
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

10-1983

Evangelical Friend, October 1983 (Vol. 17, No. 2)

Evangelical Friends Alliance

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

Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, October 1983 (Vol. 17, No. 2)" (1983). *Evangelical Friend*. 170.

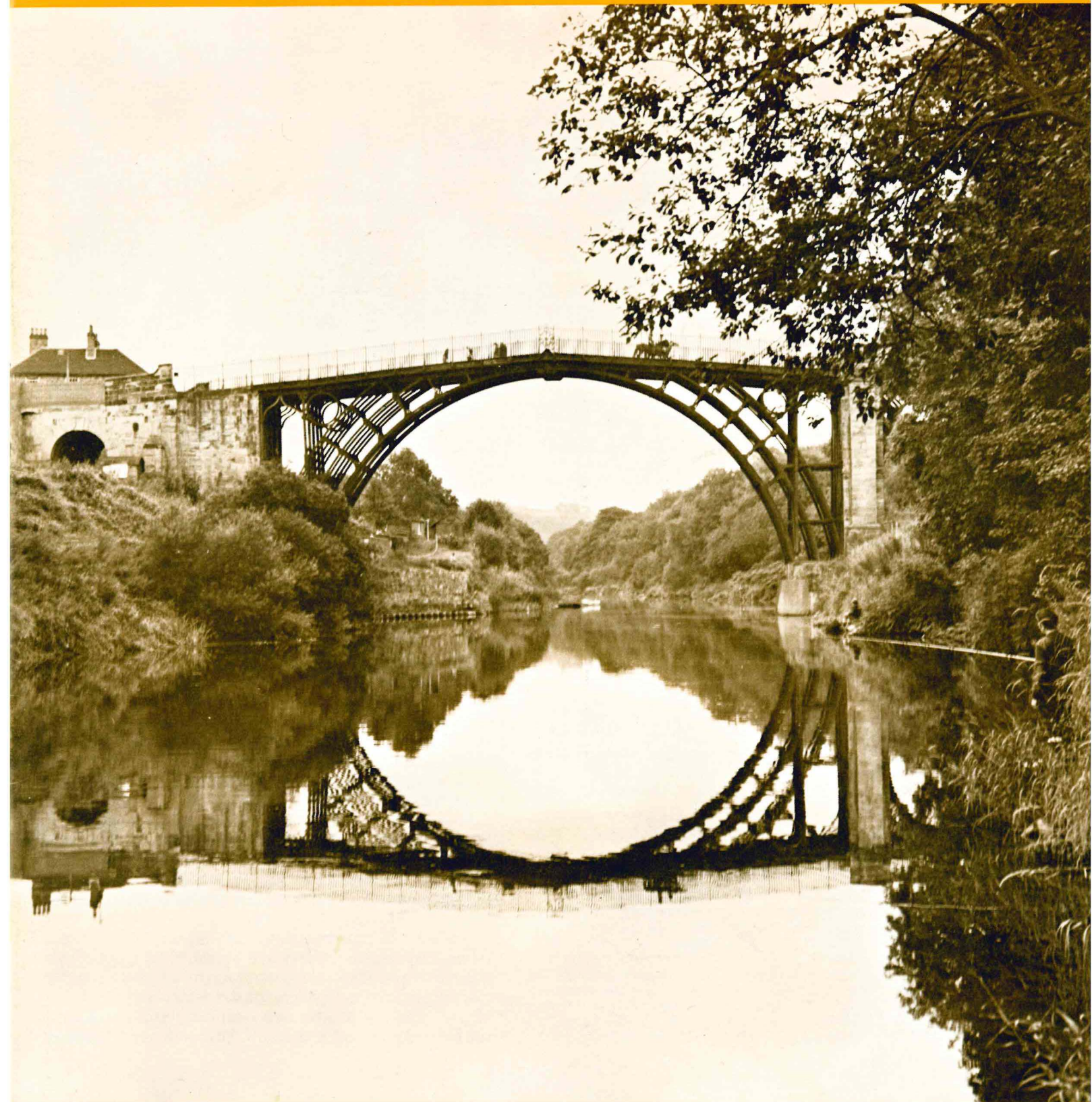
https://digitalcommons.georgefox.edu/nwym_evangelical_friend/170

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

Evangelical Friend

October 1983

Vol. XVII, No. 2



Building and Repairing Bridges

By W. ROBERT HESS

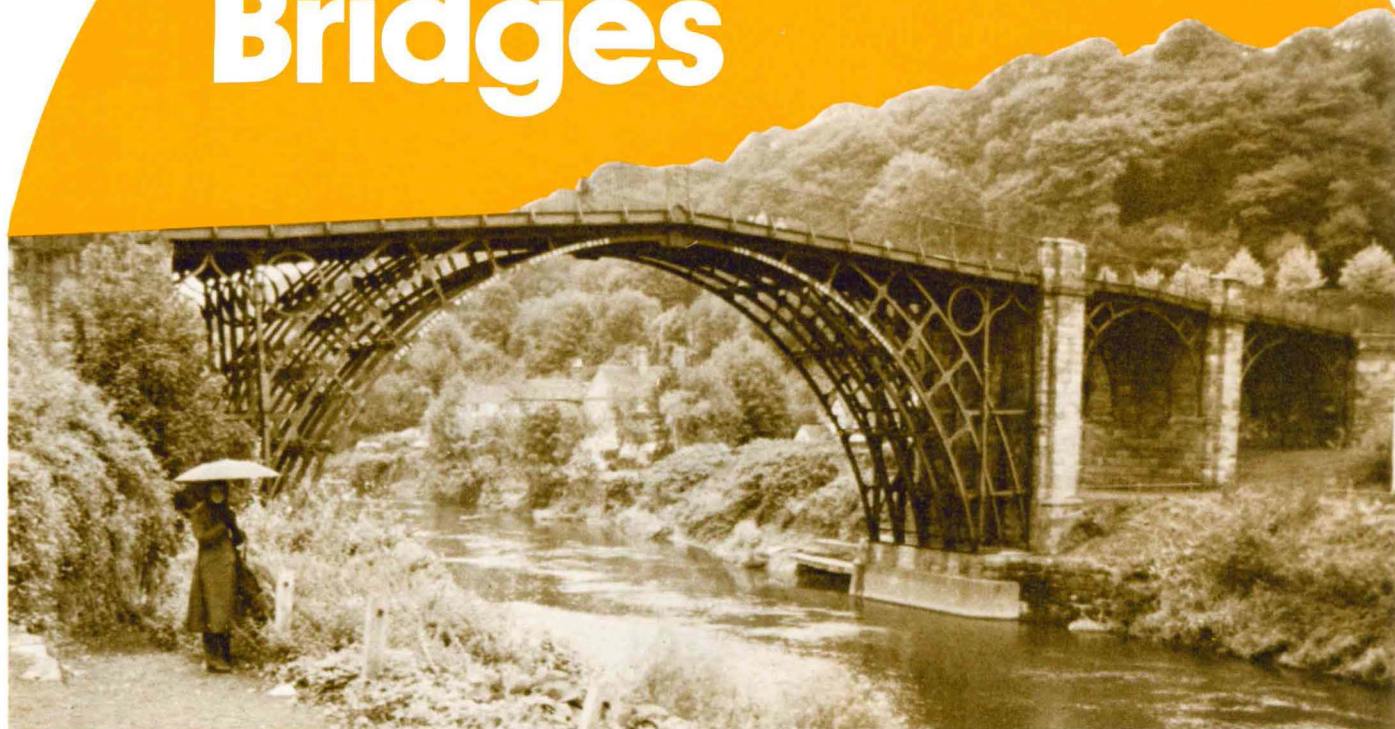


PHOTO BY HAROLD ANTRIM

MORNING news the first week of July 1983 described the collapse of a 35' x 100' section of Highway 95 in Greenwich, Connecticut. Injuries and death claiming three victims saddened the listening public. Many thought, "There go I but for the grace of God."

Almost every American travels the widespread network of superhighways that crisscross the nation. These veins and arteries are a cement circulatory system through which pulses the life of the land. The accident on Highway 95 was a thunderous warning that the whole system is in drastic need of repair and reconstruction.

The Federal Government now says that of 564,499 U.S. bridges, 21 percent are obsolete and 23 percent structurally deficient. (*Time*, July 11, 1983) Engineers from other nations seek to emulate America in building new bridges, linking inaccessible regions. America seriously needs renewal of her present ones.

From primitive times, those who planned and constructed bridges were important leaders in their societies. Ancient bridges still standing in the Middle East and Europe speak eloquently of the ingenuity of individuals

who wisely used mental and material resources. Modern spans across the Ganges, the Yangtze, and other rivers testify to the energy and skill of developing nations. Bridge builders were called pontiffs in Roman times, from the Latin *pons* for bridge. Though the word *pontiff* has had restricted usage in recent years, still the need for those who build and repair bridges is as current as crumbling cement.

Some Christians are civil engineers understanding and using cement and steel in durable combinations. Many other Christians are building bridges in broken homes, fractured family relationships, violent political tensions, and across deep cultural chasms. Quakers, since 1652, have been interested in bridges. In the 17th century they didn't favor an Italian pope or an English prelate, yet they sought to bridge spiritual and social gaps.

In a striking minute, the Tipton Monthly Meeting of Friends recorded that in the first 10 years of the Society Friends had preached the Gospel to people all over England, to leaders in Europe's capital cities, and on the American coast. They had a mind to build bridges. The call of this message is to recruit Friends who will take courage to span deep, wide chasms and to repair weakened bridges.

Jesus is our supreme pontiff and the mediator between God and man. His primary and perennial message is that He came to give His life a ransom for many. Two roughly hewn logs formed the girders for the bridge that He laid at Calvary. His death there was exemplary and yet distinct from that of every other martyr. That is to say, He left us



Robert Hess is well-known to evangelical Friends. In his first keynote message as the new general superintendent of the Evangelical Friends Church—Eastern Region, he chose the title "Bridges." This article is a condensation of that challenging message now shared with all our Evangelical Friends Alliance yearly meetings.

an example to follow in His steps, but at the same time He was made to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him. Thus, His bridge holds steady and continues to carry people from every tongue and tribe and nation. How thrilling at the recent conference for itinerant evangelists in Amsterdam to see people gather the first evening carrying the flags of 130 nations! No danger of a sudden collapse of this bridge, for the Engineer built it to last!

A lawyer tested Jesus with a question that still is a major one. So many of our questions are conditioned by our culture or our chronology, such as "When does Flight 703 leave?" or "What did the Dodgers do last night?" But this question is as fresh as morning dew. "Master, what must I do to inherit eternal life?" (Luke 10:25) He was asking what every religion asks and seeks to answer. "Who will take me across to life everlasting?" Locating this bridge is our greatest task.

Jesus pointed him at once to the revealed record, the Scriptures. "What is written in the Law? How do you read it?" Replying from the Pentateuch (Deuteronomy 6:5; Leviticus 19:18) part of the Shema, the lawyer quoted a familiar text, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" Confirming his answer, Jesus urged him to do this and to live. Because the lawyer pressed for further clarification of the term *neighbor*, we have the parable of the Good Samaritan. It is a timeless definition and a telling demonstration of love.

Early Friends constructed bridges that led people of their day to a warm personal faith in Christ. They were evangelical, not just in terms of a theological label, but essentially because they spoke of a wholehearted love for God in Christ.

Many of them at first were uneducated but they knew that the object of faith, the object of love, is of paramount importance. Not just any bridge takes men to eternal life. This love for Christ led them also to protest the despicable prison conditions and other oppressions of their day. They sensed better probably than they could define that the span to eternal life has auxiliary bridges that bring men from filth and bondage to new life here on earth.

There were no discussions of which is spiritual and which is social. Quite frankly, they preached salvation and faced social need. A wise leader of the contemporary English relief organization called TEAR Fund emphasizes that relief work must be clearly Christ-centered, for the "heart of every problem is the human heart." World economics, social, military problems are caused by man's selfishness and lust. Christ's reconciliation is the effective remedy for the heart and for the problems that surround us. Every bridge we build must have the cross stamped into its steel.

Consequently, we make no apology for the priority of preaching the Gospel. We are called to do the work of an evangelist. At the same time we encourage our outreach

programs, overseas and at home, to deal energetically with social and physical needs. We pray that many of our youth in their training and career choices will seek to develop skills enabling them to deal effectively with the poignant needs of society in this last part of the 20th century. Let us then seek to discover who the sick and wounded are, on the dark side of the road. To repair broken bridges and to build new ones we call for gifted evangelists and gifted engineers.

What does it mean to love God as approved by Jesus? Loving with all of one's heart speaks of an excitement, an enthusiasm, and attachment that is hardly measured by one hour on Sunday morning.

Loving God with full soul means that Christ is our supreme value. Periodically we will inventory those things, people, experiences that compose our values. The attention we give to a value tells us whether it is still current. A boy who is interested in a girl knows her phone number!

Then, loving God with all the mind speaks of mental discipline and persistence in study. Love, we learn, is the basis of all knowledge. The gardener who loves his garden spends time there; the surgeon who loves surgery studies better methods; the teacher who loves teaching has no faded lecture notes; the minister who loves preaching polishes a message like a diamond merchant. The Bible knows that individual mental capacities vary, so the call is not just to the wise. The call is to love with all our mind. Jesus commended the widow for her mite because it was all she had.

Finally, He wants our strength. Some have a lot more than others. Some have less than they used to have. But, He wants it all! Does this say something about discipline in diet and exercise? I think so. Paul, the Apostle, wrote about keeping his body in control. We may need advice from experts on how to best do it, but it is a good investment. Christ wants our energy. Remember that verse, "They go from strength to strength." (Psalm 84:7)

John Wesley used to preach frequently from the text we are considering. He knew that the test of real spiritual vitality would be in those who loved God with all their being. This is Christian holiness. This holiness is His gift, not our accomplishment. We have this treasure in earthen vessels. It's those who present themselves a living sacrifice whom He will set aside as vessels for special use. We pray that friends shall be a sanctified church, one wholly dedicated to Him. This we pray for our missionaries, lay workers, youth leaders, Sunday school teachers, church officers, and for all of our pastors and evangelists.

TO LOVE our neighbor we must love ourselves. How can I love myself? Some writers believe that one of the outstanding problems of modern America is narcissism, a perversion of love toward one's body, or other aspects of oneself, such as one's talents or prestige or goodness. (Michael Macoby, *The Leader*, p. 44) Narcissism can be pathological; it may be just an overestimation of oneself. However, to love oneself is normal if we continue to understand and to accept ourselves. Some of us who were young in the 1930s are still discovering things new about ourselves!

"To repair
broken bridges
and to build new ones we
call for gifted evangelists
and gifted engineers
Vision is needed for
planning to cross the deep
gaps in our society."

After discovery we must accept ourselves. A major problem in marriage relations is the inability for one or both partners to accept himself or herself. The Gospel is good news, for Christ forgives our sins and continues to cleanse us. We can accept ourselves "warts and all"!

We are called to love our neighbor. Some are easier to love than others. God leads us to special people on our way to Jericho. Thomas Kelly spoke of "particularizing our concerns." I believe that in our foreign mission work, in our home churches, in our extension churches, we can build new bridges and repair the old ones. We have a task at our fingertips and in our career choices. I call you to build a new bridge this year, and to look carefully to the condition of those we use so regularly.

I am indebted to those who have built the bridges we now use. Yet the words of a dedicated lady ring in my ear. "Why can't we have revival in the church like we used to? Once or twice a year we took spiritual inventory, and

sought to restore broken relationships." The distinguished columnist James Reston complained recently that our leaders seem so reluctant to take time off to

consider their policies and decisions. Quakers call it "centering down." We need it as individuals, and churches, and as yearly meetings. Time spent on repairing a weak bridge will not be wasted.

Vision is needed for planning to cross the deep gaps in our society. Someone must "see" the possibility of a bridge to share the Gospel with high-rise apartment dwellers in isolation, with alien political systems, and with countries where lights are burning low. Others must qualify in skills to reach people now unreached. These skills include language learning, Bible teaching, and many types of engineering. Most visions are born in prayer, frequently in the middle of the night. This bridge building can be costly and very dangerous. The Samaritan had a good credit rating in his day. Will we walk the Jericho road with him? [ep]

Let's Be Friends

BY HOWARD MACY

The Abraham Farrington Society

In view of our poverty of committees, it has been suggested that Friends need to establish some Abraham Farrington Societies. Farrington embodied an important model of encouraging the ministry when he, an established minister, took young John Woolman with him to "hold forth the Word of Life" in the mostly Presbyterian region surrounding Brunswick, New Jersey.

Personally, I would hesitate to found such a group without prior permission from its namesake. However, were that obtained, there are at least two ideas that I would urge Farringtonians to remember as they try to encourage the ministry.

Open your eyes. Be alert to those whom God is moving toward ministry in order to recognize and affirm their emerging giftedness. Attentiveness here must include expecting the unexpected, perhaps with one eye turned toward the improbable. We see in hindsight that Jesus' disciples (and later

the Valiant Sixty) were among the least likely to "turn the world upside down," but we tend to forget this as we think about people whom God would use today.

There is tremendous mischief in holding destructively narrow expectations about who God's ministers should be. For example, it is less a slip of the tongue than a betrayal of the heart when committees on ministry talk with anticipation only about the "young men" who are to come under their care. I know of no reason biblically or historically that we should expect all or most new ministry to occur among men or among younger people. Yet here, as elsewhere, we see too narrowly because of the blinders of limited expectation.

Open your heart. A steady devotion to God is a prerequisite to being able to see and liberate the ministry of others. The work of God within us allows us to see the work of God around us. Spiritual gifted-

ness is most aptly recognized by those who know God.

It is also in the context of the life of devotion that God can reveal to us and shatter our inner barriers that resist the ministry of others. Some may want to discourage God's work in others in order to sidestep God's call on themselves. Some recognized ministers may be tempted (perhaps unwittingly) to save their encouragement for those who, like themselves, have "paid their dues" educationally or in other ways. More simply (and subtly), some may be hindered by pride that prevents them from seeing and rejoicing in God's gifts to others. Such attitudes seem odd for those who follow Jesus, who rejected pride of place and rejoiced that His disciples' works would surpass His own. Christ's inward teaching would open our hearts still to delight in the spiritual giftedness of others.

Recognizing and receiving the ministry of others is only a first step, one to be followed by practical steps of nurture and encouragement. But it is an important first step, for without this our other efforts to encourage the ministry will widely miss the mark. Abraham Farrington set a good example for Woolman and for us, and we would do well to follow his lead.

Let's be Friends. [ep]

ROBERT HESS	2	BUILDING AND REPAIRING BRIDGES
GUY EDMONDS	6	FROM MORMON TO QUAKER
AARON HAMLIN	8	BRIDGING CULTURES
J. BRENT BILL	10	SHARE THE VISION
RAYMOND NELSON	11	QUAKER EDUCATION AS MINISTRY
DAVID NIYONZIMA	12	MISSIONARY VOICE: THE RESULT OF SHOWING GOD'S LOVE IN TROUBLE
JUDITH K. MIDDLETON	28	ARE QUAKERS FEMINISTS?

REGULAR FEATURES

Let's Be Friends 4/ The Sense of the Meeting 13/ A Certain Shaft of Light 14
 Friends Write 14/ First Day News 15/ The Face of the World 20
 The Family Room 21/ Books 22/ Friends Concerns 24
 Friends Gather 26/ Friends Record 27



COVER

In the lead article, Robert Hess uses "bridges" as an analogy of our mission as Friends. It is interesting to note that Quakers have made a significant contribution in the actual material aspects of bridge building also. The Quaker Abraham Darby developed a new technique of smelting iron ore with coke, derived from coal, which was plentiful, rather than with charcoal derived from wood, which was becoming scarce. This new technique was perfected at Ironbridge, England, in 1709. In 1779 Abraham Darby III was responsible for producing castings of a size not made before in order to construct the iron bridge shown on this month's cover that spans the Severn River Gorge. For generations the descendants of the first Abraham Darby were actively engaged in the iron industry at Coalbrookdale. Abraham Darby's furnace still exists as a part of the Ironbridge Gorge Museum, and the nearby Coalbrookdale Company—oldest ironworks in the world active on its original site—continues to make iron castings. (Photo courtesy of the Ironbridge Gorge Museum Trust)

ANTECEDENTS

Sometimes I feel like I live on an island. Or it could be called a ghetto. It is a very close evangelical community that is different than and isolated from the mainstream of our society. I am very comfortable with being *different than*. But *isolated from* does not fit with my understanding of Christ's call.

Islanders and ghetto dwellers too easily become comfortable with only relating to those of common geographic, social, economic, or (in my case) spiritual experience. The classic example of ghetto-busting, bridge-building activity is Christ's encounter with the Samaritan woman at Jacob's well.

Not only is it possible, it is our duty to build bridges on which we transport the uncompromised light and power of Christ to a desperate world that needs help. We need to build bridges upon which hurting people can come to Christ and find healing.

If we choose to stay in our ghetto, or live on our island, the world will become worse and we will become impotent.

—D.L.M.

EVANGELICAL FRIEND

Editor in Chief: Jack L. Willcuts

Managing Editor: Harlow T. Ankeny

Assistant Editor: Dan McCracken

Editorial Assistants: Paula Jean Ankeny, Ruth K. Brown, Rachel H. Hinshaw

Art Directors: Stan and Shirley Putman

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

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

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

MEMBER **epa** EVANGELICAL PRESS ASSOCIATION

*Out of the pit—
a testimony of a return
from the cults.*

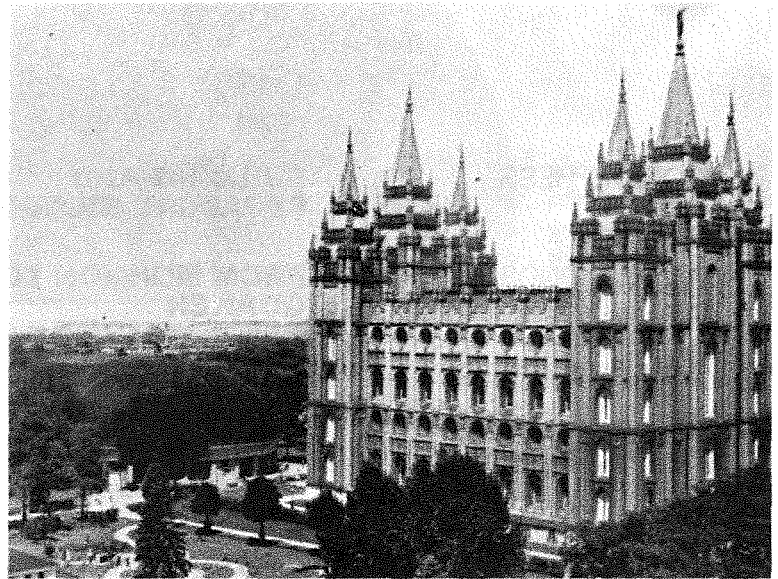
FEW tragedies in life can match the falling away of a believer in Christ and the life-giving blessings that relationship brings. Yet, all too often, we hear of a person we know or a family member becoming dissatisfied with the Christian walk and stepping out on a path laid by a religious cult. No doubt, each of us can share stories of young people (and not so young) sucked into cults that mar their personalities, distort judgments, cripple loving relationships, and move to turn that person from the Light of Christ in their lives.

What can be done to retrieve these victims of spiritual warfare, or to prevent the attraction of the cult's recruiting posters that lie about the realities of spiritual death?

My wife and I were married in the Oakland Temple of the Church of Jesus Christ of Latter-day Saints (the Mormons) in 1972. As we stood smiling before the marble-clad building after the ceremony, we felt that we had by our temple marriage prepared ourselves to be together for eternity as a married couple—eternal marriage that also eventually meant godhood and a planet of our own.

I had converted to the Mormon church in 1968. As a young and lonely Viet Nam returnee, stationed in Maryland with the Army, I was feeling the void of spiritual emptiness. Because of reasons clear now, but dim then, the Mormons were the answer to my troubled life. The Mormons filled the void of loneliness. They seemed to understand the pain of a young combat veteran's terrors. They recognized talents and gave me outlets to display those talents. In short, they accepted me. To my parents' great alarm, I joined the church, rising in "rank" rapidly, and moving through the different levels of "priesthood." In less than a year I was made an "Elder" in the church.

Guy and Candy Edmonds and their five children moved from the Cascade Friends Church, Bend, Oregon, to enroll in George Fox College. He intends to become a missionary to those in the cults upon completing his studies. His experience, insights, and testimony will help us all.



from **MORMON** to **QUAKER**

BY GUY EDMONDS



My wife was a Mormon from midchildhood, with her parents active in the church. By the time I had met her, I had returned from an overseas mission and was a student in college. After a summer romance, we married in the fall. The next April I was called to the position of executive ward secretary . . . something like clerk of the meeting.

With our new marriage, life took on new meanings, and real love was growing between us. This love started to supplant the social love of the Mormon church. We both started to read the Bible closely. My wife's religious background was firmer than mine when it came to the Bible, and as we read, she helped to point out things to me. However, questions started to form in our minds for which the Mormon teachings seemed to have no answers.

One night I sat reading in the Book of Hebrews. As my eyes slowly read chapters six and seven, a realization started to open in my mind. Then with a suddenness that literally took my breath, I read that Jesus Christ was, because of His eternal life, perfection, and death on the cross, the only one with the Melchizedek priesthood (Hebrews 7:24). The Mormon church teaches that all worthy Mormon men can obtain the priesthood. In fact, boys as young as 12 years old can hold the lesser, Aaronic priesthood, regardless of the fact that they are not direct descendants of Aaron or of the tribe of the Levites; and in spite of the fact that Christ did away with that priesthood (Hebrews 7:11-17; 10:8-21).

I had held the higher priesthood for several years, but the Scriptures were clear: only Jesus Christ was after the order of Melchizedek, I was not. Nor, were the other men in the Mormon church, including the cult's president and "prophet." If this doctrine of the "only true church of Jesus Christ on Earth" was false, my wife and I wondered, what other doctrines might be false? This started our journey out of the Mormon cult. That journey had its perils, doubts, and even fears, but through it all, Christ's loving hand was there helping us as we climbed out of the pit of spiritual doom.

Since the time of our accepting Jesus as our Savior in 1976 (I had been excommunicated in 1975 and my wife had to threaten legal action in order to have her name removed from the cult's records), we have grown to understand the need to minister and witness not only to Mormons, but to others in the hundreds of cults.

We were richly blessed in being a rare example of two people in a cult who by

God's grace saw the falseness and lies and left an organization manipulated by the arch Antichrist, Satan.

Because of our experience, my wife and I are sensitized to the needs of the Christian church in regard to the cults. We see areas of concern and we are troubled. When we associated with our first Christian fellowship, there was some surprise from older Christians when we spoke of the Mormon church as a cult. "I thought the Mormons were Christian" was a comment all too often heard coming from evangelicals who should have known better. Only after we told them of some of the doctrines of the cult such as Adam being a sort of incarnated archangel Michael, and the "god" of this earth; that God the Father has a body of flesh and bones and made love to Mary, in order to conceive Jesus; that in "fact" God was once a man, as human as you or I. Only after these points of Mormon theology had been explained, did true shock spread across our listeners' faces.

Another concern is that many Christians take their theology lightly. Take any average evangelical Christian, put him in a room with two Mormon missionaries, and if he isn't careful he will in short order agree that "we need a living prophet today." Quakers are no different, in our experience, in this from any other evangelical Christian.

One Friend I spoke to not long ago complained of being at a loss in trying to explain the importance of Jesus Christ in life to a Mormon. After some discussion, he decided that maybe the Mormon church was part of the Body of Christ. The Mormon had simply taken advantage of our Friend and his weak foundation in basic Christian doctrine. This is not a rare example, for every year thousands of Christians are drawn into the Mormon church and other cults, simply because of an inability to explain away the "logic" of the cult's message with sound doctrine.

We as Christians are not educating our youth fully in the real dangers of the cults. Only after a child turns to a cult or a fine family leaves the fellowship to join the Jehovah's Witnesses or any other cult, do we hurry to learn as much as we can from a hastily purchased book on the cults. We need to start talking openly and frankly with our junior and senior high youth of the dangers of the cults. We need more structured Sunday school class instruction for all age groups, not just our young people.

As Quakers we are known for our Peace Testimony, but we cannot be pacifists in the battles of the spiritual world, for here is the


real danger. In our prayer life we need to consistently lift up to our Lord those of us who are investigating membership in a cult, or the family who has "lost" a child to a cult. Prayer is a powerful way to reach a person in the cults. After I had left the Mormon church, my mother told me that from the time I first told her of my intention of joining the cult to the day I at last left it, she prayed each day for that deliverance. That was a specific prayer every day for seven years.

Sadly, all too often when someone we know is sucked into a cult, we seem to think that they are beyond reaching. They are

*. . . all of the cults
have one mark
in common:
denying the divinity
of Jesus Christ.*

not. We must keep channels of communication open with them so that Christ, through us, can heal spiritual wounds. Many people join cults because of relationship problems with those they love. We only validate those feelings by cutting off our reaching out to them. We must reach all the more.

Many times my wife and I have been asked, "What are the marks of a cult." There are many, too numerous to list here; yet all of the cults have one mark in common: denying the divinity of Jesus Christ. It is here that we as His servants can proclaim Him to those in the cults. For in Christ is liberty (2 Corinthians 3:17), for in Christ is the glory of new life (2 Corinthians 5:17), and in Christ and only in Him is there salvation (John 3:16).

With love we affirm Jesus and with love we strive to shine light on the falseness of the cults; for with Paul, we as Christians must stand firm with that great apostle's statement in Romans 1:16 that we must not be ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, and it is our task as Christians to present that great truth—to the Mormon, the Jehovah's Witness, the Hare Krishna, or the Scientologist. 

HOW CAN we put together two different cultures and see a successful ministry arise? As we Friends deal with new kinds of outreach and the concept of worship, we need to understand a little of the history that makes up the Black community and the Black church and its culture. What makes it different? Although we are one in the greater Christian community, historical differences create a need for a different kind of approach to many things. I'd like to take you on a little journey to the past, the present, and the future in relationship to some of the things that may help you understand the Black church.

To understand the Black church, one must look at its beginning from the days of slavery. Here were people who were brought from a foreign country to a new world, a new land, and were stripped of humanity, the right to be and exist. They were not allowed to have any public meetings and were never allowed to worship as a group. They were forbidden to read, and were forbidden to learn. Families were broken up. The father became chattel mortgage and could be sold into another slave camp and taken away from his family.

A little later, Blacks were allowed to begin to have religious meetings, but they were not to be structured meetings. They were not to be forms of worship. They were just allowed to meet, and slave owners would appoint pastors to be in charge of those groups of people. The pastor or preacher who met with the slaves was to help them understand and enjoy their slavery. Franklin Fraser's *The Negro Church in America* records this philosophy: "God will reward me and indeed I have good reason to be content and thankful because if I was free and ever so rich and great I might be tempted to love and serve myself more than God. But now I can't help knowing my duty. I am to serve God in that state in which He has put me and I am to do whatever my master orders me to do." These are the kinds of things that were taught the early slaves. Scripture was used to enslave them even more. Scripture was used to give reason for the treatment they received.

Aaron Hamlin is pastor of Piedmont Friends Church, Portland, Oregon, and is executive director of the National Black Evangelical Association. Aaron has played a prominent role in that association ever since a meeting of Black leaders in 1963 from which the organization grew.

Bridging

Some free Negroes traveled north and began to get some education. In the beginning, teaching came from religious organizations like the Quakers. It is interesting to note in Fraser's book that credit is given to the Quakers for teaching and instructing some Blacks in the freedom from slavery. Many Quakers began to stand against slavery and many freed their slaves.

Why aren't there more Blacks in the Quaker movement today? Part of the reason is simply that where the Quakers and others dealt with a need and fought against an issue, they did not include the Blacks as one in their fellowship and worship. Blacks have a whole history of involvement with Quakers, yet there are very few Blacks in leadership in the Quaker and Friends movement across the country.

Not only did Quakers teach the free slaves, but Baptists, Methodists, and the Congregational Church were also involved. Thus free slaves became involved in a more traditional kind of worship. Some of these Blacks became very reserved and very unemotional with a very high-class type of worship, and were referred to as the "bourgeois Blacks." However, through this institutional church a new kind of church began to evolve, a church that was full of life and expression.

If you look at the Black community or the Black church in the early days you'll find that the church was the only social outlet. There were no fancy balls or theaters as the white people had. Blacks worked from sunup to sundown. And when they came home at night they were tired and worn and had no spirit of joy at all. But in this fellowship began to emerge a worship, an expression of song. All the emotions, all the feelings, all the injustice put upon slaves were expressed in singing and worshipping the Lord.

The church had to develop its own characteristics to meet the needs of its own people. The African Methodist Church began the Free African Society, and many things began to come into existence. These churches took on a traditional atmosphere—very episcopal in some of their areas of worship. They became the total source of activity for the Black community: the political, the social, and the spiritual arena. They were the Blacks' only avenue to learn about the world.



Out of this Free African Society came many of our Black colleges, most of which are found in the South. These colleges came into existence through the denominations that felt the need for the development of education within the Black community.

Most of the early learning came from the whites through private tutoring. But Blacks were not allowed into many of the big white institutions. One of the first colleges to accept Blacks was Oberlin College, which also admitted women at the same time. Previously, all of the Blacks' education came from learning from their masters or from groups like the Quakers that took time to teach them and train them in various kinds of philosophies and doctrine and literature.

Out of this came the concern to develop a social institution to develop the mind of the Black. Thus many of our institutions came into existence. These were liberal in much of their teaching and were not very involved spiritually. A number of these colleges are still very strong today.

Many of today's Black leaders came out of the Black institutions. During the forties and fifties seminaries were closed to many Blacks, at least as far as the evangelical church was concerned. The church

Cultures

BY AARON HAMLIN

at large opened some of their doors to Blacks, but most had a quota system. However, slowly some Blacks were allowed to attend some Christian colleges like Nyack and Biola and Wheaton. But this created problems. Students came back with a whole different view of the Black church and Black worship. They came with new views and tried to come into the community and put upon it the philosophy learned from the white institutions.

When the National Black Evangelical Association came into existence, it was predominantly made up of men who had come out of Christian colleges who now wanted to enter into the Black community. But they felt an aloneness and an emptiness because they were trying to impose upon the community a different style of worship. They were calling emotion sinful, calling many of the ways of worship false to doctrine, and began tearing these down and rebuilding the church.

These same people who came out of the colleges also became isolated from the white institution. The white institution trained them, gave them the tools, but no longer accepted them. Hundreds of Blacks who had gone through white evangelical Christian schools never became a part of any of the churches those schools represented.

These Christian colleges did not have Black professors. They trained Blacks but they wouldn't let Blacks teach or become administrators within the system. Often before a Black could become a speaker in a white congregation he had to go through several departments of the church to find out whether that would be acceptable.

Thus the Black evangelical Christian went through a lot of suffering and denial. He had no opportunity to speak at conventions or meetings. There was no place for him to demonstrate his skills and the gifts God had given him. There was a need for an organization that would provide opportunity for Black Christians who had gifts to offer, not only to his own community, but to the community at large.

Eighty percent or more of the white evangelical community has no Blacks involved as pastors or leaders. Out of this has come a movement, an evangelical movement that is a crossover from some of the traditional and some of the more evangelical communities in trying to bridge them

together. But this is difficult. Many of the white evangelical churches that exist in the Black community have to struggle very hard to develop a gathering of people because the way of worship is not traditional and therefore is hard to understand.

If we called Piedmont Friends Church in Portland, Oregon, "Piedmont Baptist Church," we probably would grow a lot faster. Or "Piedmont Methodist Church." But as "Friends," people don't know what or who we are. All they think of is the Quaker Oats box. Other denominations—Nazarene, Christian Missionary Alliance, and Conservative Baptist—have much difficulty in trying to develop a ministry in the Black community because almost every person in the Black community has had some relationship with the traditional church. The forms of worship are entirely different. Where the traditional churches have grown socially, helped bring about awareness of social need, and have provided social liberty to many people, they have been void of spiritual content. There hasn't been the discipling of the individual but a preaching to the individual.

One of the things the evangelical community believed was that the Gospel was for the whole man. It was a wholistic ministry; both social and spiritual needs were included in the whole man that God came to redeem. God was concerned about poverty, and God was concerned about social needs.

I believe the future of the church must be that the church will once again become a part of the community. It must become the social, political, and spiritual institution that it needs to be. People must be able to find the church a centerpoint for help, a city of refuge, a place where they can come from their despair and discouragement, and find help in a time of need. It should be that place where people's needs are being met. And as their needs are being met they see the reality of Christ and become a part of the body of Christ. It's going to have to become more involved in providing help to those who are hungry and destitute. The church once again has to become that vital part within the community.

I feel God is calling the church to four challenges:


(1) Go into all the world and preach the Gospel. That's a part of the Christian heritage—that we ought to preach the good

news. What is the good news? Hope—to the poor. Jesus says the Spirit of the Lord is upon me to preach good tidings, to set the prisoner free, to bring sight to the blind (Luke 4:18). That's the ministry of the church. That was the pulse of Christ's ministry.

(2) Go and preach to all creatures. Not some—not white to only white and Black to only Black—but we have a responsibility where we exist to preach the Gospel to every creature. My ministry is not limited to just the Black community, but my ministry is to the white community as well, or to anyone God brings across my path or with whom he puts me in touch.

(3) Minister to the poor. Some of us say the poor are always with us so we don't need to worry too much about them and that they should be content. But that's not scripturally true. Christ came to deliver us from poverty and deliver us from injustice. We are not to become content, but we are to move on to higher things, as the Apostle John writes, "Beloved, I wish above all things that thou mayest prosper . . . even as thy soul prospers." (3 John 2)

(4) Go and teach all nations. Discipling, making disciples. It's not enough to say that we went out to Africa and won 5,000 folks to the Lord. What did we do to them? Many people have been reached, but there's not been a development of leadership and nationalism; rather, it was destroyed in many areas. We tried to impose upon them our Western ministry of worship and throw away everything they had from their own culture. I believe that God, when He saves us, doesn't make us another race, but that He saves us within our situation and delivers us from the bondage of sin. He frees us to use the gifts He's given us and the cultures He's brought us into to be useful in the hands of God.

THE Gospel of Luke records the familiar story of the Good Samaritan. The Good Samaritan got off his beast, got down to where the man was, bound up his wounds, poured on the oil, and ministered to his needs. Now Luke didn't say the Samaritan ever preached to him, but he preached with his life. We are also to go and do likewise. We must preach the Gospel, yes. We must make disciples. We must also *do*—we must put our faith into action, and get involved in the lives of people. We must get into their hurts and their needs and develop ministries that touch those needs. And as we meet needs, we will develop fellowship with people who want to understand the things of God. 



Share The Vision

By J. BRENT BILL

J. Brent Bill is a young Friend with a deep concern. "We need to be recaptured by the joy of our first love—Jesus." Now director of Christian education for Western Yearly Meeting, Plainfield, Indiana, Brent Bill is a graduate of Wilmington College and Earlham School of Religion.

... for the Lord had said unto me if I did but set up one in the same spirit that the prophets and apostles were in that gave forth the Scriptures, he or she should shake all the country in their profession ten miles about them.

George Fox, Journal, 1652

WE CAN be such shakers. If we will allow ourselves to be recaptured by the vision, that is. The world is searching for people whose lives count. It is crying out for people of unswerving commitment to something, persons who will make a difference in today's indifferent, callous culture. Their cry will be answered. The question is, by whom?

Throughout history it has been answered by the people of faith. Look at Jesus' disciples. From being 12 terrified individuals they became the men who turned the world upside down. Their lives and ministries spoke so forcefully that they are still felt. Their encounter with the Holy Spirit took them from hiding in upper rooms to traveling the frontiers of the Roman empire. Nowhere they went was ever the same. Their message of hope and salvation was soaked up by the people as a thirsty grassland reaches up to the rain.

Friends were the same to 17th century England. On fire with the good news of the everliving Christ, people refused to let these

messengers of the Lord rest. John Camm writes of John Audland and his mission to Bristol in 1655 saying,

We are up with them from six in the morning: they will come to us before we get up; and unto eleven or sometimes one at night they will never be from us.

Are people today different from times past? More "sophisticated" perhaps, but basically the same. People yearn for elusive feelings of security and happiness. They want to be loved and accepted. Perhaps most of all they search for purpose. Yet, where once Christians turned the world upside down and Quakers were roused from their sleep, we timidly maintain our meetinghouses—and our silence. We do this so well that some folks think we no longer exist outside of cereal boxes.

While pastoring Jericho Friends Meeting in Randolph County, Indiana (a county of some 19 Friends meetings) I answered a knock on the door to find a couple involved in genealogy. They explained that they had Quaker ancestors and wanted to do tombstone rubbings in our graveyard. The graveyard is next to the meetinghouse, which stands beside the parsonage. I told them I didn't think there would be any objection to their doing this.

As they started down the porch steps, the woman turned to me and asked, "Oh yes,

are there any Quakers still alive?" Though I later wished I had had some chains to rattle while I said "I am the ghost of Quakers past," I could only stammer that there were and they were quite well. I was appalled by our anonymity.

I have no doubt that Rome knew about the Christians. They were, after all, rather annoying and obnoxious. Their presence and message were felt. Attempts were made to stamp them out. Later, the Quakers went forth boldly proclaiming Christ. That they were noticed is evidenced by laws like the Treason Act, 1661, and the Conventicles Act, 1664. While such persecution was terrible and mean-spirited, it would not have been necessary if they had not been making nuisances of themselves. Here we sit today, however, firmly ensconced in middle America, unnoticed and unknown. A true secret society.

What do we lack that enabled the early Christians to boldly encounter the world? What did George Fox and his fellow seekers possess that allowed them to spiritually revolutionize England? It was a vision—the vision of Jesus Christ who so changed their lives they could not be silent. They *had* to go tell it on the mountain. And valley. And everywhere. Joel had prophesied, and Peter echoed, that a time was coming when

... I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit. (Joel 2:28, 29 RSV)


That time had come and the prophecy was being fulfilled. They had come face to face with that for which their souls craved. Christ spoke to their condition. And he endued them with a vision they could not deny. They went out to make a difference. And they did.

We are their spiritual heirs. We know the joy of our Lord but may have lost our vision. Once hungry beggars who stumbled upon a never empty storehouse of food and threw the doors open to all other beggars, we now just crack the doors. We no longer shout the warehouse's existence. Instead, we gather solemnly to eat and then quietly depart until next meal time. If a beggar chances to stumble through the cracked door, we welcome him or her. At least until they embarrass us with their excited shouting about this great treasure store. Then they too become accustomed to the abundance and join us in our decorum. Meanwhile beggars starve. Not that we

mean for them to. It's just that our "tum-mies" are full and our spirits secure. So they starve outside the doors. We are fast becoming a people with no vision. And, we are told, without a vision, the people perish.

The time has come to see the vision and dream the dream. The world has never

been more desperate for the King's dreamers. We need to be recaptured by the joy of our first love—Jesus. The Spirit can renew this vision in each of us. The vision changes us, the church, our communities, and the world. The vision of the Christ who meets the needs of humankind will speak hope to a hopeless world.

The world cries out for a vision. We can answer that cry. The fire of the Holy Spirit in our bones can burn Christ's vision deep within us. The Society of Friends, if we are obedient, stands on the threshold of its greatest influence for the Kingdom of God. It is time again to dream the dream. Come share the *vision*. 

Quaker education as ministry

BY RAYMOND NELSON



The theme of the conference was "Quaker Education as Ministry," which meant that the major addresses by Paul Lacey, T. Canby Jones, Earl Harrison, Donald McNemar, and Kara Cole focused on teaching in the context of a caring Christian faith. The varied backgrounds and roles of the major speakers provided a splendid comprehensiveness to the conference theme.

Workshops, panels, and interest groups occupied a great deal of our time, as you might guess. Sunday evening's panel on problems common to secondary and higher education was presented by Thomas Brown, Edwin Bronner, Nancy English, and Donald McNemar. The workshops and interest groups covered a wide spectrum of concerns and opportunities in Friends education. Most people became seriously engaged in issues and enjoyed the freedom of pursuing ideas wherever they led. Richard Reynolds shared his course syllabus on Peace and Global Studies, and Hal Cope helped devise a strategy to help finance future conferences—two contributions representative of all the working groups. Too much occurred for me to summarize it all in a few sentences.

A genuine highlight of the conference was John Davison's "Quaker Cantata." John, a member of the music faculty at Haverford, wrote the cantata earlier in the school year. It was a moving experience, well received by auditors and participants.

One of my colleagues said, tongue in cheek, "Some of us could even visit the graves of Quaker saints at Buck Lane Meetinghouse Burial Grounds—a Quaker shrine." We did. Someone helped me to find Rufus Jones's headstone (somewhat lost in a corner) and Thomas Kelly's (his was easier to find). Reading other headstones dated from the 1800s, and even earlier, served meditative impulses.

The trees impressed me more than anything else on the Haverford campus. Huge oak trees, towering tulip trees, and breath-taking copper beeches—most of them about 200 years old—created an impression of stability, peacefulness, and vitality. I think I'll never forget the

walkway to the Buck Lane Meetinghouse for morning devotions, lined by dozens of ginkgo trees perhaps 70 feet tall.


On Sunday morning we chose meetings in the region for worship. I went to Westtown School and some of my close friends attended the Arch Street Meeting in downtown Philadelphia. Some stayed at Buck Lane Meeting. There were, in fact, about a dozen meetings from which to choose.

Canby Jones of Wilmington and Charles Browning of Whittier have been among the moving spirits of FAHE, ably assisted by Nate and Anne Shope, without whose faithful service the organization might not get very far. Some have asked, "Why a Friends Association for Higher Education? Don't we have enough conferences and special interest groups?" Perhaps. But there is no other opportunity for Quaker educators to discuss issues that relate directly and squarely to the concerns of educators. Some of our finest personnel are consistently selected to present keynote insights and to lead workshops.

At the conference I became more aware of the historic divisions among Friends, represented by our educational institutions, but I met men and women of faith from most of these schools. I sensed a genuine concern for community in most people,



an awareness that we need each other, that we all have ministries to our different publics. The worst thing that could happen to the Friends Association for Higher Education would be a spirit of separatism—the best thing would be a continued dialogue on the things that bind us together and help to minimize the things that divide us. FAHE provides a forum where men and women talk and share and probe and study and discuss and work and worship, and these things are important to the future of Quaker education.

I met giants among Quaker educators at the conference, and I now treasure new friendships and acquaintances. If all future conferences are as productive as this one, the future of FAHE is bright. 

"I will attend the fourth conference of the Friends Association for Higher Education," I promised myself this year. "It'll mean driving two days out (right at 1,400 miles) and two days back, plus four days on the Haverford College Campus; but considering all the good things I've heard of the former sessions at Wilmington, Guilford, and Earlham, it'll probably be worth it."

It was.

About a hundred Friends educators came to the June 24-27 meeting from Friends prep schools, colleges, and universities, as well as from non-Friends schools, conference administrative positions, and retirement. Seven of us from Friends University drove those miles—not lost time, be assured. All the way out and all the way back we talked and planned and dreamed about higher education and related things. Next year the FAHE Conference will convene in Wichita, so we had a special interest in absorbing all we could.

A conference participant shares insights and experiences from the annual conference of the Friends Association for Higher Education. Raymond Nelson is professor of English at Friends University, Wichita, Kansas, and is author of Not by Bread Alone published by Friends United Press in 1982.



The result of showing God's love in trouble

By DAVID NIYONZIMA

Though some people might criticize and say that those young Christian boys and girls had been foolish in not fighting, I'm convinced that they were led by God to show a good example of the Christian life in trouble.

This is the true story of what happened at Cagura, one of our evangelical Friends local churches in Burundi. On a certain afternoon, what is thought impossible in people's minds took place so that God might be glorified.

One day Minani and Ciza, a young Christian couple, celebrated their wedding. Among those invited to the ceremonies was a group of young Christian boys and girls. In that group Misago, one of the girls, after being saved had decided not to marry the young man who had already brought the dowry to her parents some months before.

David Niyonzima, son of Mariko Bikomagu who is a longtime pastor and superintendent in Burundi Interim Yearly Meeting, graduated from Mweya Bible Institute a few years ago and has also studied at Kinshasa in Zaire. In May 1983 he went to Kericho, Kenya, where he is currently enrolled at Kenya Highlands Bible College.

David is an unusually dedicated young man whom God has used greatly among young Friends in Burundi, especially during the revival movement of recent years. He states his goal as "to help each man, especially students, learn to love God more." Pray for David, as the devil seems to delight in targeting national Christians—especially when their testimonies are highlighted.

On the way home after the reception the Christian group, with Misago in the middle of it, passed in the path not far from the home of Kaha, Misago's fiancée. While walking joyfully, they met some men who, for a while, seemed as though they were going with them. Then some of these strange men secretly sought to get near Misago.

Not many steps later, one of the suspicious men seized Misago. Suddenly loud voices became more and more strong because some of these men started to hit the Christians. There were some young men with sticks who had climbed into the avocado trees, awaiting the battle. They all descended and joined their friends to beat the Christian group. Two strong men lifted Misago and ran to Kaha's house. Misago's companions tried as hard as they could to follow her, but these sinners, busy with their sticks, were serious at the work of driving them away. The girls, being hurt and weeping deeply, ran as fast as they could toward their homes.

Something that really surprised those strangers was how none of the Christians, although some of them were stronger, dared to hit anyone from their opponents' side. "We shall pray for you," one Christian told them after a stick broke upon his shoulders. "Die without praying," a woman insulted him, with much hate in her

voice. When the two men who carried Misago put her in Kaha's house and locked it, women and girls of the family began dancing as is traditional custom.


Only one saved young man called Misigaro had been able, in spite of sticks, to enter the enclosure (kraal—built around houses in Burundi). He testified saying that the battle was God's and that what they had done was bad in His sight. They shouted with much noise and said if he didn't go, they would kill him. But some of them said, "Let him go safely; you saw that they didn't fight." So they pushed him to about 100 meters (110 yards) from the kraal.

"Pastor, you say that you pray; pray that Misago gets out of that house," shouted one man behind Misigaro. The pastor, with much love in his eyes, went home after telling them that God loved them all. The local government administrator, hearing what Kaha had done, sent policemen to put him in jail.

The friend of mine who told me this story said that one Sunday in church, about two months later, they unexpectedly saw Kaha coming to kneel and ask God to forgive him. He received Jesus as his personal Savior. After the service, many Christian brothers and sisters ran to embrace him.

Though some people might criticize and say that those young Christian boys and

"We shall pray for you," one Christian told them after the stick broke upon his shoulders.

girls had been foolish in not fighting, I'm convinced that they were led by God to show a good example of the Christian life in trouble. And the result of their patience was joy at the Cagura Church, and in heaven (Luke 15:10), because of Kaha who repented of his sins. Our Lord Jesus Christ was not teaching impossible truths when He said, "Bless those who curse you, pray for those who mistreat you." (Luke 6:28) 



BY JACK L. WILLCUTS

The Overlooked Overseers

Quakers used to have "Overseers." They have been blotted out of several Friends *Disciplines*, which really may be an oversight. Have they gone the way of the horse collar and kerosene lamp? Moved from Sears & Roebuck to the antique shop?

In some ways it is not surprising. Looking at their job description in some old *Disciplines*, it must have taken considerable courage to tackle the assignment. While "Elders" had dignity and compassion, "Overseers" come across as the beady-eyed busybodies, the negative thinkers.

All formal complaints against a member shall be introduced to his Monthly Meeting in writing by the Overseers . . . they shall show him his error [the offender], and lead him to repentance and confession of the same. If this proves unavailing, it shall disown him. [That comes from a 1904 edition of Kansas Yearly Meeting *Discipline*.]

Overseers in those days were weighty Friends. They sat on the facing bench up front, presumably with a better vantage point from which to oversee.

Fifty years later, Oregon Yearly Meeting had softened the language a bit but named Overseers with these duties:

Overseers are to exercise watchful care and oversight for the maintenance of a consistent moral life by the members of the meeting. They shall extend reproof in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and restore, if possible, the offenders to full fellowship. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the monthly meeting against them. . . .

Neither Kansas nor Oregon (both of whom have changed their yearly meeting names) have those job descriptions listed any more. A reason being they don't have any overseers anymore. The attention is more on church additions than disownments.

Problem is, the disciplining role of the church has also so far disappeared it is now considered in poor taste to in any way be "judgmental." Of course, one reason the "overseers" are extinct is because it became hard to distinguish between them and their work and that of "elders." For awhile they were linked handily together in the expression "elders-n'-overseers," but it became more and more difficult to sort out the distinction. So the overseers were dropped and now the poor elders have to do it all, or, in some cases, the pastor is supposed to. When things get too difficult, it is okay now to name a "special task force committee" to "study the problem." How many offenders have been disowned in your church recently by anybody?

A new and positive phenomenon is appearing across Quaker country now with a variety of names: "Schools for Elders," "Seminars on Eldering," "Consultation on Eldering," "A Conference on Disciplining." Who knows, from these concerns and reflections may come a revolutionary suggestion that each local church should name those gifted as "overseers" to start oversee-

ing again! There are surely a lot of things happening to oversee about.

In the book of Acts church they "named elders in every city." In Paul's farewell to the Ephesian elders he said, "Guard yourselves and all the flock of which the Holy Spirit has made you overseers." (Acts 20:28 NIV) If a standard of righteousness is really held high, a consistent, well-disciplined, and honorable "manner of life" (life-style) is regarded as important to membership. The fact that some Friends drifted into disowning people over trivial matters doesn't mean a consistent Christian life is not important. It was not the disownment that was wrong, but the trivia and pride that crept into the process.

Overseers don't have to be negative busybodies; they can become loving, firm, wise counselors for those with problems. It is worth noting the next comment from Paul as to why overseers were needed to guard the flock. ". . . savage wolves will come in among you and will not spare the flock . . . distort the truth in order to draw away disciples."

This is happening. False "elders" are going door to door, two by two distorting the truth. Moral standards are relaxing under the barrage of undisciplined TV watching; social drinking is more common in the wake of massive wine advertising; more money is spent by some on recreation than on missions and relief for the poor; attendance at worship and prayer meetings is irregular; there is reluctance to taking responsibilities in teaching children, youth, or newer Christians in classes, or in church work. A few overseers are needed with the righteous clout to clean some Quaker houses.

Names change but needs don't. When I was young our country meeting had what was called a "Select Body" (pronounced "seelect"). It later became a Ministry and Oversight Body, then Ministry and Counsel, then a Spiritual Life Committee. In the process the overseers were squeezed out and the elders' role became fuzzy. It is time to correct that course, otherwise we will become even more vulnerable to one-man-at-the-top leadership, or everyone doing what is right in his own eyes. In every church God will give gifts to the kinds of elders and overseers needed for a strong, healthy, holy people. We don't have to create them, just recognize and release them. ☐

On Building Fences

My mother was an overseer in our local meeting years ago. In that farming community two Friends ceased speaking to each other because one allowed his hogs to break out of the lot and into the neighbor's corn crib.

So, the overseers went to work. Week after week they "labored" with these two, until one wonderful day both men arose in morning meeting, with tears embraced while asking forgiveness, then knelt together at the altar.

Overseeing can be helpful and effective. ☐



COMING HOME

BY NANCY THOMAS

I'm a stranger on a strange planet. Oh, sure, I look like the natives, but the subtle differences—gestures, expressions, thought patterns—these betray me. Somehow alike, somehow different, I don't quite fit. In other words, I'm a missionary home on a year's furlough.

Coming home. I looked forward to it all term long. Finally the big day arrived. Our U.S. Embassy friends, Lee and Paula, drove us to the airport early to assure us seats on the usually overbooked Eastern flight. The terminal soon filled with people. Excitement mingled with sadness as I chatted with those who had come to see us off. Petrona cried, as usual. Pascual stuffed a gift into my carry-on bag.

A delegation represented the Villa San Antonio church, one of our favorites among the 15 Friends congregations in La Paz. Several of the writers I had been working with showed up; Sadrach and I discussed an exciting article idea right there in the airport. We hugged our missionary co-workers goodbye for a year and realized again how much we love all these people.

Once actually on the airplane, I relaxed for the first time in several weeks—weeks of sorting, throwing out, giving away, packing. Weeks of finishing projects and orienting our replacements: introducing the insurance agent, pointing out the best place to buy eggs, writing the lists of monthly "have to" chores, etc. As usual, all the loose ends were not as neatly tied up as we would desire, so we have to trust God and our co-workers. And forget it. For a year. I sat back and fastened my seat belt, ready at last for take off.

The overnight trip seemed long and broken into little pieces. Dinner was served at 10:30 p.m. and breakfast at 4:30 a.m. But finally the friendly anonymous voice informed us we were approaching Miami International Airport.

The United States! "There it is, kids!" I excitedly pointed to the rooftops and freeways progressively growing life size. David's sleepy expression clearly said, "So what, Mom?" The Miami Airport admittedly doesn't much resemble rural Oregon,

but patriotism stirred within and a strain of "The Star Spangled Banner" buzzed through my brain. A sign over the door of the customs building greeted, "Welcome to the United States of America." It had been three years.

Once safely through customs, we had four hours to while away in the airport, and then it was up in the air again for the last lap of the trip home.

How beautiful the faces of those who met us at the airport! Sisters, brothers, cousins, friends! How long it's been! How good to hug you again!

How beautiful the rich greenness of the Oregon hills! I had forgotten there were so many shades of green. I didn't even try to conceal my delight.

Impressions and reactions overloaded my nervous system those first few days: the thick chewable air, after having lived at 12,500 feet for three years; fast cars; smooth roads; fat people; funny clothes. Kristin exclaimed in a shopping center, "Mommy! There are so many gringos!"*

A sensation of softness still impresses me. The air is soft. The ice cream is soft. The carpets in every home are soft. The toilet paper is soft. The water is soft. Life, in general, seems so soft. I'm not sure I'm comfortable with it. It's a softness tinged with unreality.

Or maybe the haziness is in my head. Maybe it has to do with jet lag and culture shock, with changing planets within one 24-hour period. It all leaves me wondering, "What is real?"

The romance of coming home is usually short-lived. Then the uneasiness sets in, sometimes followed by panic. "What am I doing here?" the mind screams, while the mouth says pleasantly, "Yes, it's good to be home."

Shopping is one reentry hazard that can't be avoided. This singular activity always deflates my romantic homecoming balloon. Too many choices present themselves: rows devoted to deodorant, an aisle for dog food, racks of underwear in every conceivable color. I spent an hour purchasing a notebook in a grocery store, and when the smiling computer asked for my \$3.50, I found it difficult to smile back.

"Give yourself time," Hal says. Yes. Time.

*gringo—a fair-skinned blond (my daughter's definition)

The biggest pull toward home is not the thick air, the ice cream, the soft toilet paper, or even the green beauty of Oregon. It's people. It's Becky, John, Michael, Darlene, and Mary. It's being again a physical part of the body at North Valley Friends Church. It's eating enchiladas at Bill and Irene's and feeling, "Yes, now I'm home."

This biggest source of joy can also be the greatest source of fear and frustration. I always seem to go through a time of doubting, "Am I still special to the people who are special to me?" Time changes people as well as grocery stores, and every relationship has to be reentered with this in mind. Sometimes it doesn't work out.

But thank God for friendships that remain and grow, in spite of absence and time. And praise Him for the basic stability of a strong marriage and a happy home. In a sense, although we're very mobile, often uprooted, sometimes confused about just where "home" is, we carry our stability with us.

And the Center of our whirling, changing lives holds. The Center, Jesus, holds.

It's a crazy life, being a missionary. But we plan to repeat the "leaving home, coming home" cycle as many times as God lets us. And someday, we'll really come Home and know it's all been worth it.



God and Country

D. Bruce Lockerbie in "God Isn't an American" in the July/August issue of the EVANGELICAL FRIEND well points out that we should not have a "blind nationalism." We should not deify the early leaders. But we have gone through a period of debunking our early national leaders. It has become the popular thing to point out their faults rather than their contributions to our history.

As a member of the Columbus, Ohio, Board of Education, I have stated that modern historians have censored out of our early American history how God led
(Continued on page 19)

First Day News

QUICK QUAKER COMMENTARY

David and Marcile Leach, pastors at Northridge Friends Church, Wichita, Kansas, ministered to pastors of Wilmington Yearly Meeting August 22-26, 1983. They led the program for Pastors Short Course at Wilmington College, Wilmington, Ohio, on the theme "Strengthening Family Relationships through Local Meeting Programming."

Harold and Ann Cope have taken the position of head resident at Pendle Hill, a Quaker center for study in Wallingford, Pennsylvania. The Copes have been living in Wichita, Kansas, where for several years Hal was president of Friends University. Hal and Ann lived in Kenya for six months during 1982 while making preparations for the Friends World Committee Conferences.

Darius Salter, a recorded minister in Evangelical Friends Church—Eastern Region, has joined the faculty of Western Evangelical Seminary, Portland, Oregon, as Professor in Pastoral Theology. He is a graduate of Asbury College and Asbury Theological Seminary and received a Ph.D. in philosophy at Drew University. Friends have been represented during the past year at Western Evangelical Seminary by 19 students, one doctor of ministry student, six trustees, and three faculty/adjunct faculty.

Nancy Thomas, missionary to Bolivia from Northwest Yearly Meeting, will be traveling in Eastern Region October 19-30. **Hal Thomas**, Nancy's husband, will be unable to do deputation speaking until January due to illness.

Alan Kolp, Dean of Earlham School of Religion for the past six years, has announced his intention to leave the position at the end of the school year in June 1984 and anticipates a return to a full-time teaching role. The decision comes from a sense of God's leading rather than being related to recent health problems.

Martin Williamson observed his 106th birthday August 29. Martin was the pastor of Empire Friends Church, Vale, South Dakota, for 41 years.

Dr. Byron L. Osborne, president emeritus of Malone College, Canton, Ohio, has received the Vocational Service Award from the Canton Rotary Club for "distinguished and unselfish service to the community through vocation." At 89 years he is a productive gardener as well as Bible teacher and community leader.

Elmore Jackson is author of a recently released book that presents the 1955 negotiations for a Middle East settlement between Israel and Egypt. Jackson, a Quaker and a 1931 graduate of George Fox College, made the shuttle diplomacy effort between Israel's David Ben-Gurion and Egypt's Gamel Abdel Nasser that is described and analyzed in the new volume titled Middle East Mission and is published by W. W. Norton and Company.

Rick Sams, pastor of First Friends Church, Alliance, Ohio, made a good showing in local festivities both as a runner and in a look-alike contest. Rick finished 18th in a field of 224 for a 3.1 mile race and was awarded "best of all the winners" for his resemblance of actor Ron Howard.

Sid Boyd has been appointed to head up development plans for Camp Gideon in Eastern Region. His assignment runs from October 1 until June 30, 1984. Sid is a general contractor and a member of Boston Heights Friends Church, Hudson, Ohio. He is also a member of the E. P. & E. Board in Eastern Region.

Friends Executive Secretaries and Superintendents of U.S. yearly meetings will hold their annual meeting October 29-31 in Richmond, Indiana.

FRIENDS FOCUS

New Location for Friends Book Store

Friends Book Store will hold a grand opening Monday, October 17, at its new location—145 S. Broadway in Salem, Ohio. The decision to move the bookstore from Damascus to Salem was finalized at the yearly meeting sessions of Evangelical Friends Church—Eastern Region this summer.

Deka Sundays

Northridge Friends, Wichita, Kansas, is now calling their "Sunday school" an Hour of Christian Studies. Elective classes will be offered to all adults with the year divided into five 10-week sessions. The new Christian education program takes its name—Deka Sunday—from the 10-week division method. An acceleration in Christian learning among adults and the promotion of intergenerational relationships are anticipated with the change.

Friends Ministers Plan Third Conference

The Bismarck Hotel in Chicago has been announced as the location for the Third Friends Ministers Conference scheduled to take place May 2-6, 1985. An anticipated 800 attenders will have opportunity to attend workshops, participate in small groups, hear outstanding speakers, and share in the fun and fellowship of the conference. The Chicago gathering follows similar meetings in Dallas, Texas, in 1976 and in St. Louis, Missouri, in 1980.

Extension Church Finds Property

Westside Friends in Kansas City, Kansas, a project of Mid-America Yearly Meeting, is purchasing a 10-acre site to serve as permanent location. The property is a former golf driving range and includes a club house that can easily be remodeled to serve as a meeting place. The visibility and serviceability of the location are described as ideal for the developing church.

FCNL Annual Meeting

The Friends Committee on National Legislation will hold its annual meeting in Chevy Chase, Maryland, November 10-13. Speakers, FCNL General Committee members, and FCNL supporters will explore the theme "Dimensions of the Future."

28 Teams Participate in Softball Tournament

The Evangelical Friends Church—Eastern Region invitational softball tournament held on Labor Day weekend each year in Canton, Ohio, featured 20 men's teams and 8 women's teams. "The competition was evident from the first game," said Joe Ritzert, who coordinated the tournament, "and I was pleased with the cooperation of every team."

The results: In the men's games Canton Blue beat Winona for first place in Division I. Orange Road came from behind in the bottom of the 7th to win over Westgate in Division II. In the women's league, Canton was first, Lisbon Trinity was second, and Damascus was third.

Chicago Friends Travel

Nine high school teens from the inner-city ministry of Chicago Fellowship of Friends spent a week at Windy Gap Camp in North Carolina. Shared experiences regarding the reality of Jesus Christ were positive results from the trip. Other groups made trips to Thornton, Indiana, and to Youth for Christ's Timberlee Camp at East Troy, Wisconsin. Steve and Marlene Pedigo, leaders of the Chicago Fellowship, led a workshop on urban ministries at Mid-America Yearly Meeting.

Illinois Initiates Youth Position

Illinois Yearly Meeting established a Youth Program Director position at their sessions this summer. Peter Theodore will be released to work with young Friends to improve their knowledge and application of Quaker values and leadership skills. He will also work with adults and young Friends in the improvement of communication.

Women Hold Fall Retreats

EASTERN REGION: "Power to Become" is the theme for the Women's Retreat to be held at Cedar Lakes, Ripley, West Virginia, October 21-23. Speakers will be Miriam Burke from Earlham School of Religion and Esther Zinn, missionary on furlough from Taiwan. Guest soloist is Dianne Thompson.

MID-AMERICA: Women's Retreat was held at the Holiday Inn, Joplin, Missouri, September 30-October 2. "Pioneering the New Woman" was the theme for the weekend that included workshops, singing, a "Joy Belle" style show, craft store, and fellowship.

NORTHWEST: Nancy Thomas, missionary on furlough from Bolivia, was speaker for women's retreats at Quaker Hill, McCall, Idaho, and at Twin Rocks, Rockaway, Oregon. The Idaho retreat was held September 29-October 2; Oregon dates were October 13-16. The theme for both gatherings was "Create in me, O Lord."

ROCKY MOUNTAIN: September 16-18 were the dates of the Friends Women's Retreat at Star Ranch near Colorado Springs. The theme was "Doors to Discovery," with Neva Lenhardt speaking on the subject of a woman's self-image.

Peace Balloons

"Give peace a chance" and "World peace will come through ordinary people like you" are slogans on balloons that are being sold by the Quaker Center in Orlando, Florida.

Auction Proceeds Amount to \$18,000

The 1983 Friends Disaster Auction was held Saturday, September 10, and raised \$18,000 to be used in helping and ministering to victims of floods, earthquakes, fire, and other unpredictable disasters. An estimated 1,000 people attended at some time during the day.

Two special projects for volunteers have emerged since the auction. One was the sending of a crew of workers to the Navajo Indian Reservation where Rocky Mountain Yearly Meeting sponsors a Friends mission. The group left September 22 for Rough Rock, Arizona, where they will repair buildings, paint, and install solar heating. Those making the three-week trip are Philip Kelly and Tom Brown of Salem, Ohio; Tom Laursen of Canton; Leroy and Joyce Osburg of East Goshen. They will be met by Vern Ellis, missionary, and by a group from Rocky Mountain Yearly Meeting and a couple from California, who will assist in the project. The other project is a trip to Portsmouth, Rhode Island, for a week to paint the Friends parsonage where the Harold Carl family live.

Dean Johnson, coordinator for Friends Disaster Service in Eastern Region, was invited by Ohio Yearly Meeting (Conservative) to share the ministry of FDS at their sessions in August. Dean reports that "we were so warmly received and felt so genuinely welcome that the fellowship was extremely precious."

One other Friends Disaster Service highlight was a meeting this summer in Wichita, Kansas, of the three disaster service coordinators. They are shown in the accompanying photo (left to right): Don Davis, Mid-America Yearly Meeting; Dean Johnson, Evangelical Friends Church—Eastern Region; and Doug Holcombe, Rocky Mountain Yearly Meeting.



Topeka Friends Host Computer Classes

A week-long series of computer training classes were offered by First Friends Church, Topeka, Kansas. The classes were taught by church member Paul Mitschler and were divided into three sections—children ages 7-11, youth 12-18, and an evening class for adults. The demand was so great that a half dozen adults had to be turned down for the classes. A second session is planned for later in the year with two adult classes and one for youth.

Quaker Volunteer Witness Launches Second Unit

Quaker Volunteer Witness, a program of Friends United Meeting, has established a new unit in Richmond, Indiana. This follows a successful year for the first QVW unit in Wilmington, Ohio, which will continue this year. Volunteers work with the poor, disabled, and needy within each of these communities.

Twenty-four Hours of Discovery in Prayer

First Friends Church, Alliance, Ohio, began a 24-hour prayer emphasis with the elders gathering at the church altar for an hour followed by Council members and then people of the church who had signed up for 15-minute segments. Each hour had a suggested topic for prayer: missions, revival, youth, Christian education, stewardship, outreach, pastors and their families, evangelism and visitation, sick and shut-in, unchurched and unsaved, marriage and family, yearly meeting leaders and programs, thanksgiving and praise, confession, dedication, nation and state, music program, the city of Alliance, all church committees and staff workers, world-wide revival, church unity, elders and council members and their families.

Seminars, Hospitality in Washington, D.C.

William Penn House, located in Washington, D.C., on Capitol Hill, offers seminars and opportunities for exposure to issues of concern to Friends. Along with specific seminars and programs, William Penn House provides bed and breakfast for visitors to Washington, D.C. Rooms are available at modest rates with special rates for families. Contact can be made by writing to William Penn House, 515 East Capitol Street, Washington, D.C. 20003; phone 202/543-5560.

FWCC Annual Meeting in Denver

Friends World Committee for Consultation, Section of the Americas, has selected the Colorado Women's College campus of the University of Denver as the site for its annual meeting to be held November 18-20, 1983. Open to all Friends, FWCC's third residential annual meeting will provide a special opportunity to participate for Western Friends who have not been able to travel east to the two previous meetings held in Atlanta, Georgia, and North Webster, Indiana.

Local arrangements will be handled by First Friends Church of Denver, member of Rocky Mountain Yearly Meeting, and Mountain View Monthly Meeting and Boulder Monthly Meeting, members of Intermountain Yearly Meeting.

Report from Young Friends of North America

The summer gathering of Young Friends of North America (YFNA) was held July 10-16 at Camp Adams, Mollala, Oregon. Young Friends came from a wide spectrum of American Quaker traditions including a strong showing of evangelical Friends. This provided an opportunity for those from other Quaker traditions to explore, share, and learn about the differences and similarities in Friends traditions.

Capital Fund Launched

"Building for the Harvest" is the theme of a capital fund drive at First Friends Church, Newport News, Virginia. The church is seeking to raise \$200,000 to add to an existing building fund in anticipation of relocating the church. Funds will enable the construction of a sanctuary that will seat 500, educational facilities of 5,000 square feet, and an administrative area.

Quaker Quote

"The real enemy of the Christian fellowship is itself. It is the low level of mediocrity of devotion with which the majority of Christians are content. The Christian fellowship is 'not Christian enough.'" —Douglas Steere

(Continued from page 14)

in the discovery and development of our country. This has been called to the attention of the publishers and historians.

It is true that all was not good in our early history. But, do we say that God did not lead the Israelites because Moses in disobedience and in anger struck the rock and therefore was not permitted to enter the promised land?

Do we say that Saul was not chosen as king of Israel by God when he came to an ignominious death? Do we play down the great exploits of David with the help of God because of his affair with Bathsheba? Do we throw out the Psalms of David because several of his children did not turn out well and apparently did not have proper parental instruction?

Why do we have to make extensive research to find how God led Christopher Columbus in discovering America? To learn how he acknowledged Jesus Christ in what he was doing?

The fact that the residents of Boston later made a martyr out of Mary Dyer does not remove the intervention of God in that the pilgrims landed at Cape Cod rather than in Virginia, where they had intended to go. This resulted in the

Mayflower Compact, an important part of early American documents. Because of a recent plague, they were not immediately massacred by the Indians when they landed at Plymouth.

Because some abused and went contrary to the great principles William Penn put into the treaty with the Indians should not detract from what he did. Our international relations would be much better if we knew how he in making the treaty learned their language and customs, and made sure they understood each sentence in it. He excelled in their games and sports. He had the respect of the Indians. Yet, he had opposition.

The fact that some early Friends may have been slave holders does not detract from the influence of John Woolman, whose voice and actions encouraged many Friends to free their slaves. If he had been heeded more, we may not have had the blood bath of the Civil War.

Humanists would like to eliminate any reference to God in our early American documents. They point out that in the Treaty of Tripoli, George Washington stated that our nation was not founded on Christian principles. But more extensive research has proved that this clause was

not in the Treaty. They would like to remove "created" in the Declaration of Independence. This issue is more important than the one of public prayer in our schools. Our early American documents had important basic truths. Rochunga Pudaite well points this out.

Unfortunately our Supreme Court is tending to misinterpret these documents, especially the background of the First Amendment. It has placed itself above God-given law. Lockerbie has well said, "Civil religion exalts the nation above the God who acts in history." The government that places itself above God makes itself the religion.

We need to recognize that our early documents were based on biblical principles.

PAUL R. LANGDON
Newark, California

I found the article "God Isn't an American," in the July/August *EVANGELICAL FRIEND* a thoughtful and challenging one that Friends, as well as other American Christians, need to take to heart.

Regarding Harold O. J. Brown's contribution to the article, "At Arm's Length," I found it difficult to believe that he is a professor in a Christian institution. Christians, of all people, should put to rest that bit of nonsense that opponents of nuclear armaments believe it "better to be Red than dead." That is not the issue. If we take Jesus seriously we surely believe it better to be *Red* or *dead* than to join in the killing or put our blessings on it.

Brown's suggestion that God may use a nuclear exchange between nations to fulfill the prophecy of the destruction of the world by fire is utterly immoral. I do not believe that the God revealed in Jesus would use the horror of nuclear war to work His purposes. Only unredeemed mankind could do that.

Evangelical Christians who support preparation for nuclear war need to decide whether they really believe that Jesus is the revelation of God.

RAY E. STEWART
Indianapolis, Indiana

50 Years a Friends Minister by Merle A. Roe

Merle wrote this book, rich in illustrations, to encourage every Christian—layman and pastor alike.

Merle tells us about . . .

- ... The Bible college student who is asked to share her testimony in her home church during Christmas vacation. In walks her unsaved father.
- ... a church that is struggling for existence and how a revival is started.
- ... how important a little finger is in the body of Christ.
- ... one young fellow who said, "I'll tell you the kind of preacher I like: it is the one that just gets up and opens his mouth and God fills it."
- The saintly and wise professor said, "That sounds good, but remember this. As mighty as God is, He'll have a hard time filling an empty mouth out of an empty head."
- ... a widow who found new purpose in life.
- ... in Northern Idaho what is known as Lost River. How like the Holy Spirit this river is!
- ... one man who blamed himself for his family's noninterest in church.
- ... special things you can do to encourage a pastor.
- ... the testimony of Binyoni in Burundi, Africa, just before he was to be shot.

Send orders to:

Better Book Room, Inc.
358 North Main
Wichita, KS 67202

\$9.95
plus \$1.00
for handling

or you may order directly from:

Merle A. Roe
509 Cimmaron Ave.
LaJunta, CO 81050

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



Regional Association of Evangelicals Formed for Asia; Richard to Lead

WHEATON, ILLINOIS—The Evangelical Fellowship of Asia has announced its formation and named D. John Richard of New Delhi, India, its general secretary. The announcement was made by a Continuation Committee established for this purpose last year by participants in the Asian Conference on Church Renewal that met in Seoul, Korea. The committee's members made the announcement from Wheaton, where they met in connection with "Wheaton '83," an international conference on the nature and mission of the church. The Evangelical Fellowship of Asia (EFA) began its official existence on July 1.

The following national evangelical fellowships and Asia-wide service agencies have already voted to join EFA: The Philippine Council of Evangelical Churches, the Korean Evangelical Fellowship, the Evangelical Fellowship of India, the National Christian Fellowship of Bangladesh, the Evangelical Fellowship of Singapore, the Chinese Coordinating Centre of World Evangelization, the Asia Theological Association, and BMMF International. — *Evangelical Press Association*

Christian College Coalition Providing Follow-up to Pasadena Peacemaking Parley

WASHINGTON—Two books are scheduled to be published next spring as a follow-up to the conference on "The Church and Peacemaking in the Nuclear Age," held last May in Pasadena, California.

The Christian College Coalition, one of 18 conveners joining in cosponsoring the conference, was authorized by the conference's Board of Directors to oversee the publication of the books.

One book, directed to the general public, will contain texts of most of the speeches given during the Bible studies and plenary and panel sessions at the conference.

The second book will consist of essays on different dimensions of the Roman Catholic bishops' 40,000-word pastoral letter opposing the nuclear arms race issued this spring and titled "The Challenge of Peace: God's Promise and Our Response." The essays will be written by 12 evangelical scholars.

"It will be the first time evangelicals have weighed into the national debate on the nuclear arms issue in such a comprehensive and systematic way," said Dr. John Bernbaum, director of the coalition's American Studies Program and responsible for directing the conference follow-up. — *E.P.A.*

November 6 Bible Sunday

EAST BRUNSWICK, NEW JERSEY—Sunday, November 6, has been designated International Bible Sunday by the International Bible Society. Bible Sunday is being held in conjunction with the Year of the Bible activities.

International Bible Sunday will have two purposes. The first is to emphasize the importance of God's Word, the Bible. The second is to call attention to the need for Bibles in missionary and evangelistic work around the world. — *E.P.A.*

Mennonite Employees May Choose Not to Pay 'War Tax'

NEWTON, KANSAS—For the first time, a U.S.A. church says it will break the law by not withholding federal taxes from employees who object to military spending. Members of the General Conference Mennonite Church say using their tax money for the military violates their pacifist beliefs, according to church spokesman Larry Cornies.

"We are hoping . . . the government will finally understand this really is a matter of conscience," said the church's attorney, Duane Heffebower. "We can no longer force our employees to violate their own conscientious objections to having their money used for war preparation."

Since 1975 the church, which has 65,000 members, has asked the Internal Revenue Service to exempt it from withholding federal taxes. It has also lobbied Congress and gone to court. Civil disobedience, Cornies said, was the last resort.

So far, 10 of the 60 workers at the church's headquarters have asked that some federal taxes not be withheld from their paychecks. The employees will pay some of their federal tax at the end of the year, but not that part that goes for military uses.

Robert Hull estimated that just \$15,000 is involved. "It's the principle of the thing," he said. "I anticipate the IRS could collect from my bank account. I

don't want to hide it from them or stall them in any way."

An IRS spokesman in Philadelphia, Gene Harris, said the action would be illegal and "they could be prosecuted in court."

Several Quaker groups are considering the same action, said Samuel Caldwell, secretary of the Philadelphia Yearly Meeting of Friends. — *E.P.A.*

Christian College Professors Challenge U.S. Statement On Nicaragua

MANAGUA, NICARAGUA—American professors and administrators from seven U.S. colleges who traveled throughout Nicaragua in early August have observed political and social conditions "contrary to those represented in United States government reports." The group was in Nicaragua to observe community development projects there, aimed to bring new insights for experiential education programs at their respective colleges.

Traveling as private citizens, they report free contact with all sectors of Nicaraguan society, from development workers, soldiers, schoolchildren, artists, government leaders, opposition leaders, peasants, pastors, to many others. Contrary to opinions expressed by United States government spokesmen, they found the Nicaraguan people "working toward the classic ideals of life, liberty and the peaceful pursuit of happiness," the group stated.

In further contrast to U.S. government statements, they observed openness rather than repression. They report that the Sandinista revolution is of the people and continues to have broadly based grass roots support; that Nicaragua is an open society both religiously and socially; that Nicaragua enjoys political and economic

Faith Friends Church (Evangelical) of Northern Virginia

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.

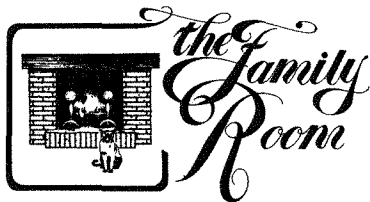
When you are in the Washington, D.C., area, please plan to meet with us. Contact Midge Young for directions at 2902 Pine Spring Road, Falls Church, Virginia 22042 or phone her at 703/573-1555.

pluralism; and that Nicaragua has made legitimate strides toward peaceful pursuit of a better life, explicitly including the very poor.

The educators are from Bethel College, St. Paul, Minnesota; King College, Bristol, Tennessee; Gordon College, Wenham, Massachusetts; Goshen College, Goshen, Indiana; Seattle Pacific University, Seattle, Washington; Wheaton College, Wheaton, Illinois; and Whitworth College, Spokane, Washington. In their role as concerned private U.S. citizens, they prepared a declaration urging the U.S. Government toward a dramatic change in policy—from aggression toward peace and reconciliation with Nicaragua.

—E.P.A.

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



'CHANGE HAS MANY FACES'

BY PEGGY ROBERTS

The colorful, falling leaves of October indicate that many of us are due for a change in seasons—some changes are welcome, some are intolerable. This saying a friend shared with us a few years ago has been meaningful when confronted by change.

Change has considerable psychological impact on the human mind. To the fearful it is threatening because it means that things may get worse. To the hopeful it is encouraging because things may get better. To the confident it is inspiring because the challenge exists to make things better. Obviously, then, one's character and frame of mind determine how readily he brings about change and how he reacts to change that is imposed on him. (King Whitney, Jr.)

The changes I have a concern about are those attitudes, beliefs, and practices that even Christian people are holding to, and that are so very disruptive to that basic family structure—The Marriage.

The query I raise about marriage is a similar one that George Bigley often poses at Topeka Friends concerning faith and/

or works. Does it really matter what you and I *believe* about marriage, or is it only important how we live in this relationship?

Those of you who know me well may recognize the soapbox I'm about to step upon. To me there is no greater beauty, worth, and fulfillment to be found than in a truly Christian marriage. I believe in the lifetime commitment of two people living together in a marriage as a vocation. It has been my highest joy in this life to share such a relationship for 26 years with one I love above every other human on this earth and to whom I am committed totally, "until death do us part."

While I am concerned about the blatant flaunting of immoral living relationships by worldly people, I am even more concerned about the departure from biblical beliefs and principles by those in the church that are allowing carelessly made and easily broken marriage promises, though those same ceremonies are blessed by our own church. Subsequent divorce and remarriage are then often tolerated, accepted, or blessed by that same church. Friends, this ought not to be, in Jesus' own Body!

I suddenly feel "out on a limb" for stating my concern and position so boldly. Back to the query; yes, it does matter what you and I *believe* about the marriage relationship. It is imperative that we believe what God says if we are to live in a successful, happy, and satisfying love relationship. Is it possible to find that most elusive American dream of all—a happy and permanent marriage?

I'm taking the risk of "pride goeth before a fall" by sharing that I do believe that we have found this dream; but it is based solidly upon these and other passages of Scripture. It is not a relationship that only we as humans could have made workable. It is my prayer that God and His plan for marriage will shine through our love relationship.

Perhaps we cannot change one's beliefs by argument, but we can try to be a living witness to God's love in our lives. I stand in awe at the potential for good change in our world when we can, as Christian couples, live out biblical principles. We are told that "to whom much is given, of him will much be required." (Luke 12:48) I'd like to share what some of the foundation stones of Scripture are for our marriage. I urge you to study these passages

thoughtfully and prayerfully. Perhaps they are for yours, also.

► *2 Timothy 3:14-17 NIV*—An essential belief is that God's Word is the complete guide as faith and practice and will thoroughly equip us for every good work. Beloved Friends, Christian marriage is a "good work." It is GOOD and it is WORK!

► *2 Corinthians 6:14-18*—Here Paul makes clear to the Christians at Corinth, and to us, that we are to be yoked together as believers—Jesus is the first person in our relationship—the Cornerstone. These principles are then building stones.

► *Genesis 2:24*—God created marriage and we believe that He created our marriage relationship. We also know from this passage that His plan for us is "oneness." Unity. Also, that our physical unity is a holy and blessed good, and is given us by God.

► *1 Corinthians 6:15-20*—This teaching has helped us to treat the holiness of our relationship with respect. How could we violate our vows of faithfulness? Jesus, and we, are one! To us this makes a strong positive case for each bringing chastity to the relationship and "keeping only unto one another as long as we both shall live" as we promised in the wedding vows. That Scripture could cause a real sexual revolution if our society could see it practiced!

► *Ephesians 5:21-33*—Again, the stones of holiness and unity. What could be more awe-inspiring than knowing that Jesus considers marriage as a way we can illustrate the operation of His Body, the Church, at work. Powerful witness!

► *Ruth 1:16-17*—Though this refers to another family relationship, it has been a powerful guiding force for me since we used it in our wedding ceremony. It speaks of loyalty, exclusiveness, singleness of purpose and life-style. Commitment—a word that cannot be overemphasized in the marriage relationship.

► *Matthew 5:27, 28, 31, 32*—Our need to maintain a holy and exclusive union is here clearly stated.

► *Matthew 19:3-12*—This powerful teaching of Jesus speaks to us that we must believe as He does about the dissolution of our marriage. God has joined us, we will not let man separate us. We know how much God has invested in us. We have pledged our faithfulness; therefore, there will be no divorce.

If we might all practice these scriptural perspectives with courage and boldness, do you suppose we would see more changes than we observe in the seasons? ☐

Uncle Charlie Never Wrote A Will . . .



**and it only took two
years to settle his estate.**

Uncle Charlie was not a man to shirk his responsibilities; he just did not realize how much difference a will could make. Since he had no children, he assumed everything would go to his wife. But according to the laws of his particular state, two thirds of his real estate went to his brothers.

If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

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

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

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

Name _____

Address _____

City _____

State _____ Zip _____



It's My Turn

Ruth Bell Graham

Fleming H. Revell Co., 1982; 190 pages.

By use of short—often only one-page—autobiographical vignettes, Ruth Graham gives the readers of her book glimpses into her life as a missionary child in China, a college student at Wheaton, the wife of the world's most renowned evangelist, and mother of his five children. God's faithfulness in all situations is apparent.

This is a book to be read for enjoyment. Since it is written in short segments, as Ruth Graham says in the preface, ". . . I have chosen to write so that a busy person can shut me up and put me on a shelf when they have had enough," one can do just that. However, I found that one experience led to another and I had no inclination to "put her on a shelf."

—Gertrude Ankeny

The Gravedigger File

Os Guinness

InterVarsity Press, 1983, 245 pp.

Os Guinness, author, scholar, Christian apologist, disciple, and colleague of Francis Schaeffer, has written another provocative challenge directed to the Christian church as he sees it approaching the 20th century.

His material comes to us in a format reminiscent of *The Screwtape Letters*, since Guinness claims to have received from a "defector" *The Gravedigger File*—a series of communiques from a deputy director in the organization that Satan is currently using to subvert and destroy the modern church. These communiques outline a strategy that the deputy director insists is moving like clockwork in rendering Christians increasingly impotent in the affairs of today's world.

The thesis is that just as "Christianity contributed to the rise of the modern world, the modern world, in turn, has undermined Christianity. Christianity has become its own gravedigger." Secularization, privatization, and pluralization are three highly effective trends that are gradually subverting the company of Christ's men and women. The deputy director discusses exactly how these factors are at work.

Guinness is unabashedly an intellectual and is a bit harder to follow than in *The*

Dust of Death. His contention, on the other hand, is that most Christians have stopped thinking and are too lazy to make the effort to outthink the opposition and to ask the hard questions that might stem the tide of secularization, even within the church.

The book is full of brilliant and witty quotations, is prophetic, and would provide an excellent basis for stimulating discussion among folks who are still willing to struggle with difficult issues.

—Ron Woodward

Children & Divorce

Archibald D. Hart, Ph.D.

Word Books, 1982, hardback, 156 pp., \$8.95.

No matter how one perceives a child after his or her parents have divorced, whether or not they seem to be coping well with the situation, a child is going to be damaged by a divorce. With this understanding in mind, Dr. Hart wrote this book to provide help for parents, and other involved adults, in working through a divorce with a child in order to minimize the damaging effects.

The book does not deal with the ethical or spiritual issue of divorce itself. It simply recognizes the divorce phenomenon of our society, and attempts to help adults understand what the children involved are experiencing. Several of the chapters probe the different emotional responses that are often present in children working through their parents' divorce, i.e., anxiety, anger, depression, and lack of self-



WAGING PEACE

By John Lamoreau and Ralph Beebe. A study of biblical pacifism: how the church has strayed from this teaching over the centuries. Scriptural documentation. **\$1.95** (Please add \$1.00 for postage and handling.)

Order today from

THE BARCLAY PRESS

"A Concern of Friends"

P.O. Box 232 • Newberg, Oregon 97132

Ask for our free catalog

esteem. Though Hart is a psychologist, he explains the emotional behavior of children in a language understandable by the layman. Drawing on experiences from his own practice, the author enlightens our understanding in such a way that should allow most readers an avenue to applying different issues to their own particular situation.

The divorced parent will find a realistic approach to divorce, an explanation of mistakes that can cause great harm to children, and practical ideas in assisting a child through the pain of divorce. The author does not tread softly, but confronts immature, selfish, or resentful behavior on the part of divorcing parents that could damage a child caught in the crossfire.

One of the strongest points of the book is that not only is the parent living with the children taken into consideration, but the parent who has moved out is also considered. Hart maintains that just because a marital relationship has been terminated, the parental relationship for both the father and mother continues, and both must stay actively involved in parenting for the best chances of a healthy recovery of the children involved.

The author has also included a helpful chapter on the subject of remarriage, which gives insight to the children's perception of such a change.

This book should be read, not only by those immediately experiencing divorce, but by all who are in any way involved with children or adults who are working through divorce. It will offer insight to the life-shattering change that is experienced, and usable "how to's" that are drawn from both Scripture and personal experience.

—Paul J. Bock

ACCOMMODATIONS IN FLORIDA

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

at Disney House, 847 Highland
Ave., 32803. Rooms available for
sojourners by reservation. Also,
one- and two-bedroom unfurnished
apartments on year round basis.
Next to Orlando Friends Meeting.

A Friendly Intergenerational
Quaker Community.
Telephone (305) 422-8079.

Out of the Saltshaker and into the World
Rebecca Manley Pippert
InterVarsity Press, 1979, 178 pages.

Christians everywhere are tense about evangelism. Plagued by fear and guilt, we either rob the earth of its needed seasoning, or pour it on with offensive thickness. *Out of the Saltshaker* encourages Christians, the salt of the earth, to use discernment and care in our efforts at sharing our faith.

Central throughout Rebecca Pippert's book is the assertion that evangelism is not a project; it is not something we *do*. Rather, it is an overflow of the love of Christ in our lives—something we *are*. "When we develop a way of living that places a special emphasis on people, that demonstrates holiness and a dedicated obedience to God, we can't help but be an effective witness," Pippert writes. "Evangelism will flow from our lives instead of from memorized techniques." (pp. 65-66)

Much of the book is given to discussion of Christ as a model in evangelism—in love, in holiness, in obedience. Personal anecdotes abound. We discover that the author, an Inter-Varsity Christian Fellowship staff member and frequent conference speaker, writes from experience, which lends credibility to her ideas.

Most readers will appreciate the relaxed style and personal emphasis. Especially helpful are the practical chapters on conversational style, basic apologetics, and the role of the Christian community in witness.

—Paula Jean Ankeny

**The Family Together—Inter-generational
Education in the Church School**

Sharee and Jack Rogers
Los Angeles, California: Action House,
Inc., 1976, 138 pages.

It is refreshing to see a working model of inter-generational education. Graded curriculums for the church school have been very helpful in the Christian education program of the local church. They should continue to be employed as a major part of the Sunday school program. But, they have tended to split families from growing together in a most important part of their existence, their spiritual lives.

Sharee and Jack Rogers were drawn into an inter-generational approach through frustrations they experienced as parents. Church participation seemed counterproductive to closeness and

spiritual growth as a family. Finally they dared to try their idea of a family approach to a Sunday school class and were very happy with the results.

This book is very helpful in that it explains the philosophy of Christian education that finally developed in this approach of ministry to families. It is not an armchair theory, but one forged out of struggles that most of us experience as Christian families.

Sample class sessions are provided for all the major seasons of the year. Resource books are also listed with each lesson that can enable the leaders of the class to bring depth to the lesson. Materials for each class are also inexpensive and projects are simple enough for even young children to participate. This is definitely recommended reading for parents or a church interested in offering an inter-generational elective in their church school.

—Arden Kinser

FRIENDS BOOK STORE

216/537-3481

Distributor of Aldersgate
Sunday School Materials

Sunday School Materials
from all major publishers

Christian Education Supplies
Youth Materials

Bibles in All Translations

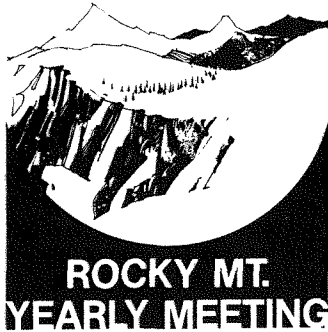
Contemporary
Christian Books

Church Supplies

Write for free copy of
Lamb of God
by Pinkham

**DAMASCUS, OHIO
44619**

FRIENDS CONCERNS



Rough Rock Notes . . .

BIBLE SCHOOL—Family Bible School was a big summer event. For five evenings entire families were served the evening meal. Afterward there were Bible study classes, crafts, and a Christian movie. The attendance averaged 136. Nine Navajos taught, accompanied by Bud and Judy Van Meter and Karen Burgi of Denver, Colorado, and Sue Rea of Colorado Springs, Colorado, who taught classes and helped cook.

NEW CHRISTIAN—Bruce Draper recently came to our door. His first words were: "Do you know who I am? I'm serving the same God you serve."

Bruce was one of our mission school boys. We have prayed for him for years. Although Bruce is a baby Christian, he is concerned for others who are alcoholics.

—Vern and Lois Ellis

RYM Prayer Opportunities . . .

1. Pray that members in each of the RYM churches would be unified in love and ministry (1 John 4:7, 8 and Psalm 133).

2. Ask God to develop in you a heart for those who are unsaved (Matthew 9:37, 38).

3. Pray for the pastor in your church. Ask God to protect him, and to guide him to good devotional times.

4. Pray for the leaders in your city, town, or community. Ask God for civil peace in order that it may be possible to live peaceable lives.

The Resource Prayer Draws Upon

By Arden Kinser

I assume that you identify with me that life is full of struggles. Tremendous pressure is exerted upon our lives in almost every area. Sometimes our resources to bear up are exhausted. How we need new reservoirs of energy, strength, and peace!

Prayer is such a wonderful way to renew depleted spiritual resources. This is shown in the story of a mountain climber and his guide as they

were climbing a high peak. Coming to a treacherous ridge where they were exposed to high winds, the guide dropped to his knees for safety. Looking back, he saw his friend trying doubtfully to walk along. Seeing his peril, he cried, "To your knees, man, to your knees!"

This illustrates the posture for the troubled Christian (you face troubles too, don't you?). Many trials of life show us clearly that we do not have sufficient strength within ourselves to move firmly against them. These stormy troubles point out our need and point us to our source of supply.

I have been impressed with the promise contained in Isaiah 40:31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." This promise has been my victory promise for each yearly vacation I take. It has also been my promise of strength in the many "mini vacations" I take, when preparing to face my personal struggles in life.

Let me recommend this promise of Scripture to you as you face life's challenges. It really points us to the same posture commanded by the mountain climber guide when one needs resources beyond the normal reservoirs—remember his words: "To your knees, man, to your knees!"

A Letter from Jesus Christ To the Church at

Scripture compilation
By LeRoy Ward,
Springbank, Nebraska

Grace and peace to you from God the Father and the Lord Jesus Christ. I am the good Shepherd. The good Shepherd lays down His life for the sheep. I am the good Shepherd; I know my sheep, and my sheep know Me. We write this to make our joy complete!

Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven. But only he who does the will of My Father who is in heaven. Many will say to Me on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name drive out demons and perform many miracles?" Then I will tell them plainly, "I never knew you. Away from Me, you evildoers!"

As the Father has loved Me, so have I loved you. Now remain in My love. If you obey My commands, you will remain in My love, just as I have obeyed My Father's commands and remain in His love. I have told you this so that My joy may be in you and that your joy may be complete.

What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the 99 on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the 99 that did not wander off. In the same way, your Father in heaven is not willing that any of these little

ones should be lost! Then make My joy complete by being like-minded, having the same love, being one in spirit and purpose!

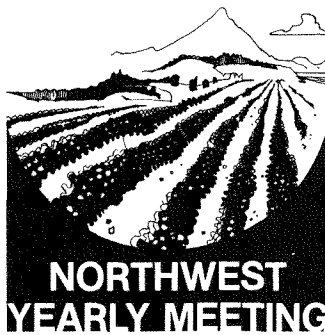
What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in His Father's glory with His angels, and then He will reward each person according to what he has done! I have no greater joy than to hear that My children are walking in the Truth!

Do not let your hearts be troubled. Trust in God, trust also in Me. In My Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am. You know the way to the place where I am going!

I am the good Shepherd. The good Shepherd lays down His life for the sheep. I am the good Shepherd; I know My sheep and My sheep know Me.

He who testifies to these things says, "Yes, I am coming soon!" Amen! Come, Lord Jesus. The grace of the Lord Jesus be with God's people!

Scriptures used in compilation:
2 Thessalonians 1:2; John 10:11, 14;
1 John 1:4; Matthew 8:9; John
15:9-11; Matthew 18:12-14; Philip-
pians 2:2; Matthew 16:26-27; 3 John
4; John 14:1-4; 1 Thessalonians 2:20;
John 10:11-14; Revelation 22:20-21.



Around Northwest Yearly Meeting

GEORGE FOX COLLEGE'S annual Christian Education Conference November 3-5 will feature Rev. H. B. London, senior pastor of the Salem, Oregon, First Church of the Nazarene. London, a frequent conference speaker active in Christian education and youth leadership, is on regular radio and television broadcasts in the Salem area.

Conference workshops will include information for youth and Sunday school workers, clubs, children's ministries, and church libraries. Exhibits of Christian education

publishers and suppliers will also be a part of the program.

Registration for the conference is \$10; group fees are also available. Contact Gene Hockett, George Fox College, for further information.

JACK WILL CUTS AND QUENTIN NORDYKE are leading sessions at Seminars on Eldering throughout the Yearly Meeting during 1983-84. The Friday and Saturday meetings will examine the biblical qualifications and responsibilities of elders and our Friends understanding of the elder's role.

HYMNALS FOR THE NEW BAUMAN AUDITORIUM at George Fox College have been purchased through a \$5,000 gift from Northwest Yearly Meeting. The hymnbooks will be dedicated at GFC's opening chapel, October 7.

NORTHWEST YEARLY MEETING fall board retreats have been scheduled. The Christian Education Board will meet October 27-28 in Newberg; Missions meets November 11-12 in Newberg; and Evangelism will gather November 14-16 in Bend, Oregon.

FRIENDS MARRIAGE ENCOUNTER has scheduled a weekend retreat for the Medford, Oregon, area November 11-13. Interested couples should contact Gordon and Clea Crisman, 2924 Barclay Rd., Medford, Oregon 97501 (776-0863) or Gary and Patti Lewis, 5006 S.W. Buddington, Portland, Oregon 97219 (245-1029) before November 3.

THE WESTERN FRIENDS YOUTH TREMOR will be held December 27-31 at the Red Lion Riverside Convention Center in Boise, Idaho, with high school and college students from California and Northwest yearly meetings attending. The first two days will include general sessions and skiing/nonskiing activities, while the third day will be "in-house," with workshops and seminars led by youth leaders from both yearly meetings. Skiers will travel 35 miles to Bogus Basin Ski Resort; nonskiers will participate in activities throughout the Treasure Valley. The Tremor will be highlighted by a special concert with Chuck Girard. Cost for the Tremor is \$115 for the nonskiing package, \$125 for the skiing package. Registrations are due by December 1 and can be mailed to Frank Engle, Youth Field Secretary, P.O. Box 116, Melba, Idaho 83641.

"SAMUEL SCHOOL," a conference for a limited number of junior high students, will be held at Camp Tili-kum, near Newberg, Oregon, November 25-27. Sponsored by the George Fox College Department of Religion, the conference is geared toward junior highers who are earnestly

seeking Christ and who feel led and called by the Lord to do His will. Theme for the conference is "Hearing, Learning, and Doing the Will of God," with teaching coordinated by the GFC religion faculty. One student from each church is to be selected by the local Spiritual Life Committee to participate in the Samuel School. The conference will also include recreation, singing, and carefully selected counselors to lead one-on-one sessions with the students.

A SHARE CALL for Cascade Friends Church, Bend, Oregon, has been mailed to Northwest Yearly Meeting Friends. The share call program provides an opportunity for all NWYM Friends to be a part of extension churches through a \$10 "share" contribution. This particular share call will aid Cascade Friends in making grounds improvements—sidewalks, parking lot pavement, and landscaping—improvements necessary for the conditional use permit on the meetinghouse purchased within the past year.

SUPERINTENDENT JACK WILL-CUTS spent the latter part of September in Idaho, visiting with pastors, speaking at churches, and meeting with committees. The time spent in Idaho followed the annual Focus Conference held in Umatilla, Oregon.

George Fox College News

George Fox College has received a \$10,000 "Alumni Challenge" grant from the Collins Foundation of Portland, Oregon, in recognition of gifts to the college by alumni during the last academic year. GFC alumni donated more than \$60,000 in the last year.

The foundation offers the grant to stimulate alumni support, with the total award based on increased percentage of participating alumni, increased number of new contributors, or an increase in the size of gifts by individual alumni.

The foundation has notified the college it wishes to continue the challenge grant program for the current fiscal year.

Paul Chamberlain, a George Fox College faculty member for six years, has been named chairman of the college's Division of Natural Science. Chamberlain, earlier advanced in faculty rank from assistant to associate professor of chemistry, replaces biology professor Dale Orkney as head of the division.

The change follows a plan in which chairmanship positions are changed periodically, with positions normally held for three-year terms, but with reappointment possible. Orkney, a faculty member since 1963, had served for four years.

Chamberlain holds a doctoral degree in organic chemistry from the

University of Nevada at Reno, where he was an assistant professor in general chemistry before moving to George Fox.

"American Literature by and about Quakers" was the topic for the third George Fox Elderhostel program held September 18-23. It was the first to feature a single theme.

The Elderhostel series is designed for the older adult student and is a short-term, residential, educational program offered at modest cost to persons 60 years and older. GFC joined the national program a year ago, with courses offered at the college's Tilikum Retreat Center seven miles northwest of the main campus.

The fall program featured Edward Higgins, associate professor of English. The six-day study program explored the literary merits of selected works and examined the effectiveness with which the writers struggled with or confronted traditional Quaker values.

Higgins says: "As a distinctive religious minority, Quakers have contributed to and influenced American literature far out of proportion to their numbers."

The classes considered writings of William Penn, John Woolman, Thomas Chalkley, John Greenleaf Whittier, Walt Whitman, Jessamyn West, and James Michner.

opment consultant, may be reached at the headquarters office in Canton.

TIM SETTERFIELD is the new pastor of Saxapahaw, North Carolina, Friends Church. He is studying at John Wesley College in High Point while ministering to the Saxapahaw congregation.

PEWS FOR SALE! Duane Rice, pastor of Van Wert Trinity Friends, informs readers that his church will be selling 24 pews (14 ft. long), which are in good condition with deep pad seats and medium pad backs. Color: rust. Cantilevered oak ends. 1975 vintage by Sauder. Available around Thanksgiving. Contact the pastor at 605 N. Franklin, Van Wert, Ohio 45891, for price.

A HOLY LAND TOUR hosted by Frank Carter and Mark Engel, pastors at Eden, North Carolina, and West Park (Cleveland), is scheduled for next year (June 12-24). The trip will include 13 days in the Holy Land, Austria, and Germany, and will culminate in an unforgettable viewing of the Oberammergau Passion Play. Cost is \$1,200 each, with departure from Greensboro. Down payment of \$200 per person required. Further information is available from D. Frank Carter, 1719 Woodrow Ave., Eden, NC 27288.

CALENDAR

Nov. 10—Western Ohio Friends Women's All-day Retreat. Esther Zinn, speaker.
Nov. 17-19—EFA Family Task Force, Salem, Ohio, First Friends Church.
Nov. 18-19—Youth Sponsors' Retreat, Damascus Friends Church.
Nov. 18-20—Friends Marriage Encounter, Van Wert, Ohio.
Dec. 26-30—Youth Tremor at Cedar Lakes in Ripley, West Virginia

Focus on Malone

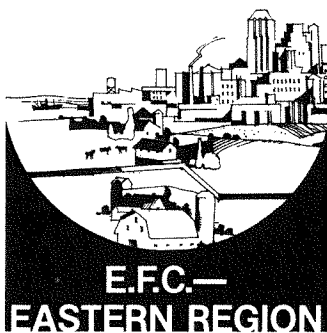
Classes for the Fall Semester began on August 29. In the previous week the faculty held an on-campus retreat for two days, and the student assistants in the residence halls held their retreat at Quaker Canyon.

Three new members of the Malone faculty were welcomed this fall. Bradley Beach of Syracuse, New York, is assistant professor of philosophy with specializations in philosophy of religion and metaphysics. He is a candidate for the doctor's degree at Syracuse University, having received the B.A. from Houghton College and the master's degree from Trinity School of Divinity.

Jeffrey Nichols is the new assistant professor of chemistry, having moved from Texas, where he recently completed doctoral studies at Texas A & M University. He is a Malone graduate (1978), where for three years he sang with "The Boanerges." While at Texas A & M, he received the Sharon Dabney Award as the outstanding graduate student in chemistry.

David Dodson is the new instructor in social work. She received the bachelor's degree in psychology from Baldwin-Wallace and the master's degree in social work from Case Western Reserve in Cleveland. She brings to Malone varied experience in crisis intervention, juvenile probation, and court work, and marriage and family therapy with the Family Counseling Services of Canton.

Judge John R. Milligan of the Fifth District Court of Appeals has been named to the Malone College Board of Trustees. A graduate of the College of Wooster (B.A.), Milligan went on to the University of Michigan School of Law, where he received the doctor of jurisprudence degree. For



EFC—ER Happenings

AREA SUPERINTENDENTS, in keeping with guidelines by the Executive Board, have begun their ministries in their own regions. Both Milton Leidig in the southern area and Bruce Burch in the eastern area have offices in their homes. Correspondence should be addressed to them as follows:

Milton Leidig
2420 J South Holden Rd.
Greensboro, NC 27407
Phone: 919/292-9123

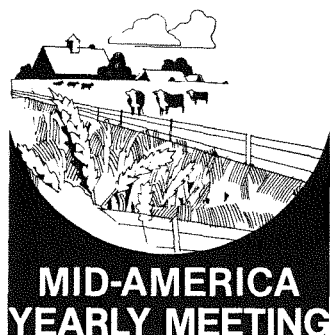
Bruce Burch
12535 Beula Ave.
Alliance, OH 44601
Phone: 216/823-1657

Both Robert Hess, general superintendent, and Donald Worden, devel-



When representatives from Michigan District traveled to Chicago in August, they were cordially welcomed by Pastor Peter Wu and Chinese Friends from our North Shore Church. Pictured above are the attendees at the District Meeting.

17 years he served as Stark County Family Court judge before joining the court of appeals, where he has jurisdiction over 15 counties. In 1982 President Reagan appointed him to sit on the National Advisory Committee on Juvenile Justice. In the community, he serves as Young Life chairman and on the YMCA Board of Trustees.



MAYM News Notes

FRIENDS WOMEN'S RETREAT—The Holiday Inn, Joplin, Missouri, was the scene for this year's Retreat held September 30-October 2. *Pioneering the New Woman* was the theme featuring workshops, a "JoyBelle" style show, mini craft store, as well as music, fun, and fellowship. The goal for the retreat was to challenge and encourage our Friends Women to let the attitude of Christ be their example in pioneering new areas of growth with God, family, church, and friends.

NEHEMIAH MEN'S RETREAT is scheduled for October 14-16 at Camp Quaker Haven. Featured speakers, Jack Rea, superintendent of Rocky Mountain Yearly Meeting; Gary Wright, pastor of Haviland Friends Church; and Bud Lawrence, caretaker of Quaker Haven, will develop the theme of "Men as Spires; Men of Support."

MISSIONS—The "Convention" or contractual agreement between MAYM and Burundi Interim Yearly Meeting is essentially completed. The day to recognize the official establishment of Burundi Yearly Meeting has been set for the week of August 19, 1984. Representatives of MAYM will be in attendance for that day of celebration. The Foreign Missions Board is considering the practicality of scheduling a "tour" for those interested in making a visit to Burundi.

David and Mae Kellum, along with their son Kelly, just home for a year of furlough and deputation, will be living in the newly remodeled mission home in Wichita. Through the generous offer of Jim Pitts, who coordinated the labor, and Friends Women's Fellowship, who provided the funds, the Wichita mission home now has a finished basement. It in-

cludes three bedrooms, a family room, and storage room. A bathroom was already functional. Missionary families will now have an adequate home to enjoy while "home on furlough," thanks to those who gave time, talent, and funds.

LOUTHANS CELEBRATE GOLDEN ANNIVERSARY—Herschel and Mary Ellen Louthan, retired Friends pastors, were honored at a reception given by their 5 children and their spouses, 19 grandchildren, and 4 great-grandchildren at Hickory Homes retirement center in Hesston, Kansas, on September 5. Herschel and Mary Ellen served 31 years in pastoral ministry in MAYM in nine separate pastorates: Homestead, Gate, Houston, Timber Creek, Hopewell, Rose Hill, North Wichita (now Northridge), Lowell, and Vilas. Herschel graduated from Cleveland Bible Institute after attending Chicago Evangelistic Institute for two years. Mary Ellen is a registered nurse. Mary Ellen used her training in caring for the ill in their various pastorates as well as supplementing the family income to provide schooling at Friends Bible College for their five children. Herschel served for 15 years on the Evangelistic Board of the Yearly Meeting. In 1969 the Louthans moved to Newberg, Oregon, in semiretirement. They were active in the North Valley Friends Church for 10 years.

Since 1979 Herschel and Mary Ellen have lived at Hickory Homes in



Hesston, Kansas, although for the past year Mary Ellen has been confined to nursing care at Schowalter Villa, just across the road from Herschel. Their lives continue to witness to those around them of God's care and provision. Herschel refers to their pastoral years as "good years and very enjoyable ones. Every church where we served we felt an 'open door' for ministry."

FRIENDS BIBLE COLLEGE 52nd annual Ladies Auxiliary Sale and Homecoming was held October 7-8. The sale was an all-day affair with items auctioned off by a professional auctioneer. Friends and alumni of the school look forward to this annual event and make plans to attend this major fundraising event each year. The sale features handmade articles of all kinds, but the beautiful quilts made by the ladies are always the main attraction. Activities for alumni, students, and friends on Saturday included a soc-

cer game, a one-act play, and music performances by the students. The day ended with a banquet, which all were invited to attend.

FRIENDS UNIVERSITY homecoming will be held October 28, 29. The festivities will begin with the Alumni Banquet Friday evening at the Cotillion in Wichita, Kansas, at which the Homecoming Court will be presented and the King and Queen crowned. The King and Queen will then reign

over all the remaining activities planned for Saturday, beginning with the parade at 10:00 a.m., the football game against Bethany College of Lindsborg at 2:00 p.m., the dedication of the Garvey Center, an informal chat with President Richard Felix, and the Jazz Band Concert in the evening. Friends and alumni of the college should plan to attend this special weekend planned for your enjoyment.

FRIENDS GATHER

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

Youth and Christian education activities have been predominant during the summer months among our churches.

At **STAR, Idaho**, (Donald Brown) vacation Bible school was held June 13-17. There was an average attendance of 35, under the direction of Ann Doughman. During the month of July many of the youth participated in the Quaker Hill camps. All have reported having a fantastic time and that they made new friends.

LAS ANIMAS, Colorado, (Steve Harmon) reports that a new addition to the church staff is Sylvia Hutson, who is the new youth and music director. Steve Harmon also pastors the **HASTY, Colorado**, church.

Several **ARKANSAS VALLEY FRIENDS** churches participated in a Sunday school contest. The church making the lowest percentage gain in attendance treated the others to a watermelon feed at a vespers service at Lake Hasty, Colorado, in late September.

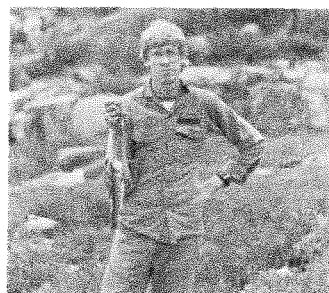
NORTH OLMSTED, Ohio, (Neil Orchard) used "JESUS—Lord of Promises," as the theme for vacation Bible school. Pastor Earl Smith and his wife, Catherine, known to the children as Uncle Earl and Aunt Catherine, served as evangelists. Their music and puppets added sparkle to the program. Attendance was good, and there was a sense of the Lord's presence.

HUGHESVILLE, Pennsylvania, (Ernest Lauffenburger) had "More Than Conquerors" as the theme of the Day Camp held in June for children who have completed grades one through six. Missionary stories were about the work of the World Home Bible League in Africa. Banks were given to the children for their offering for this work. A total of \$105 was given, which will buy 141 Bibles for African people.

BARBERTON, Ohio, (Brian Cowan) reports vacation Bible school was a great experience, with good attendance, great cooperation, and ex-

citement. Having a part in training the "future" church was fulfilling.

Tony Bryant of **FIRST DENVER, Colorado**, (David Brantingham) holds a trout caught during a youth back-



pack trip. Eight campers went including Dave Baird, a college intern from Battle Creek, Michigan, Friends.

The Shepherds Sunday School Class of **DAMASCUS, Ohio**, (Joseph Kirby) was in charge of the annual Sunday school picnic, using the theme of an old-fashioned picnic. After a devotional and the meal, events such as skillet throwing, tug-of-war, apple paring, sack race, three-legged race, spike driving, and human wheelbarrow race were held. To promote the picnic, the class put on a humorous skit during closing exercises of Sunday school that generated interest and enthusiasm and good attendance.

Special Services

URBANA, Ohio, (David Byrne) had their annual Family Night potluck dinner, followed by an evening of fun and inspiration with a "Penny Penalty" game, Bible charades, and devotions led by Terry Butcher. At the close of the activities, the pastor's wife, Joyce Byrne, was pleasantly surprised with gifts for a baby shower presented to her by the children.

At **BELLEVILLE, Kansas**, (Norman McGregor) their new pastor from Rockford, Ohio, gave his first sermon the first Sunday of July. The area rally was held at Northbranch

July 17 with a good time had by everybody and delicious food. The Union Services (Operation Discipleship) were very good, with Pastor Norman McGregor as host pastor on Wednesday night.

At **HANOVER**, Mechanicsville, Virginia, (George Robinson), new people have been visiting every week. The "Caring System" is God in action, working through Visiting, Assimilating, and Care Pastors who have committed themselves to reaching out and caring for others.

STAR had the pleasure of having Dr. Donald Chittick as speaker May 20-22, with an average attendance of 100. Star Camp Meeting was a big success this year in June. Leo Thornton was speaker with an average attendance of 113.

At **DEERFIELD**, Ohio, (Christopher Jackson), excitement, joy, and praises to God prevailed at a special service as Deerfield Friends joined the Lord in sending into His service Kitty Everitt, who has answered His call to go full time with Youth for Christ in Findlay, Ohio.

PELHAM, Ontario, Canada, (John Young) held a "Peters Parting Potluck Party" in honor of Pastor Peters and his family; after five and a half years of service here, he has become assistant pastor of First Friends in Alliance, Ohio. Slides were shown remembering a lot of the good times. A gift of money was given by the congregation, plus other gifts from the Women's Society. A farewell cake was made by one of the ladies.

The summer ministries orchestra of **BYHALIA**, Ohio, (Duane Dickson) gave a concert at the church. The evening also included a potluck supper that was well attended.

At **GOSHEN**, Zanesfield, Ohio, (Bruce Bell), in commemoration of their retirement, an open house was hosted by the church for Pastor Harold Johnson and wife, Gladys. Many members of the congregation, as well as friends and associates, attended. Although retired from active ministry, the Johnsons will remain active in the work of the Lord. Bruce Bell and wife, Judy, and baby daughter Jennifer have moved into the parsonage and assumed pastoral duties.

Building Improvements

TECUMSEH, Michigan, (John Williams, Sr.) church now enjoys the use of a full and beautiful kitchen, after 15 years of "making-do" with a temporary kitchenette set up at the time the new building was constructed. The new kitchen includes a serving buffet counter, three ovens and a microwave, a small commercial dishwasher, and a side-by-side refrigerator, as well as excellent storage space and work areas. The attached small fellowship hall is busy with various special events, as well as for Sunday school and prayer meetings.

At **STAR** the church members volunteered their time in repainting the church.

FRIENDS RECORD

BIRTHS

ANKENY—To Scott and Susan Ankeny, a daughter, Fairlight Kathleen, August 15, 1983, Newberg Friends, Oregon.

BAYLOR—A daughter, Tosha Jaylene, to Dale and Marlene Baylor, August 3, 1983, Hugoton, Kansas.

BIGGERS—A daughter, Brandi Renee, to David and Peggy Biggers, July 16, 1983, Wichita, Kansas.

BOYD—A daughter, Alice Purdy, to John and Lorraine Boyd, June 25, 1983, Wichita, Kansas.

BRADLEY—To Lloyd and Debbie Bradley, a son, Travis Berkeley, July 1, 1983, Mechanicsville, Virginia.

BROWN—A daughter, Chelsey Rebecca, to Anthony and Debbie Brown, April 29, 1983, Booker, Texas.

BRUNSILIUS—To Mr. and Mrs. Morris Brunsilius, a daughter, Abigail Kim, June 16, 1983, Belleville, Kansas.

BYRNE—To Pastor David and Joyce Byrne, a daughter, Andrea Elizabeth, July 20, 1983, Urbana, Ohio.

COWAN—To Pastor Brian and Teresa Cowan, a son, Eric Michael, October 23, 1982, Barberton, Ohio.

FOSKUHL—A son, Richard Donavan, to David and Shelly Foskuhl, March 14, 1983, Montezuma, Kansas.

FUQUA—To Alan and Cheryl Fuqua, a son, Andrew Dean, July 1, 1983, Mechanicsville, Virginia.

GLAZIER—A son, Casey Gene, born to Doug and Bonita Glazier, June 30, 1983, Hugoton, Kansas.

HALEY—To Dennis and Audrey Haley, a daughter, Brenna Tamiko, June 29, 1983, Denver, Colorado.

HOLT—A daughter, Ashley Dawn, to Lloyd and Christi Holt, July 25, 1983, Cherokee, Oklahoma.

KAUFMAN—To Ken and Sue Kaufman, a son, Kenneth Drew, September 12, 1983, Newberg Friends, Oregon.

KEMPER—A son, Adam Flurry, to Flurry and Ruth Kemper, July 27, 1983, Arkansas City, Kansas.

LOVING—To Dean and Joyce Loving, a daughter, Lindsey Kay, July 21, 1983, Mechanicsville, Virginia.

MARLAND—To Bob and Sherry Marland, a daughter, Jennifer Christine, July 3, 1983, Mechanicsville, Virginia.

MITCHELL—To Brian and Janet Mitchell, a son, Dale Anthony, January 9, 1983, Barberton, Ohio.

MOYER—To Richard and Cheryl Moyer, a daughter, Crystal Rae, August 1, 1983, Hughesville, Pennsylvania.

O'KELLY—To Tommy and Donna O'Kelly, a daughter, Alana Brooke, May 24, 1983, Mechanicsville, Virginia.

PARKER—A son, Robin Charles, to Don and Arlene Parker, July 1, 1983, Denver, Colorado.

PORTER—To Wes and Connie Porter, a daughter, Lori Ann, May 26, 1983, Star, Idaho.

SNYDER—To Arlyn and Pat Snyder, a daughter, Grace Elizabeth, August 1, 1983, Barberton, Ohio.

TREACLE—To Doug and Barbara Treacle, a son, James Edward, May 19, 1983, Mechanicsville, Virginia.

TUNING—To Steve and Gwen Tuning, a daughter, Nicole Rochelle, April 18, 1983, Woodland Friends, Kamiah, Idaho.

VOTH—To Tim and Kati Voth, a daughter, Elizabeth Joy, August 19, 1983, Newberg Friends, Oregon.

WELCH—A son, Darren Thomas, to Mr. and Mrs. Patrick Welch, July 14, 1983, Leavenworth, Kansas.

ZINK—A son, Austin Michael, to Mike and Yvonne Zink, June 8, 1983, Great Bend, Kansas.

MARRIAGES

BROOKS-SNYDER. Julie Brooks and Chris Snyder, June 4, 1983, Bethel Friends, Hugoton, Kansas.

DUWVE-STREET. Dawn Duwve and Mark Street, June 25, 1983, Rollin, Michigan.

FRYDENDALL-MARRS. Staci Frydendall and Phil Marrs, June 11, 1983, Meade, Kansas.

HANCOCK-LINVILLE. DeAnna Hancock and Jeff Linville, June 30, 1983, Bethel Friends, Hugoton, Kansas.

HOLLINGWORTH-BENND. LaDonna Hollingworth and Vincent Bennd, June 5, 1983, Stanwood Friends, Tonganoxie, Kansas.

JESPERSEN-COLEMAN. Susan Jespersen and Richard Coleman, August 13, 1983, University Friends, Wichita, Kansas.

LINDER-GEORGE. Carole Linder and Earl George, August 6, 1983, University Friends, Wichita, Kansas.

MCDOWELL-WATSON. Kelley Jean McDowell and Douglas Floyd Watson, September 13, 1983, Newberg Friends, Oregon.

MCEACHERN-WALKER. Melinda McEachern and Steve Walker, July 9, 1983, Wichita, Kansas.

MILLER-GETTING. Tina Miller and David Getting, August 20, 1983, Ramona, Oklahoma.

MONTGOMERY-ROELFS. Jonelle Montgomery and Norman Roelfs, July 16, 1983, Northridge Friends, Wichita, Kansas.

MOORE-FULLER. Ave Moore and David Fuller, June 18, 1983, Stanwood Friends, Tonganoxie, Kansas.

PATTERSON-DOWIS. Lauri Patterson and Mike Dowis, July 23, 1983, Rollin, Michigan.

RISHL-CARDER. Jan Marie Rishel and Mark Stephen Carder, August 6, 1983, University Friends, Wichita, Kansas.

RYAN-MANSE. Anah Ryan and Dwayne Manse, June 11, 1983, Stanwood Friends, Tonganoxie, Kansas.

SKIDMORE-LOCKWOOD. Helen Skidmore and Herman Lockwood, July 24, 1983, Marysville, Ohio.

STRATTEN-KINSEY. Juliann Stratten and Wilbur Kinser, August 13, 1983, Omaha, Nebraska.

DEATHS

BOMBAY—Verda Bombay, 63, July 8, 1983, Hughesville, Pennsylvania.

BUTTMAN—Florence Gray Buttmann, June 27, 1983, Ramona, Oklahoma.

COX—Mary Idelle Cox, June 7, 1983, Alva Friends, Oklahoma.

ILLG—Albert Illg, July 4, 1983, Willow Creek Friends, Kansas City, Missouri.

LEMMONS—George Lemmons, August 12, 1983, Seling, Oklahoma.

LOVITT—Ray Lovitt, July 2, 1983, Ramona, Oklahoma.

LYTHGOE—Pearl Lythgoe, July 13, 1983, Mechanicsville, Virginia.

MARDOCK—Oscar Mardock, June 28, 1983, Willow Creek Friends, Kansas City, Missouri.

MEREDITH—Ralph Bartlett Meredith, 95, of Friends Memorial, Seattle, August 17, 1983, Friday Harbor, Washington.

MILBIG—Grace Milbig, June 3, 1983, Poland, Ohio.

MILLER—Clifton Miller, July 24, 1983, Ramona, Oklahoma.

O'KRUSKY—Doris O'Krusky, July 4, 1983, Poland, Ohio.

RETZLAFF—Ora May Retzlaff, June 16, 1983, Friendswood, Texas.

ROLLINS—Alvin Cecil Rollins, 88, June 19, 1983, Las Animas, Colorado.

SCOTT—Minnie Scott, May 6, 1983, Northbranch Friends, Burr Oak, Kansas.

SNYDER—Stephen Monroe Snyder, March 29, 1983, Stafford, Kansas.

SOWERS—Gladys Sowers, May 20, 1983, Poland, Ohio.

STEVENS—Marcy Stevens, July 1, 1983, Fowler, Kansas.

Evangelical Friend

Tax-deductible contributions help make it happen.

The **EVANGELICAL FRIEND** is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132



Are Quakers Feminists?

BY JUDITH K. MIDDLETON

Feminism is simply the belief that women are equal to men, and that they ought to be given equal opportunities, equal respect, and equal consideration. A feminist is one who not only believes this but who is vocal and active in seeing it come to pass in society. A biblical feminist believes that the Bible teaches human equality and therefore has a strong base from which to teach it and encourage its actualization.

People, women and men, individuals and groups, become feminists for different reasons or by different routes. The Friends church could be called a group that teaches, stands for, and encourages biblical fem-

inism. Its founder, George Fox, was one of the first active feminists.

As early as 1660 when society at large, and churches especially, saw very sharp distinctions between the place of women and men, Fox was busy teaching and defending feminism. He believed that the Bible taught that God created both women and men in God's image. He recognized that the Fall had damaged the mutually helpful relationship that God intended between the sexes. He further claimed that Christ's sacrifice on the cross was intended to reestablish that equality and cooperation.

A distinction needs to be clear between the long-held belief and practice of Friends regarding scriptural teaching of the equality of women, and the political and sometimes strident demands of the Equal Rights for Women movement. Those deeply concerned for the latter may or may not come from a biblical perspective, while Friends' respect and concern that women be recognized and released to ministry as called of God is a truth that needs restating. Judith Middleton, recorded a minister last year in Northwest Yearly Meeting, a seminary graduate now in graduate study toward a Ph.D. at Vanderbilt University, defines this well.

Fox encouraged women as well as men to be faithful to the leading of the Spirit for prophesying in public worship. He believed the biblical claim that Joel proclaimed and that Peter and the apostles saw realized on Pentecost. God promised to pour out the Spirit on all flesh, including bondmaids, and that the sons and daughters of Israel would prophesy (Acts 2:17). The early Friends were blessed by the vocal ministry of women and men as God continued to pour out the Spirit.

But Fox not only encouraged prophecy by women, he also believed that they had an important ministry of service outside the home and meeting. Fox guided women to set up and administer business meetings of their own. They collected and distributed funds and organized workers to support the poor, the families of prisoners from their own group, and others in need. This may seem like normal "womanly" activity today, but its novelty and significance at that time was great.

Seventeenth century society had a very low view of women and considered them more as naive children than as capable and responsible adults. The women themselves had trouble seeing themselves as equal members of society. And even within the loosely aligned Quakers there were many objections to the idea of women participating in society in this way. But with Fox's encouragement and defense, the women were able to reach out and perform effective and efficient ministry.

These Women's Business Meetings provided a feminist mentality for men and women Friends. They later became the training grounds for many of the leaders of the 19th century emancipation movement. Friends Women's Business Meetings also prepared women to participate fully and equally in the worship and business aspects of the Society of Friends when the men's and women's meetings were combined.

Today when the evangelical church seems to be retreating back to a hierarchical, "equal but under" definition of women, Friends continue to stand apart. Friends can make an important corrective today, as they did in Fox's day, by teaching, defending, and encouraging biblical feminism. Let's continue, as Friends and Christians, to proclaim that firm and freeing conception of equality.

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

HAROLD ANTRIM 20
6709 SAN FERNANDO DRIVE
BOISE, ID 83704