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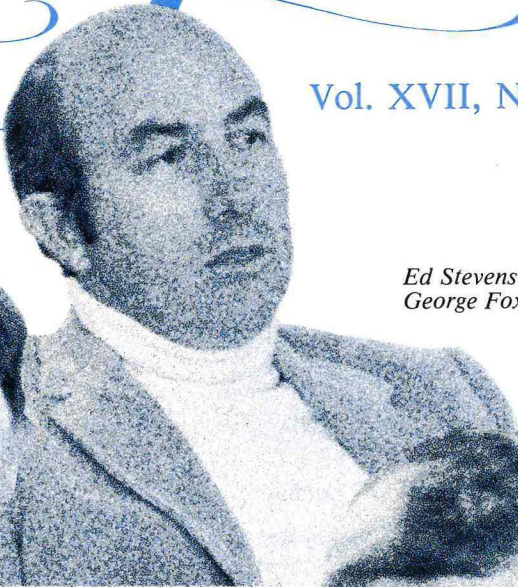
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November 1983

Vol. XVII, No. 3



Ed Stevens
George Fox College



Richard Felix
Friends University



Norman Bridges
Friends Bible College



Gordon Werkema
Malone College

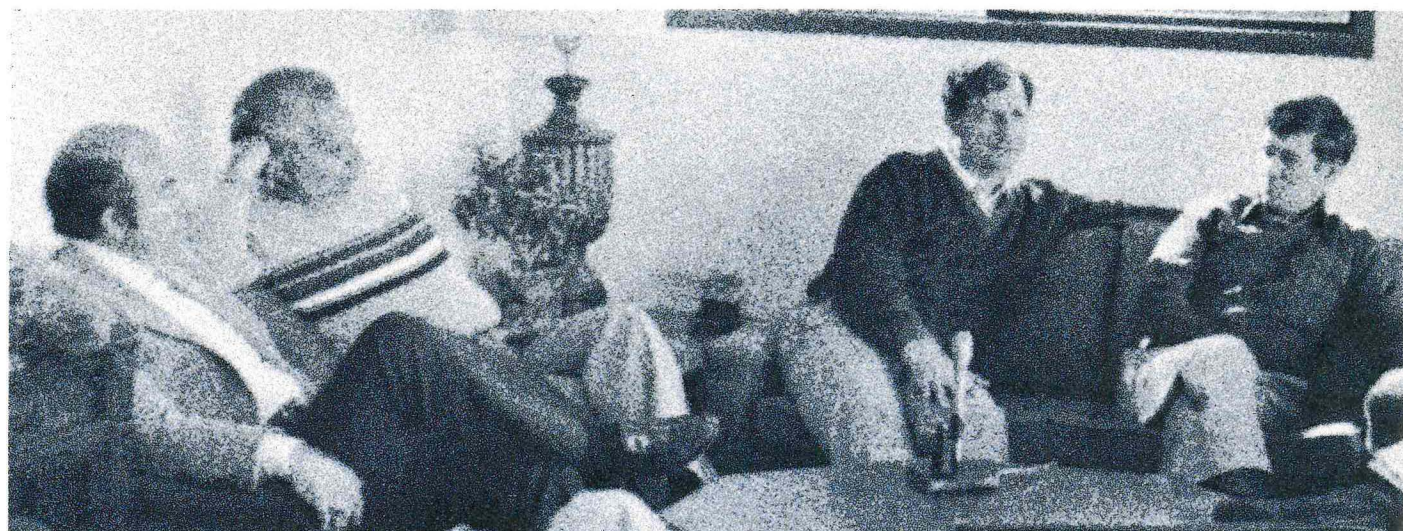
*"Near [the] church-spire
stands the school...."*

— John Greenleaf Whittier, 1850

In his poem, "Our State," Whittier reminds us of the important balance between church and school. Without the influence of the church, education can lead to skepticism; without the influence of education we can become "blinded bigots." More than a century later, Friends are still concerned with the integration of faith and learning.

Leaders of the four colleges within the Evangelical Friends Alliance recently met to discuss goals and problems common to Christian higher education and more specifically Friends colleges.

(Continued on page two)



CHURCH AND COLLEGE GROWTH: How Strong Is the Commitment?

(Continued from front cover)

Hosted by Phil and Velda Harmon of Camano Island, Washington, the four presidents and their wives enjoyed a relaxing two-day cruise of the San Juan Islands in Puget Sound and the informal interaction it allowed. Following the trip the four were interviewed by EVANGELICAL FRIEND editors.

While all four college presidents are relatively new to Friends, they displayed a strong concern and commitment to the church.

George Fox College, located in Newberg, Oregon, has an enrollment of approximately 675. Dr. Edward Stevens is newest to Friends higher education, having moved from Sioux Falls College, Sioux Falls, South Dakota, where he was professor of business and assistant to the president. Stevens became GFC's tenth president in July.

Dr. Gordon Werkema was named president of Malone College, Canton, Ohio, in 1981. He was executive vice-president of Gordon College, Wenham, Massachusetts, prior to accepting the position at Malone. Enrollment at Malone College is approximately 900.

Dr. Richard Felix was vice-president of the University of Florida Foundation in Gainesville before becoming president of Friends University, Wichita, Kansas, in 1979. Friends University has a student body of approximately 850.

Friends Bible College in Haviland, Kansas, has approximately 150 students. Dr. Norman Bridges has led the school since 1976; he served at Bethel College, Mishawaka, Indiana, as a full-time faculty member in history and area studies before coming to FBC.

EVANGELICAL FRIEND: Each school has a relationship with the yearly meeting in which it exists. To create an analogy, let's call it a marriage. How are you getting along?

BRIDGES: Relationships are all different for each school and whatever yearly meeting we're associated with. I think most of our schools have a good working relationship with the Yearly Meeting churches and with the administrative level in the Yearly Meeting. While there are some things we would like to see that would help to strengthen our churches, most of us feel we have pretty good relationships.

EF: Describe some of those concerns for the church.

BRIDGES: We're concerned about membership. We're concerned about losing churches. We'd like to see the denomination grow. We'd like to see more vital churches. All of us are dependent upon the success of the denomination. If there aren't Friends young people, then we don't have people to draw into our institutions. It's a mutually supportive relationship.

WERKEMA: I'd like to describe our relationship as an improving one, similar to an adoption. Certainly leadership within the Evangelical Friends Church—Eastern Region gave birth to Cleveland Bible Institute and Malone College. I do believe there is a historic period in which the college perhaps felt abandoned by the church and the church felt abandoned by the college. I think we are reestablishing a very positive working relationship. So it's an adoption, again, by choice.

FELIX: Let us take the adoption one step further and think in terms of building covenants. In our yearly meeting, I would like for the college to say, "We will covenant

one thing, and will do that, no matter what. Now what one thing will the yearly meeting covenant with the college?" Our yearly meeting really needs our colleges, and at the same time, we need them.

EF: The word commitment is widely used now in the marriage relationship. Specifically how is each yearly meeting committed to its college?

STEVENS: The record of Northwest Yearly Meeting is really excellent when it comes to encouraging young people to attend George Fox College. A very high percentage of college-going Quaker young people out of NWYM go to George Fox College. On some fronts there is a high degree of commitment, but the financial support of the organized church is small.

WERKEMA: Encouraging things are happening as far as membership of the church, leadership of the church, and pastors supporting the college in tangible ways. I've started to sense some actual covenanting work. We receive 51 percent of our board members from Evangelical Friends Church—Eastern Region and a budgetary financial commitment through the Missionary Outreach Budget.

Very candidly, it's nice to be prayed for, it's nice to have people speak well of you, but if it doesn't produce students, if it doesn't produce tangible means of support, it's not terribly helpful in today's economy of things.

BRIDGES: A lot of the commitment isn't on paper, but there's a connection of history, of love, support, and care. All of us want the people of our constituency to look first at our institutions and say, "It's best for my child to get a Christian education; it's best for him to get a Quaker-centered education." And if that isn't important, then we're really not in the right business.

EF: Can the Quaker school answer the ills of society?

BRIDGES: No institution has the answer to the ills of society. We believe that the Gospel does. The Lord speaks to the individual heart. The evangelical approach of the Gospel has been to the individual. We save the man, and that changes the situation in which he lives. Our society has many problems and it's very complex, but we think the values that are part of our tradition are as viable today as they ever were. The idea of caring for your neighbor and bringing peace to the world and caring for people in trouble,

those are very significant things today, culturally, just as they were in the past.

WERKEMA: These are essential biblical values. I don't believe the Quaker college has any particular set of extra-biblical or extra-legal qualifications. We have to keep that in mind. I appreciate the fact that my trustees and my churches are as concerned about the promotion of the biblical understanding of life as they are of the Quaker set of values.

STEVENS: In terms of having "answers," all of us would like to believe Friends people who want a Christian education—Norman used the word a "Quaker-centered education"—would look at us first and do everything they possibly could to enable their young people to attend one of our colleges. While it's not an answer for the world's problems, I tend to believe that it's at least an attempt to do a good job of preparing young people to deal with those problems and those ills of society, and in the end to be a part of the solution and not part of the problem.

EF: Recent studies indicate a high percentage of college students now are preparing only for "making a living." Should the liberal arts continue to be strengthened, or should we meet the needs or desires of these students for preparation to make more money?

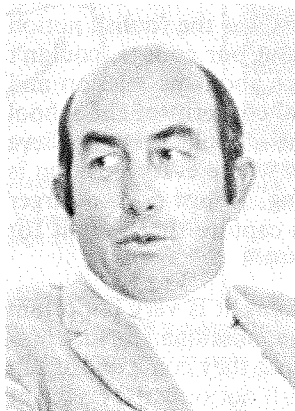
STEVENS: My own particular perspective on this is that we are first Christian; that is, if we are not Christ-centered we have no reason to exist. Second, I believe a good educational institution must continue to ask the question, "What is an educated person?" We are going to continue to respond that an educated person is somebody who's liberally—or broadly—educated and not somebody who is narrowly and vocationally educated. Third, however, we do need to respond to the "marketplace," and today the marketplace is young people who are seeking acquisition of job skills. We have to be sensitive to the demands of the marketplace. Most Christian liberal arts colleges that are going to survive have already made some of those adaptations.

FELIX: "Vocationalism" will pass. It will be gone in at least ten years. I do not want to change significantly the basic mission and purpose of my institution based on some whim or fad that has hit society. That doesn't mean that we do not want to make the adaptations

"Colleges and church must challenge families to give Friends colleges first consideration."
—Gordon Werkema,
Malone College



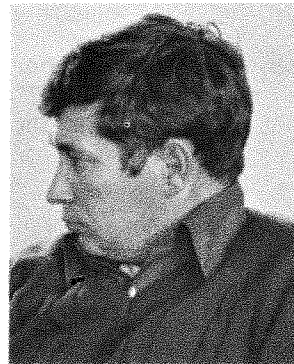
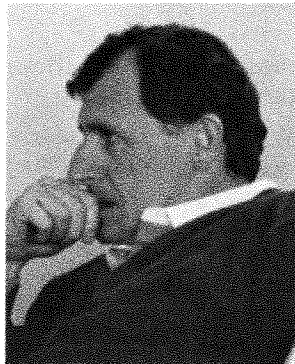
"We are first Christian; that is, if we are not Christ-centered we have no reason to exist."
—Ed Stevens,
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"I enjoy the Friends faith where every position is considered ministry."
—Richard Felix,
Friends University

"We all have a commitment to preparing students for life."
—Norman Bridges,
Friends Bible College

to the students' needs. We've made some necessary changes at Friends University and eliminated two or three programs and a few valued professors at the time. I think we have to be very careful how we craft our future, in regards to vocationalism. This isn't the time to sell ourselves to some other way that's totally non-liberal arts.



BRIDGES: We all have a commitment to prepare students for life. It's not just for work, but also for living. And we all have a commitment to prepare them for service. And those things, I think, will always be true in all of our colleges.

EF: What do you feel are the strengths in your colleges regarding training people for service in the local church: pastors, ministers of Christian education, etc.? How are you feeding leadership back into the local churches?

WERKEMA: Through our Christian ministries major, about 20-22 percent of our people go into seminary or accept appointment in what would be called "professional church vocations." I'm very pleased with that amount of "vocational" training. I also want to point out that I have a problem with the implication that if somebody isn't in what we would call a professional church position, they are not really carrying out the mission of the institution, and I disagree *categorically* with that. The people who go into business, the people who go into computer science, the people who feel called into education in the public schools, called into medicine, whatever, *if* they take that calling—that's what the word *vocation* means—if they take that *seriously*, they are in worship service just as much as that 20 to 22 percent who go into professional church organizations.

FELIX: For instance, here we have four college presidents, none of whom were educated in professional church vocations. Each of us have been selected to lead our respective Christian institutions as laymen. One of the things that frustrated me for a number of years was the foolish notion that lay people "couldn't care" about our college, couldn't care about its values, couldn't care about its mission and purpose, couldn't have the spiritual concerns of the school as part of their best interests for the school. I don't believe it at all. I enjoy the Friends faith where every position is considered ministry. It's refreshing. I just wish a larger part of the Christian world could capture that insight for ministry.

BRIDGES: At the same time, I think it is very important that our schools *do* produce pastors, missionaries, and professional workers in the church—that they come out of *our* institutions; that they come out with not only the flavor of

our background but also a zeal for the ministry, seeing it as a calling, something that is significant that they can do in the world. I think it is important that we put an emphasis on that within our institutions so that we say, "*This* is where Friends students should plan to go to get their training for pastoral ministries, or for the mission field, or to be a Christian education worker." They should plan to get their training within the schools that are supported by evangelical Friends. And while they can get a wonderful education at the college down the street, it will not be the same education that they will get in one of our institutions.

WERKEMA: The way to control what you're suggesting is the task of the church and the task of the sending agency. I am chagrined—I am absolutely chagrined—by the ease with which the churches, the yearly meetings, and the organizations hire people to fill positions without any concern as to whether or not they have the kind of background you're talking about. I think that is specifically the task of the church to require that. I think it would be quite appropriate for the church to say, "If you're going to be a pastor in our churches you must have one year at a given seminary" or in some cases three years, or you must be a graduate of a particular institution that has that viewpoint.

BRIDGES: It was with the same ease that they hired each one of us from outside the denomination. We do not have a significant commitment to our own educational system, to our own theological system, to our own community. That's true everywhere. We as a church tend to give lip service to that, but when it comes right down to it, we do not make a significant distinction as to where we get our pastors or what kind of education they have, or sometimes even what their theology is. We do not examine carefully enough the people we pull in from the outside.

WERKEMA: Nothing would help us more than for the church to say, "The person who comes out with a Christian ministries degree and expects to work in a Friends church must have at *minimum* a course in Friends history and a course in basic theology and Christian doctrine that reflects a Wesleyan/Arminian or a Friends position. But the church is not requiring that today.

FELIX: With Richard Foster, Howard Macy, Leroy Brightup, Verlin Hinshaw, and David Holley, we have a very fine Christian ministries faculty. If prospective Friends students do not respond to this valuable resource, then we have to do our very best to widen our sphere of influence. It's interesting. Just the other day one of the fine Assembly of God pastors in our Wichita area sent his son to

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"Yes, father, I know it may be unlikely, but couldn't I try?"

"We have four college presidents here and none of us are Friends in our backgrounds. That says something about leadership for the church."

—Richard Felix, president of Friends University, in interview with *Evangelical Friend* (See article beginning on page 2.)

COVER

Norman Bridges, president of Friends Bible College, questions the accuracy of the old saying that each college is merely a shadow of its president. "We personify the college to our constituency, but the college is more than any of us. It has a life and character of its own."

The four people who provide the leadership to mold the life and character of the Friends colleges within the yearly meetings of the Evangelical Friends Alliance are Gordon Werkema, Malone College; Richard Felix, Friends University; Ed Stevens, George Fox College; and Norman Bridges, Friends Bible College. (Photos by Paula Ankeny)

ANTECEDENTS

It was casual. Four college presidents without ties or pretense made themselves comfortable on two couches. They had just finished lunch after having been out on the Puget Sound for a day and a half. They were tired enough and relaxed enough that they could have enjoyed a nap. Instead they answered questions.

Away from the desk, the appointment calendar, and the three-piece suit, their interaction felt more like a class reunion than the first "summit conference" for these four college presidents. It was the top level of leadership, but it did not have the feel of elitism or isolation.

The compassion and concern, for both the church as institution and as people, of these ordinary men fulfilling an extraordinary ministry is not totally transferable from personal encounter to paper and ink. Hopefully their words will be a pathway to their hearts as you read what we have been able to reproduce in our limited space.

Implications of the importance of the relationship between the colleges and the church occupy a major portion of the interview. This relationship is as much personal as it is organizational. Boards and committees perform an important function, but the challenges that face our four Friends colleges call for a personal bonding in vision and commitment between Friends church members and those institutions of higher education. Not only is this important to the life of the colleges, but also it is vital for the training of leadership for our church.

—D.L.M.

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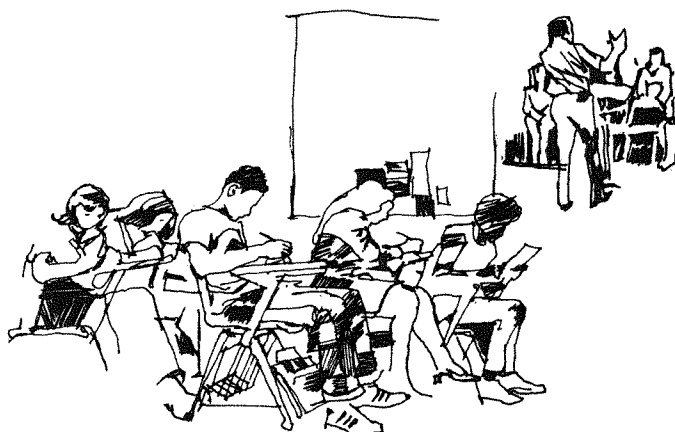
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Does the Public Benefit From Christian Colleges?

BY DAVID V. MYTON

"When your students become teachers in our local schools, or when they participate in the student-teaching program, they bring to the teaching position an academic knowledge that is superior," stated a county school superintendent in an interview for a Christian college's alumni newsletter. The superintendent continued, "Your students bring a human quality and a moral value which are absolutely outstanding."

This superintendent represents a rural county with four high schools and 13 elementary schools that enroll over 4,500 students. In this instance, the public *does* benefit from the programs of a Christian college.

The Public Benefits in Many Ways

Christian colleges intend to provide positive influences in their communities and in the

David V. Myton is Coordinator of Teacher Education for the Oregon Teacher Standards and Practices Commission. He was editor of THE EVANGELICAL FRIEND of Ohio Yearly Meeting from 1965-67. For 10 years David was director of teacher education at George Fox College. He is a member of North Valley Friends, Newberg, Oregon, and serves on the board of trustees of George Fox College.

world. They achieve these goals through their graduates and through cultural opportunities for their geographic communities. Colleges include in their catalogs such objectives as:

- Liberate students for a life of purpose and fulfillment through an education in the liberal arts and sciences.
- Provide education that is career-oriented through professional studies and field experiences.
- Provide leadership for the sponsoring denomination and for Christianity generally.
- Develop insight into social and political issues confronting mankind.
- Serve as a cultural center for all publics of the college.

Residents of college towns recognize the benefits of a Christian college. Mary and I were seniors during Malone College's first year in Canton. As editors of the yearbook, we had numerous opportunities to see firsthand Canton's enthusiastic welcome of its first college. A college's academic, cultural, and athletic programs enrich the community for all citizens.

Gary Quehl, president of the Council for Independent Colleges, reports that there are 1,549 independent colleges and universities in the country. He states: "If these privately funded colleges did not exist, it

would cost the taxpayer roughly \$2 billion to replace plant facilities at today's rates. It would also require operating funds in excess of \$2 billion annually." Mr. Quehl calls independent colleges "a national resource of enormous power and importance."

Christian colleges give students a choice besides large public institutions and private colleges with only historic religious connections. This diversity has long been viewed as a strength of the American system of higher education.

Graduates of private colleges have established excellent reputations for their alma maters. A 1975 study conducted by the Federal Reserve Bank of Philadelphia found, for instance, that one of the factors affecting academic gains by students in that city was the quality of the undergraduate institution attended by their teachers. While the achievement of students from all backgrounds and ability levels was improved when their teachers came from selective liberal arts institutions, children from low-income families seemed to benefit the most.

But Benefits May Be Declining

Times are changing and the benefits of the past may not continue through the next decade. For example, satellite and cable television, videotape and microcomputers are altering ways that academic, cultural, and athletic events are delivered. A resident in a college town may choose local, regional, or national programs from electronic media rather than taking advantage of the benefits of a local college.

During the 1960s and 1970s, public community colleges and state colleges and universities built larger campuses than are needed for today's generation of 18- to 22-year-olds. It is more difficult to show that private colleges save money for taxpayers when seats are vacant in public classrooms. As a result, legislatures are reducing state and federal assistance to private colleges. In Oregon, a recent suit by the American Civil Liberties Union forced Christian colleges out of the state's program of purchasing services from independent colleges on grounds of separation of church and state.

Robert Birnbaum, professor of higher education at Teachers College of Columbia University, studied the public and private institutions in eight states in 1960 and again in 1980. In 1960 of the 277 small colleges in these states, 37.4 percent had gone out of business and 41.7 percent had increased in size by 1980. Mr. Birnbaum predicts by the

year 2000 "there will be fewer institutional types and institutions will look more alike."

As the number of 18- to 22-year-olds shrinks, competition between institutions is increasing. At the same time, test scores for college-bound students continue to be lower than they were a decade ago. Consequently, some institutions admit students whom they would not previously have accepted. As a result, the academic quality of programs suffers.

In addition, the moral standards of society, and in turn of students, are changing. The superintendent quoted at the beginning of this article did not know that one of the young women upon whom he commented had been convicted of theft and would have difficulty in getting a teaching certificate. In the past five years, the State of Oregon has revoked 21 teaching certificates because the holders were convicted of crimes that directly affected their ability to serve as educators. Two of the 21 had completed undergraduate programs at Christian colleges but were convicted of sex crimes involving their students. The certainty that graduates of Christian colleges will be exemplary citizens may further decrease.

Looking to the Future

The public benefits most from private schools and colleges when their programs are attractive to students and of high quality. The unfavorable press that public elementary and secondary schools have recently experienced due to low test scores and poor curriculum has focused attention on private schools as well. Some parochial schools have been shown to be more effective in educating students, including those from low-income and minority backgrounds, than are most public schools.


Recent research on effective schools has identified a group of factors that characterize effective schools: (1) substantial community support, (2) strong administrative leadership, (3) a closely knit curriculum with emphasis on basic academic skills, (4) a safe and orderly school climate, (5) high teacher expectations for all students, and (6) careful and systematic evaluation of pupil performance.

While this research has been conducted mainly with elementary schools and the findings are currently being debated, some thought-provoking ideas are suggested for

maintaining and possibly increasing the quality of programs in Christian colleges.

To be effective, Christian colleges need the solid support of their communities, both geographic and the broader sponsoring constituency. Support must include finances since, as mentioned above, public support is decreasing. But support must also include public relations, student recruitment, and prayerful concern for the well-being of the college.

Evaluation of the programs of the college and the success of graduates is also essential to maintaining effectiveness. The pressures of declining numbers of prospective students and shrinking resources must not distract Christian colleges from their primary mission. Faculty, administrators, and trustees should be encouraged to make sure that objectives of the college are being met.

Finally, we should all have high expectations for our Christian colleges—trustees, administrators, faculty, students, parents, alumni, employers of graduates, and the public. We hold high expectations for individuals and institutions when we care deeply about their futures. 

Culture and the Christian Family



BY ROBERT HESS

During the past decade the family has undoubtedly been one of the most maligned and besieged social institutions in our time, prompting many to ask if, indeed, it can survive. Some sociologists have gone so far as to forecast gloomily the demise of the family as a viable unit in modern society.

As Christians we dare to believe that the family that has Christ as its Head will not only survive but will flourish.

For a few moments let us think about the family—the importance of the Christian

family and some guidelines for strengthening its Christian stance.

I like the analogy of the Christian family as a boat sailing uncharted waters. Sometimes it is a loveboat; sometimes it is a battleship; and once in a while it is a lifeboat, tossed about in turbulent waters. Its navigation is influenced by transmissions received from shore. Will it follow the signals from Jerusalem, or from Athens?

It is important here for the reader to understand that in the Christian tradition Athens represents culture with very little emphasis upon God or biblical teaching. In our modern secular culture, the influence of Athens is spread worldwide through technology and education.

On the other hand, Jerusalem symbolizes the Church of Jesus Christ sending out

directional messages based on the Bible. Described as "a city set on a hill," it too has spread to every nation. Some areas know it as a minority, often persecuted. In other countries, national leaders must include Jerusalem's "planks" in their political platform or they become ex-presidents.

So the Christian family must decide: Do we receive signals from Jerusalem, or do we occasionally listen to Athens?

If the family is Christian, its direction must be fundamentally toward Jerusalem. But to survive and serve, it must also be aware of Athens. Which direction, what speed, and how much load—these are questions that face the family ship.

Some assistance on the journey will come as we define our relationship to Jerusalem. In other words, what does it mean to be a

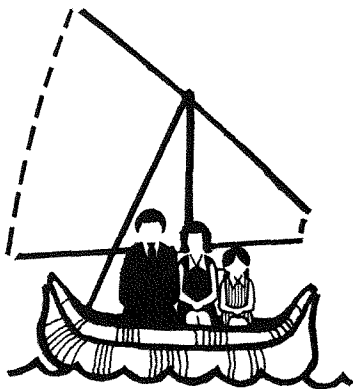
Robert Hess is general superintendent of Evangelical Friends Church—Eastern Region. He has served as a missionary to India, as executive director of Evangelical Friends Mission, and as a professor at Malone College.

Christian family? Careful and clear emphasis on our *identity* will become a high priority for the Christian home—not only the morning after we commit our lives to Christ but also after we have been sailing awhile. “Old salts” also need to reset the compass, check the engines, and clear off the barnacles.

For parents and children it is important to know the ship—that is, to be familiar with the meaning of the Christian family. Words change meanings through the years, so evangelical Friends need some fresh definitions. Essentially, the Christian family has Christ as its Captain and Lord. His Word is our manual of instruction and guide for procedure. It is incumbent upon us to maintain close communion with Him through His Spirit. When we turn to the right hand or to the left, He will say, “This is the way; walk in it.” (Isaiah 30:21)

The evangelical Friends family often seeks guidance in career choices, recreation patterns, use of resources, courtship and marriage, but always it refers to map and Church for assistance.

It is instructive to look at the biography of Moses in Exodus 2 to study the relationship of faith in God with an alien culture. His mother, through faith and creativity, became the paid baby-sitter of her own son! (A good start in a hostile environment.) His later life indicates that his mother gave him a clear sense of identity from early childhood. How to use his Jewish heritage was not very clear to Moses in early manhood, but he related to his people. His outstanding ability as a leader in later life no doubt reflected Egyptian training, but the post-bulrush course with his mother was invaluable!



able! He learned to respect his heritage and he grasped a hope in God that carried him in the eventful years ahead.

Like the ocean currents affecting a ship are the many influences stemming from our culture. It is vitally important that we

develop *insight* into our cultural surroundings. Culture is the man-made environment that we attach to the natural world. Some of us used to think that culture meant listening to classical music or eating with Emily Post. It is much more than that. Paul Hiebert defines it as the “integrated system of learned patterns of behavior, ideas and products characteristic of a society.” (Hiebert, *Perspectives on the World Christian Movement*, p. 367) We soon discover that it is not the same as the Gospel, for cultures vary from time to time and place to place. People in India eat with their hands in dignity. Americans exchange the same forks for eating—even though



they wash them in between. To the Indian, this is shocking.

Since cultures keep changing, our Christian families must be aware of these and not equate culture and faith. Athens and Jerusalem are different. Athens changes; the Gospel is the same. People of Jerusalem must learn to change methods of discussion and sharing with Athens, but not change the message.

It is the task of cross-cultural missionaries to learn what is cultural and what is Christian—essentially. Every Christian convert in Manila need *not* wear a necktie like the American evangelist. If we preach culture instead of Christ, we may unduly antagonize our hearers, or worse still, dilute the message. As Jesus said about Solomon and about the Temple, one greater than these is here.

The Christian family in some cultures has little opportunity to share. Conditions may be very oppressive. However, to grow as Christians, we need to radiate our faith. In America where this is usually so easy, we often miss those who would like to hear. In parts of Russia no doubt genuine fear deters those who would witness. Christians in countries hostile to the faith have learned innovative ways to share. Paul’s request for prayer is up-to-date—“that utterance may be given unto me, that I may open my mouth boldly.” (Ephesians 6:19)

Richard Niebuhr in his book, *Christ and Culture* (Harper, 1951), did us a valuable service. He defines each of these and then seeks to demonstrate from history some of the attitudes that have characterized the Church and Christian families in their relationship to culture. There is the radical attitude of outright antagonism, a complete separation. This was Tertullian’s position when asked by thoughtful Christians in 200 A.D., “What has Jerusalem to do with Athens?” He replied forcefully: “Jerusalem has nothing to do with Athens!”


At the opposite extreme is that of accommodation, a blurring of the distinctives between Athens and Jerusalem. Contemporary evangelicalism with its uncritical and overtolerant acceptance of easy divorce and other changes may be sailing through a mine field. Not only are we influenced by the prevailing direction of social customs, but we are setting examples. Other ships follow ours. The direction is all important.

The danger of accommodating the Christian message to the influence of the media is that we pay more attention to tolerance than to truth. Ideally, we love tolerance, but when it comes at the cost of truth, we must protest. Do not mistake this as a call for abrasive, sandpaper-type personalities. As Christian family members, we must learn to speak the truth in love.

Parents must do this in business and professional dealings, with relatives and friends in the home, classroom, and office, and young people, with well-liked friends in peer groups. The Christian family wins respect by its *integrity*.

Between radical rejection of culture and uncritical acceptance, there is a way, and “it shall be called The way of holiness; the unclean shall not pass over it . . . fools shall not err therein.” (Isaiah 35:8)

Traveling this route, we seek to clearly define our faith and to understand the culture in which we live as families. This journey will call for times of taking careful soundings of waters around us; there will be preventive measures against alien forces; there will be constant alertness for rescue operations; there will be changes of direction when we discover that our heading has been wrong. But it is a way that leads home.

Evangelical Friends will become better sailors in the days ahead as we learn more about our ship, move about the cultural sea through which we sail, and then develop the courage to go ahead. None of this will come easily, but the Captain has promised His presence with us. 



A Promise Fulfilled



Seeking to be reunited with her eldest son whom she had not seen for 33 years, Mrs. Kuo was permitted to leave mainland China in 1980. When she left, 300 people followed her to the train station, where she preached to all those who were not believers. While she will not talk about the persecution Christians suffer in her homeland, she admits that there is much of it. But she does speak gladly about her Savior. In fact, her pastor declares that Mrs.

I WAS BORN in a family that did not believe in Jesus Christ and was an atheist in my school days. Later I married. My husband and his family were very superstitious traditionalists. Along with them I worshiped idols. Although we were zealous in worship, there was no peace in our home. The more pious we were, the more unrest we felt. Members of my family were frequently ill.

Kuo would rather talk about Jesus Christ than anything else; her greatest concern is for those who do not know Him. Although she is in her late seventies, Mrs. Kuo witnesses to people who come to her son's factory in Taiwan. She talks to her Lord, as well as about Him, getting up early every morning to pray. We are indebted to Esther Zinn, Taiwan missionary, for providing the following testimony, which was shared by Mrs. Kuo with her pastor.

"During extremely difficult times I went to a mission hospital where I heard the Gospel of Jesus Christ, which said that if a person accepted Him as his personal Savior, his sins could be forgiven and he could go to heaven when he died. Later I heard this precious Good News again, but was too stubborn to believe and accept it. I constantly argued saying, 'If I had committed any crime (translation in Chinese for 'sin'), I

should have been arrested by the government long ago.'

"Also, Christians told me that their god is the 'Heavenly Father.' We called our god the 'Heavenly Grandfather,' so I reasoned that the god we worshiped was higher in rank than the Christian's god. With these excuses I continued to reject God's saving grace. However His mercy is so abundant that, even during my ignorance, His love for me did not change. That fact and the witness and loving deeds of Christians encouraged me to believe in Him as the only true God who created the universe.

"I longed for the truth, but was still hesitant, and asked a Christian sister if I should believe in God. She opened her Bible and asked me to read Acts 9:1-12. In this chapter God appeared to scholarly Paul and caused him to repent and believe in Him. These words moved me deeply so I decided to attend evangelistic meetings, and from then on regularly attended church.

"In 1935 the evangelist came to my hometown again. Between his first and second visits a Bible passage, Exodus 23:25, had been puzzling me. I agreed that we ought to worship Jehovah God, but the thoughts about Him blessing your bread and water seemed so ordinary that I really did not appreciate them. I was most impressed by the idea that God would remove sickness from us. To be free from illness would be the greatest blessing to me, so I held onto this promise. With a warm heart I worshiped God, attended church regularly, and encouraged my family and our employees to observe the Sabbath.

"Because of my zeal in attending church and listening to the truth, I came to realize my past ignorance and that the greatest sin is worshiping idols rather than the true God. I decided to dispose of all the idols in our home and confess all my sins before God, asking for forgiveness. From then on I began a new life in Christ and became a genuine Christian.

"A Pastor Chi came to my hometown in 1937 to hold evangelistic meetings; his sermons deeply moved me. 2 Timothy 2:21 became a reminder to me that I should be more active in winning souls. In the past my husband had often asked me to participate in the work of the church, but I was so busy with secular affairs that I had no time for God's work. When this verse came to me, I became determined to forever leave dishonorable things and willingly be a vessel unto honor, sanctified and useful to the Master. I began to take part in the evange-

listic efforts of our church and was filled with happiness and peace.”

War in My Hometown

“In 1939 the China-Japan War extended to my hometown; many people had to evacuate to the countryside. It was a time of instability everywhere; no security or peace could be found.

“Added to that, there was another tragedy. About seven o’clock one morning my husband suddenly had severe abdominal pain; medication did not help. The pain persisted until evening, when he lost consciousness. Later, after regaining consciousness, he told me that he had been in heaven and had seen a glorious splendor surpassing anything he had ever seen. When I heard his testimony I was deeply convinced that if a person who belonged to Christ left this world, he would be taken to heaven. That realization gave me great comfort, for that night my husband died—but I knew where he was.

“However I was left with four children, ages 14 months to 12 years, and a factory. Having to supervise a factory and raise children at the same time was a great burden for me because I always had poor health. I felt incompetent for this task, but depended on God’s power to strengthen me (Philippians 4:13). I did not forget to read the Bible every day and received great comfort and encouragement from it. When I read Ecclesiastes, I realized that everything was vanity except relying on the Lord.

“Sometimes I felt weak and greatly overburdened and, in time, developed tuberculosis. I thought, ‘If God wants to set me free now to leave this world to go to His, that would be better.’ Then I thought of my poor little children and my heart was unwilling to leave, so I beseeched God to heal me. As I finished my prayer with ‘in Jesus’ name,’ I coughed. There was no pain then nor afterwards. I was healed and had no more need for a doctor. Hallelujah; thank God! Later I witnessed to my mother, describing God’s great healing power.

“I continued to read the Bible diligently and was enlightened when I read Hebrews 10:32-37, which urged me to endure and hang onto the hope of His coming. I held onto this promise, knowing that the Lord would come again. I prayed and hoped that I could bear all the hardships of the war and escape disaster. I prayed for courage to witness for God, do His will, and wait patiently for His coming that I

might receive the promised reward. Consequently I closed the factory, rented my house* to relatives, and gave up all worldly things so that I could preach and serve God continually.

“We evacuated to the country, where I rented land to raise a garden. At the same time I was teaching my children and preaching in surrounding areas. Once I went to my grandmother’s house to visit and preach. When I returned home I found my oldest son sick in bed. I was worried and depressed, doubting God. Why would He make my family suffer when I was working for Him?

“We always had family worship every day, but now I felt that we should discontinue it. This thought disturbed me and I had no peace of mind. I prayed, sang hymns, and read the Bible. God gave me peace from Isaiah 30:18-21. From these verses I was much comforted. Then I realized the meaning of the verse, Exodus 23:25, that had come to me when I first believed in God, which talked about Him blessing your bread and water. I realized that I should not be praying for happiness only, but should accept misery and privation as well. I could not doubt God’s love for me, even through suffering and oppression. With this conviction, throughout the war I was able to endure the suffering and pain because God was with me to help and whatever came, I knew it was His will.”

‘Misery Comes in Pairs’

“After the war ended, my oldest son left for Taiwan in 1947. Not being able to communicate with him was the most painful part of the experience. Also, in 1949 I lost my second son by drowning. The Chinese saying is, ‘Misery comes in pairs.’ I thought, ‘Who can bear such trials?’

“Stricken by these trials, I stopped going out to do God’s work. I stayed home and read my Bible to pass the days, until in 1950. One morning I was deeply impressed by reading the parable of the barren fig tree in Luke 13:6-9. I knew that I was as a barren fig tree. I had received abundant grace from the Lord, and yet was reluctant to bear fruit for Him. From then on I determined to continue my work for Him.

“In order to bear fruit and glorify His name, that day I confessed my sins and

brokenheartedly prayed for forgiveness. When I finished praying, a Christian sister came to my home and asked if I would go with her to the countryside for evangelism. I accepted because I knew this was God’s doing and I should be obedient. Also, I thought the change of environment would be good for me. I worked there for 10 years, until 1960 when the church was forced to close, before returning to my hometown.

“I praise the Lord for His wonderful grace, that He would use a person like me—without much education or theological training—in that church for 10 years. I preached, visited members, and ministered to the believers. This was truly amazing; I thank and praise the Lord. Hallelujah!”

New Hope Is Born

“From the time my oldest son left me, I missed him and worried about him. Since I could not hear from him or know his situation, I could only pray and trust everything to the Lord. One day I read in Genesis about Jacob and Joseph. At that moment the Spirit spoke to me, promising that I would eventually see my long-lost son, just as Jacob in his old age was able to meet his long-lost son Joseph. I believed without any doubt in the Lord’s faithfulness and never-failing promises and was greatly comforted with this hope.

“In 1961 I heard through a friend that my son was still alive; this was happy news. Later the Lord permitted me to meet a sister in Christ in Singapore who was like a foster mother to my son. Because of her loving concern, I was able to contact him. In the letter I wrote to my son, I told him about the promise that I would meet him as Jacob met his long-lost son Joseph. Therefore we both firmly believed the Lord’s promise with great hope, patiently awaiting its fulfillment.

“After 21 years of praying and waiting, the Lord’s faithful promise was fulfilled. Through His wonderful arrangement and guidance, I was able to leave mainland China in October 1980. I went first to the Philippines and later to Hong Kong. In both countries God provided a place for me to live until I could leave for Taiwan.

“In all things I could see the Lord’s wonderful love and grace completely shown unto me. I came to Taiwan in August 1981 to meet my family. I truly thank and praise Him; His mercy and grace are more than we ask. Hallelujah! Amen.”

*According to others, the rent money Mrs. Kuo received, as well as gifts from her son, was always given to the poor; she never kept it for herself.



Love Your Enemies

BY RUTH CORBIN

I STILL remember that horror-filled night in Kansas 50 years ago when my father was kidnapped. It had been an uneventful day. I had been practicing my piano and walked to the front window. I saw Papa coming across the intersection toward the steps leading up the bank into our yard. As I watched, he stepped onto the first step as a black sedan with a big dog in the back seat stopped. Papa hesitated. Then I saw him slowly turn and get into the car, and the driver drove on down the street out of sight.

This was not unusual. Papa was often sought out by townspeople because of his position as president of our local Quaker school, Friends Bible College. So I dismissed it and turned back to the piano.

It was now long past our usual supper hour. Mamma's ample figure filled the doorway.

"Ruth Joy, go see if Papa's coming. He's never been this late for supper before."

"Oh, he came across the street half an hour ago," I answered. "Then I saw him get into a car and they drove away."

Mamma's face took on a worried look. She turned to my twin brother. "Roy, I think you better go down toward town and look around. See if you can find him."

"Look for a big black car with a huge dog in the back seat," I said, as he ran out the door and down the tree-lined main street of our little town.

"I think I'll call the marshal," Mamma said. She walked quickly to the wall telephone. Without bothering to look for the number, she gave the crank a vicious turn and said to the operator, "Central, ring Jay Burns's office for me, will you?"

Scott T. Clark, about whom this article is written by his daughter Ruth, was the first president of Kansas Central Bible Training School in Haviland, Kansas. He was president of the school, which later became Friends Bible College, for 18 years. Scott Clark was a well-known and respected Quaker evangelist and teacher with earned degrees from Friends University and Winona Lake School of Theology.

"Hello, Jay. This is Grace Clark. I'm concerned about Scott." And in an unnaturally strained voice she related what had happened. "I know this doesn't give you much to go on, but see what you can do." She hung up the receiver.

"Come, children, sit down. Before we eat, let's ask God to be with Papa," Mamma said, bustling about getting hot food on the table. Four little heads bowed as Mamma prayed simply, "Jesus, you know what's keeping Papa. Be with him and protect him. Amen."

The meal was eaten quietly by the little ones, but Mamma's food was untouched.

While minutes dragged into hours of waiting at home, Roy walked the streets of the business section.

This was the story as Papa gave it to us later. Having been forced into the car at gunpoint, Papa sat uneasily in the big black car. A burly unkempt man sat behind the wheel. He reeked with the smell of alcohol. An empty liquor bottle lay at his feet and a shotgun leaned menacingly on the seat between them, the stock touching the car floor, the barrel pointing up. An enormous ill-tempered dog growled his threats and paced restlessly in the back seat area.

Papa prayed silently.

"So, you're one of those damm preachers that tell us how we're all goin' to hell!" The man accentuated his words with a forceful spit at the floor board. His thick-tongued comment was hardly heard by Papa. He was preoccupied with trying to make friends with the snarling dog, worrying about the drunk man's erratic driving, and glancing at the gun almost touching his elbow.

"I been wantin' to get my hands on all of you and show ya just what I think of the whole lot of ya," he growled. "I hate ya all. I'm gonna kill all of ya, and you're gonna be the first." He looked down at the gun beside him.

Papa's heart sank. He knew that in such a drunken state the man could very easily be provoked to violence. So Papa made no answer.

"Sic 'em, King," the angry man bellowed at the dog. The dog lunged at Papa with a vicious snarl. Papa tried to stay calm. He spoke to the dog in a quiet voice. At the sound of his voice the dog retreated to the car floor and lay down.

"What's your name?" Papa asked.

"Frank Rogers,"* mumbled the man.

"How did you know I was a preacher?" Papa asked. "I don't remember ever seeing you."

"I snuck in under the big tent last summer and heard you," he admitted.

"Frank, you know God loves you and He cares what you are doing to your life," Papa ventured.

"Humph! Ain't nobody ever cared what happened to me!" And the curses continued to cut the still night air. He opened another bottle and took a long drink.

Their nocturnal journey took them through the local cemetery and among the sandhills skirting the prairie town of Haviland for several hours. Again they found themselves on the deserted main street of the sleepy village.

Frank jammed his brake foot hard and stopped the car in the middle of the street.

"Ain't no use to put it off no more," said Frank.

At that moment Roy, who had been roaming the streets and watching, spotted the big black sedan with the dog in the back. He started running toward the car. Papa saw him and frantically motioned him away. Roy made a rapid detour and ran for the marshal's office. Frank started the car again. It lurched on down the street until they came to a vacant lot behind the town's meat market.

THIS is the end of the line for you, preacher man," Frank growled through clenched teeth. He grabbed the shotgun and opened the car door. Swaying unsteadily, he circled the car to the passenger side, opened the door and raised the gun.

Papa drew his Bible out of his coat pocket, placed it to his head, and leaned against the dashboard. He expected at any moment to hear the blast of the gun.

But instead, he heard a curt order, "Drop that gun, sir. You're covered." The marshal stood there, Roy beside him. Frank dropped the gun and turned with his hands in the air.

"Are you all right, Papa?" Roy cried as he ran to him.

"Thank God you came! Another instant and I would have been dead." Papa, his

**Not his real name*

whole frame trembling, stepped out of the car in disbelief that he was still alive.

Back at our house, Papa was put to bed and the family gathered around. The scene is still starkly etched in my memory. Papa was in nervous shock, pale and shaking so violently that the whole bed vibrated. Anger welled up in my young heart toward the man that dared do such a thing to my dear papa.

"I hope he hangs for this!" I said angrily to Mamma. "Even that would be too good

for him!" Mamma looked at me in surprise.

"What would Jesus do, Ruth Joy?" In my anger I retorted, "I don't care. It's all so awful!"

Frank was taken to jail in Greensburg, the county seat, to await trial.

Next morning after breakfast the family gathered our chairs in a circle for family altar, as was our custom. Papa had recovered sufficiently to join us. The incident of the night before was all any of us could talk

about. But Papa quieted us and opened his Bible. He read from the Sermon on the Mount:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." (Matthew 5:44, 45)

We all knelt at our chairs to pray. I heard Papa praying for Frank. "Father, have

(Continued on page 26)

Let's Be Friends

BY HOWARD MACY

**Words,
Words,
WORDS**



The woodcut image of a preacher seen now years ago still burns itself on my memory. In brown monochrome the preacher stands with crooked finger raised, neck thrust forward, hinged by a stiff clerical collar to his angular torso. Face drawn, head balding, eyes vacant, the open mouth is filled with words—"WORDS" tumbling out in blocky woodgrain. "WORDS, WORDS, WORDS" stacked up on one another, jostling each other for space like children in lunch line or matrons surging to snatch prized sale goods in Filene's Bargain Basement. WORDS.

But these are not words like the Lord jammed into the mouth of a reluctant Jeremiah, words that have power to tear up and to destroy, to build and to plant, words of life, words of God. Instead, these are dead words, manufactured words, chunks of mass production words to be hammered together into proper sermons, correct pub-

lic prayers, and religious talk apparently knowing and profound, though merely multisyllabic froth. These are words of those who "do not possess what they profess."

Any who have encountered God deeply feel the presumption of trying to describe that reality in words, though they must. Yet, even allowing for that risk, how dreadful to think that my words about God and life might be lifeless chunks of rhetoric cluttering the pathway for others! How humbling to know that at times they have been like that! I long instead to see my mouth open with pictures flowing out! Not flat pictures in cartoon speech balloons, but 3-D pictures, living pictures that burst their way through balloon boundaries as surely as the grass reclaims abandoned sidewalks, slipping through their seams, cracking their apparently impenetrable surfaces.

When I dare to open my mouth about God I want life to flow out—life given, life cherished, life lived full, the life of God within me. No "mere words" will do.

Words—too often prisons, false security, the mask of ignorance. How wise that God chose to break through syntax and lexicon with life! The "Word" became flesh and dwelt among us, and we beheld His glory, full of grace and truth (John 1:14). The Word still seeks to break through blindness, hard hearts, and crusty tradition to be en-fleshed in our words and in our living, so that these can bear and be life rather than merely wooden signposts on a way forgotten.

In *The Sacrament of the Present Moment*, de Caussade speaks eloquently of this life: "And if souls knew how to unite themselves to [God's loving] purpose, their lives would be a succession of divine scriptures, continuing to the end of time, not written with ink on paper, but on each human heart . . . And so the sequel to the New Testament is being written now, by action and suffering. Sainly souls are in the succession of the prophets and the apostles, not by writing canonical books, but by continuing the history of divine purpose with their lives, whose moments are so many syllables and sentences through which it is vividly expressed. The books the Holy Spirit is writing are living, and every soul a volume in which the divine author makes a true revelation of his word, explaining it to every heart, unfolding it in every moment." (pp. 73-74)

As remarkable as it may seem, our lives can witness to and reflect the very character and glory of God. So may our words be living, and may our living be, in some tangible though mysterious way, God's word. ☐



BY JACK L. WILL CUTS

Friends Colleges and Friends Churches Need Each Other

Our Friends colleges are important. Terribly important! Our evangelical Friends schools should call and attract a new generation of leaders to raise a standard of righteousness, to respond and live by God's way of truth and love, faith and practice. This does not happen by itself. Our churches, colleges, and all our institutions must work together to nurture and support young people gifted and called to serve.

"There are varieties of gifts, but the same spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose." (1 Corinthians 12:4-8 NEB)

This metaphor of the church as the body of Christ is a model Friends too have tried to follow. We recognize gifts—as in the recording of ministers, the naming of clerks, pastors, elders—but a serious attempt is made to involve the whole community of faith as the final interpreter of the Lord's leadings. Gifts can be abused. The book of Acts and our own Quaker history are full of terrible examples. But gifts also are to be nurtured, strengthened, and focused. And Friends college education is a part of this.

Also, the college, through its educational and scholarship concentration, often sets the priorities for the church because of its academic qualities and leadership. At the same time it submits to the church within the theological positions held by Friends. When this accountability is lacking or neglected, both the church and college are weakened and may disconnect. This too has happened among Friends. So, the schools and the yearly meetings are mutually dependent and accountable to each other.

Quaker institutions along with the church at large operate under the weight of great possibilities today. Surrounded as we are in a society where every form of organization is threatening to break apart under the strain of financial and management problems, inadequacies, and sometimes contradictions, the Christian college is not immune. In churches, schools, as well as community or civic clubs, national and international organizations, we hear the same complaints. We cannot find enough effective leaders to meet our needs. Occasionally, vigorous, farsighted people give up positions of responsibility out of frustration. Some I know have become cynical about the possibilities of maintaining effective Quaker institutions.


The same is true in some parachurch organizations, in certain missionary enterprises, and even some are saying the same about the Republican and Democratic parties! More than half a dozen Quaker colleges decided to go outside the denomination for leadership the past two or three years. Is an invitation to leadership roles in a college, a yearly meeting, or in Christian agencies, or as board and committee clerks . . . are these really a threat of

breaking one's heart in dedication to illusory ideas? Surely not, yet a number of sensitive, mature Friends who have given themselves in this way in education and denominationally seem to imply this.

In spite of this melancholy observation, it is also true that many who are in leadership today are more enthusiastic, with greater vision and energy to meet the challenges than ever before. This seems to be true of our Friends colleges and yearly meetings of the EFA, for which we are deeply grateful. This sort of spiritual insight and vision sweeps away a lot of aimlessness and fear. Of course, authentic leadership in the classroom, office, campus, or church involvement begins with a personal word from God, made relevant, fresh, and energizing.

Because our institutions are human-operated creations, they are also expressions of human error and frailty. We should never expect more from our Friends colleges and churches than we expect of ourselves individually. Our schools are the lengthened shadows of particular women and men, but they are more. They are the forms into which we pour our resources and our energies, our insights and our convictions. They are means of outreach beyond the limits of the campus to convey the understanding of values, gospel teaching, and specific convictions precious to our church. The Friends college then becomes a source of strength, fellowship, and character development as a confirmation of our convictions. The college is a laboratory and a training arena for shaping a desired Christian social order.

The threadbare epigram is true: we teach students, not lessons. God's opening in the establishing and development of a Quaker college is to fulfill a very precise calling—to educate youth within a Christian and Quaker perspective. Institutions grow out of vision, careful training, and preparation, in order to serve each generation and the Kingdom of God in Spirit-directed ways. This means that changes, improvements, new courses, and research must be a constant part of the effort. It is Henri Nouwen who says, "To grow is to change, and to be perfect is to change often." The struggle to respond successfully to the changes imposed upon us in the economic crunch of the present and the ideological pressures competing for attention becomes a specific challenge.

Truth struggles with falsehood and love with selfishness in the world. They also compete for mastery in the inner world of each of us. Our colleges and our church are but a reflection of our own relationship with God. Only this will allow the church and college to be clear with each other in mutual trust and dependency. The counsel of Paul is so appropriate here as always: "Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord." (Romans 12:10-11 NIV) 



Illiteracy Leads to Many Of the World's Problems

WHEATON ILLINOIS—If you can't read, you are also probably poor, suffer from bad health, have seen a lot of babies die, can't expect to live too long yourself, aren't concerned about birth control, and are so frustrated with social pressure you might get involved with crime.

One third of the world's people can't read. But according to a recent report on literacy by *Christian Science Monitor's* David Winder, efforts all over the world are on the upswing to eliminate the problem of illiteracy.

According to the World Bank Development Report for 1982, literacy in the world was 33 percent in 1950, but rose to 38 percent in 1960, then 46 percent in 1970, and 56 percent in 1979.

While the rate of illiteracy continues to decline, actual numbers of people who can't read continue to increase. Why? World population continues to increase. Today 800 million people can't read.

Entrenched oligarchies, such as the elite in Latin America, protect their own interests by blocking programs designed to produce an articulate, well-informed public. Uneducated parents who fear losing their traditional hold on children prevent them from going to school.

Countries that are too poor to provide jobs for people who acquire new skills resist literacy efforts. In many of these cases experts acknowledge literacy can sometimes compound rather than ease political frustrations.

Says the *Monitor*, "One of the controversial aspects of mass literacy campaigns is that there is frequently no follow-up; in a culturally deprived atmosphere, new literates in time lapse back into illiteracy." —E.P.A.

Missionary Group Looks in Mirror To Study Stress, Conflict Affecting Workers

COLORADO SPRINGS, COLORADO—Rather than peering through the missiological magnifying glass to view the broad work of world mission, the 187 delegates attending the 66th annual meeting of the Interdenominational Foreign Mission Association at Glen Eyrie, Colorado, looked into a mirror to examine the qual-

ity of the individual workers on the mission fields—the missionaries themselves.

IFMA Executive Director Dr. Edwin L. Frizen, Jr., stated in his address to the delegates, "Many in our ranks are suffering inertia brought about by conflict attributable to various things—spiritual, psychological, physical. We are focusing on the missionary, not to criticize nor condemn, but to strengthen."

The 1984 IFMA annual meeting will be held September 24-28 at the U.S. Center for World Mission in Pasadena, California. —E.P.A.

Lebanon Strife Is Toughest on Young

NEW YORK—When Rev. Dennis Hilgendorf asked a group of 30 Lebanese young people what one thing they regretted most, 11 answered "I wish I hadn't killed someone." Hilgendorf, a Lutheran pastor who directs a counseling and rehabilitation ministry for young people in Beirut, said the response was an example of the problems young people face in war-torn Lebanon. "Young people are the ones who get hurt the most," Hilgendorf said.

"When young people fall apart they don't know what's happened to them," Hilgendorf said. "They can't sleep or cope. We have thousands of addicts, and I think that's because of the war situation." Hilgendorf said that the war was also responsible for disabling many of the country's more than 40,000 handicapped people, only a few of whom have so far been helped back to employment and independence. —E.P.A.

Author Says Church In Midst of New Reformation

PHILADELPHIA—On the eve of Martin Luther's 500th birthday, Seattle pastor and *Faith at Work* author Bruce Larson says the church is in the midst of a new reformation. "We are rediscovering the dynamism that the New Testament people had before all of the various forms and expressions of the faith were laid out," says Larson in the interview published in the October, 1983, issue of *Eternity* magazine.

Asked by interviewer James Newby, director of the Yokefellow Academy, whether or not the survival of the church is a live question, Larson answers, "No. The church has survived centuries of poor leadership—dull preaching, corruption, et

cetera. Any other organization would have died, given our history." Larson, author of numerous books that emphasize the relational aspects of the faith, says the church has failed to win the world because it does not believe what it has to offer is of worth to the world. —E.P.A.

Christians Not to Avoid Political Arena—Moyers

WASHINGTON—Baptists "cannot turn away from politics just because it is not the place where souls are saved," television journalist Bill Moyers said at a two-day conference focusing on Baptist identity.

Moyers, correspondent and senior news analyst with *CBS Evening News*, told participants at a Religious Liberty Conference that Baptists have inherited a rich tradition with a passion against any "unholy yoke of church and state." Nonetheless, he added, "politics, like tolerance, is

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First Day News

QUICK QUAKER COMMENTARY

Friends across the Evangelical Friends Alliance are shocked and saddened by the death of two of our most outstanding leaders, **David M. Leach**, 47, pastor of Northridge Friends Church, and **Sheldon R. Louthan**, 49, a family counselor and founder of the Center for Family Living, both in Wichita, Kansas.

Memorial services were held on November 8 at Northridge Friends. Both men died in a weather related plane crash near Greensburg, Kansas, along with **Delmar Day**, a Greensburg school principal and member of Haviland Friends, and two others including the pilot. Delmar was named president of the foreign mission board of Mid-America Yearly Meeting in August.

David Leach, with his wife Marcile, organized and developed the Friends Marriage Encounter program in 1976 and have pastored at First Denver Friends, Friends Memorial in Seattle, and at Northridge. They were frequent speakers in family life conferences. Dr. Louthan, a family therapist with both the Mennonite Church and among Friends of Mid-America Yearly Meeting and the Evangelical Friends Alliance, has served on the faculty at Friends University and George Fox College. He has headed the EFA Task Force on the Family since its beginning, providing the resources for the family life articles in the Evangelical Friend, and several other family improvement programs.

A David M. Leach Memorial has been established with gifts to the Northridge Friends Church. Sheldon R. Louthan Memorials can be designated to either the Evangelical Friends Alliance Family Task Force, 29 North Garland Avenue, Colorado Springs, Colorado 80909, or the Recovery of Hope, Prairie View, Inc., Box 467, Newton, Kansas 67114.

Joe Vlascamp, executive secretary of New York Yearly Meeting, was named new chairman of the U.S. Friends Superintendents and Executive Secretaries, who met October 29-31 at Richmond, Indiana. More than 25 Friends leaders met at Yokefellow Center for this annual gathering. **Robert Hess**, general superintendent of Evangelical Friends Church—Eastern Region, was one of the speakers.

Anna Nixon is retiring after 43 years of active service in the Friends mission work in India. She is currently completing the writing of the history of the India Friends Mission and plans a January move to Friendsview Manor in Newberg, Oregon.

Bob and Cheri Hampton, Newberg, Oregon, are finalizing plans to move to Flagstaff, Arizona, in February, where they will attend language school through Northern Arizona University. The Hamptons are under appointment by Rocky Mountain Yearly Meeting and anticipate work with the Navajo Indians at Rough Rock, Arizona, late in 1985.

Landrum Bolling, former president of Earlham College (1958-1973) and leader of peace efforts in the Mideast, has been named to head an international, ecumenical effort to avoid nuclear war. The Academy of Peace, established by the University of Notre Dame, will be headquartered in Jerusalem. Notre Dame's president, Rev. Theodore M. Hesburgh, characterizes the academy's mission as institutionalizing the ad hoc work the world's scientific and religious leaders have been doing to publicize the threat of nuclear war.

FRIENDS FOCUS

Friends Women

Women at First Friends Church, Canton, Ohio, recently proved that "you're as young as you feel." The Womens Missionary Fellowship, in lieu of a regular meeting, hosted a mini retreat/slumber party at the church. Nancy Thomas, Northwest Yearly Meeting missionary to Bolivia, was guest speaker at the potluck supper that opened the "retreat."

Boise Hosts Annual EFA Meetings

The Evangelical Friends Alliance annual coordinating council and commission meetings will be held in Boise, Idaho, January 10-13, 1984. This is the first time the EFA has met in Northwest Yearly Meeting since general sessions were held in Newberg in July of 1975. Meetings last year were conducted in Wichita and will be hosted by Rocky Mountain Yearly Meeting in 1985.

Malone College Plans Bible Lands Journey

Malone College is sponsoring a Bible Lands Pilgrimage departing January 3, 1984, from New York. The trip will include visits in Israel, including Masada, with an optional three-day extension to Greece, Athens, and Corinth. For information about the journey call toll free, 1-800-521-1146.

Fifteen Thousand Join Philadelphia's Quaker-Mennonite October 6 Witness

Fifteen thousand people holding banners and candles covered the steps of the Philadelphia Art Museum October 6 to call for a German-American friendship based on peace and not military alliances.

The witness took place as Vice-president George Bush and West German President Karl Carstens met at a plaza a mile away to toast 300 years of German settlement in America. Speakers at the Witness charged that the governments of Germany and America were using the anniversary of the arrival of 13 Quaker and Mennonite families in Germantown, Pennsylvania, to promote the deployment of 572 Pershing II and cruise missiles in West Germany.

Samuel Caldwell, general secretary of Philadelphia Yearly Meeting, said: "We have come to remember publicly that the first German immigrants to settle the New World—Quakers and Mennonites—were people of peace, not of war." Caldwell added that in return the United States is deploying "weapons of destruction on their native soil."

Myron Augsburg, moderator of the Mennonite Church, told the assembly: "On some issues we cannot be neutral. The arms race is one of these. Tonight, unashamedly, as an evangelical Christian, I am against the arms race."

Augsburger said the arms race is contrary to the teachings of Jesus. "Turning the other cheek is our symbol of freedom," he said. "We don't let the enemy determine our response. We are free to act."

The October 6 witness followed a Quaker and Mennonite worship service that combined elements of the traditions of both groups, including prayer, singing, Scripture reading, and silent worship. Augsburg read the call to worship from Ephesians 2:14-18, which says that Christ is our peace, and He has reconciled mankind to God through the cross. Caldwell told the congregation: "We Quakers and Mennonites have been apart too long. I am persuaded that it is God's will that we be reunited . . . Friends, let us embrace." (Mennonite Central Committee News Service)

Parents Gather to Support Teenagers

Parents of teenagers at Newberg Friends Church, Newberg, Oregon, have committed themselves to a ten-week study/prayer meeting. The group meets weekly to discuss Fritz Ridenour's What Teenagers Wish Their Parents Knew About Kids, and to pray for specific needs among the youth.

Haverford College Offers Fellowship

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for 1984-85. Fellows spend one or two semesters at Haverford doing research in the library's Quaker collection and in nearby scholarly collections. Usually awarded to mature scholars, the fellowship includes an \$8,000 stipend.

Letters of inquiry should be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041. Deadline for applications is January 31, 1984.

QRT Discusses Prayer in Recent Publication

Quaker Religious Thought examines prayer in its most recent volume, #55. Contributions come from Richard Foster of Friends University, Wichita, Kansas; Myron Weaver, Baptist pastor in Wilton, Connecticut; and Robert Faricy, Jesuit professor of theology in Rome. Also included in the volume is a review of Douglas Steere's recent devotional, Together in Solitude, by Arthur Roberts, professor of Religion and Philosophy at George Fox College, Newberg, Oregon.

Quaker Religious Thought can be ordered for \$1.25; mail orders to QRT, Route 1, Box 549, Alburtis, Pennsylvania 18011.

Quilt Brings Record-Breaking Amount At FBC Benefit Auction

The annual Friends Bible College Ladies Auxiliary auction boasted a record sale October 7, when a quilt appliqued by Mary Clark sold for \$5,400. The individual quilt sold highest in previous years was \$2,200. Total proceeds of the sale reached a record high of \$54,700 this year.

Clark has no idea how many quilts she has made in the last 32 years, or how much time it takes to make each one. Quilting is her hobby, a therapy, she says. The "Tree of Life" quilt, which sold for \$5,400, has over 750 pieces, Clark says. The blue-and-white-appliqued quilt went to an FBC freshman who intended to stop bidding at \$5,000. She didn't mind topping that amount, though, because "it's for the school."

Clark already has a head start on next year's auction. She has one quilt top done and another one started for 1984.



PHOTO BY PAULA RHOADS COURTESY PRATT TRIBUNE

Youthquake Pretremors Build Intensity

Rumblings of Youthquake pretremors are building in intensity as young Friends across the nation anticipate coming together in late December.

The Western Regional Tremor, to be held in Boise, Idaho, December 27-31, will feature guest speaker Hal Perkins. Perkins will address the topics of discipleship and evangelism. Skiing and nonskiing recreational packages and a concert by Benny Hester will highlight the conference.

The Central Regional Tremor in Golden, Colorado, December 26-31 will include skiing in Loveland, Colorado, or a nonskiing package to include a trip to the Museum of Natural History. Sessions will be led by Tom Klaus, Brent Bill, and Royce Frazier.

The Eastern Regional will be held December 26-30 at Cedar Lakes Conference Center, Ripley, West Virginia. Featured speakers include Jack Tebbs, Bill Wagner, and David Robinson. Workshops will address such topics as God's will, world peace, discipleship, parent/teen relationships, and Quakerism today.

Chairmen for the three regional events are Ken VandenHoek, Western; Tom Klaus, Central, and Fred Clogg, Eastern. Information about registration and costs can be obtained through yearly meeting offices.

'Fatherlight'

"Fatherlight," an original drama written by Dr. Phil Speary, was presented on November 19 and 20 at Northridge Friends Church, Wichita, Kansas. "Fatherlight" is an insightful look at the life of Christ in a contemporary setting, using current Christian music to accent the story. Dr. Speary attends Northridge, as do the members of the cast. The Sanctuary Choir provided backing for the soloists.



Why does a woman need a Will?

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

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

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Don Worden, Director of Development
Evangelical Friends Church—
Eastern Region
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Canton, Ohio 44709

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

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(Continued from page 14)

desirable because it is necessary. Here is where liberty will be saved or lost, laws deliberated, issues decided, justice mediated, and values defended. Leave politics to others and you will wake up one morning governed by three-pieced theocrats wearing shiny shoes, saintly smiles, and the head of a pin in their lapel," or by "pious politicians" who espouse "sweet and sickly civil religion."

Moyers said, "the realities of the world are enormous—misery, injustice, poverty, bigotry, and cruelty." Political solutions become more essential, he said, in the face of church inactivity. "But in the long run I know . . . it is not legislation, laws, and programs that lead men and women to want the right thing. It is a change of heart." —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

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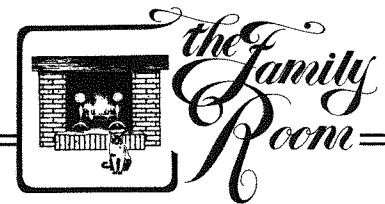
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THE EMPTY NEST

BY PEGGY ROBERTS

A wise friend of mine once said, "Peggy, we are always retiring from some stage of life. It is a gradual transition, a process of letting go, one thing then another. It is never one sharp break and then we are 'Retired.'"

When Maurice and I stepped into this new phase of full-time shared ministry, and again now as we have just completed emptying our nest of its last precious "eaglet," this poem by dear Friend and prayer partner, Mary Bieberly, is fully expressive of my new feelings about this phase of our lives.

Transition

I've stepped out of the river
and can't return again.
Gone the familiar eddies,
the rage of rain-swollen torrents,
the soft whisper of peaceful twilights.
The ground beneath my feet is unfamiliar
and I can't yet sense its rhythm,
can't tell where the rocks and grottoes
lie.
So my step is slow and measured,
my soul alert to the pulse of life about
me.
For though not my beloved river,
this new walk is my chosen path
and I will learn to dwell within it.
I've stepped out of the river
and can't return again.
The river has changed
and so have I.

It is true, many events in the process of emptying a cozy nest are very painful, for both adults and young eaglets. And yes, my home—containing its husband head and our three wonderful active children—was truly "my beloved river," but the "river" has changed, and so have I.

Our then junior in high school, son Kevin, made a remark to me seven years ago that was to prepare me to begin gradually retiring from the active stage of mothering. "One day we will all be gone and you need some other things to occupy your time that you can enjoy!" He wisely realized that he and his two sisters could easily become my primary focus, so he urged me into a traveling ministry in Friends Marriage Encounter with Maurice.

And, his prediction has taken the normal course and our last daughter, Kim, is settling into her first year of college, leaving our nest empty.

But . . . you know what? Even though this home's routines have changed drastically, in fact, the home has changed, too. Some days are very quiet and the vacant rooms, quieter still. Yet the quiet often brings such pleasure! The serenity of hours of beautiful classical music is a treasure that has only come to me in this phase of life.

Also, in a home where husband and wife delight in one another and their newfound freedom to make plans with only checking our own schedules, this time of life can bring a fresh new routine.

We now have opportunity for long evenings alone at home or for formal and informal meal gatherings with friends, for early a.m. or late p.m. tennis, for work, travel, and ministry late into the night or even overnight. We can sleep in late on occasion or have a late breakfast with friends, lingering over coffee, talking about us—not our kids' activities or dashing off for a morning ballgame! If we want pizza at 2:00 a.m., who is to check up on our crazy whims?

For my husband, his responsibilities to a family of five are diminishing to just us. That has to feel light and airy! For me, this stage is bringing opportunities for expanding learning experiences and new ministry. There is a time to come for preparation for a new career!

It is also a mellow time, where our "kids" are captured behind picture

frames—smiling, fine young adults. These are a source of pride, joy, and humility as we recount together our blessings in raising them. Also, time dulls those sometimes feelings of failure or the shortcomings we experienced as a growing family. The hard times are already mellowing, the good ones come forth to bring joy at the memory.

There are the blessed short-term sharings by telephone weekly into each new family's dreams, fears, or failures. We can listen, encourage, rejoice, but have only prayer responsibility for the outcomes in each life!

And, the times shared with grandchildren to look forward to! We only have one dear sweet three-year-old joy, but what a blessing she is as she comes and goes—she brings delight. We enjoy

her sweet meal-and-bedtime prayer routines, her laughter and special opportunity she gives us to have input into her tender, moldable mind and spirit. Surely, this is the perfect counterbalance to those other times when life feels a bit empty and lacking in purpose or new direction.

In these days when I flounder a bit with what to do with what God promises in Psalm 31:8b LB, ". . . you have given me open ground in which to maneuver," I remember and take comfort. The same God who gives me all this also says, "I know the plans I have for you They are plans for good and not for evil, to give you a future and a hope." (Jeremiah 29:11) Happy "un-nesting" all! Let us be thankful for the temporary refilling of our nest this Thanksgiving time. ☐



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Dr. Salter, who has a Methodist background and is currently recorded in the Friends Church, received his B.A. at Asbury College, M.Div. at Asbury Theological Seminary, and a M.Phil. and Ph.D. at Drew University.

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CLYDE AND THE 55 MPH SPIREA

BY NANCY THOMAS

My brother-in-law Clyde is a botanist with a special interest in wild flowers of the Pacific Northwest. Our family recently spent three days in the mountains with him and his wife, Carol. I took my notebook and filled three pages with names and descriptions of the flowers near Pamela Lake. Clyde's expertise amazed me as he instantly identified mitrewort, foamflower (I love the names!), miner's lettuce, monkey flower, bear grass, pearly everlasting, and prince's pine, giving me the scientific as well as common names.

But my admiration reached its peak as we were traveling home, going the speed limit of 55 mph down the highway. We were talking about something unrelated to flowers when Clyde interjected, "Hey, did you see that pink flower we just passed? That's a *spirea betulifolia*. They grow all over the Willamette Valley." Then he proceeded to pick up the conversation where it had left off.

Did I see it? No, I didn't. The small roadside flowers tend to blur for me at 55 mph. But Clyde really did see it. And it undoubtedly really was a *spirea betulifolia*.

At the annual meetings of Northwest Friends, this year, speaker John Williams told the story of two men walking down the sidewalks of a busy city. Suddenly the first man stopped and said, "Say, did you hear that cricket?"

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.

"Did I hear that cricket?" exclaimed the second man. All around them traffic buzzed, people hurried, sound filled the air. "How could you possibly hear a cricket in all this noise?"

The first man, without telling the other that he was an entomologist with a speciality in crickets, simply took a coin from his pocket and dropped it. Instantly five people turned their heads to the sound.

We hear what we're accustomed to listening for. We see what we've trained our eyes to notice.

Sometimes it's hard to hear God's voice. Too many other sounds compete: the television insists we need this new car or that plan of life insurance. Work, family obligations, church responsibilities, all can push and pull, exerting pressure to go here, do this, study that, climb, serve, expend. Even Christian books play tug of war with our souls, urging us one direction, then another. Where, in all of this, is God's voice? How can we possibly hear Him in all the noise? How can we see the path He wants us to follow when there are so many options?

SEE WHAT LOVE CAN DO.

Injustice triggers violence. For centuries, Quakers have struggled against injustice with Christian love. Right now Quaker Volunteer Witness needs people dedicated to working with those burdened by poverty, desperation and despair.


Contact Quaker Volunteer Witness to discover how you can multiply your gifts through service in the power of Christ's love. Quaker Volunteer Witness, 101 Quaker Hill Drive, Dept. E, Richmond, IN 47374. A program of Friends United Meeting.

Perhaps familiarity is the answer. The botanist and the entomologist spend years studying their specialties. Because of previous time and concentration, they are able to cut through distractions and instantly identify a plant or a bug.

David writes, "My eyes are continually toward the Lord." (Psalm 25:15) Other Psalms speak of those who "dwell" in God's temple (65, 84), those who make it a practice to live in His presence and enjoy Him, who meditate on His law day and night (Psalm 1).

David was a king and had lots to do besides sit by a stream and think about God. He supervised a big army, administered a palace and a city, settled labor disputes, oversaw Israel's economic growth spurt, and tried to bring religious bureaucracy into line. While he wasn't perfect in all he did, Israel prospered under his hand as it had never done in the past. David was undoubtedly a busy man. And yet he writes, "My eyes are continually toward the Lord." Somehow he managed to seek God before and over and under and around everything else. He lived on familiar terms with God.

The answer to being able to see God and hear His voice while zooming through life at 55 mph is familiarity with Him on a day-to-day basis. As we seek His face and listen to His counsel in the small daily areas, we'll be able to hear Him in the crises. Our ears will pick up the "still small voice." We'll be able to identify His path among all the options.

We'll hear what we've become accustomed to listening for. We'll see Him whom we've trained our eye to see. 

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With the resignation of Richard Sartwell as book review editor, Lauren King has been asked to coordinate this regular feature of the EVANGELICAL FRIEND. Lauren King is a former professor at Malone College and a frequent contributor to this magazine. This month's column presents the need and benefits of reading rather than reviews of specific books.

REFLECTIONS OF A BOOK REVIEW EDITOR

BY LAUREN KING

Book reviews are intended to stimulate people to read and to give them some help in selecting what to read. But that is a difficult enterprise, for American church members are not readers and students.

Consider: For one thing, one in five native-born Americans are functionally illiterate, can't read simple directions—much less even a simple book. Many others who are able to read do not: they are too tired after the day's activities or too busy. College graduates are said to average one book a year. All of which is to say that the majority of church members do not read at all, or very little. And when they do read religious material it is likely to be "inspirational," mostly light biographies of famous people recently converted. This light reading or lack of reading adds up to only a few who attempt any solid or difficult study of the Scriptures or of solid books about their faith. The average church member is frighteningly ignorant of his faith, and therefore open to every sort of heresy.

And that is dangerous. John Wesley once wrote: "Reading Christians are


growing Christians." He was thinking of the converse: Nonreading Christians are nongrowing Christians, and he was convinced that a Christian who did not grow in knowledge would not grow in faith or love, and would likely ultimately fall away. He was constantly urging his people to read and providing materials for their use. Surely no one expects to progress in a secular occupation of any complexity without study, often years of it: teacher, lawyer, doctor, engineer, computer programmer. Why do Christians suppose that they can go on prosperously in the Christian life without the study that is required for a secular career?

But we have Sunday school and prayer meetings and preaching. We are fed abundantly. Are you now? How deeply do you read or study in preparation for your Sunday school class? Most classes are not studied for; they are sat through. And how much of the lesson demands or encourages careful later reading or study? How much that is said is what has been unvaryingly said again and again in that class? Prayer meeting may involve a short sermon. Worship service involves a longer one. But neither situation is one that gives opportunity at the moment for study or reflection; the talking keeps moving right on to something else. Nor do these proclamations equal study; the two activities are different, they will not go on concurrently.

Besides, we do not listen well. Remember the parable of the four soils. Of the

four classes of people only two listened well, and of that two, one later fell away. Tests have shown that by 48 hours after hearing some material we can remember but 25 percent and can't repeat much more than 5 percent accurately. You don't believe that? Can you at this moment write out a good outline of last Sunday's sermon? Can you even give the central idea? The subject? Were you driven to careful reflection, deep study, or a real change (not just "That's a good idea" reaction)?

Reflection, meditation, and study are essential to any growth or depth of faith and devotion, to a mature life in Christ. We shall in this coming year be hearing a great deal about the Olympics. We shall be seeing brief glimpses of some of the athletes in training—hour after hour of punishing work and strain, day after day. We applaud their devotion. "Think how much they want that gold!" And we? We are in a contest too. Only we are struggling for our lives, our eternal lives, they for a mere round piece of metal that they will some day leave.

Yesterday I saw a bit about the training of the cheerleaders for the football season of a great university: two weeks eight hours a day before the season and no mention of the hours during the season. What do you suppose would happen if Christians were as excited and diligent in learning the way of God as these young men and women are in learning to make people scream at a game? 

ACCOMMODATIONS IN FLORIDA

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FRIENDS CONCERNS



Around Northwest Yearly Meeting

FRIENDS YOUTH anticipate a visit to Bolivia and Peru in the summer of 1984. Boyd Morris of the Friends Youth Exec and Frank Engle, youth field secretary, have been planning with the Yearly Meeting staff in preparation for this ministry. Many young people have expressed serious interest in this missions project.

NORTHWEST YEARLY MEETING CHURCHES have set aside February 19 for "George Fox College Sunday." The annual event, now in its third year, allows each church a specific time of interaction with college administrators, faculty, or staff.

YOUTH LEADERSHIP SEMINARS conclude this month with meetings at Talent Friends Church November 11-12, and Sherwood Friends Church November 18-19. Youth pastors from throughout the Yearly Meeting share in leadership of the seminars for sponsors. Friends Youth Exec officers are in charge of sessions for high school student leaders.

ELDERING SEMINARS are continuing throughout the Yearly Meeting in December and January. The Friday evening and Saturday meetings feature videotaped interviews with Howard Macy ("Shared Leadership in the Church"), Arthur O. Roberts ("History of Eldering"), and Vivian Thornburg and Vaughan Palmore ("The Challenge of Eldering Today"). Sheldon Louthan is included on two tapes, addressing elders in their role of "ministering to family needs."

Post Falls Friends Church will host the Inland Area seminars December 2 and 3, West Chehalis hosts Newberg Area January 20-21, and Salem Area elders will meet January 27-28 at South Salem. Southwest Washington, Southern Oregon, and Puget Sound areas will host seminars in March and April.

MINISTERS' CONFERENCE 1984 will be held April 30-May 4 at Twin Rocks Conference (not April 23-27 as previously publicized). Guest speaker for the gathering will be Robert Hess, superintendent of Evangelical Friends Church—Eastern Region.

NWYM EXECUTIVE SECRETARY QUENTIN NORDYKE and wife, Florene, former missionaries, will make an administrative visit to the Friends mission fields in Bolivia and Peru in late December and early January. The trip coincides with the annual missionary retreat.

Clynton and Marjorie Crisman of Hayden Lake Friends Church will be traveling to Peru with the Nordykes. Following the missionary retreat the Crismans will fulfill a long-held dream of visiting the mission work in Bolivia and Peru.

THANKSGIVING RELIEF OFFERINGS will focus on the drought needs in Bolivia and Peru. Duane Williams, Friends missionary in Juli, Peru, has been named to help administer World Vision funds in the drought areas. World Vision has designated \$80,000 for relief work in the two countries.

George Fox College News

George Fox College enrollment, anticipated to decrease by 6 percent to just above 640, instead took what new president Ed Stevens calls "an amazing turnaround."

Fall term enrollment is 675, within eight students and 1.2 percent of the registration a year ago. Enrollment has been expected to follow a decline for several years as a result of the decrease in the number of college-age students nationwide.

Last year enrollment declined for the first time in 10 years, the college having grown by 75 percent in that period.

Lee Nash, associate dean at George Fox College during the last academic year, is on a year-long sabbatical leave for the current year. Nash, who also has served as chairman of the Division of Social Science, joined the college's faculty in 1975. He is taking time out for research, writing, and travel.

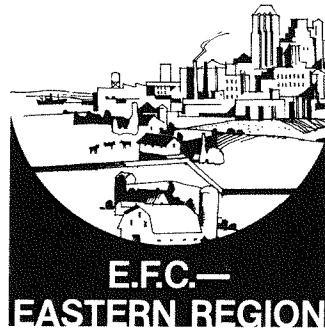
A year ago Nash postponed his scheduled sabbatical to assume the associate dean position, assuming two thirds of the duties of the Dean of the College, William D. Green, while he served as interim president.

John Cassis, director of special projects for World Relief, and David Wildermuth, pastor of the Edgewood Evangelical Church in Eugene, shared duties as guest speakers for George Fox College's annual fall Christian Life Week.

The series of morning and evening meetings had Wildermuth, a 1972 GFC graduate and a Western Evangelical Seminary graduate, speaking in the first half of the week and Cassis the last half. Cassis is a former professional baseball player with the California Angels who later received a master's degree and became a youth counselor and then church pastor.

C. Rene Padilla spoke on campus November 1 as the Christian College Consortium lecturer for 1983-84. He is editor of "Perspective," a missiological letter published by the Latin American Mission and *Mission Magazine*.

Padilla in 1974 was one of the main speakers at the International Congress on World Evangelization held in Lausanne, Switzerland. For nine years, until 1981, he was director of *Ediciones Certeza*, the International Fellowship of Evangelical Students in Latin America publishing house in Buenos Aires, Argentina.



EFC—ER Happenings

Sid Boyd is the new director of the Camp Gideon Project. He was named by Superintendent Robert Hess, approved by the Executive Committee of the Executive Board, and began his duties on October 1. A member of Boston Heights Friends Church and a general contractor in the area, he is also a member of the E. P. & E. Board of EFC-ER and is familiar with the goals and purposes of Camp Gideon. His challenging assignment will be to raise funds for developing the camp.

FRIENDS BOOK STORE has a new home! In accordance with the decision made by the delegates in August, the store was moved to Salem, Ohio, at a leased location: 145 S. Broadway. From October 10 to 15 the store was closed in the Damascus location to enable employees and volunteers from area Friends churches to prepare for the move. Then on October 17 Cora Burch, manager, presided at a "grand opening" to introduce the community to their new neighbors.

It is interesting to note that the bookstore was in the same Damascus location for 52 years. Its original name was Friends Book & Tract Depository, started in 1879 with Israel P. Hole as clerk. In 1931 the name was changed to Ohio Friends Book Concern, and in the fifties the name was again changed to the present title.

Store hours are: 9:00 a.m.-5:00 p.m. daily (except Sunday), and on

Monday and Friday open until 9:00 p.m.

FRIENDS DISASTER SERVICE has cleared some \$18,000 on the successful auction held September 10. This year the crowd was treated to very hot weather on that Saturday, but enthusiasm ran high, and five quilts were sold for over \$400 each. All the other items donated for a good cause made the auction a very enjoyable and worthwhile day for attendees.

NOVEMBER 20 will be a red-letter day for two Northern Ohio churches. North Ridgeville Extension Church will have a 10:30 a.m. service of dedication for their new property (8 acres) located on Jaycox Road. Pastor Tim Tsohanaridis says they hope to be able to begin a building program and move to their new location by Thanksgiving 1984.

At West Park Friends Church they will meet at 3:00 p.m. for a service of celebration, marking 55 years they have been located at 140th Street and Carrydale in Cleveland. Both Robert Hess and Bruce Burch will participate in the service, according to Pastor Mark Engel.

PUNE, INDIA, is the new home of Union Biblical Seminary, after students and faculty completed the long and tedious move from Yavatmal last month. Classes on the new campus began October 10. According to Anil Solanki, academic dean, there is a great spirit of optimism as they settle in the "miracle facility" they believe God provided.

FRIENDS MARRIAGE ENCOUNTER coordinators announce the schedule for the new year:

October 28-30
Greensboro, North Carolina
November 18-20
Lima, Ohio, at Ramada Inn
February 3-5
Columbus at Airport Sheraton
April 13-15
Wheeling at Paul VI Center.

To register for any of these, write to: Freeman and Rhoda Mullet, Rt. 3, Box 396, Sugarcreek, OH 44681. Phone: (216) 852-2252.

YOUTH TREMOR dates for young Friends in Eastern U.S. are from December 26 to 31, and the place is Cedar Lakes Conference Center in Ripley, West Virginia. Dale Chryst, chairman of the planning committee, assures us there will be an exciting program along with excellent speakers.

Focus on Malone

TWO WOMEN are in leadership positions at Malone this year—Roxanne Mountford, senior English major, as president of the Student Senate and Jacqui (Stuckey) Baker, 1978 grad-

uate, as president of the Malone Alumni Association.

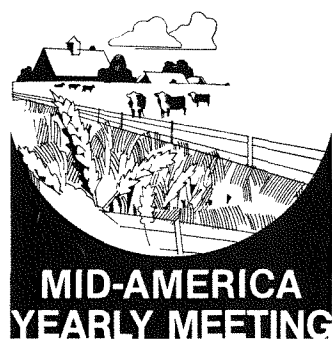
"THE MALONE MESSENGER" recently received a top award from the Canton Advertising Club. For its spring 1983 issue, the magazine received the MONA award (Most Outstanding New Advertisement) in the print materials division using one or two colors.

JOHN BERNBAUM was speaker for Christian Life week last month. He is director of the American Studies Program, sponsored by the Christian College Consortium. His topic on campus was "A World View."

DR. RENE PADILLA, guest lecturer, visited Malone on October 14 and spoke on "Liberation Theology" at chapel and in several classes during the day. He is the 1983 Christian College Consortium Lecturer and came to campus as one of the outstanding Latin American writers and speakers on topics relating to theology and evangelicalism. He was born in Ecuador, raised in Colombia, and has lived in Argentina since 1967. He holds the M.A. in the theology from Wheaton and the Ph.D. in Biblical Criticism and Exegesis from the University of Manchester in England.

Malone Calendar

November 29-December 3
Fall drama
December 21-January 15
Christmas break
January 16
Second Semester begins



**MID-AMERICA
YEARLY MEETING**

Property Purchased in Kansas City

Approval was given at the recent Yearly Meeting sessions to purchase 10 acres with a building as the new home for Westside Friends. This property is located on US 24 and 40 in the western part of Kansas City, Kansas, and near an interchange of the new I-435. It is in an area that has considerable growth potential and is adjacent to a large medical center.

The property was formerly a golf driving range and the clubhouse will be remodeled for the worship center. It has a full basement, which will be finished out for classrooms.

Westside Friends was established as an extension church in 1981 under the joint sponsorship of the Northeast Area churches and Home Ministries Division of the Outreach Board. The Area and the Home Ministries Division equally provide the support for Westside's pastoral leadership.

Since its inception Westside has met in a YMCA branch building. Dan Frost and wife, Wanda, moved to Kansas City in October, 1982, to become the first pastor. Dan formerly pastored in Eastern Region.

Westside Friends has been involved in outreach of their own. They have encouraged faith promise giving to support MAYM outreach ministries.

The move to the new home is scheduled for December 1, 1983.

—Maurice Roberts

Friends Bible College News

Special meetings this fall at Friends Bible College have included evangelistic meetings with Dan Qualls, pastor of Derby, Kansas, Friends Church, and a pastoral ministry seminar for students with David Leach, pastor of Northridge Friends Church, Wichita. Workshops open to the public have been conducted for church musicians by music professors Bob and Marilyn Ham and on photography by alumnus Fred Miller, professional photographer from Colby, Kansas.

Fifteen students were able to attend the National Youth Ministry Workshop held in September in Wichita. Other student involvement has been in gospel team ministry, weekly visits to the Larned State Hospital, FBC Concert Choir, Ladies Ensemble, FBC Singers, and Drama Ensemble.

Giving to the college this past year was up 8 percent, while enrollment for the fall semester is down approximately 10 percent. This has made some budget adjustment necessary for the coming year.

The Family Entertainment Series will be sponsored this year by the Haviland Telephone Company. Included on the program will be travelogues, drama, music, and college productions.

Friends University News

President Richard Felix announced two new administrators have been named. Roger A. Wingett has been named dean of students at Friends University, effective August 15, and Elwood A. "Woody" Self has joined Friends University as vice-president of University Relations, effective September 15.

Previously, Wingett was dean of students for 15 years at Jamestown Community College, Jamestown,

New York, where he was responsible for admissions, financial aid, registration, counseling, placement, student activities, and athletics.

Wingett also served for 10 years as director of men's residence, dean of men, and acting dean of students of Adelphi University, Garden City, New York. He received a bachelor of science degree in industrial arts education from State University College, Oswego, New York, in 1953, and a master's degree in guidance and student personnel administration at Teacher's College, Columbia University, New York, New York.

In the newly created position, Elwood Self's major responsibility will be fund raising for the University's Annual Fund. He will also supervise University Relations, which includes relations and development services.

Prior to joining Friends, Self was associate professor of business administration, chairman of the department of business administration and economics, and Rockwell International Corporation business chair for over three years.

He was instructor of management and supervision, Lansing Community College, Michigan, for three years and assistant professor of speech/communication, Northwest Nazarene College, Nampa, Idaho, for two years. In addition Self has experience in retail sales. He received a bachelor of arts degree in 1971 from Olivet Nazarene College, Kankakee, Illinois, a master of arts degree from Michigan State University in 1975, and a doctor of philosophy in higher education administration, also from Michigan State University.

The Division of Religion and Philosophy will offer a seminar for ministers on March 29, 1984, featuring Dr. Glenn Hinson of Wake Forest University. The spring seminar will take up the subject of how ministers can be effective spiritual guides to others in order to help them grow in their spiritual journeys. Glenn Hinson has chosen for the seminar the intriguing title "Ministers as Mothers and Midwives of Grace."

The ministers' seminars are part of the commitment of the Division of Religion and Philosophy to serve the larger Christian community.

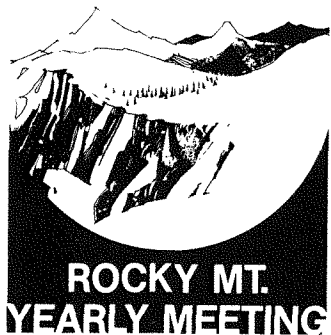
Another aspect of the service is an annual lay education school, FRONTIERS, held on six Monday evenings each winter. This year's FRONTIERS will be held January 23-February 27, 1984, and will offer courses in biblical studies, personal spiritual disciplines, skills in ministering to others, and in contemporary issues for Christians. The school is offered to all churches in the Wichita vicinity, and last year it served about 450 persons.

"Creating a Biblical Response to an Uncertain Future" was the theme of the 1983 Staley Distinguished Christian Scholar Lecture Series held at

Friends University, Wichita, Kansas. Tom Sine, author of *The Mustard Seed Conspiracy*, delivered three addresses on October 24-26 during Convocation for students, staff, faculty, and guests.

A "futurist," Sine's lectures considered the future of humankind, God's intentions for that future, and how each person can respond biblically to tomorrow's challenges. He also met with various combined classes and organized groups during Christian Emphasis Week.

Sine is from Seattle, Washington, where he directs research and planning for World Concern (CHRISTIA Ministries), a Christian relief and development organization. His major area of academic pursuit is American Intellectual History. He has appeared on various television and radio programs, served as a consultant to government, corporations, and Christian agencies, and taught courses at the University of Washington and Seattle Pacific University.



**ROCKY MT.
YEARLY MEETING**

RMYM Briefs . . .

ALLEN, Nebraska—Plainview, Nebraska, youth traveled to Springbank Friends recently for a youth emphasis night. High schoolers from the Allen United Methodist Church joined in the evening. Approximately 50 came to the program of music and testimony followed by fellowship. The Plainview youth also traveled to Omaha to present their program.

ALLEN, Nebraska—Steve House of Haviland, Kansas, conducted a three-day series of meetings on the "Characteristics of Revival." During the program Dave Wooldridge from Sioux City, Iowa, presented music. Future meetings are planned.

HAY SPRINGS, Nebraska—New Hope Friends participated in the annual Friendly Festival parade. This year's parade theme was "Our Changing Times." Malachi 3:6, "For I am the Lord, I change not . . ." was the church float's theme. New Hope sponsored a gospel sing in a local park that evening . . . Eighteen Hay Springs residents attended a Sunday school workshop at the New Hope facilities.

PAONIA, Colorado—Dave and DeAnna McNickles, the Paonia Friends ministry couple, reaffirmed their wedding vows in September. Pastoral couple Eldon and Gayle Cox celebrated their 25th wedding anniversary recently.

MARANATHA BIBLE CAMP, Nebraska—RMYM men met in October for the annual Men's Retreat. Richard Foster's book, *Freedom of Simplicity* was one focus of the weekend. RMYM women held their annual retreat in September.

DENVER, Colorado—Midyear RMYM sessions were November 11-12 at First Denver Friends.

RMYM Prayer Opportunities . . .

1. Ask God to develop within your church a strong commitment to basic spiritual disciplines of devotions, prayer, Scripture meditation, and evangelism outreach to others.

2. Commit to God one fear or worry that has been preoccupying your mind too much recently. For example, your job, children, school work . . . (1 Peter 5:7).

3. Pray for the ministries of Empire (Vale, South Dakota), Hasty, Grand Junction, Lamar (all Colorado), Omaha and Plainview (both Nebraska) churches. Ask God to use these churches to reach out into their communities with the Good News. Ask for changed lives.

How Can You Repay God for His Gifts?

"How can I repay the Lord for all His goodness to me?" Psalm 116:12

Grateful people seek ways to repay those who have contributed to their happiness. The thoughtful husband searches for ways to recompense his wife for her uncomplaining toil. The considerate wife looks for some way to express gratitude to her hard-working husband for his provisions. The truly thankful person ponders how to repay God for His overwhelming generosity.

The psalmist's question is thought-provoking: "How can I repay the Lord . . . ?"

Here are some guidelines:

1. It must come from genuine gratitude. A woman said to her son-in-law: "You've provided wonderfully for your family and I know they appreciate it." His unspoken response was, "Oh, if only my wife did appreciate it . . . that would make the long hours, the pressures, and the anxiety worthwhile. But she doesn't!" If people were genuinely grateful for God's goodness, it would bring Him gladness.

2. It must be consistent with conduct! A husband's gift to his wife won't bring happiness if he then tramples on her by inconsiderate words and actions. A gift to the husband becomes meaningless if the wife turns to nagging criticism and a

sour disposition. Similarly, dollars dropped in Sunday's baskets do not delight the Lord if His will is forgotten and His name profaned Monday.

3. It must respect the recipient! It makes no difference how expensive the gift may be, it's worthless unless it pleases the receiver. A \$5,000 mink stole is useless to the one who

doesn't want it. What does God want? He wants us! Then everything else fits into place. Paul considered the puzzling generosity of the Macedonian Christians. The average church shuns the stewardship sermon. But these people begged Paul to take their gift. He saw that they had given "beyond

their power." The riddle is solved with one penetrating statement: "They . . . first gave their own selves to the Lord." (2 Corinthians 8:5)

"How can I repay the Lord for all His goodness to me?" What is YOUR answer?

—"Paragon Proclaimer"
New Hope newsletter

FRIENDS GATHER

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

Special Services And Events

BOISE, Idaho, (Harold Antrim) reports that Quaker Hill Parking Lot Sale netted about \$700, and \$200 for the "dishwasher" fund for the church kitchen. "Create in me . . . O Lord" was the theme of this year's FWMF Retreat at Quaker Hill. Eighty women (seven from Boise Friends) heard Nancy Thomas give inspirational talks on that Scripture.

SHERWOOD, Oregon, (Robert Sweat) supplied its members with attractive Halloween tracts with a Christian message to be given away along with treats on Halloween evening. They also had an all-church Halloween "mixer," with adults dressing as Bible characters. The church continues to support the Sherwood-Tualatin Christian Action Coalition, which attempts to meet the needs of the unemployed and otherwise needy of the community. Emergency food supplies are kept on hand in the church kitchen.

PORTSMOUTH, Rhode Island, (Harold Carl) during the summer, when vacations lower the number of teachers and students in Sunday school, had a family-oriented program. With the theme of the Old Testament, each Sunday was a special lesson including Old Testament music led by Dr. Harold Snyder, a luthier (maker of stringed instruments); David and Goliath, including target practice with handmade slings; a slide presentation on creation, and even a "friendly" feud game. On the final summer Sunday, balloons bearing message of God's love were released.

In September TIGARD, Oregon, (Roy Skeeter) sponsored a "Tigard Friends Family Softball Tournament." They invited all the Friends churches of the area. It was held at Alpenrose Dairy in Portland. Five teams came, with Clackamas Park Friends winning the tournament.

The pastors at HIGHLAND AVENUE, Salem, Oregon, (Glenn and Sue Leppert) officially adopted Timothy Glenn Leppert (born September 7, 1981) on September 23. He had been a foster son with the Lepperts since birth.

FRIENDSWOOD, Texas, (Joe Roher) reports sponsoring "Living Room Friends," an opportunity to meet people who may be strangers but who can become valued friends. This is an evening spent in a host home where everyone pools their food for a casual meal and then enjoys an unrushed time together getting to know one another.

BEAVER-SHANNON, Beaver, Kansas, (Lyle Whiteman) had as guest speakers for their Anniversary Fellowship time Craig and Winifred Peterson from Mt. Ayr church, who shared their experiences in Bolivia last year as hosts in a missionary guest house.

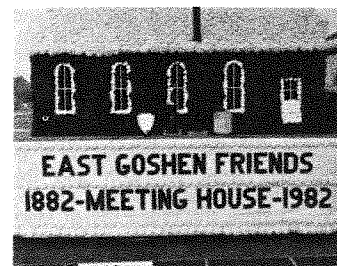
At MEDFORD, Oregon, (Paul Meier) Clea Crisman presented a three-part series of talks on Sunday evenings entitled "Experiencing God's Love." The pastor taught a challenging series of sermons on the book of Nehemiah. A special farewell party honored Associate Pastors Jim and Becky Teeters and family on June 12. They are now serving as pastors at Kent, Washington. We enjoyed messages brought by Retha McCutchen on June 19 and Aaron Hamlin on June 26. We appreciate the ministry of Paul and Charlene Meier. They were welcomed officially at an all-church picnic and food shower July 10. We were greatly blessed by the ministry of Gayle Beebe as pastoral intern this summer. A farewell party honored him on August 28 before his return to Princeton Seminary. Forty-two of our people were able to attend part or all of Northwest Yearly Meeting sessions in July.

At HAVILAND, Kansas, (Gary Wright) pastors Alan Weinacht, Paul Romoser, and Gary Wright led "equipping seminars" to help the lay leaders sharpen their skills of ministry. The groups involved were the lay pastors, the elders, the Growth Group leaders, and the Sunday school workers. The goal is to include many in the work of the ministry.

NAMPA, Idaho, (Homer Smuck) reports the children of Clair and Marie Howard hosted their 50th wedding anniversary celebration at the church on October 9. Besides the relatives a large number of friends came to wish them well. On that same Sunday Nampa Friends began a special meeting called "Holy Life Conference" with Max and Kathleen

Huffman. The emphasis was "Helping the church to think like Jesus, live like Jesus, love like Jesus, and to serve like Jesus." The Huffmans emphasized lovingly and sweetly in a deep spirit the major thought to live the love life like Jesus lived and taught.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) used a new and different way of sharing the church in local communities, involving the members working together on a float that was a replica of the church



building as it was 100 years ago, with "old-fashioned Quakers" riding on the float. First prizes were won in all parades as follows: Damascus, Ohio, Founder's Day—Founder's Award; Salem Jubilee—best non-commercial float; Winona Flax Sketching—best religious entry; Alliance Carnation—religious float award.

PLAINS, Kansas, (Stan Thornburg) church reports that the pastor's Sunday morning series on "Spiritual Warfare" was rich and challenging. Many accepted the call to more faithful prayer as an effective weapon against the adversary.

HILLSBORO, Oregon, (Earl Perisho) church was also blessed with Max and Kathleen Huffman and the Holy Life Ministries, which is based in Muncie, Indiana. They spoke on "learning to love like Jesus" September 25-29.

VILAS, Colorado, (June Worden) celebrated their 60th anniversary October 9 with a grand celebration of worship and thankfulness to the Lord for allowing them to serve Him in Vilas and the surrounding community.

UNIVERSITY FRIENDS, Wichita, Kansas, (David Kingrey) hosted Val Ferguson from the London office of the Friends World Committee on Consultation September 19, scheduling her for informal meetings with friends both at Friends University and at the meetinghouse.

GRAND JUNCTION and PAONIA, Colorado, (Eldon Cox) celebrated a Fall Color service and cookout.

Youth and Christian Education

NEWBERG, Oregon, (Ron Woodward) has hired Lon Thornburg as pastor to college and young adults to work for the eight months that George Fox College is in session. This staff change also marks the beginning of a new college ministry at the church to be called "The Koinonia Community." Pastor Ron Woodward will be teaching the first quarter of that Sunday school class on "The New Covenant of Ministry," and the church body has been encouraged to "adopt a student" for the year to allow for more interaction between collegians and other attendees.

BOLTON, Independence, Kansas, (Grady Miller) has started a junior youth group to get more youth involved in Christian activities. To encourage this, special nights sponsored by the Spiritual Life Committee are held once a month for youth and adults.

At **BOISE** a boy scout troop for boys 11 to 18 has been formed under the direction of Eric Norquist, also a cub scout program for 7- to 10-year-olds.

At **CANTON**, Ohio, (John Williams, Jr.) Carol Williams and Donna Keller served as codirectors of the vacation Bible school. Average daily attendance was 260 children. The children shared songs they had learned in a Sunday evening vespers service, which was followed by the musical talents of Tim and Reenie Hoover, who presented contemporary and traditional gospel songs along with testimonies of their faith in Jesus Christ.

LUPTON, Michigan, (Charles Kernodle) reports the vacation Bible school under the supervision of Louise Dornton averaged 86, with 20 children bowing at the altar of prayer. The offering of \$102 was given to help supply hymnals for the Philippine church. Pastor Charles Kernodle is pictured, along with several youngsters from the Lupton area, beside the new sign that was erected recently for the new Son Shine in Youth Center opened by the church. About 85 people attended the grand opening of the center. The center will provide youth in the Lupton

and Rose City area with a place to go and play games. Plans are currently to have the center open Friday and Saturday evenings, but that schedule may be expanded if the use of the center warrants.

Twelve **MEDFORD** young people attended Junior and Youth Camps at Twin Rocks this summer. An all-church work-auction raised over \$600 to help these campers.

At **EAST RICHLAND**, St. Clairsville, Ohio, (Wayne Ickes) fellowship for the youth was provided by the Youth Support Team, led by Sharon Steed. Bill McCoy of Young Life sang; hot dogs and games were enjoyed. The tug of war was won by the youth against the Youth Support Team and other adults. For the church picnic Lee Norsfall, Mr. Ballog, Bill Green, Perman Sayre, Dave Taylor, and Edgar White barbecued dozens of chickens. For inspiration, the Summer Ministries youth orchestra gave a concert. On August 29 a Christian school, using Accelerated Christian Curriculum, was established and is named New Covenant Academy. Pastor Jon Johnson is administrator for grades 1-8. Teachers are Nancy Kent and Robin Maxwell, with JoAnn Thornburg as school secretary.

GLEN ELDER, Kansas, (Ken Roe) Friends Youth have been active with their puppet ministry. They presented an entertaining program for the residents of Hilltop Nursing Home and were featured on a float sponsored by the Education Committee for the Glen Elder Day Parade. The float was entitled "Growing in Ministry" and featured a puppet program with children watching; then the youth gave a show for the parade crowd in front of the town bank.

At **NORTH OLMSTED**, Ohio, (Neil Orchard) the EFA drive to have 20,000 in Sunday school on September 18 went one step further. A contest was in effect for the whole month of September with the BLUE team and the RED team competing for the largest number of Sunday school guests in attendance. Competition was keen, since the losing team provided a free potluck dinner to the winning team.

At **HIGHLAND AVENUE** Pastor Glenn Leppert is tutoring two young

men in New Testament Greek 6:30 to 7:30 Thursday mornings. Highland will again host the Good News Class from the local elementary school. This was the largest class in Salem last year, and this year with two classes we expect even more children.

WESTGATE, Columbus, Ohio, (Randall Neiswanger) had as theme for Bible school this summer "Prayer," with classes for children and adults; attendance was well over 100 each evening. There was a puppet show each evening, put on by the Junior High FY. A missionary to Haiti, Miss Catherine Froh, was also involved throughout the week.

The **SMITHFIELD**, Ohio, (William Waltz) youth of the church presented a "Let's Praise" gospel musical during the morning worship service re-



cently. Children from 6 through 19 sang and performed under the direction of Anita Carson, with Darla Carson as pianist. This is the second annual presentation in a "Let's Praise" series.

TALENT, Oregon, (Paul Miller) Friends Youth, under the leadership of Terry Dawson, a student at George Fox College doing a summer field experience at Talent, traveled to Berkeley Friends Church in August to do a work service project. Under the supervision of sponsors Mike and Elda Pettine the youth spent several days doing lots of needed work at the Berkeley church. The youth also led the Wednesday evening service for over 50 people. They were housed in the church and were fed in many homes.

At **MEDFORD** 50 children participated in the VBS program in June. A teacher-appreciation party was held in May for all Sunday school teachers. A fall teachers' meeting in September was very well attended, and a movie was used—*The Two-hour, Too Short Sunday School*. Several families enjoyed participating in the Southern Oregon Family Camp at Fir Point August 26-28. They studied and dramatized the life of Joseph.

Missions

The annual Thanksgiving offering for world relief at **SHERWOOD** will go this year to the Aymaras of Bolivia and Peru, who are suffering from the drought in some areas and floods in others. Attractive labels marked "Cash Can... help, etc." were distributed for members to place on any can, to collect donations. The offering will be received November 13.

At **URBANA**, Ohio, (David Byrne) the children attending Bible school were privileged to have Esther Zinn, on furlough from Taiwan, tell them an interesting story and teach them to sing "Jesus Loves Me" in Chinese during the opening service. Several children accepted Christ as Savior, and the parents of some are now attending services.

RAMONA, Oklahoma, (Lowell and Josephine Thornburg) now has a sister church in Burundi, Africa, called Murinzi. We will be raising funds to help them build their church roof. Our church is sharing this project with the Lowell Friends Church at Baxter Springs, Kansas.

At **MEDFORD**, Jon and Cher Cadd presented their call to service in Africa under MAF. The congregation is excited about this opportunity to share in their ministry. Mary Morse shared some of her experiences in Peru with our Sunday school children's groups and also was featured speaker at our Mother-Daughter Banquet in May. The Outreach Committee has been presenting a focus on missions each month in morning worship.

Community Outreach

WESTSIDE, Kansas City, Kansas, (J. Daniel Forst) sponsored an August Spectacular program on Saturday the 27th. An interdenominational "Clowns in Christ" team presented a program for children, while Linda Cantwell, a clothing consultant, made a presentation for ladies on the theme "Color Counts in Clothes." Both were aimed at residents of the apartment complexes that surround their meeting place. About 50 participated in the event.

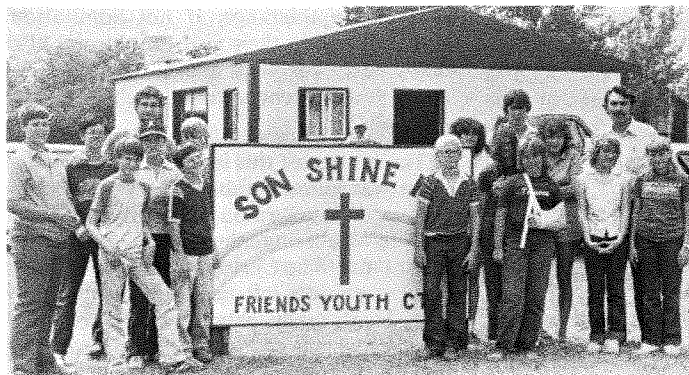
At **BELLEVILLE**, Kansas, (Norman McGregor), the pastor and the congregation have been cooperating in union services on Wednesday nights with other churches in the town.

HIGHLAND AVENUE has had a new fellowship of young adults meeting now for the past several weeks. Called the *Ecclesia Beta* (second church), it is our hopes for a new congregation.

TOPEKA, Kansas, (George Bigley) Friends showed the films *Blessings from Brokenness* starring Joni Erickson during September and October. This series was a cooperative venture with Topeka Youth for Christ, Gage Park Baptist Church, and Capper's Mothers' Club. Each film was followed with a time of fellowship and refreshments.

Building Improvements

The **MEDFORD** Stewardship Committee planned and held a successful work day at the church on September 17. A number of repairs and remodeling projects were completed in addition to cleaning and yard work. New carpet in Sunday school halls and office has been added also.



FRIENDS RECORD

BIRTHS

BEGGS—To Ivan and Marlene Beggs, a son, Peter VanAlbert, August 10, 1983, Canton, Ohio.

BELL—To Steve and Beverly Bell, a son Gregory Alan, April 6, 1983, St. Clairsville, Ohio.

BRANTINGHAM—To Sam and Becki Brantingham, a son, Isaac Nathaniel, September 11, 1983, Martinsville, Virginia.

CAMPBELL—To Don and Jaquie Campbell, a daughter, Jennifer Danielle, July 5, 1983, Barnsville, Ohio.

CHRISTENSEN—To Don and Debbie Christensen, a daughter, Karlina Dawn, July 7, 1983, Medford, Oregon.

COFFMAN—To John and Shelly Coffman, a daughter, Jennifer Rae, August 21, 1983, Urbana, Ohio.

COOK—To Mark and Carol Cook, a son, Justin Edward, July 2, 1983, St. Clairsville, Ohio.

DEKKER—A daughter, Shannon, to Mike and Frances Dekker, August 29, 1983, Northridge Friends, Wichita, Kansas.

DYCK—A son, Daniel Howard, to Eric and Margie Dyck, August 15, 1983, Hays, Kansas.

FORNEY—To Dave and Linda Forney, a daughter, Rachel Rose, September 11, 1983, Clackamas Park Friends, Milwaukie, Oregon.

FRENCH—To Doug and Beverly French, a daughter, Jessica Angela, July 7, 1983, St. Clairsville, Ohio.

HARTMAN—To Glenn and April Hartman, a daughter, Hannah Rae, August 3, 1983, Hillsboro, Oregon.

HEAD—To Bill and Myrna Head, a daughter, Jessica Gail, June 10, 1983, Medford, Oregon.

HEINRICH—A daughter, Angela Carlson, to Waddell and Marlene Heinrich, June 24, 1983, Pearland, Texas.

HERRIS—To Dennis and Diane Herris, a daughter, Rebecca Lynn, August 2, 1983, Canton, Ohio.

JACQUE—To Wade and Kim Jacque, a son, Brian Wade, July 6, 1983, Medford, Oregon.

JOHNSON—To Dennis and Lois Johnson, a daughter, Kristin Renee, May 9, 1983, St. Clairsville, Ohio.

KURENA—To Scott and Cindy Kurena, a daughter, Heather Renee, August 3, 1983, Alliance, Ohio.

MAURIZI—To Nick and Sue Maurizi, a son, Nicholas Paul, July 20, 1983, Belmont, Ohio.

MULROY—To Paul and Kelly Mulroy, a son, Andrew Paul, August 19, 1983, Canton, Ohio.

NOTTURNO—To Peter and Laurel Notturmo, a daughter, Amy Grace, September 6, 1983, Canton, Ohio.

PRITCHETT—To Steve and Cindi Pritchett, a daughter, Linsay Leigh, September 17, 1983, Boise, Idaho.

SIZEMORE—A son, Michael Lee, to Kenny and Patricia Sizemore, July 12, 1983, Liberal, Kansas.

STEPHENSON—A daughter, Susan Michelle, to David and Patrice Stephenson, July 12, 1983, University Friends, Wichita, Kansas.

STRAIN—To Joe and Anita Strain, a daughter, Trisha Marie, May 14, 1983, St. Clairsville, Ohio.

THOMPSON—To Dan and Darlene (Antrim) Thompson, a daughter, Lora Elisabeth, August 23, 1983, Boise Friends, Idaho.

WEAVER—To Tim and Robin Weaver, a daughter, Megan Jeanine, September 20, 1983, Newberg Friends, Oregon.

WELDON—To Lee and Jill Weldon, a daughter, Stephanie Renee, July 20, 1983, Loring Air Force Base, Maine.

WOETHINGTON—To Terry and Marilyn Woethington, triplets, two daughters, Cherisa Kathleen and Katie Melissa, and a son, Ryan Nelson, August 2, 1983, Cambridge, Ohio.

MARRIAGES

ABRAMS-SCHULTZ. Merri Anne Abrams and Bill Schultz, July 8, 1983, Columbus, Ohio.

ANTRIM-BAUMAN. Kathy Antrim of Boise Friends and Carl Bauman, August 20, 1983, Urasoe, Okinawa.

BEHR-WHITE. Debra Ann Behr and Bruce Paul White, September 10, 1983, University Friends, Wichita, Kansas.

BLACK-THOMPSON. Tana Black and Gregory Thompson, August 30, 1983, Houston, Texas.

BLETSCHER-COMFORT. Elizabeth Bletscher and Dan Comfort, September 10, 1983, Valley Evangelical Church, Clackamas, Oregon.

BRICKER-BYLER. Constance Marie Bricker and John Byler, July 9, 1983, Canton, Ohio.

BYRD-GOODWIN. Lianne Byrd and Robert Goodwin, June 4, 1983, Portsmouth, Rhode Island.

CARPENTER-HORNBECK. Sue Carpenter and Craig Hornbeck, April 22, 1983, St. Clairsville, Ohio.

CARRIGAN-FROST. Dena Carrigan and Danny Frost, August 13, 1983, Bayshore, Texas.

DOUGLAS-McCAMANT. Lynn Douglas and Angus McCamant, November 26, 1983, Hillsboro, Oregon.

EDDY-MOORE. Deborah Kay Eddy and William Scott Moore, June 25, 1983, St. Clairsville, Ohio.

HOPPER-UTTECH. Renee Hopper and Scott Uttech, June 25, 1983, Canton, Ohio.

HUISENGA-PERISHO. Kim Huisenga and Steve Perisho, October 22, 1983, Mapleton, Oregon.

ILES-EATON. Karen Iles and Doug Eaton, March 3, 1983, St. Clairsville, Ohio.

LEROY-FOX. Sandy LeRoy and John Fox, June 11, 1983, Columbus, Ohio.

LINDBERG-BLACK. Sheila Lindberg and Joe Black, September 17, 1983, Paonia, Colorado.

MARTIN-YOUNG. Jill Martin and John Young, July 2, 1983, Canton, Ohio.

McDOWELL-WATSON. Kelly McDowell and Doug Watson, September 17, 1983, Newberg, Oregon.

MILLIGAN-GOSSETT. Kim Milligan and Rand Gossett, July 2, 1983, St. Clairsville, Ohio.

MORRIS-BLAIR. Kim Morris and Mark Blair, July 22, 1983, St. Clairsville, Ohio.

NGUYEN-DONG. Loi Nguyen and Hoa Dong, July 9, 1983, Medford Friends, Oregon.

PHILLIPS-MARCH. Janet Phillips and Andy March, September 17, 1983, Clackamas Park Friends, Milwaukie, Oregon.

REED-PALMER. Beth Reed and Chuck Palmer, September 10, 1983, Paonia, Colorado.

RILEY-BUCKINGHAM. Teresa Riley and Greg Buckingham, September 11, 1983, Haviland, Kansas.

ROBERTS-HART. Sheila Eileen Roberts and Colin James Hart, June 18, 1983, Medford Friends, Oregon.

VANDERHILL-WILLIAMS. Carol VanDerHill and David Osborne Williams, August 6, 1983, Canton, Ohio.

WALLACE-STEER. Jeannette Wallace and Gary Steer, July 9, 1983, Damascus, Ohio.

WERKEMA-WAKEMAN. Nancy Werkema and John Wakeman, July 22, 1983, Canton, Ohio.

WILKINSON-LOKKEN. Julie Ann Wilkinson and Scott Leroy Lokken, August 20, 1983, Boise, Idaho.

WURSTER-LOY. Polly Wurster and Mark Loy, June 4, 1983, St. Clairsville, Ohio.

DEATHS

CAVUCCI—Mark Cavucci, Canfield, Ohio, August 15, 1983.

COX—Homer Cox, September 7, 1983, Jenks, Oklahoma.

CRANSTON—W. M. (Doc) Cranston, July 16, 1983, Medford, Oregon.

ELLIS—Lola Ellis, August 26, 1983, Liberal, Kansas.

GREENMAN—Addie Greenman of Medford, Oregon, Friends, July 16, 1983, in Tacoma, Washington.

KALLMERTEN—Rex Kallmerten, July 30, 1983, Canton, Ohio.

LANGSTON—Mary Langston, September 13, 1983, Medford, Oregon.

NEWTON—Sophie Newton, 87, September 16, 1983, Scotts Mills, Oregon.

PAYTASH—William Paytash, June 26, St. Clairsville, Ohio.

PORTER—Nellie Porter, September 3, 1983, Springfield, Colorado.

RAINES—Louise Raines, 79, September 30, 1983, Boise, Idaho.

ROHRER—Fern Rohrer, July 23, 1983, Canton, Ohio.

RICHARDS—Willard Richards, August 30, 1983, Talent, Oregon.

Love Your Enemies

(Continued from page 12)

mercy on Frank, turn him from his life of drink and save his soul."

My heart rebelled at praying for such a person. "He deserves punishment, not mercy!" I said stubbornly to Papa after we rose from our knees.

"No, Daughter," Papa answered. "If we all got what we deserve we would all be punished."

Papa and Mamma, in the weeks that followed, visited Frank repeatedly. They brought him a Bible and offered the love of Jesus in many ways.

"What makes you do this, Papa, after what he did to you?" I asked one day.

"Well, dearie, this is what Jesus commands us to do. You know, love is not so much what we feel as what we do. And as we show acts of love, the feelings of love follow later. Now that we have learned a little more about Frank, we feel only compassion, and yes, even love for him. It wasn't easy at first, Ruth Joy. But the more we prayed about it the more we felt that this is what Jesus would have us do."

My father and mother, in this incident, demonstrated dramatically to me what it meant in terms of everyday living to follow Jesus. They were faithful.

Frank's heart was touched, and his hatred for preachers was grudgingly changed to tolerance, if not admiration. One day during their visit Frank said, "I'm really sorry for what I did, Mr. Clark. I guess you preachers aren't such a bad lot after all."

The impact of this incident on my young heart was immeasurable. I never read that section of the Sermon on the Mount without remembering the lesson my father taught me. The Christian example of pious Quaker parents left no doubt in my mind that Jesus really expects us to love our enemies by acts of kindness, no matter how we feel.



CHURCH AND COLLEGE

(Continued from page 4)

Friends University due to the influence of Foster and Macy. And there's a Baptist pastor in the area whose son is now studying because of both of them. We have Nazarene and Methodist students who have been attracted by this group of Christian scholars. But why doesn't that happen even more so with the young people throughout Mid-America Yearly Meeting?

EF: Will you have to go after students wherever you can get them easiest?

BRIDGES: If the question means, "Do you seek the lowest denominator in terms of looking for students?" I don't think that's true.

FELIX: I would say that we've not changed our thrust in terms of the kinds of students we've historically recruited at Friends University. If we're going to recruit Friends students we'd like to have something special to offer them once we get them on campus.

WERKEMA: At Malone, we have never had more than 12 to 14 percent evangelical Friends students in our total student mix. It would be unrealistic for us to say we wanted 50 percent, because they just aren't there. The only place we'd be able to steal them would be from these other three institutions, unless the yearly meetings would start to grow and would start to grow dramatically. I do believe we're talking about pie in the sky when we talk about growth of evangelical Friends students on our campuses unless we're willing to talk about growth within the church.

STEVENS: We put an extremely high percentage of our effort into recruiting Friends students, who last year made up 21 percent of our student body. We're working very hard and we're spending a lot of dollars to get the Friends students that we're getting. Evidently, we're getting a high percentage of them. But, as Gordon says, the pool just isn't there to grow. If we're going to grow, maybe if we're even going to maintain en-

rollment, we have to draw from a broader evangelical community. We just absolutely have to, that's all there is to it.

FELIX: Some very well-endowed colleges are shifting their endowment dollars out of faculty development and salaries into scholarships for students. A number of students we might hope to recruit will have their heads turned with these larger scholarships from other colleges if they're not really solidly committed to our kind of education. We have to come up with many alternatives and strategies without destroying our mission and purpose. We would rather get smaller with quality than to maintain enrollment and lose our quality. And I think we can reach new levels of equilibrium for our institutions if we're careful in our planning. The real test is going to be in administration. How do you establish compassion with reality? Reality says one thing but our institutional goals say another—compassion, community, caring, and concern.

EF: Do you feel that your schools have something to offer to people of other denominations, to give certain Quaker principles to those students coming from outside Friends?

FELIX: I believe Quaker values are caught, not taught. I recently read a journal article written by one of our non-Quaker faculty members. Being impressed with the basic Quaker principles in the article, I remarked to my colleague, "I'm glad that you've been Quakerized." Here's a faculty member who had been influenced without realizing it. Our Quaker institutions do that to students, faculty, and board members. And I think that's great.

EF: Coming from non-Friends backgrounds yourselves, what led you to the decision to accept your position as president of a Quaker college?

STEVENS: The thing that led me to respond was simply a feeling of kinship with the beliefs and doctrines of the Friends denomination. I really rejoiced when I saw the statement of faith that came from George Fox College, and it was my feeling if the community of faith that surrounded George Fox College also supported that statement, then it was a place where I belonged and God would have me be.

BRIDGES: I was acquainted with Friends over the years. My father had a Friends evangelist as his roommate in college. He spent a lot of time in our home. So consequently, I knew the people and I felt com-

fortable with the situation and circumstances at Friends Bible College. And they made me feel very much at home, and so it was a fairly easy adjustment for me. Friends have a lot to offer. They are wonderful people. They're warm and generous, and they're very accepting. Sometimes that acceptance is part of what mitigates against the kind of church loyalty that we also need.

EF: What are some of the critical issues that are facing Christian higher education that Friends need to be addressing?

WERKEMA: I think one of the critical issues facing the evangelical Friends movement is whether or not, in fact, they do want Christian liberal arts colleges or Christian education as part of their outreach. There has to be a symbiotic relationship between the church and the college, and we have to reaffirm that relationship and recognize that the church should serve the college and also that there is a way that the college should very well serve the church.

BRIDGES: Our colleges have to be financially stable and they have to maintain their Christian testimony and witness. And our colleges have to produce leadership—lay leadership and pastoral leadership—for Friends people. That's really one of the critical issues in the coming years in the Friends denomination: the lack of leadership.

STEVENS: I would naturally agree with the importance of mission and keep the mission central with the relatedness to the church. At George Fox, we're faced right now with the loss of state funding because we are, in fact, preparing young people to take leadership roles in the local churches. One of the practical considerations we have to face is to replace that funding with gifts from private sources.

EF: Have you pursued any potential ways of greater cooperation among your four schools and Friends at large?

WERKEMA: It would appear to me that first we should not look upon each other as competitors. We have to look upon secularism as being our competition. Therefore the colleges and church must challenge families to give Friends colleges first consideration as a college choice. I'd like to see us tackle that as a group and to place the challenge of Christian higher education in front of every church and every family, every student, to make an inroad on that group of people who do not consider us a high priority.



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Edward F. Stevens, President
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