles	1	2	3	4	5
7. Training of elders to work with families	1	2	3	4	5

On a separate sheet of paper, please respond to the following:

How do you think the concern for developing and nurturing family ministries would best be continued? (Suggestions and additional comments welcome.)

Detach and mail to: Jack Rea, 29 N. Garland Ave., Colorado Springs, CO 80909.



BY JACK L. WILLCUTS

Finders Weepers, Losers Keepers

The life you save is the life you lose. That is not pop psychology, it is the Gospel in a nutshell. It made such an impression on the Gospel writers they quoted it more than any other statement of Jesus: "The man who wants to save his life will lose it; but the man who loses his life for my sake will find it." (Phillips)

Self-denial is a strange paradox. Finding oneself is a big deal, a subject explained in almost every Christian magazine and book among best sellers. How to find myself . . . or lose myself? There are a variety of techniques, I'm told. A weekend in the Bermudas, or maybe Hawaii, at least *get away* from everything and everybody (Sunday school, the kids, everything) and find *yourself*.

Then what? You can't get away from yourself, of course, even though a third of the deaths among those younger than 50 is suicide, it is reported. All the self-satisfied-looking people walking briskly around, aren't. Especially teenagers, as Stan Leach points out; even missionaries as Catherine Cattell acknowledges — we all struggle with Elijah's "dark questioning" of himself and life as described by Lauren King. Some church people are paying up to \$50 an hour to professional therapists; pastors are overloaded (or going themselves).

The problem, some say, is living in such a competitive world. But it's always been. James and John trying to elbow their way to a top spot in the next kingdom is what brought the aforementioned comment from Jesus.

Discovering that Jesus was saying something very important, a central truth of life, ultimately made a big difference with the disciples. All became martyrs, actually they lost their lives quite awhile before they were killed. Paul "died daily." It is still tough truth that self-gratification, while reasonable and currently popular, is yet more dangerous and destructive than self-denial. When we reach that common-ground Christian discipleship, giving up our accomplishments, our sophistication, our admirable traits, our playthings, our creature comforts—not in trying to make a trade-off deal with God, but in the basic denying of self for Jesus sake—it brings freedom from sin. The sin of selfishness is always a stumbling block in knowing Christ and a right relationship with others. Every mechanism of self-protection resists this painful, renouncing step of self-denial.

"Christianity is strange," said Pascal. "It bids man recognize that he is vile, even abominable, and bids him desire to be like God. Without such a counter-poise, this dignity would make

him horribly vain, or his humiliation would make him terribly abject." We have all seen, perhaps experienced, both postures. But where sin abounds, grace much more abounds.

A positive self-image is essential to mental and spiritual health. Proper self-esteem comes about in humility, honesty, dignity, not just in self-centered attempts at making ourselves try to feel good about ourselves. It's the difference found in Luke 18 between the tax collector and the Pharisee ("God, I thank thee that I am not as other men are," versus "God be merciful to me a sinner"). Doggedly digging into one's childhood memories to find who is at fault, or trying to gouge out one's personality, or getting away from it all, are "Band-Aid" solutions.

Self-denial, then, initially involves a radical transformation in one's basic identity, as Philip Yancey writes in *Where Is God When It Hurts?* It is the work of God, our relentless but loving Redeemer, and not the result of psychological coaxing or buttering up myself or others. The self-denial process, however, does not stop at conversion and baptism with the Holy Spirit. Practically, it affects one in hundreds of specific actions every day as I choose Christ's way over my natural preferences. Like, how I spend money, lose my life in a job at times difficult and demanding, how I behave as a husband and father . . . the list goes on. Jesus reminded those disciples and us that if we lose our lives for His sake we will find them *in the very process of losing them*.

The life we clutch, hoard, guard, and play safe with is in the end a life worth little to anybody, including ourselves. Only a life given away for love's sake is a life worth living. ☞

What Happens to Sheep?

It seemed a nice choice of Scripture from Psalm 100 to put over the door of a church: "We are his people, and the sheep of his pasture."

Then one thinks of the only reason why sheep would ever be taken out of the pasture and led through the gates of the Temple to appear in the very courts of the Holy Sanctuary: They came to be offered on the altar as a sacrifice to God.

The psalmist is talking about us. We are the sheep, and entering the presence of God, we come to offer ourselves as living sacrifices (Romans 12:1) on His altar. That is why we come in thanksgiving and praise. By pouring out our lives to Him, we are no longer our own; we belong to the Lord.*

This gives a little different perspective to the pleasant greeting upon entering the church, saying, "This is the day the Lord has made . . ." ☞

*A reminder coming from Robert Coleman's book, *The Master Plan of Evangelism*.



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

Attention to Plight of India's 100 Million Oppressed

PASADENA, CALIFORNIA—World renowned missiologist Donald McGavran told Missionary News Service that evangelical missions ought to be focusing much attention on the "doubly lost" 100 million persons among the oppressed classes in India. "They are eternally lost because they are idolators," McGavran said, "and they are

lost because they have accepted the position assigned to them by Hinduism."

McGavran charged that Hinduism is a system of sanctified and legalized race prejudice. The 85-year-old veteran of 33 years of missionary work in India also reported that people among the oppressed are being paid to remain Hindus. "Their sons are given scholarships to high school and college," he said, "and the scholarships are withdrawn if the young men become Christians. . . . One hundred million are being severely oppressed and deserve our prayers and attention," he said.

—Evangelical Press Association

700 Club Viewers Opt for Defense System in Outer Space

VIRGINIA BEACH, VIRGINIA—By an overwhelming margin of 87 percent grass-roots Americans responding to a poll conducted by *The 700 Club* television show endorse President Reagan's recent proposal to build a defense system in outer space. Results of the poll, taken March 28, have been sent to the White House and the Congress.

Of 31,642 viewers who responded, 27,315—or 87 percent—voted "Yes" on the question: "Should the United States build a nuclear defense system in outer space?" Only 4,327—or 13 percent—voted "No."

Results of previous polls conducted by *The 700 Club*, the news magazine show produced here by The Christian Broadcasting Network, have proved to be within about 5 percent of general polls conducted on similar topics by professional polling organizations.

—E.P.A.

Gallup Poll Provides Intriguing Look at How Americans View Jesus

NEW YORK—That compelling Individual whose mysterious overcoming of death is celebrated by Christians on Easter Sunday has influenced the lives of 87 percent of Americans, according to a new Gallup poll. Only 7 percent of the adults questioned said Jesus has had little or no impact on their lives as a moral and ethical teacher, and the rest had no opinion.

While 81 percent said they consider themselves Christians and most said they consider Jesus divine, they saw that quality in varying ways, with only 42 percent affirming the orthodox belief that "He was in fact God living among men."

"Knowledge of biblical facts is poor, even among religiously involved persons and the college educated," said the evaluation of the

study by the Gallup organization. Gallup interviewed 1,509 people scientifically selected as a cross section of American adults. The poll was commissioned by Rev. Robert Schuller, pastor of Crystal Cathedral in Garden Grove, California.

Seventy-one percent said their relationship with Jesus was deepening, and 73 percent said that relationship has enhanced their sense of self-worth. Eighty-nine percent have made much or some effort to follow Christ's example.

—E.P.A.

Evangelism 'Saturation' In South Africa

DURBAN, SOUTH AFRICA—Over 1,000 city leaders heard the Gospel of Jesus Christ in a series of 17 prayer breakfasts held in this city during the first week of African Enterprise's saturation outreach to Durban—Good News Mission.

The impact on downtown Durban was "tremendous," according to organizers. One of the organizers reported, "One could feel a tremendous undercurrent of spiritual excitement and interest in the business world. You couldn't walk down our main streets without bumping into someone who attended one of the meetings and was asking questions about spiritual things."

—E.P.A.

Falwell Drops Out of Financial Accountability Organization

Jerry Falwell's organizations are no longer members of the Evangelical Council for Financial Accountability. The ECFA has 231 members encompassing 350 evangelical ministries and organizations. Formed in 1979 to allow any group willing to provide audits proving self-regulatory standards of fiscal accountability, the ECFA has been helpful in establishing trust in giving to agencies appealing for contributions.

—Christianity Today

50 Years— A Friends Minister by Merle Roe

This new volume released in June includes the following topics:

- Merle's Life and Ministry
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meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 12:00 noon on the 2nd Sunday of each month; Bible Study at 5:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.

First Day News

QUICK QUAKER COMMENTARY

TIMOTHY E. HENLEY, Muncie, Indiana, has assumed the position of Assistant to the Superintendent of Indiana Yearly Meeting. Henley, a native of Rocky Mountain Yearly Meeting, served Iowa Yearly Meeting as Executive Secretary of Christian Education and Youth Ministries from 1971 to 1976, and has pastored churches in Indiana Yearly Meeting since 1977. Henley is also a professionally recognized songwriter and singer. From 1979 to 1982 he conducted Friendly Winds ministries, traveling across the U.S. and Canada sharing in programs of contemporary Christian music.

RUSSELL and ESTHER ZINN, missionaries in Taiwan, began their furlough at the end of May with a flurry of activity. May 27 their youngest son, RON, graduated from Morrison Academy in Taiwan; son EDWARD graduated from Asbury College, Wilmore, Kentucky May 30. On June 4 daughter DIANE was married in Oklahoma, and on June 9 daughter CAROLYN graduated from Ohio State Medical School.

DEWITT C. (BUD) BALDWIN has been selected president of Earlham College, Richmond, Indiana. He replaces Dr. Franklin W. Wallin, who is retiring after nine years at Earlham. Baldwin has been Professor and Assistant Dean of the School of Medical Sciences, University of Nevada, Reno. As the new head of Earlham, Baldwin will preside over the college and the School of Religion.

JACK WILLCUTS, Superintendent of Northwest Yearly Meeting, will travel to Baltimore Yearly Meeting in August to present the Carey Lecture there. He will also lead daily Bible study and a workshop, "Who Are Evangelical Friends?"

Memorial services were held March 27 for DON ESCH, pastor of Raisin Center Friends Church in Adrian, Michigan. Esch, who pastored the church for eight years, died suddenly on March 24.

FRIENDS FOCUS

OPEN HOUSE FEATURES 'CREATIVE TEACHING' TAPE SERIES

Newberg Friends Church, Newberg, Oregon, hosted a Sunday school open house May 15. Adult attenders had the option of visiting nursery through junior high Sunday school classes while those classes were in session, or viewing the Creative Christian Teaching videotape series produced by the George Fox College Television Center. The series of five tapes, initiated by the EFA Christian Education Commission in cooperation with two other denominations, covers such topics as how people learn, and teaching pre-two-year-olds, children, teens, and adults. The Creative Christian Teaching tapes can be rented or purchased, singly or as a set, from the George Fox College Television Center, Newberg, Oregon 97132.

HINDRANCES TO REVIVAL CONSIDERED

First Friends Church of Alliance, Ohio, is challenging its members to consider revival, its meaning and ramifications. In order for revival to occur, the church newsletter stresses, we must be aware of hindrances to revival. Unbelief, worldliness, pride, idolatry, criticism, self-will, abominations, and unconfessed sin hinder a close walk with the Lord. The challenge? "Let each one of us search our hearts

carefully, and then bow before the Lord in true repentance for the things that have separated us from Him . . . every day, let us make our first priority a renewal of our spirits When we do this, revival will have taken place."

FRIENDS EQUIPPED FOR 'SILENT MEETING'

Friends at University Friends Meeting, Wichita, Kansas, are bringing new meaning to "silent meeting for worship." A signing class, learning the language of the deaf, meets twice a month. "We are learning to be sensitive to people with special needs and special talents," the church newsletter reports.

YFNA CONFERENCE FOCUSES ON PRAYER

"Transformation Through Prayer" is the theme for the 1983 gathering of Young Friends of North America July 10-16 at Camp Adams, Molalla, Oregon. Aspects of the life of prayer--discernment, healing, intercession, contemplation, praise, and thanksgiving--will be the focus of the conference.

The week will include programmed and unprogrammed meetings for worship, small sharing groups, meetings for worship with a concern for business, workshops, and discussions.

Young Friends of North America is a fellowship of Friends ages 18 to 35 from across the continent from a variety of Quaker backgrounds. For more information and/or registration forms, contact Lucy Talley, 1032 N. Austin, Oak Park, Illinois 60302; or Jonathan Vogel, 115 Sadis Street, Santa Cruz, California 95060.

EFM RETREAT HELD IN COLORADO

Reports from Manila and Mexico highlighted the 1983 Evangelical Friends Mission retreat in Sedalia, Colorado, May 4-7. Roger Wood of Christian Service International, who headed up the Manila work crew, arrived in Colorado directly from the Philippine field just in time to report to the gathering. The crew of 17 laid the foundation and began the walls of a two-story church structure in Manila last month.

A report of the EFM-sponsored Pastors' and Leaders' Conference of Mexican Friends has encouraged the exploration of possibilities for future cooperation among Friends in Mexico. The conference, attended by 30 representatives of various Friends works in Mexico, stimulated a sense of identity among national workers there.

James Morris, Executive Director of EFM, will be considering the opening of a new EFM work in Africa as he travels to Zaire in June. One of EFM's goals is to open a new outreach to unreached people within five years.

In addition to these reports, retreat attenders also discussed in length the survey of EFM constituency prepared and reported by Reta Stuart, Administrative Assistant.

AUTHOR SEEKS INFORMATION

Charles Tyzack of Wales, United Kingdom, is anxious to make contact with relatives or acquaintances of the Davidson brothers--Robert, Henry, Warburton, and Alfred--missionaries with the Friends mission in West China between 1886 and 1939. Tyzack is writing a book about the four brothers; any information about them or the mission should be sent to him at 5 Ullswater Avenue, Roath Park, Cardiff CF 2 5PT, Wales, United Kingdom.

CHURCH CELEBRATES ARTISTIC TALENTS

Reedwood Friends Church in Portland, Oregon, sponsored a "Celebration of the Arts" in May, with members displaying art and craft projects at the church. Included in

the celebration were a salad and sandwich lunch and a concert by the New Vision Singers of George Fox College, Newberg, Oregon.

SURVEY EXAMINES MISSIONS ATTITUDES, AWARENESS

A recent survey of Evangelical Friends Mission constituents reveals the general attitude that American interest in missions is declining. Reta Stuart, EFM Administrative Assistant, prepared the 1982 survey as part of extension courses from Wheaton College Graduate School. The random-sample, direct-mail survey examined the constituency of EFM and evaluated the effects of its communication with that group, and in doing so gained information valuable in planning future emphases.

The profile of EFM constituents shows a high level of education (33.4 percent of the respondents are college graduates or have done post-baccalaureate work). In addition, 13 percent rank in the "professional" category (teachers, doctors, lawyers, etc.). Both these figures are twice the national average as revealed in the 1980 census. The largest segment of the EFM population is between the ages of 31 and 45, and 76 percent are married.

Reading missions books, traveling outside the U.S., and having a missionary in the family or other personal contacts with missionaries were found to be positive influences on missions awareness. The Evangelical Friend and EFM World are contributors to missions awareness as well; of those who responded, 80 percent said they read the Evangelical Friend regularly.

Friends schools, while they do not have particularly strong missions departments, do, the survey reports, "exert certain positive influences on evangelical Friends that, while not directly related to missions, strengthen our churches and, indirectly, our missions programs." Northwest Yearly Meeting has the highest proportion of attenders of Friends schools (about 46 percent), followed by Mid-America, Rocky Mountain, and Eastern Region. Life-styles, local church involvement, annual income, residence, number of children, and principle forms of entertainment were also considered in survey questions.

Recommendations coming out of the survey analysis suggest that missions education rather than promotion is an urgent need. Knowledge of EFM at the grass-roots level is low. Specific recommendations include developing and/or purchasing resources, materials, bulletin inserts, and audiovisuals for use by local congregations; sending a pastor as delegate to annual EFM retreats; and educating missionaries as to the importance of deputation for missions awareness.

Evangelical Friends Mission began in 1978 as a cooperative effort of the four yearly meetings that comprise the Evangelical Friends Alliance. Although each yearly meeting had its own missions program, they shared a project in Mexico City. The EFM was formed to administer that field and subsequent ones and to act as a consultative body to the yearly meetings and their missions programs.

JOB-FREE OR JOBLESS?

"Do you realize that to be job-free is not the same thing as to be jobless? Do you realize the correct inquiry of an unemployed Friend is 'How are things going?' not, 'Have you got a job yet?'" These two queries came out of a workshop "Responding to Unemployment" organized by the Unemployment Group of Quaker Social Responsibility and Education, held earlier this spring in Woodbrooke, England. The Friend, the weekly journal of London Yearly Meeting, reports on the success of the workshop: "For some people it was their first chance to talk freely, without fear of misunderstanding or criticism, about their experiences of unemployment Some felt they had come through to a positive attitude to the absence of a paid job in their life-style. They spoke of being liberated from jobs they had not really cared about, of having time for people and creative activities. They had time to ask themselves basic questions about material, moral, and spiritual issues."

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Robert H. Schuller, **Self-Esteem**, The New Reformation, Word Books, 1982, \$8.95, 176 pp.

Schuller contends that the tragedy of Christendom today is the existence of entire congregations of church members who are dominated by emotionally deprived or emotionally underdeveloped persons. Such congregations seek collective security and attempt to bolster their united lack of positive self-esteem in Christ through destructive behavior. In seeking to "build themselves up" by "tearing others down," they sow suspicion instead of trust, dissension instead of unity in the community of faith. The result is an appalling lack of spiritual power and victory in many professing Christians today.

Schuller believes that any person who becomes a Christian without experiencing a vision of his priceless value in the sight of God will remain blighted, tarnished with a destructive, negative self-image. So Schuller is calling for a new reformation in the church, centered on the message and reality of what we are in Christ. Focusing on the Lord's Prayer as a basis for his reformation dynamics of positive self-esteem, Schuller outlines the principles and process dealing with the negative characteristics of inferiority, depression, anxiety, guilt, resentment, and fear. By teaching that the path of success is the way of the cross, Schuller avoids superficial treatment of deep needs.

Many who really would profit from this book probably will not read it because the

fashionable practice in the church is still to hide our hurts and needs under a cover of cliches and labels. I'm reminded that the only needs Jesus couldn't meet were unconfessed needs. There is much truth and hope in Schuller's message to satisfy the hunger for self-worth and dignity that gnaws at many of us.

— Ron Allen

Everett L. Worthington, Jr., **When Someone Asks for Help**, InterVarsity Press, 239 pages, Paperback, \$5.95.

Everett Worthington's idea is that most people get counseling help from their friends. He's convinced that an untrained person can be a great resource to others if only they will take time to understand his definitions, follow his helping methods, and perfect the skills he describes. Worthington then tries to reduce two to three years of post-graduate professional training and unnumbered years of experience to some 239 pages of advice and example.

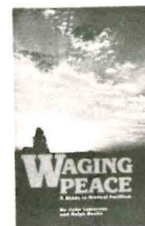
The result, for me, is less than satisfying. Inevitably, some statements seem oversimplified. But as I tried to read it, keeping in mind the lay person to whom it is directed, I felt more often dismayed by the complexity of the wide range of theories and treatment modalities introduced for a mini look and then dropped. Even so, the serious reader who is motivated to learn about counseling is sure to be better equipped to do it after studying this book. It is, after all, full of sound scholarship and practical ideas. And, what is more, the author comes across as a loving and sensitive Christian, leaving this writer wishing he knew him personally.

— Bill Cathers

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LOVE WORDS

BY NANCY THOMAS

"Just three little words," croons the popular singer. Love words. There have been times when we've all anxiously waited for certain phrases from a certain person, whether sung, spoken, or written. Love words have always been in demand.

Lately I've become aware of just how many love words exist in our language, thanks to the Greeks. The Greek language expresses the concept of love with at least five words. Of these, **philos** could be translated as "loving" or "having a strong affinity or fondness for." English has combined this Greek root with others and come up with a whole language of love.

Some of these "love words" are common to us. **Philanthropy*** (**phil** + **anthropos**, man), for example, means goodwill to fellowmen. A philanthropist supports charities and organizes funds and drives to help people. He's a "people lover." **Philharmonic** means literally "loving harmony." Philadelphia is the city of "brotherly love."

But I dare say that many of us have never heard most of the "love words" in existence. While we all know that a philosopher (**phil** + **sophos**, wisdom) loves thinking and analyzing, how many are familiar with the term **philophilosophos**? It refers to a fondness for philosophers!

There abound terms to describe nature lovers of all stripes. **Philotherianism** describes the love of animals in general, while the **ornithophilous** person narrows his fondness down to birds. Personally I am both **nemophilous** (forest loving) and **dendrophilous** (tree loving), but I have my doubts about those with **chasmophilous** tendencies (lovers of chasms, nooks, and crannies). (Actually, some of these words are scientific descriptions; I'm taking liberties in applying them to people.)

A **philocalist** is a lover of beauty and must be distinguished from the **philocubist**, who is merely a lover of dice games.

Lygophilia (love of darkness) contrasts to **photophilia** (love of light). What if our English translations of John 3:19 read: "And this is the judgment, that light is come into the world, and men were **lygophilous** rather than **photophilous**; for their deeds were evil"? The meaning remains the same, but I don't think it would be often chosen as a Sunday school memory verse.

A **philatelist**, as many of you know, is a stamp collector. We have two living in our house. The origin of the word **philately** makes me laugh everytime I think of it. **Phil**, in this case, joins forces with the Greek word **ateleia**, meaning "tax exemption." This reflects the fact that buying a stamp freed a person from paying taxes on the letters he sent. To my way of thinking, buying the stamp is paying the tax, but I guess the ancient Greeks saw it differently. At any rate, a philatelist is literally a lover

of tax exemptions. There may be more of this species in existence than was previously thought.

Philology refers to a particular branch in the study of literature, language, and linguistics. While I personally am not involved in this discipline, I'm certainly a **philologist** in the original sense, a lover of words. Not an especially talkative person, word origins and meanings fascinate me, which should be obvious by now. On the other hand, I shy away from **philopolemics** (love of argument or controversy) and **epistemophilia** (abnormal preoccupation with learning). I'm definitely not a **philomath** (the meaning should be obvious).

The list of "love words" could go on and on. A **philaethe** loves to forget, and a **cacophonophilist** is fond of harsh sounds. California state history would be incomplete without a chapter devoted to the

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



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

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* The stressed syllables of each "love word" are bold for those who want to add them to their active vocabulary.

crisophilists, the lovers of gold. An infracaninophile literally roots for the underdog in a political battle or football game (*infra*, under + *caninus*, dog + *phile*). Philopatridomania is the fanatic urge to return to the country of one's origin, commonly observed in war prisoners and missionaries. This is only the beginning, but I won't go further. (Is that a sigh of relief I hear?)

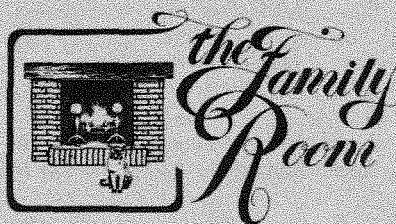
Obviously, it is possible for the human being to give his heart to many causes. There will probably always be a word lurking around the corner, waiting to categorize and label any whim or fancy we decide to latch onto.

A bit of caution from the Proverbs: "Watch over your heart with all diligence, for from it flow the springs of life." (4:23 NASB) While our capacity for loving many things, causes, and people may be great, God calls us to establish priorities. He commands us to "love the Lord your God with all your heart, and with all your

soul, and with all your mind . . . and . . . your neighbor as yourself." (Matthew 22:37, 39) When other loves, whatever they be, dominate our energies, time, and attention, it's time to seriously consider priorities and make changes.

God "jealously desires the spirit which He has made to dwell in us" (James 4:5), and He is not willing to take second place. He affirms, "I have loved you with an everlasting love" (Jeremiah 31:3), and He desires that we return His devotion.

These are love words worth singing about!



LISTENING

BY NANCY WOODWARD

The sign was a large one (4'x16') with 12-inch-high block letters advertising a community health and fitness fair. Painting the letters was a tedious, time-consuming job. On the average I only completed painting six letters each hour. Since there were 61 letters on the sign, that meant approximately 10 hours of work. I was working one evening on the sign on the deck of the local swimming pool where I teach lessons during daytime hours. As I was methodically painting the block letters, one by one fellow staff members drifted by to inspect my work, lingering to visit.

As I worked, I listened to a college student tell of her dreams and plans for the next year. Another friend shared excitement about her wedding, which was exactly 26 days away. The pool cashier, also a college student, wandered out and shared how her classes were going and how she was looking forward to going to the zoo the next day. A mother who leads exercise classes at the pool shared about her brother's future wedding and her being a bridesmaid. A college-age lifeguard, who was off duty, dropped by and shared for an hour about her experiences trying to counsel a very confused high school friend who was having major conflicts with her parents.

For the entire two hours that I painted the block letters I was able to listen and interact with individuals who wanted to share about their lives and experiences.

That night as I lay in bed, I pondered how blessed I'd felt to have shared in these friends' lives. But I also felt the Lord gently rebuking me for the times I'd cut my own family off when they'd wanted to share their lives with me. I remembered our oldest son starting to tell me about an event that had happened at school. I was cooking dinner when suddenly he said, "Mom, you're not listening to me!" I tried to deny it, but he was correct; my mind was elsewhere. He then felt so rejected that he refused to share even after I'd acknowledged my absentmindedness.

I love to have my husband, my co-workers, my friends listen to my dreams, plans, and the details of my daily activities. Yet I so often cut off those closest to me. I need to work on listening. So, I offer the following list for myself and others who want to improve family listening skills.

1. When your child bursts into a room yelling "Dad!" or "Mom!" stop whatever you are doing, focus your attention, and look directly at him/her.

2. Plan a special "stay-up" time with each child weekly or monthly. Spend 30 or 60 minutes lying on your backs talking, dreaming, or planning.

3. Take each child out to lunch or breakfast once a month.

Let them choose the restaurant. In our family Dad does this regularly. Our children don't let him forget when it's their turn! The following are questions to consider:

What really makes your child angry?

Who is your child's hero?

What is his or her biggest fear?

What names is your child called at school or work?

What is your child's favorite book?

What person outside the family most influences your child?

How and where would your child most like to spend a day?

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What most embarrassed your child?
What would your child most like from you?
What is your child's most prized possession?

4. Use this simple game. Ask your children to write three topics about which they would like to hear you speak, each for one minute. In similar fashion, present them with three topics about which you'd like their ideas. Then agree together that you'll each present one "speech" at dinner over the next three nights. Don't be surprised when the talks spawn some interesting discussions.

5. Go on a 15-minute walk with one of your children for the purpose of listening.

6. Give a weekend to your child once a year. One child whose father does this explained: "Each of us gets to choose and plan how we want to spend our weekend with him. Susan and Dad went skiing. Dana and Dad went backpacking. Dad and I went to museums and galleries in the city. All year we talk and plan what we'll do. It's a special time to look forward to and a special time to remember."

7. Have a Monday Night taped interview with your children. Spend about 15

minutes asking questions about what happened over the weekend, that day, what they'll be doing the rest of the week, etc. Focus on their friends, pets, hobbies, achievements, and family relationships. Play back the conversation!

8. This summer surprise your kids some night. Grab sleeping bags, ground cover, and a flashlight and sleep out in the backyard. Look at stars, listen to sounds, and talk about adventures you've had or want to have together.

9. When your children arrive home from school one day have a special snack fixed (like cheese fondue) and sit around the kitchen table having them share their day with you.

10. At the dinner table be a creative question asker. Some ideas are "What was the best thing that happened to you today? What was the worst thing that happened to you today? What made you laugh today? What was the most interesting thing you learned today? Who helped you today? Whom did you help? How was God real to you? Did you fail at anything?"

A family with all talkers and no listeners will become easily fragmented. As Wilfred

A. Peterson writes in the *Art of Living*: "Listen with patience. Do not hurry the other person. Show him the courtesy of listening to what he has to say, no matter how much you may disagree. You may learn something." I find when I *actively* listen to my husband and children I learn much.

Ideas 2, 4, 6, 7, 8 and the questions for idea 3 are taken from *Dads Only* publication, P. O. Box 340, Julian, CA 92036, Paul Lewis, editor.

POSITION AVAILABLE

Comite Organizador por Los Amigos Latinoamericanos (COAL) seeks a full-time secretary for program, administrative, and secretarial work in Mexico City. Candidates should be Quakers whose first language is Spanish but who are also fluent in English. Send inquiries or applications including resumes and at least three references *in duplicate* to COAL, Casa de los Amigos, Ignacio Mariscal 132, Mexico D.F. 06030, MEXICO, or to Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19106, U.S.A.

Fritz Eichenberg

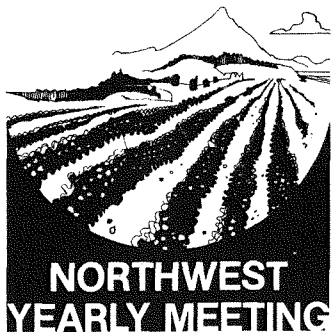


AND A LITTLE CHILD SHALL LEAD THEM is a wood engraving done on Swiss Pear 9" x 12" horizontal in an edition of 100 signed and numbered prints. Price is \$150 (unframed) subject to prior sale and price subject to change. Fritz Eichenberg, a Quaker, became well known for his prints and illustrations for the new editions of "Wuthering Heights", "Jane Eyre" and the works of Dylan Thomas. He has been awarded four honorary degrees of Doctor of Fine Arts.

His prints are a part of the permanent collections of the Library of Congress, the National Gallery, the Metropolitan Museum, Yale University Library, the Hermitage, the Vatican and the Bibliotheque Nationale.

This engraving is only available from the Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, Indiana 47374.

FRIENDS CONCERNS



Around Northwest Yearly Meeting

NORTHWEST YEARLY MEETING SESSIONS July 23-29 will include an encore presentation of the musical drama production *Children of the Light* by Arthur Roberts with music by David Miller. Featuring the history of early Friends, the program will begin Sunday at 3:00 p.m., with the annual missionary rally held Sunday evening. Guest speaker for Yearly Meeting sessions is John Williams, Jr., pastor of First Friends Church in Canton, Ohio.

FRIENDS YOUTH from across the yearly meeting gathered at George Fox College April 16 for the annual FY Volleyball Tournament. At least 250 young people participated on 32 teams, making this the largest gathering of Friends Youth this year. Star, Idaho, youth won first prize, Tigard, Oregon, second; Newberg Friends Youth took home the sportsmanship award.

"**FOUR DOLLAR DAY**" has been set aside June 26. On that day, everyone in Northwest Yearly Meeting will be asked to make a four-dollar contribution to the Great Commission Budget, which would assure ending the year in the black. At present less than \$21,000 needs to be raised to fulfill budget commitments for 1982-83.

MISSIONARIES TRAVELING in June include Ron and Carolyn Stansell and daughters Sara, Debbie, and Anita who return to Santa Cruz, Bolivia, after a year's furlough. Laurel Nurdyke, a student at George Fox College and an "MK," will accompany the Stansells, and serve a short term during the summer. Hal and Nancy Thomas, David and Kristin, will be returning to the U.S. for furlough from La Paz, Bolivia, in mid-June. James and Gail Roberts will be moving from Santa Cruz to La Paz.

Denny and Sue Anderson and Ben and Gen Fitch will leave June 15 for Fuller Seminary in Pasadena, California to attend the Fuller Institute of Language and Culture Learning in June and July. Both couples depart in late August for language school in San Jose, Costa Rica.

George Fox College News

Natural habitat, storytelling, and contemporary religion were studied by participants in George Fox's second Elderhostel program in May.

The 20 adults, all 60 and over, spent six days at the College's Tilikum Retreat Center. The residential, educational program involved four George Fox faculty members teaching courses offered on a non-credit basis with no homework or testing. Life Around a Pond, taught by biology professor Elver Voth, explored the life forms in Tilikum's 15-acre lake and adjoining woodlands and meadows on the 90-acre site. Tell Me a Story was taught by Michael and Darlene Graves. Contemporary Religious Thought was taught by Arthur Roberts.

George Fox joined the national Elderhostel program last summer and is one of only three Oregon private colleges offering the program, the only Christian college.

Jeffrey Ling, director of student enrollment at Fort Wayne Bible College in Indiana for the last seven years, is George Fox College's new director of admissions.

Ling, 31, replaces Jim Settle, who is leaving after 10 years to become pastor of the West Chehalis Friends Church. Ling was selected after a nationwide search that involved two dozen candidates.

Brett Barbre, a sophomore business economics major from Yorba Linda, Calif., is the 1983-84 George Fox student president. He is the second junior in succession to fill the post. Barbre has Tom Walker, a Portland sophomore history major as vice-president, as students for the first time elected the president and vice-president as running mates on the same ballot. New secretary is Becky Tabor, a junior business economics major from Wilsonville, Ore. The treasurer is Dennis Littlefield, a junior business major from Tigard.

George Fox's 1982-83 student body president, Bryce Fendall, has been elected as vice-president of the National American Association of Evangelical Students.

Fendall, a Newberg junior in business economics, was elected at the organizations' meeting in Florida. He was nominated and elected by more than 600 delegates.

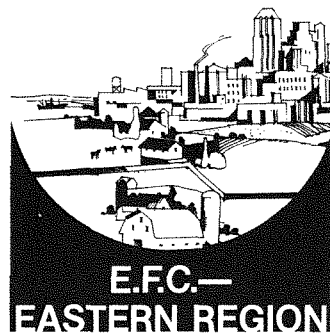
As national vice-president Fendall will be responsible for enrollment and finances for the association, which represents three to four thousand students throughout the United States. He also is responsible for the Northern States Region (10 states) of the association.

George Fox College students during the last year donated 297 pints of blood in three American Red Cross

blood drives on campus. Since campus campaigns began 15 years ago students now have given 3,878 pints in 40 drives.

"Keyboard Improvisation: The Phenomenon, the Behavior, the Artistry" was the topic for the spring George Fox College Lecture. Music professor David Howard delivered the address.

It was the second of the year under a new format of two lectures annually in a series founded in 1955. Howard's presentation was based on personal research. He has been a George Fox faculty member since 1968.



EFC—ER Happenings

SUPT. ROBERT HESS moved into the superintendent's office at the Yearly Meeting headquarters on June 1 to begin a three-year term of leadership for Eastern Region Friends. He announces the appointment of two area superintendents, who also began at the same time.

Bruce Burch is the new superintendent for the Eastern Area, composed of four districts—Northeastern Ohio, Northern Ohio, Eastern Ohio, and Pennsylvania. He will continue to live in Alliance and will work out of his home office, except when needed at the Canton office to supervise the Camp Gideon building projects. Bruce has just completed five years as administrative assistant to Russell Myers, general superintendent, in the youth and Christian education work. Prior to his move into administration, he served 24 years pastoring Friends churches in Bellefontaine, Ohio; Adrian, Michigan; and Selkirk, Michigan.

Milton Leidig

is the new superintendent for the Southern Area, which includes the Virginia and Piedmont districts. He and his wife, Lois, have moved to Roanoke, Virginia, where he will be in a central location to supervise the work of Evangelical Friends. The Leidigs have lived in Marietta, Georgia, for the past two years, where Milton has pastored Charity Friends Church, now one of five extension churches of the Yearly Meeting. John Ryser, former church planter associate, has taken over pastoral duties at Charity Friends. Before moving to Marietta, Leidig pastored in Ohio, Panama, Indiana, and Alabama, accumulating 33 years in pastoral work and church planting.

Regarding the Western Area superintendent, Robert Hess will supervise the work for the time being. This includes the districts of Central Ohio, Western Ohio, and Michigan.

Don Worden continues in the part-time position of development consultant in the YM Office and Anna Cobbs as office manager. When Lucy Anderson returns from Bolivia she will resume her job as staff secretary; meanwhile Cathy Lipely serves in that position.

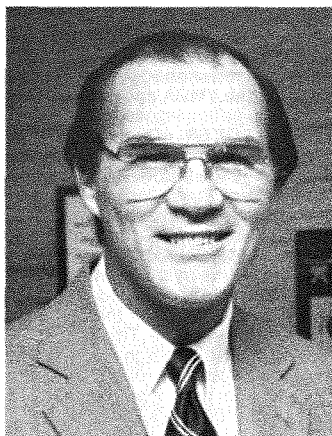


CENTENNIAL SUNDAY at Willoughby Hills Friends Church will be observed on July 17. The church was begun by James and Meribah Farmer in their home in 1883 and was later pastored by J. Walter and Emma Malone, founders of Cleveland Bible Institute. The church moved to its present location at 2846 SOM Center Road in Willoughby Hills in 1965, where they worshiped for 18 years until the new facility was constructed last year. Friends are cordially invited to come for morning worship at 10:45 a.m., dinner at 12:30, and afternoon celebration service at 2:30 p.m. Clifton Robinson of Washington, D.C., and Byron Osborne of Canton will be guest speakers.

INAUGURATION DAY will be June 30 in Pune, India. This will mark the completion of the move of Union Biblical Seminary from Yavatmal to the outskirts of Bombay. Of the 43 planned buildings for the campus, 27 are now completed, and Anil Solanki writes that he has had the huge responsibility of preparing for the move. The last commencement exercises at the Yavatmal campus featured Rev. Frank Kline, Free Methodist minister from Washington, D.C., as speaker. It was especially appropriate since Kline was the speaker at the first graduation 30 years ago.

The official dedication of the new facility will be scheduled in late November.

C. W. PERRY, senior pastor of Rose Drive Friends Church in Yorba Linda, California, will be guest speaker at EFC-ER Yearly Meeting sessions this August. He is the founding



C. W. Perry

pastor of Rose Drive Church, which began with 25 people some 20 years ago and has now grown to over 1,000 in Sunday morning worship. A graduate of Pasadena College and Fuller Theological Seminary, Perry has had an effective ministry using the theme "A Christ-centered Message for Our Time." He will be speaking at both the morning and evening services.

Focus on Malone

COMMENCEMENT activities for the year 1982-83 at Malone College are now history.

On Friday evening, May 13, Baccalaureate speaker Peter Haile, assistant headmaster of Stony Brook School in Stony Brook, Long Island, addressed the seniors on the topic "Faith on the Earth?"

At the commencement ceremony the next morning, the guest speaker was Edith Schaeffer, author and Christian leader of L'Abri in Switzerland. "A Way of Seeing" was the topic of her challenge, using the title of one of her published books.

After the seniors had been awarded their diplomas, Dr. Gordon Werkema awarded the honorary Doctor of Letters degree (Litt.D.) to Edith Schaeffer in recognition of her outstanding contribution as a writer. The Distinguished Service Award was given to Dr. Roger Wood, emeritus professor of education and psychology, for his valuable contribution to Malone College during his years as chairman of the Education and Psychology Division.

HAL SMITH has been named as the new basketball coach at Malone, succeeding Dan Manley, who be-

comes full-time dean of students. Smith is completing five years as head basketball coach at Fresno Pacific College in California. Before moving to the West Coast, he coached at King's College from 1974 to 77. With his wife and three children, Smith will move to Canton this summer.

AMBASSADOR DONALD McHENRY lectured on campus on the topic "Problems in Current U.S. Foreign Policy" in the last program of the 1982-83 Forum Lecture Series. Drawing from his experience as United Nations ambassador from 1979 to 81 and from his lifelong study of international affairs, he explained the process for making foreign policy. "The day is gone," he pointed out, "when the foreign policy of our country is made only by the President and the Secretary of State. We live in an interdependent world, and thus there is an extraordinary need for the American public to participate in foreign policy making." He noted the current active interest in the nuclear arms issue as one example. "If the public had not spoken out and applied pressure to go ahead with discussions, the whole issue would have been ignored."

At the question-answer time following his address, McHenry shared his views on such problems as the Central American scene, the Middle East, South Africa, how to deal with terrorism, Panama, "Zero Option," and the nuclear arms race.

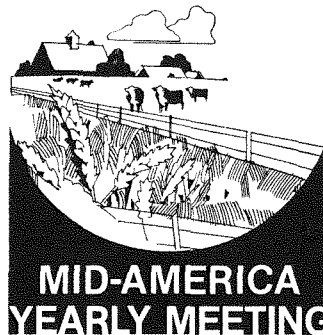
He is now a university research professor of diplomacy and international affairs at Georgetown University School of Foreign Service in Washington, D.C.

THE IMPORTANCE OF BEING EARNEST by Oscar Wilde was the spring drama, directed by Alan Hedges. During his three years at Malone, he has produced *Dr. Faustus*, *Our Town*, *Fashion*, *Esther*, *The Sound of Music*, and *King Lear*. Cast in the lead roles were Nick Giaconia, Rich Hordinski, Daneil Worden, and Roxanne Mountford.

LLEWELLYN KING, journalist and noted authority on defense and energy issues, was the 1983 McKinley scholar, appearing as guest lecturer at Malone, Walsh, and Mount Union colleges. During the week of April 11 he delivered 21 lectures, besides giving a public lecture at each college. He publishes *The Energy Daily* and *Defense Week*, influential newspapers in these two fields.

SENIOR RECOGNITION NIGHT on April 22 was the occasion for each of the six Malone divisions to recognize outstanding work completed by seniors.

Many parents of the honored seniors traveled to Canton to attend the dinner.



MAYM Pastors' Retreat

Over one hundred registrants attended the annual pastors' retreat at Oklahoma City from April 25 to 28, with Lowell Roberts as principal speaker. It was an atmosphere that provided an in-depth searching to comprehend the "Holiness of God," a theme spoken to by Dr. Roberts. There was also valuable time for relaxing and fellowship. Royce Frazier, youth superintendent, coordinated tennis, golf, and volleyball tournaments. The fun was a valid part of the retreat.

Sessions for the men were led by Howard Macy and for the women by Beth Shapiro. These were practical aspects stressing the responsibility of the pastor or spouse. Howard Macy's theme was "Make the Church a Little Seminary for Learning."

Beth emphasized the necessity that our ears be open to hear God; to come to really know Him. Our escape is that so often we trust in the knowledge of who God is but do not intimately know Him because we have not heard Him speaking.

The morning devotions were led by David Leach, who addressed the issue of being honest with oneself—studying, proper planning of the weekly calendar, nurturing members to also be ministers within the fellowship, and scheduling time off.

The expectancy of a nurturing ministry and a spirit of worship were the focal points as attenders served to meet the needs of one another. A retreat is what we make of it—by getting away from everyday pressure to become renewed—or only another duty on the schedule. This pastors' retreat met the needs of those seeking renewal.

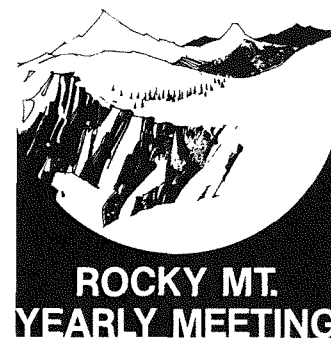
MAYM News Briefs

The Friends Community Center of Austin, Texas, has become a reality. The "Grand Opening" and Day of Dedication was held in April, with the dedication held during the morning worship service. All day was "Open House" with a "love feast" at noon.

"Thad Weaver presented us with a beautiful pulpit and a table-top lectern, and moveable bookshelves were provided by Kim Page. This will help us carry out the concern for

good Christian books to be available for checkout to the community. Money for chairs was sent from friends in San Antonio. Our only remaining need is for several strong folding tables. God has provided for all our previous needs, and we believe and trust Him for the tables too," report Paul and Leona Thornburg, directors of Kindling Ministries.

The "Center" facilities consist of a main room for worshipping, an office, and kitchenette. Our prayer is that the Center will be an open door for reach out seven days a week and that God will lead us to those who need our ministry.



Rocky Mountain Yearly Meeting

The 27th annual assembly of Rocky Mountain Yearly Meeting runs from June 11 to 16 at Quaker Ridge Camp near Woodland Park, Colorado. Main speakers for the sessions are Dr. Lowell Roberts and Dr. Ralph Covell. Other speakers include General Superintendent Jack Rea and Dr. Sheldon Louthan.

Dr. Roberts, the main speaker, comes from western Kansas. He



Dr. Lowell Roberts

has pastored and served in positions at Friends University, Malone College, and Asbury College.

Dr. Covell, the missions speaker, is the academic dean and professor



Dr. Ralph Covell

of missions at Denver's Conservative Baptist Seminary. Dr. Covell has been a missionary in Taiwan and mainland China with the Conservative Baptist Foreign Mission Society.

RYM Briefs ...

ORDWAY, Colorado—Larry Glassco of Peyton, Colorado, is the new pastor of Ordway Friends, assuming the pastorate in July. Most recently he and his family have been active in the Colorado Springs church.

DENVER, Colorado—The "Music Machine" curriculum will be used in vacation Bible school at First Denver Friends August 1-11.

COLORADO SPRINGS, Colorado—A 30-second public service announcement for use on local TV stations prepared by the Evangelical Friends Alliance is available from the Yearly Meeting office. For further information contact the office at 29 N. Garland, Colorado Springs, CO 80909.

RYM Prayer Opportunities ...

1. Pray for lasting results from the RYM youth camps this summer.
2. Ask God to create within you a clean and pure heart—one that is pleasing to Him.
3. Pray for Nebraska churches—Plainview, Omaha, Springbank, New Hope, and Benkelman. Ask God to mightily use these churches to reach out in their communities and to literally reach out to the world.

Teaching Opportunities

Three schools near Rough Rock Friends Navajo Mission have openings from time to time. Teachers interested can obtain information in the following ways:

Many Farms: Fill out the Standard Form 171, Personal Qualification form, you can get from any govern-

ment office or U.S. Post Office. Send it to: Education Office, Chinle, AZ 86503.

Rough Rock: Contact Jimmy C. Begay, Director, Rough Rock Demonstration School, Chinle, AZ 86503, (602) 728-3243.

Black Mesa Community School: Contact Dorothy Yazzle, Director Black Mesa Community School, Rough Rock Demonstration School, Chinle, AZ 86503, (602) 674-3632.

You Touch Them!

An earnest Christian was praying fervently, "O God, bless our neighbors. Touch them with the finger of Thy love and save them."

Then the Lord seemed to stop him and ask, "How long have you lived by these neighbors?"

He replied, "Twenty years."

Then the Lord seemed to ask him, "How many times in those 20 years have you spoken to them about Me?"

And he said, "Not once."

Then the Lord said, "You be the finger of God and go and touch these neighbors for Me."

—From New Hope Friends Newsletter

Corrected Camp Dates

Church camp dates reported recently in *Evangelical Friend* (April issue) were incorrect for the junior high and junior camps. The dates for camps are:

Senior High	June 26-July 3
Junior High	July 3-9
Junior	July 9-15

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FRIENDS GATHER

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

Spiritual Life and Growth

OKLAHOMA CITY, Oklahoma, (Sheldon and Elda Ann Cox) reports a spirit of expectancy and renewal is being felt. Bill Mayo, evangelist, held meetings recently. He came with a keen concern for the needs of people with a gift of ministry. Victories were won, people's lives changed and filled with the Holy Spirit.

McKEES CREEK, West Liberty, Ohio, (Richard Johnson), had a week of special meetings with Dr. Lowell Roberts of Wilmore, Kentucky, as guest speaker.

At BAYSHORE, Bayview, Texas, (Mahlon and Hazel Macy) the Gospelaires—Herschel and Esther Thornburg, held a five-day spiritual emphasis. About 75 children attended the Kids Rally on Saturday. The meetings were well attended, with several visitors also attending.

BOOKER, Texas, (Lyman and Esther Shreve), held a Holy Life Conference with Max and Keith Huffman. It was a time of spiritual renewing and growth. Our attendance has been increasing in the past year. The week after Easter we had 158 in attendance. Our pastors will be starting their second year with us.

MIAMI, Oklahoma, (Jerry Mercer), was enriched greatly by having Max and Keith Huffman in "Holy Life Ministries" bring to us messages pertaining to "Achieving Christian Holiness." Kathleen Huffman accompanied them to Miami. Our pastor and Harold Hinshaw attended the Elders Conference in Wichita recently. The Mercers will be attending Pastors' Conference in Oklahoma City.

Fifty new members have been taken into fellowship at CANTON, Ohio, (John Williams, Jr.).

Youth

NEWBERG, Oregon, (Ron Woodward) had three volleyball teams in the Northwest Yearly Meeting tournament. Nearly 30 teams from all over the Northwest competed. Over \$1,000 was gathered by high schoolers who fasted 30 hours April 1-2. The money goes to World Vision and the NWYM youth missions project.

Plans are underway for Bible school the first week in June at MIAMI. Youth are raising money for a camp fund. Recently a chili supper was served by the youth followed by a showing of slides from a local dentist, Dr. Kragt, who flies into Mexico and does free dental work for the nationals. A freewill offering and donation was given to the youth for their camp fund.

TRINITY, Van Wert, Ohio, (Duane Rice) youth attended a Youth Rally at

Marysville Friends Church, where Dan Manley, basketball coach at Malone College, was the speaker. The youth sponsored an all-church skating party with the proceeds going to the building fund.

Approximately 30 adults and youth from MARION, Ohio, (Joseph Graham) attended the swimming party at the YMCA sponsored by the youth.

At BOOKER, Doug and Pam Chambers, Jana and Craig Ginerich, Norman and Deloris Coxwell are sponsors of the young people. They took a large group and enjoyed a ski trip to New Mexico.

The CANTON congregation was ministered to by "The Malone College Chorale" directed by Greg Wilson, as well as by the children's choir led by Diane Thompson. All children of the church met together recently, ages 3 through 6th grade, for a special time of singing and puppets with "Debbie's Darlings."

David Kingrey, junior higher, of UNIVERSITY FRIENDS, Wichita, Kansas, (David Kingrey) had some of his art work selected for display at the State Capitol Building in Topeka. He made a linoleum block, which involves hard work at cutting, to make a block print. A fundraising project to raise money for summer activities and camps was held by our Young Friends group—everyone enjoyed the pancake and sausage supper.

DEERFIELD, Ohio, (Christopher Jackson) filled orders for over 6,000 doughnuts, with proceeds going for the youth retreat to be held at Myrtle Beach.

MANFIELD, Ohio, (Richard Pass) youth held a Rock-a-thon recently, raising \$105 for the youth treasury. The youth cooked and served a roast beef dinner for 60 people. The fellowship after the meal consisted of local talent and a chalk drawing by Pastor Pass.

Community Outreach

NEWBERG pastor's wife, Nancy Woodward, teaches a "Senior Water Exercise Class" twice a week at the community pool.

SMITHFIELD, Ohio, (William Waltz) participated in the Community Lenten services. Offerings are used for community DVBS. A softball team is being organized, with teens and adults. The church is participating in the Community Food Bank for the Unemployed by giving donations of nonperishable foods and money.

GOSHEN, Zanesfield, Ohio, (Harold Johnson) in conjunction with two Methodist churches recently completed Dr. James Dobson's "Focus on the Family." On the first and third Wednesdays of each month a Bible study in the book of Ephesians is being led by Herman Lockwood.

Special Services

The **ALLIANCE**, Ohio, (Rick Sams) pastor had charge of the second annual Passover/Last Supper Service. Two seven-branched candelabra provided light. Scriptures and testimonies were shared by various individuals. Broth was used to represent the roasted lamb of the Passover. Chopped greens represented the bitter herbs, and pieces of crackers—the unleavened bread. These were passed for the congregation to partake. It was a good time of reflection and rejoicing on God's Lamb slain for us. The congregation attended and participated in the service at the **AKRON** Community Friends Church, (Ashley Primes) on a Sunday evening. Alliance Friends youth choir directed by Treva Jorney had much of the meeting, along with special music by small groups. Youth Pastor Ron Ellyson had a brief devotional.

Easter Sunday was a highlight in the church calendar at **WESTSIDE**, Kansas City, Kansas, (Dan Frost). The morning began with a fellowship breakfast held at the YMCA, where we meet. Despite the fact there were no kitchen facilities, the pancake and sausage breakfast proved to be such a positive experience we may not wait until next Easter to do it again! During our Easter worship service, six of our people participated in a brief skit illustrating the Easter message in a fresh, interesting way. While it was only a few minutes long, it gave the Easter story a meaningful presentation to all our church family in attendance.

At **CANTON** a special series of programs was developed and shared for the youth and their parents led by Pastor John Williams, Pastor Chuck Ruiz-Bueno, and Dr. Rick George. Such topics as "Coping with Adolescents" and "A Time to Love" were dealt with. In a recent vespers service the film *The Flying Scotsman* was shown. It is a sequel to *Chariots of Fire* and further portrayed the life of Eric Liddell.

At **DEERFIELD**, Ohio, (Christopher Jackson) the Easter season included Maunday Thursday Communion service, Community Good Friday Service, Easter Sunrise Service, and morning worship, with the church filled to capacity.

Missions

The Ladies' Friendship Circle of **TRINITY** is sponsoring a series of "Noodle Days," making homemade noodles to sell and help finance Pastor Rice's trip to India this fall.

GILEAD, Mt. Gilead, Ohio, (Charles Robinson) joined with **ALUM CREEK**, Ohio, (Dane Ruff) in a special service when Rev. James Chen, pastor of Lakeview Friends Church, Taipei, Taiwan, was visiting. Dr. Charles DeVoi, retired missionary to Taiwan, also spoke.

New goals for the Maggie Keplar Women's Missionary Groups at

MANSFIELD are to (a) support a Day Care student with a fee of \$3, (b) reach-out program to reach those who have not been in attendance, and (c) have a secret pal love and concern.

Christian Education

TRINITY held a training session for teachers of preschool through 6th grade, using a film on teaching aids, materials, discipline, etc. A Christian Education Recognition Sunday was held, recognizing and giving thanks to Christian education personnel. Jean Murphy has started a Bible study for young girls age 8 through 12 years, and Pastor Rice has begun a prayer meeting series entitled "The Beginning of the End."

The Christian Education Commission at **NORTH OLMSTED**, Ohio, (Neil Orchard) is sponsoring an informative film series on successive Friday evenings. They include *Heavenly Deception*, a film that takes a look at rapidly growing cults in America; *Rock, Its Your Decision*, portraying teenage conflicts over music; *Energy in a Twilight World*, tackling difficult questions about the energy crisis; *The World That Perished*, a documentary that portrays the awesome events involved in Noah's flood.

The **GILEAD** Christian School is growing. Seventy-three students are enrolled for the 1982-83 school year. Recently the church approved the purchase of a building in Mt. Gilead to meet the expansion needs of the school.

Building Improvements

BAYSHORE, Texas, expresses gratitude to Clarence Hall for the time, skill, and energy given to preparing the new wood railings for the front of the church. These have been installed and are lovely in appearance.

The **MIAMI** parsonage bathroom has been completely remodeled with new fixtures and floor covering. The next project for May is to pave the driveway between the church and parsonage part way, to be completed after addition to church is made.

MANSFIELD's goal of a "mile of pennies" was reached, resulting in an extra payment for the new church building. The amount collected was matched by a friend of the church.

Other

UNIVERSITY Friends are moving forward with an exciting new venture in fellowship and learning for all ages. Every second and fourth Wednesday they gather for a simple and nutritious meal. They eat together, sing choruses, and have a film or presentation by a committee or visiting speaker. Some committees then meet for business, some youth have bell choir rehearsal, other adults and youth have a Bible study and fellowship time. Children have a pro-

gram of music, missions, and peace education. We are anticipating new opportunities for Christian growth and fellowship.

An Easter program by some of the members at **MARION** was presented to the congregation as well as to two area nursing homes and the **ALUM CREEK** church.

Forty women of the **WESTGATE**, Columbus, Ohio, (Galen Weingart) church had a retreat at the Quality Inn in Columbus using the theme "Soap, Soup, and Salvation." Patsy Lewis, pastor's wife of the Grove City Nazarene Church, was the speaker. Cherilyn Waggoner from Westgate was in charge of the music. The Malone College Chorale presented a concert in a Sunday morning service.

"Trinity," a men's trio from the **TRINITY** congregation, ministers in revivals or by concert in churches and other community functions. They appeared on a fund-raising telethon on Christian TV recently. Members are Gary Adams, Steve Placke, and Terry Amstutz.

The Huffman Family Singers sang and shared in a service recently at **MANSFIELD**. The "Heavenaires" from Springfield, Ohio, conducted a morning service, followed by a picnic and another singspiration in the afternoon.

David Kearns, son of Mr. and Mrs. Richard Kearns, is on the Woodland Park Senior High honor roll. David attends **COLORADO SPRINGS**, Colorado, (Arden Kinser).

FRIENDS RECORD

BIRTHS

BAKER—To Keith and Anna Baker, a son, Jeremy Kyle, May 6, 1983, Salem, Oregon.

BALDWIN—To David and Marilyn Baldwin, a son, James Michael, February 26, 1983, Canton, Ohio.

BARNES—To Steve and Linda Barnes, a daughter, Chelsea Lynn, March 23, 1983, Camas, Washington.

BEATTY—To Doug and Eileen Beatty, a son, Cameron Michel, March 31, 1983, Boise, Idaho.

BECK—To Neal and Brenda Beck, a son, Justin Robert, March 7, 1983, Camas, Washington.

BENEDICT—To Mark and Jodi Benedict, a daughter, Brandi Joy, March 12, 1983, Canton, Ohio.

BENNETT—A son, Blake Alan, to Larry and Judy Bennett, April 4, 1983, University Friends, Wichita, Kansas.

BOSCHULT—To Larry and Karon Boschult, by adoption, a son, Kevin David, May 1983, Meridian, Idaho.

BOYD—To Mr. and Mrs. Curtis Boyd of Smithfield, Ohio, a son, Curtis Daniel, Jr., March 15, 1983, McCord AFB, Tacoma, Washington.

CANTWELL—A son, Colby Lee, to Kevin and Jamie Cantwell, April 14, 1983, Miami, Oklahoma.

CONNER—A son, Steven Charles, to Mike and Jewell Conner, February 27, 1983, Cherokee, Oklahoma.

EICHENBERGER—To Steve and Diane Eichenberger, a daughter, Erin Michelle, April 15, 1983, Newberg Friends, Oregon.

ESPANA—To Edwin and Cynthia (Gilmore) Espana, a daughter, Heather Rebecca, April 10, 1983, Newberg Friends, Oregon.

EVANS—A daughter, Cara Jane, to Tom and Cheryl Evans, March 10, 1983, Cherokee, Oklahoma.

GRAHAM—To Joseph and Sherree Graham, a son, Joseph Ralph, April 4, 1983, Marion, Ohio.

HAILEY—To Tom and Barbara Hailey, a son, Tyson Eugene, March 14, 1983, Newberg Friends, Oregon.

HENRY—To Don and Sandy Henry, a son, Luke Charles, March 7, 1983, Mt. Gilead, Ohio.

HOLMES—To John and Karen Holmes, a son, Michael John Weber, December 24, 1982, University Friends, Wichita, Kansas.

HOOPES—To Clark and Marva Hoopes, a son, Scott Thomas, March 9, 1983, Canton, Ohio.

HUGHES—To Dan and Nancy Hughes, a daughter, Leah Justina, March 17, 1983, Alliance, Ohio.

MCCRACKEN—To Gerald and Joyce McCracken, a daughter, Amber Dawn, April 7, 1983, Walsh, Colorado.

NEWELL—To Todd and Danita Newell, a son, Benjamin Todd, March 31, 1983, Meridian, Idaho.

NOBLE—To Mark and Jane Noble, a son, Samuel Thomas, April 25, 1983, Camas Friends, Washington.

OEHLERT—A son, Geoffrey Bennett, to Richard and Janalee Oehlert, December 8, 1982, University Friends, Wichita, Kansas.

PALMER—A son, William Christopher, to Don and Carolyn Palmer, February 14, 1983, University Friends, Wichita, Kansas.

POWELL—A son, Justin, to Wayne and Donna Powell, March 26, 1983, Northridge Friends, Wichita, Kansas.

ROBINSON—To Charles and Karen Robinson, twin daughters, Mari Lynn and Katherine Louise, March 18, 1983, Caldwell, Idaho.

STREBEL—To Scott and Chris Strebel, a daughter, Amber Christine, April 11, 1983, Canton, Ohio.

SWEETMAN—A daughter, Sadie Rachelle, to Robert and Joyce Sweetman, December 24, 1982, University Friends, Wichita, Kansas.

WARNER—To Randy and Cindy Warner, a daughter, Coral Marie, February 11, 1983, Dayton, Ohio.

MARRIAGES

ANDERSON-GREEN. Marshal Anderson and Michael Green, December 18, 1982, in LeSueur, Minnesota.

BINFORD-SANDERS. Marlene Binford and Tom Sanders, April 9, 1983, University Friends, Wichita, Kansas.

CASTLE-CODE. Sharon Castle and William Code, March 12, 1983, Stout Meeting House, Earlham College, Richmond, Indiana.

DIXON-COX. Margaret (Maggie) Dixon and Roy Cox, March 12, 1983, Booker Friends, Texas.

GRAHAM-BALES. Joni DeAnne Graham and Robert Bruce Bales, February 3, 1983, Wichita, Kansas.

HARRIS-MORSE. Carolyn Harris and Brian Morse, February 5, 1983, Milwaukee, Oregon.

HOUT-BIERBAUM. Sandy Hout and Greg Bierbaum, March 19, 1983, Booker Friends, Texas.

KLEWER-ADAMS. Mary Kiewer and Chris Adams, April 23, 1983, Van Wert, Ohio.

PRICE-SCHMUCKER. Opal Price and Edwin Schmucker, April 24, 1983, Bellefontaine, Ohio.

WEBER-MORSE. Lisa Weber and Steven Morse, April 23, 1983, Caldwell, Idaho.

DEATHS

ADAMS. May Adams, 88, March 19, 1983, Walsh, Colorado.

ARMSTRONG. Olive Armstrong, 84, April 1, 1983, Newberg Friends, Oregon.

CRAIG. J. Parker Craig, April 20, 1983, Baxter Springs, Kansas.

DRESKE. Pat Dreske, 44, May 2, 1983, Newberg Friends, Oregon.

EDWARDS. Roy Edwards, March 18, 1983, Wichita, Kansas.

HILNER. William Hilner, 64, March 16, 1983, Hughesville, Pennsylvania.

HORNER. Elton Horner, 74, April 12, 1983, Haviland, Kansas.

HOWARD. Wilford Stephen Howard, 62, February 12, 1983, Booker Friends, Texas.

JOHNSON. Thula Johnson, March 24, 1983, Camas, Washington.

KINSEY. Gladys Kinsey, April 9, 1983, Canton, Ohio.

LANIER. Fannie Lanier, April 8, 1983, Winfield, Kansas.

MONTAGUE. James B. Montague, 76, March 17, 1983, Hughesville, Pennsylvania.

NICHOLS. Grace B. Nichols, March 28, 1983, University Friends, Wichita, Kansas.

SHEIRBON. Stanley W. Sheirbon, April 15, 1983, Meridian, Idaho.

SKADSEN. Agnes Skadsen, March 11, 1983, Camas, Washington.

SMITH. Irene Smith, 80, March 24, 1983, Urbana, Ohio.

STEINBAUER. June Steinbauer, March 10, 1983, Canton, Ohio.

TEMPLE. Clara Temple, 96, March 7, 1983, Hughesville, Pennsylvania.

WOOD. Gerald Wood, April 19, 1983, University Friends, Wichita, Kansas.

Let's Be Friends

BY HOWARD MACY

THE PERFORMANCE

Worship, some suggest, is a performance we give to God, a great acting out of praise, a dramatic declaration of truth whether in soliloquy or speaking chorus. In one way of thinking, at least, this should be the grandest show we can manage—lights, bright costumes, full orchestra, singers galore, and dancers careening dervishly in raptures of praise like a chorus line of Davids whirling before the Ark without a care that he had long ago stripped away his Sunday best, the more freely to dance for God. God would smile and laugh, I think, to see His creatures delight in Him even if, despite its outrageousness, this great show only begins to answer God's delight in us.

We rarely call in the choreographers, however, but settle instead for robed choirs rooted in their places, belting out grand anthems as well as they can. And for preachers urbanely intoning truth while peering over their wooden fortresses.

Sometimes, though, the show must go on. So we draw the curtain on the stage of our hearts, strike up the band, and bring on the dancers. Even the hidden recesses of our spirits are caught up by surprise into tears and laughter, gratitude and wonder until, mysteriously but tangibly, our little selves are in chorus with the birds and the trees, the seas and the galaxies, all in great cheering and fortissimos sung to God. And again God rejoices.

The experience of worship, however, is not always trumpets, timpani, and ecstatic dancers. At root it is being present to God in the hope that He will be present to us. It is to gamble that Jesus was telling the truth when He said, "Where two or three are gathered together in my name, there I am in the midst of them."

It is a gamble, too, that if God does come, we won't be entirely consumed by His power, by His anger, or even by His love.

So we come, vulnerable to the One who holds the universe in His palm. We come with all that we are, stripped of any masquerade—with our little successes, with our silly pride, with our brokenness, our fears, our failures, great and small. And here we wait—with the bodies we don't like, the secret shame we bear, the doubts that we have (even about being here). Here we wait to meet God, hoping that in the encounter love will prevail.

The wonder is—it always is—that love *does* prevail. God may light our most hidden reasons for guilt with a beacon, but as we turn to run, His tenderness holds us there. "Even with this," we hear, "I've not given up on you." Or that searching presence may strip away our self-deception to reveal conniving selfishness in what we thought were noble motives. Yet as we

blush, the word comes, "Even with this, I've not abandoned you."

Sometimes the encounter is as subtle as the brush of a light breeze. The solid dome that our doubts tell us seals us off from heaven may show only a hairline fracture, but in it is the promise of breaking. The gray-green thunderheads of life, whose stillness strikes terror in our hearts, may admit only the slightest shaft of light, but in that is the promise that light will conquer darkness. So hope is rewarded with just enough of a glimpse to nurture hope.

Sometimes waiting is rewarded with wonder, wonder washing over us like an unseen ocean breaker crashing over our backs, leaving foam in our hair. It is the wonder of love, the wonder of the tender power of God, the wonder of the grace of having life itself. It is the wonder of seeing that God has been in the midst of life all along—teaching, providing, letting us love and be loved.

So the gamble pays off. Expectancy is rewarded—with unconditional love, with conviction, with renewed hope, with wonder. Often, instead of shouts, God's presence melts us to tears, liquid joy tracing down our cheeks, and to silence. Yet in this quiet cacophony of joy, settled and serene, God also delights.

Perhaps, in the end, worship is not so much what we do, outwardly or inwardly, as what we allow God to do in us.

Holy expectancy. Vulnerability. The gamble that God will come in love.

"Be still," comes the ancient song, "and know that I am God."

Let's be Friends.



DAY CAMPING— A PROGRAM FOR THE CHURCH?

BY CURT ANKENY

EVERY year as summer approaches, churches begin to plan activities that will build up the members as well as draw in new people from the community. One area of ministry that has had good outreach has been Christian camping—for both youth and families. Resident camps across the EFA have had significant influence on people's lives in many ways over the years. But if the local church wants to get organized in camping, how does it bring the same experiences back to home? Without the grounds or the "atmosphere" of resident camps, how does a church create a camp? What can the local church do to provide camping experiences for the younger children in the church? One relatively new program that has brought camping to the more localized area has been Day Camping.

Day Camping itself is not really new. The first Day Camps were developed by the Girl Scouts in the Chicago area in the 1920s. Many agencies and other organizations run Day Camps as part of their total camping programs—Camp Fire Girls, Girl Scouts, YWCA, to name a few. My own first camping experience was in second grade with a Park Department-sponsored Day Camp in the foothills of Southern California. We were bused from city park into the hills, where we spent glorious days hiking around in the recently charred remains of a forest fire, took part in various crafts, and sang camp songs. I went on to attend resident camps as I got older, but the memories of that first camping experience have stayed with me. This was my first contact with being away from home for short periods of time and taking part with other children in an organized camping situation.

Day Camps can provide that first contact with organized camping in your church. Children, grades one to three, are usually left out of camping programs as we normally think of camp. However, you don't need to limit it to those three grades. One of the selling points of the program is that day camps can provide children with their first intensive contact with the outdoors without the traumas of staying overnight and getting homesick from being away from Mom and Dad for a week. Day Camping, a day experience with many of the attractions of resident camping, can be a useful program for your own local church to consider.

But how do we get started? Where will we have it? Who will run the program? Day camps can be held anywhere—the city or state park in your area, someone's farm or barnyard, the backyard of a house, anywhere that is safe and wide open for running and playing. Make your program uniquely suited to the place you have selected. Use the features of the site—the trees, the hills, the water, etc. Let these special features give you direction in planning your program.

At Tilikum we have sought to utilize as much of our 92 acres of woods, meadows, hiking trails, and lake as we possibly can. As we plan each summer's activities we need to determine how to best use what God has given us for a site to use—how we can best use the "place" that we have.

A church in the Portland (Oregon) area runs a Day Camp program as one of the summer programs of the church. They utilize several areas nearby, the grass and trees around the church, local parks, swimming pools, and even camp out in the mountains for an overnight experience. Two camps in the Seattle area run programs that use city parks and other attractions around the area, getting from place to place by city bus or by private bus. You may not be that ambitious, but try to use those opportunities around you to make the program special.

One way to make your program unique is to stay away from repeating too many of the everyday activities the children are involved in at home or at school. Make use of new games, rework older games, do

nature studies and plant identification, use farm animals if they are available, hike around—do those things that are not so common to liven-up your program. These new experiences will excite children and give new challenges and growth for them. Follow a theme that fits the place that you are using—make everything tie in that central theme and really build on that.

Create originality by not making the experience a second time of Sunday school. Sunday school has its place. Use the grounds, the site that you are using, to help teach biblical truths. If you are using a farm, talk about the parables that Jesus taught about sheep and shepherds, seeds and soils, fruit bearing, and other farm-related teachings found in the Bible.

Use a body of water on the site to teach water-related concepts such as "Jesus as living water." As the children hear the lessons and see some of those same things around them as they hike and explore, those concepts begin to make sense to them. You are creating a real environment for learning that cannot be duplicated in a classroom. Again, following a theme is an important part in reinforcing this idea of teaching biblical concepts by using the outdoors.

ANOTHER important ingredient in the Day Camp program is the quality of counselors and staff who run the program. These people, adults and young people, become the everyday models of Christian life and behavior for the children. This Bible-in-life modeling coupled with the biblical truths being


Curt Ankeny is Administrative Aid/Day Camp Coordinator at Tilikum Center for Retreats and Outdoor Ministries, Newberg, Oregon.

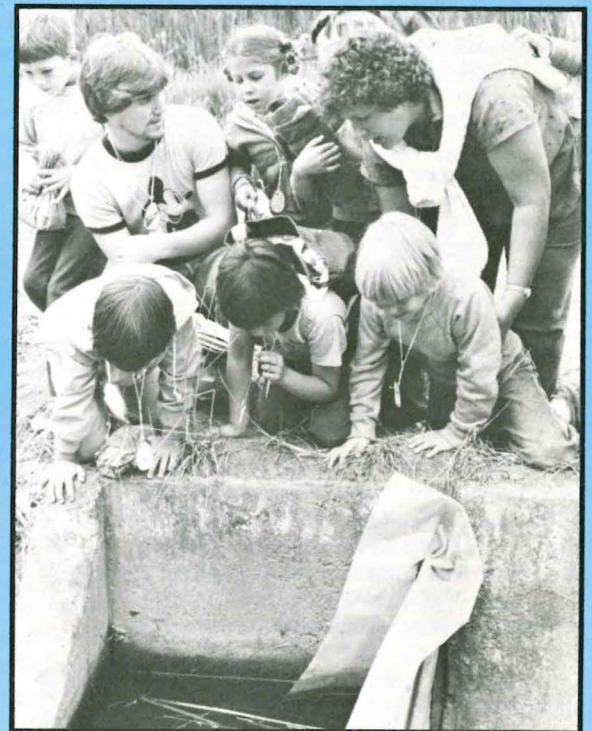
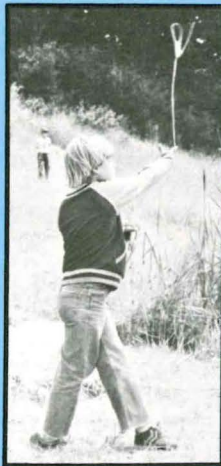
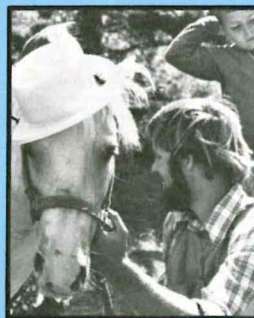
taught can be a positive influence on children's lives. The sharing of the camping experience with a caring, understanding adult can be a very meaningful experience for both the adult and the child. It is the life of the counselor touching the campers' life that will bring the most significant changes in the life of the camper.

Finally, an important part that must surround all that you do is summed up in one word—FUN. Everything that is done, the games, the singing, the crafts, the lessons,

and the many activities, must all spell *fun*. Without an enjoyable experience, relating with campers and counselors in a fun atmosphere, children will not respond as readily to the claims leaders present about the joys of the Christian life. So whatever is done, it must spell fun.

Gary Fawver, Tilikum's director, has given three major opportunities available to the church through Day Camping that I would like to share in conclusion. (1) Day Camp helps you do a better job in develop-

ing the character of the children in your church. (2) It provides an opportunity to share the message of Christ with children who may not be open to coming to a church but *will come to a camp* (resident camps have had a great ministry in this area over the years). (3) Day Camp gives high school and college students, as well as adults, opportunities to minister to younger children. Day Camping might just be the thing your church is looking for to supplement the ongoing ministries of the church. 



Day Camp at Tilikum Retreat Center, Newberg, Oregon, allows children the opportunity to learn about God's out-of-doors through song, hands-on experiences, and small group interaction. Counselors and staff are a vital part of the camping program, helping children overcome fears and challenging them to explore physical capabilities while providing loving life models.

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