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Evangelical Friend

December 1983/
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WORSHIP THE KING

BY JAN WOOD

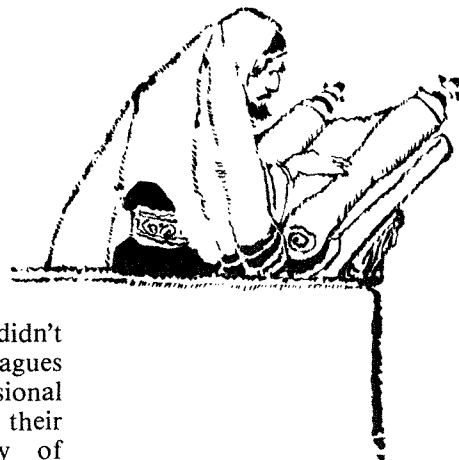
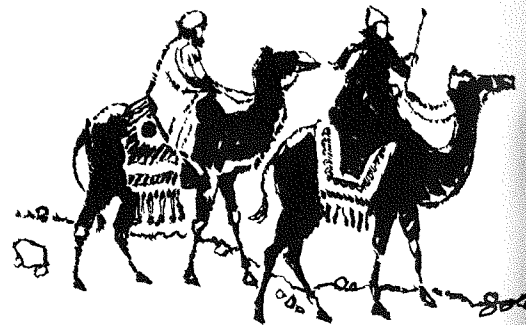
Christmas number one came and went with barely a ripple. Really, for all the hoopla that history has made of that day, it was hardly an event to be noticed.

"The innkeeper and his family, who would have certainly been the most in touch with the event, can't even place what the couple looked like. There were so many people in town. Business is terrific, you know. It has been a real boon to the economy to have this new taxation legislation. Well, if there truly was an important person born here in Bethlehem, the innkeeper was too bleary with business to have noticed it."

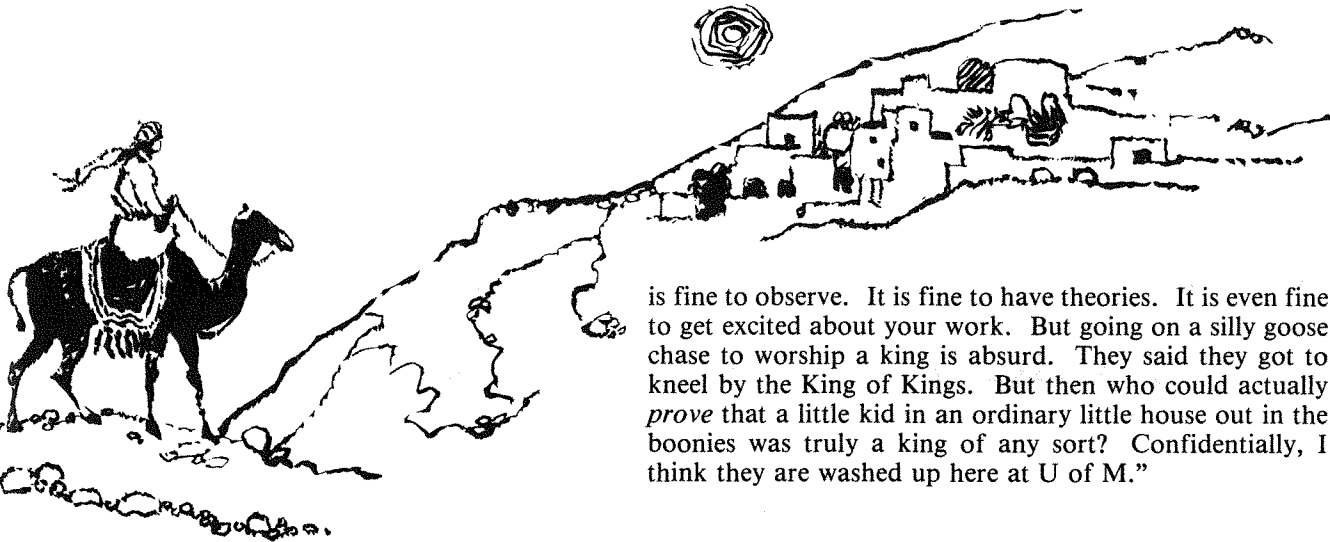
"Some shepherd came to worship that baby; but you know good and well that there were other shepherds who didn't stir from their fields. You've got to be kidding! There simply is no such thing as an angel. And that certainly rules out the rumor of a *choir* of things that don't exist. You'd think we were born yesterday. Just because we are shepherds doesn't make us gullible. Anyone who says they saw heavenly hosts must have been chewing on some strange weed!"

"We had many priests on duty that day in the Temple. Anna and Simeon claim that the Messiah was revealed last week. Couldn't prove it by me. If you had looked at as many turtledoves as I have, you might miss a thing or two also. But there is no denying that we of the clergy all look forward to the day when we see the sign of the Messiah. What a day that will be! All the endless instruction, the messages of hope that have been preached, will be fulfilled. Seeing the Messiah will certainly be the ultimate in Jewish revelation. I doubt that it will happen in my lifetime, but I sure wish something exciting like that would come and break my dull routine here."

"Now there was a group of wise men—but they sure didn't act so wise that year. Can you imagine your colleagues blowing their life's savings, gambling their professional reputations, spending months on the road without their families, and losing tenure at the University of Mesopotamia? You call them 'wise'? I call them crazy. It



Jan Wood, a former pastor in Northwest Yearly Meeting currently involved in itinerant ministries among Friends, shares an insight of community reaction to the Christmas story. It makes faith more relevant.



is fine to observe. It is fine to have theories. It is even fine to get excited about your work. But going on a silly goose chase to worship a king is absurd. They said they got to kneel by the King of Kings. But then who could actually *prove* that a little kid in an ordinary little house out in the boonies was truly a king of any sort? Confidentially, I think they are washed up here at U of M."

"If you think everyone in Bethlehem was pleased by the holier-than-thou family, you have another think coming! You should talk with that Joseph's landlord. He has had it up to here with those pious types. That couple seemed so—so above it all; like they had their heads in another world or something. Then they up and broke their lease. They took off in the middle of the night, mind you. Fine example of religion they were!"



"Most folks in these parts don't take that story very seriously about the Messiah being born here in town last year. Yet, people do get pretty excitable and will believe anything these days. Things are tense in the countryside. Rumors spread like wildfire. But there is one person who does truly believe. And that's King Herod. I'm surprised. He's not exactly into worshipping; but he does take this child very seriously. Very seriously, indeed. He's a tricky man though. Bears watching. Ironical, isn't it? He believes this rumor more than all the Messiah watchers do. Strange world!"

Christmas 1983 has all the same dynamics. In a fullness of knowing that was not possible that first Christmas, we are being called to worship the King in spirit and in truth. We are invited to become participants in the very Kingdom of God. We are called to be a people that will be channels to transform and redeem this very earth and all of its "tragicalness." We are offered LIFE that means wholeness and integration now and forevermore. An incredible offer! The intervening years have given us Light to see the cosmic importance of that stable event. Yet still our preoccupation with our particular job, our small-minded busyness, our skepticism, our playing-it-safe, our dulled religious routines, our bitterness, our greed, our self-absorption and self-protection keep us from recognizing and worshipping the King.

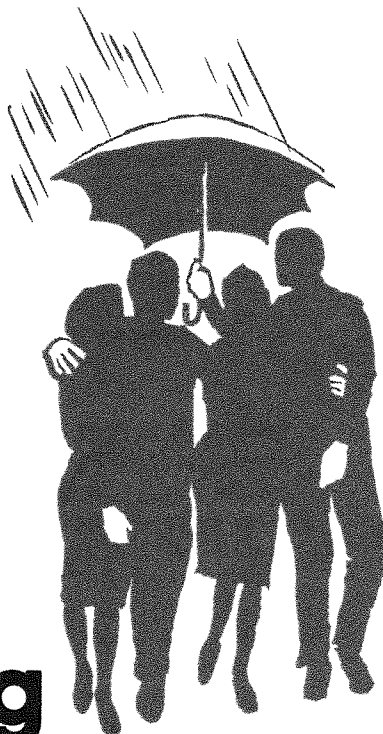


The angels still sing the invitation to worship the King to all who will have eyes to see and ears to hear. Everyone has a choice not to be a contemporary "villain" of the Christmas story. Believe the heavenly hosts. Come to the celebration. Come worship the King.

Let's Be Friends

By HOWARD MACY

The Meeting For Clearness



One was facing a watershed decision in his career. Another sought guidance about her ministry and how to prepare most effectively for its new direction. A young couple wanted to seek the counsel of others about whether they should be married. In each instance, these persons called together a group of friends in a "meeting for clearness" in order to discern God's guidance. Such stories could be multiplied across the family of Friends, as could the accounts of how helpful these small gatherings are.

The meeting for clearness is an impressive, though simple, way of discovering God's leading. Indeed, it is such an effective and loving means that it is surprising that we do not use it more frequently.

Surely it deserves to be restored to a more prominent place in our life together.

Most simply, the meeting for clearness arises when a person needing guidance asks spiritually discerning friends to join in his or her search for God's leading. The gathering is conducted in a spirit of worship with ample time provided in order to prevent a sense of hurry. Prayer penetrates the whole process, not only beginning and concluding the meeting, but often being turned to in the midst of discussion. In this context, the important issues are presented, questions asked, options explored, motives tested, and more. What has impressed me most is that the result of this deliberation is generally wiser and more creative than any ideas with which the group began. As God

empowers it, this process works wonderfully.

The meeting for clearness gets results, and that surely would be reason enough to use it. But it also reminds us of how much we need others in the community of faith. It expresses concretely the fact that we cannot live for Christ in isolation but need instead the direction, correction, and encouragement of our Christian brothers and sisters.

On the one hand, it is important that we recognize our own weakness. Each of us needs to admit that we don't always receive the Light unfiltered and that we may have points of blindness. Everett Cattell helpfully reminds us that even Amos Kenworthy, legendary for his spiritual insight, submitted himself to others to guide his ministry. None of us is beyond that need.

On the other hand, we also need to recognize the strength that we have together. Friends have long affirmed that we are wiser together than alone as we listen for God's direction. The meeting for clearness is a specific expression of the strength of our common life.

In *Prayer Is a Hunger*, Edward Farrell speaks helpfully to our need for one another: "Most of us are fairly knowledgeable in helping people or doing things for people. Too often what we fail to do is allow others to reach us, to teach us, to be gift to us, to experience our need for them. We learn this truth with great pain because we spend much of our lives trying to become independent. When we reach this point, we find out how inadequate autonomy is. Then we have to start all over again, allowing people to know how incomplete we are without them." (pp. 75-6) To live without the counsel of others may be considered by some to be a healthy independence, but it more likely is an expression of pride, of an autonomy that destroys rather than builds.

In recent months it has been particularly delightful to watch the joy of discovery that new Friends have found in the meeting for clearness. Because it is effective and because it points to our need for one another, I hope many more will learn its power in the months ahead.

Let's be Friends.

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"Is that song in the hymn book?"

COVER

Holidays are well suited for family gatherings. The interaction and relaxation these times provide can be a healthy change of pace. (Photo by Shirley Putman)

ANTECEDENTS

"This season of the year is not without its dark side." These words come from Sheldon Louthan, who died in a plane crash November 5, 1983. "Reconciling Marriages, Healing of Families" (page 6) was written within the last two weeks of his life.

I had talked with Sheldon on the phone prior to his writing the article. We discussed magazine deadlines and then talked about life—my life. I heard a beautiful mix of seasoned wisdom and compassion. When the article arrived it reflected Sheldon's concern for reconciliation of broken families.

His words take on even broader meaning as we think of the families who have been tragically fractured by death. "Who are those for whom the hurts are bigger than the holiday?" Sheldon asked. Certainly a "loving fellowship in every Friends congregation that reaches needy persons with the message that God has healing and wholeness" is needed by the victims of every kind of human tragedy.

The season does have its dark side. We live in a fallen world. The bright side is "that God was in Christ reconciling the world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation." (2 Corinthians 5:19 NEB) —D.L.M.

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Reconciling Marriages, Healing of Families

BY SHELDON LOUTHAN



This article was written less than two weeks before the tragic plane accident near Greensburg, Kansas, that took the life of Sheldon Louthan and four others including David Leach, pastor of Northridge Friends, Wichita, and Delmar Day of Greensburg.

Sheldon had during the past year established a program of counseling services and consultation in church ministries to families in Wichita for Prairie View Incorporated, headquartered in Newton, Kansas. For the previous six years Sheldon directed the Friends Center on Family Living at Friends University. He was professor of psychology at George

Fox College, Newberg, Oregon, before moving to Wichita in 1976.

He was a graduate of Friends Bible College and Friends University. In 1968 he earned his Ph.D. from the University of Oregon.

Sheldon is particularly known among Friends for his leadership in family ministries. He has credited his wife, Lillian, and their four children for the transition that took place in his professional career. "In the midst of graduate studies and later teaching psychology, where the emphasis was on the individual," said Sheldon, "Lillian and our children helped me sense the importance of the family."

FROM MOST appearances holidays in the United States are geared to families. From the advertisements portraying a family preparing to carve and eat a turkey from Dillons (King Sooper, Safeway, Thriftway, etc.) to the telephone companies' ads urging us to "reach out" and touch if you can't be home for Christmas, families dominate the scene.

Don't misunderstand me, to celebrate the gathering of bountiful harvests, or the birth of Christ the Savior of the world, or the beginning of a new year is a good thing.

God's goodness is everywhere apparent when we look for it. Times of sacred hush or joyous praise are clearly in order. Such events remind us who God is and who we are as objects of His creation. He delights to bless us and further delights to hear our words and songs of thanksgiving and adoration.

This season of the year is not without its dark side, however. For many, those scenes of happy family times just have never been a part of their experience. For others, the happy times seem part of the

distant past. The family time may continue, but the celebration and the feasting only superficially and temporarily hide the forbearing, or the fighting and the need for forgiving. The reflecting and rejoicing too soon gives way to the reveling, rivaling, ranting, and the raving! Delight, if present at all, is replaced by doldrums, dejection, and despair. Along with the pretty lights, beautiful songs, and glow of the season are the hurts and slights—real, imagined, and remembered.

Who are those for whom the hurts are

bigger than the holidays? They are those who are separated—separated from the never-to-be-realized dreams of their youth . . . from parents, children, wives, and husbands . . . from resources that require a reduced standard of living if not abject poverty . . . from jobs that brought dignity, honor, and importance . . . from God their Creator but not yet their Redeemer.

They include the one child in five living in a one-parent family, and the one million couples divorced in 1983 and their one million children. It includes the children and families of the approximately one million children reported to child protective service agencies for being suspected victims of child abuse and neglect during last year.

This alienation and separation hurts all caught in such a condition. Couples and families need to be reconciled—to be healed! Husbands and wives need to be reunited in restored marriages. Children need to give and receive forgiveness and experience a new sense of harmony and peace with each other. Parents with children, stepparents with stepchildren, adults with their aging parents all need a healing touch.

Christ's coming to earth as a human son of a human mother was the greatest act of reconciliation the world has ever known. God literally was in Christ reconciling the world to Himself! Furthermore, He has entrusted to us this message of reconciliation (2 Corinthians 5:18, 19). As His ambassadors we are called to spread the good word that those who are sundered can be brought together and those who are hurt and broken can be healed. This is not a new truth to most readers, but we need in our time to develop new ways of conveying this truth to couples and families.

The process to which I refer requires helping couples and families actually experience reconciliation. Of course, this is not easy. We are all too easily distracted with more important matters. It begins over the breakfast table when we say we are too rushed to talk about it now. It continues when we are too busy to write that important letter that might initiate a healing process. It ends with a divorce or a child running away, or perhaps worse, with years of unspoken words of repentance, forgiveness, and peace.

Reconciliation does not come by God pushing a button that reprograms us to

And, it takes time. Reconciliation and healing take time and cannot be rushed or forced to a faster pace.

Friends have historically tackled the big problems of the times and have not puttered around responding to small issues and needs. Our stature has been determined by the size of the tasks we have attempted! Of course, our model is that of the early apostles who collided head-on with cultural patterns that in many cases were destructive to individuals and families. The New Testament thunders from the pen of several writers God's concern to protect and nurture the marriage relationship and to in-

WHAT CAN we do in the church today to live out a reconciling, healing ministry with couples and families? Fortunately there are many avenues that could best be summarized as attempts to provide programs and structures within which healing and reconciliation can occur.

1. Friends Marriage Encounter reaches couples in three of our four EFA yearly meetings. Every weekend results in persons coming to God for salvation as they sense a loving marriage cannot be achieved without God's love active in their lives. Many other couples experience new areas of unity in their marriages.

2. Training tapes are available for training elders and pastors on ministries to families. Mid-America Yearly Meeting has a set of audiotapes of last February's Elders conference. Northwest Yearly Meeting has a new set of videotaped presentations for the training of elders and pastors. Two of these videotapes describe helps for ministry to hurting couples and families.

3. Rocky Mountain Yearly Meeting has this year launched a new effort to reach families with young children by training six couples and families to lead Family Encounter type weekends in the local church, or yearly meeting area.

4. The Evangelical Friends Alliance Mission to Families Task Force is this year encouraging the development of two other promising programs. Recovery of Hope is for couples in troubled marriages. Two thirds of the couples currently enrolling in this Kansas-based program are creating Recovery Plans for their marriages. The other program, called Family Adventure Weekend, will be given for the first time in two Wichita, Kansas, churches in February 1984.

5. In a world full of TV shows portraying alienation, dishonesty, infidelity, sex as recreation, and all manner of violence and abuse, we can support those organizations pressing for needed changes. This includes urging the U.S. Congress to review and correct relevant laws and governmental agency regulations, and TV advertisers to stop supporting objectionable programming. ☐

behave differently. We must actively choose to be reconciled. We must reach out for it. We must reach up to God for salvation and restoration. We must reach in and acknowledge the hurts we have experienced. This needs to lead to reaching up to God again for grace to forgive, to seek forgiveness, and to admit the wrongs done to others. We then need to reach out to make amends to those we have hurt.

struct and encourage parents to transmit the Gospel and urge children to accept the loving admonition of their parents.

Let us like these who have gone before resolve to overcome every difficulty and to provide the kind of loving fellowship in every Friends congregation that reaches needy persons with the message that God has healing and wholeness for couples and families of all our communities. ☐

On Being Critical and Divisive

BY LAUREN KING

RECENTLY I heard a friend called critical and divisive. And I flinched for her, for the terms were not complimentary, nor intended to be. What she had done was make some objection to TV appeals by an evangelist for, as she put it, "money to build a bigger facility to enable the evangelist to appeal for more money." The incident started me thinking. Was she critical and divisive? Was that bad if true?

One thing that occurred to me at once was the fact that my friend was the one dubbed critical and divisive. Because she differed in opinion from her critic, it was she, not her critic, who was critical and divisive. And her critic in calling her critical and divisive was not critical. It seemed to me that it might be hard in a difference of opinion to determine which side was divisive.

Of course this is not hard to understand. A person who objects to the established order of things, or the popular, makes people who like things as they are feel unhappy. So they call the objector critical, meaning unreasonable in his objection, and divisive, meaning that he has introduced a division of opinion that is bad. Both *critical* and *divisive* thus have bad connotations, though if thought of as being careful in examination and discriminating between things the persons thus described may not be bad after all.

George Fox was both critical and divisive. He examined the established churches of his day and found them sadly lacking; they failed to speak to his condition. Then he received the joyous word, "There is one who can speak to thy condition, even Christ Jesus." With this message he began the Quaker movement. But in so doing he fiercely attacked those others who professed to be true Christians and he created bitter division in families and communities. Read his and other Quakers' writings from that time to see how critical and divisive they were. But we do not think of him as badly critical and divisive.

Lauren King is a contributing editor for the EVANGELICAL FRIEND and lives in Norwich, Ohio.

Which led me to another thought. It largely depends upon whose ox is being gored whether we call a person critical and divisive. If that person agrees with us in his thinking and objects to something, he is perceptive and courageous. He is our man. But if he objects to an idea or project we favor, then he is critical and divisive. Not to speak of being presumptuous for thinking he has a good idea if he disagrees with us. If George Fox had criticized the Ranters or Fifth-Monarchy men of his day, he would have been applauded by the establishment. But no, he attacked the establishment, and was therefore "critical" and "divisive."

Presently it occurred to me that being critical and divisive is almost inevitable in the world as we face it. Take an automobile assembly line, for instance. Here come parts for the brakes. And here stands the inspector. And here is a part that fails to meet the standard set. So out it goes into the junk. And that inspector has been critical, has objected to that part, and divisive, has set that part off from the rest. If he is to avoid being critical and divisive he will have to accept everything that comes down the line, have to abandon the standards. But who would want him to do that? If we are to have a good automobile there must be standards of quality. And that means criticism and separation.

OR TAKE a personnel officer interviewing people for a specific high-skill job. Can he accept anybody who may apply? Must he not be critical and divisive, sending away disappointed applicants and creating unhappiness? Or take the matter of ethical standards. Are homosexual marriages acceptable? Gays and lesbians reply that those who object are critical and divisive and presumptuous. How can we escape being critical and divisive? Easily. Simply abandon all standards whether for things or people or behavior. Hence so long as we hold to one standard, one conviction, we are inescapably critical (we object to what does not meet that standard) and divisive (we set up a division, a division that may well cause hard feelings). But do we want to try a world without standards, principles, convictions?

Another realization came to me: Jesus was divisive. He really caused dissension. He caused dissension among the Jews (Luke 7:29-30; John 6:52; 7:43). He divided the Sanhedrin (John 7:50-52). He caused division among His disciples, so that many left him (John 6:66). He promised that His Gospel would be divisive (Luke 12:51-53). Of course all this was division between believers and nonbelievers. Yet it was division and dissension, and Jesus caused it by His actions and teachings.

Paul, too, was divisive. His preaching produced division in cities (Acts 14:4; 18:12; 19:23) and in the Sanhedrin (Acts 23:7), even riots (Acts 14:19; 16:20-22). Again, this was between believers and unbelievers. And since we are on Paul's side, we applaud. But to the Jews and others he was divisive, needlessly causing dissension. He also caused division and dissension within the church, too, objecting so strongly to the activities of men coming out of Jerusalem that a church council had to be called to deal with the dispute (Acts 15). And to the Galatian churches he was even fiercer: "As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned." (Galatians 1:9) The translation pretties up his real meaning: let them be damned in hell forever. He went even farther and wished that his opponents should be castrated (Galatians 5:12). Obviously Paul was fiercely critical, even of Peter (Galatians 2:11), and of course divisive. He cast a sharp eye on teachings and actions; some he accepted, some he tolerated, some he rejected. No one in the whole New Testament is more strongly divisive than Paul.

Now of course there is also divisiveness condemned in the New Testament. Paul warns against it (Romans 16:17) where it is false teachings causing the division. In 1 Corinthians 1:10 he writes, "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." He calls the Corinthians worldly and unspiritual because they have divisions among them (3:3). He appeals to two women to heal



their differences (Philippians 4:2). In Philippians 2:2 he speaks of a unity so strong that it would be as if the Philippians were one person. Undoubtedly there is evil divisiveness.

But surely the instances from Jesus and Paul above show that there is good divisiveness too. There can be no doubt that they *were* divisive, and it is hardly for us to declare them wrong.

What are we to make of all this? I suggest that it means that being critical and consequently divisive is *per se* neither good nor bad. It is simply the act of applying standards, of discriminating, of making division by some principle of judgment. It follows, then, that criticism and divisiveness are good if rightly used, bad if wrongly used. And criticism and division are inescapable unless we are to live totally

without standards. How shall we judge our criticism and divisiveness? By submitting ourselves to the teaching of the Scriptures and to the Spirit. There *are* teachings and actions and programs that Jesus would not approve. It is not being wrongly critical and divisive to try to discover what He would disapprove and avoid it; to discover what He would approve and follow that.

But there is a further aspect of this matter of being critical and divisive. It appears in letters to the editor in more than one denominational paper. One instance will suffice. An editor of one of these papers took a critical position toward a type of "Christian" radio program, pointing out what he regarded as its unscriptural elements. He was met by indignant letters condemning his editorial. But not on the merits of his allegations. No, the conten-

tion was that any program carried on by sincere people in the name of God ought not to be criticized at all. Christian love did not permit such criticism. Instead, one should keep silence and encourage anything being done in the name of Christ.

This is a dangerous notion. Not everything done in the name of God has His approval and should be safe from criticism. Jesus attacked the false teaching in the name of God by the scribes and elders: "It has been said . . . but I say . . ." Paul criticized the faulty lives of the Corinthians; the errors at Thessalonica, Colossae, Ephesus, and the heresy of the Judaizers in Galatia. Now those among the Galatians whom Paul consigned to eternal damnation were earnest, sincere Jewish Christians from the mother church in Jerusalem teaching what they truly believed was right. Yet Paul criticized them and produced a division that had to be taken to the whole church for resolution. If it is Christian love to say nothing critical of those acting "in the name of the Lord," then both Jesus ("generation of vipers") and Paul had little Christian love.

THE HISTORY of the Church from Paul's time till now has been one of examination of teachings, actions, procedures, and of rejection of those believed faulty or false—in short, of criticism and divisiveness. Remember St. Francis, Martin Luther, John Calvin, John Wesley, the Quaker preacher Joseph John Gurney. Every one of these great Christian leaders found things to criticize; each of them caused dissension and division.

George Fox lived in a time of widespread preaching in the name of Jesus. But George Fox did *not* accept the idea that Christian love does not criticize. He did *not* believe that whatever was done in Jesus' name was Truth. He believed that he saw dead orthodoxy or worse almost everywhere he looked in the church. And he attacked that kind of "Christianity" to proclaim instead Jesus as a living Presence within a person's heart, transforming his whole life.

Moreover, to reject critical examination and possible division within the church is not only to open the door to mistaken and ill-advised teachings and programs. It is also almost certainly to open the door to really dangerous teachings. Is there a minister of the church who denies the deity of Christ who does not also declare that he is acting in the name of the Lord? Does


"Christian love" forbid criticizing him? What about Jehovah's Witnesses? Or Mormonism? Or Christian Science? Note that "Christian"—surely a claim to be acting in the name of the Lord. And every one of the preceding groups professes to be preaching in the name of the Lord. The notion that nothing professedly Christian is to be criticized leaves us completely unzipped. There is no line drawn, there is nowhere to draw a line, there is no line to draw. Already we have Friends who assure us that all religions lead to God, because "that of God in every man" is leading them. And may we not in Christian love criticize this teaching? Will that be presumptuous, as if we Christians have the *only* way to God?

Actually, there is in the New Testament a stated program for criticism among Christians, even of divisiveness. In Galatians 6:1 Paul instructs us to note when a brother does wrong, and in love and humility to set him right again. This means criticism: "You are doing wrong." And in Matthew 18:15-17 Jesus gives a three-stage program for criticism and restoration, but also for separation and division if restoration fails. This program is directly opposite to the notion that fellow Christians must never be

criticized for what they are doing. It is what is called discipling the brother. And it clearly involves criticism, along with possible division.

Two passages in Matthew (7:21-23; 25:31-46) tell of groups of professed Christians who will go clear down to their deaths believing that they are accepted by God, but finding that they have been totally wrong. How happy they would have been had some Christian criticized them in Christian love! How sad that no Christian did, perhaps under the impression that Christian love forbid criticism of anything being done in the name of the Lord!

God does have standards. He approves some things, disapproves others. He discriminates, separates, divides. He calls on us as His children to do the same. And that means criticism and perhaps divisiveness, inescapably. Unless we abandon standards, principles, beliefs, or hold them in secret, we are sure to find others who disagree. Thence will come division, difference, and likely dissension—inescapably.

Fortunately, among Christians we have a basis for closing division and quenching dissension: the Scriptures to be studied together, the enlightenment of the Spirit, *and love for one another.* 

Church Taiwan

About 10 years ago Luke Cheng, a recent seminary graduate at that time, was pastoring in a conservative rural town near Chiayi in southern Taiwan. Results were meager so he became discouraged and resigned, moving away. He made a living by selling honey produced by his younger brother's bees; his wife was a watchmaker. They helped some in Christian work, but missionaries and pastors kept praying for them, convinced that God wanted to use them in a greater way.

Out of concern Peter Peng, pastor of the Big Forest Friends Church in Taipei, invited Luke to assist him in the growing situation there. He received valuable experience, gained victory over past discouragement, and grew deeper and more mature in his Christian faith. Then in August 1976 Luke Cheng became pastor of the Hsin Pu (pronounced "sin pooh") Friends Church of Pan Chiao (like "bonn chee-ow"), a Taipei suburb, as it was beginning its

PRINCE OF PEACE

BY NANCY THOMAS

"Silent night," we sing.

"Sleep in heavenly peace."

A storybook song

for a star-studded dream.

That night wasn't silent

(*pax romana* notwithstanding);

Bethlehem teemed with people,

impatient, demanding, angry,

wanting to be in their own homes;

the inns throbbed with activity,

the wine flowed, and in one dim corner

a woman moaned in childbirth.

That night wasn't silent,

and neither are ours.

The world convulses

in a chaos of crises.

The newscaster's

voice is grim,

and people fear the dark.

Here at my house,

my daughter cries out in nightmare,
and insomnia stalks my room.

Prince of Peace,

You came to Bethlehem

in the crash and clash of life

as it is,

and You are here,

beneath and behind and bigger

than all this noise.

Show us Your face,

teach us the strength of Your tranquility,

the energy of Your gentleness,

the power of Your humility

that bent to babyhood


and still bends to us.

Prince Jesus,

we kneel.

Be *Shalom* to us.

Here.

Now. 

Growth Style

BY LUKE CHENG



second year. He has led the congregation in believing faith and positive action. The accompanying article is Pastor Cheng's account of the year and a half that led to the dedication of new facilities in June 1983—just eight years after the work there began.

One of the vital signs of health among Taiwan Friends is that several congregations have outgrown their facilities and have had to plan for more space to continue growing. Even more significant is the attitude that expansion is not just to become "fatter" but to become larger



channels for the Water of Life to their own communities, as well as to help smaller struggling congregations to grow.

A good example is the Hsin Pu Friends Church. On June 5, 1983, they held a service of thanksgiving and dedication for their new larger sanctuary, which is just across the street from their original building now serving as an annex. (It should be remembered that such faith and vision for growth are happening where space is at a premium and purchased by the "p'ing" (36 sq. ft.)—not as in the U.S.A., where we are accustomed to having more space available for expansion.) This congregation's original flat and newly purchased, remodeled facility both are part of multistoried housing in an industrial area.

The total cost of purchasing, remodeling, decorating, and furnishing a used building as their new sanctuary came to US\$86,821. They borrowed

Luke Cheng is pastor of Hsin Pu Friends Church and chairman of the Evangelistic, Pastoral and Extension Board of Taiwan Yearly Meeting.

\$15,000, and the rest was all provided through the faith, prayer, and obedience of this congregation, which celebrated its eighth birthday along with the dedication service.

Only by being present at this service could one really sense the spiritually meaningful and moving events that had preceded it in the short span of a year and a half. But hopefully a bit of the overflow can be relayed in the following translation of a report written by Pastor Cheng out of deep emotion and praise for what God had done. May it be an open window, revealing partners given us by the Head of the Church among Friends in Taiwan as they move together into more evangelism and church planting.

—Howard Moore

WITH THE GROWTH the Lord gave after the completion of our first building of 24 p'ing (864 sq. ft.), we soon saw that there was not enough space. For any kind of special occasion we were very overcrowded. And so a number of times from the pulpit on Sunday mornings I spoke of a vision for enlarging our facilities. In November 1981 one of our men, L. C. Lee, testified to a dream he had in which he saw a cross; a voice spoke to him saying, 'You give and I'll add my blessings tenfold, even to a hundredfold.' The result was that Brother Lee responded and led the way with a gift of \$2,500 as a start on the building fund. Others were deeply moved, and there was given to us a single-hearted purpose to build the house of God.

"The Lord had answered prayer by using Brother Lee's testimony and obedience to show us that the time was ripe. On December 20, 1981, we chose a building committee, and in January 1982 we formally opened the giving campaign. The response was similar to that of the people of Israel to Moses when preparing to build the Tabernacle—they willingly brought their gifts.

"Some of our youth who were recent graduates brought their first savings from work. Elderly ladies brought women's ornaments (precious valuables from their weddings), giving keepsakes of many years, while young women gave rings that had deep sentimental attachment. Students gave their small spending allowances. Businessmen, in a year of economic recession when sales did not meet costs, still gave large amounts by faith. Some very poor people gave sacrificially all they had in hand. Others, who truly loved the Lord but had nothing material to give, offered their prayers behind the scenes. Parents encouraged their children to give, and children prayed for their parents, hoping they would give.

"At the end of 1982, when we learned of the possibility of buying our new building, we asked Brothers Y. H. Huang, H. L. Lee, and Y. K. Chen to represent us in closing the deal. After a number of discussions the closing price was set at \$71,250. When our people had given seemingly to the limit of their ability, we still were a long way from the needed amount.

"At that point one man was willing to sell a house and give the money to the building fund. However, because less than a full year had passed since his father's death (an important consideration in Chinese custom), he had not dared mention this desire

of his heart to his mother and could only commit it to prayer.

"The Lord was working. Just when we were reaching agreement with the seller of the prospective church building, God moved the mother's heart to give \$12,500! Upon learning of their mother's gift, the children wept with joy. They are not a wealthy family; they have experienced continual blessing only because they were willing to give. Their example constrained even more people to give with all their strength. Within a very short time the building fund climbed from \$30,000 to over \$50,000.

"The paper work on transferring the property went smoothly; by the time it was completed, we were able to make payment in full. Even so, \$12,500 was needed to remodel and furnish the building for use as a church; this loomed up before us as the most difficult stretch. But as a distance runner must keep on through the final stretch of the race if he is to win a medal,



1. H. L. Chen, presiding clerk of Taiwan Yearly Meeting (left), and James Chen, chairman of Northern District, at dedication of Hsin Pu Friends Church.



2. Peter Peng, former presiding clerk of Taiwan Yearly Meeting (right), greets a layman from a sister church in Pan Chiao, at the dedication of the Hsin Pu Friends Church.



3. View of sanctuary from pulpit, just before dedication service at Hsin Pu Friends Church, June 5, 1982.

4. Hsin Pu Church choir before dedication service.

even when he feels exhausted, just so we had to keep on. We began the final thrust of giving, this time listing needed furnishings and letting people pledge the items. We could not believe how quickly all the items were pledged.

"Many parents, to include their children, gave a bench in their behalf, or a fluorescent light fixture. One very moving example was one little girl who asked her mother, 'Is anyone giving under one hundred N.T. (Taiwan) dollars?' The mother, not realizing what her daughter was getting at, replied, 'Giving is in amounts of hundreds, thousands, and tens of thousands.' Soon her daughter brought fifty cents (U.S.) and said, 'I want to give for the building, but if it's too small, it can go for something else.' By then the mother knew her daughter's heart, and her own heart was deeply touched. So she added \$12 (U.S.) and helped her daughter give a light fixture. Shortly her small son also brought 50 cents, and the mother added to it, too.

"Overseers came each evening to help put in the plumbing and electric wiring, to keep costs as low as possible. Even more amazing was when a Mr. Lee, the skilled workman finishing the inside, saw how the members were giving and told his daughter, an overseer, that he wanted to provide the cost of the nursery. When the daughter saw that her father, not yet a Christian, was willing to give, it moved her to tears. I believe that he and the rest of his family are going to be saved very soon.

"Individual sister churches also sent in offerings. It was difficult to receive those from some of the small struggling congregations, but because their love and zeal was the same as that of others, we do not cease to give thanks. Seeing Christian brothers and sisters give themselves this way for the Lord moves my heart beyond words. The many testimonies of giving are too numerous to name; may God remember each one.

"We are recipients of the Lord's abundant grace; He is the one who has given the

spirit of one heart and mind in this project. We believe it is in order that we may carry a greater and heavier share of the gospel mission committed to us. May we not fail those who have given sacrificially and may we build a church after God's own heart.

"Our hopeful vision for the future is:

1. To give full strength to furthering the Gospel in this area, leading many more to the Lord.

2. To repay our \$15,000 loan from the bank within two years.

3. To ask the Lord to increase our personnel strength and financial capability, in order to assist weaker rural churches.

4. To encourage our youth to give themselves for full-time Christian service and then support them as they complete seminary training.

"May glory, honor, and thanksgiving be given to our Lord in heaven; may grace, peace, and joy be given those loved of Him on earth!"



BY JACK L. WILLCUTS

A Gift for Everyone

Christmas will soon be past, but Christianity will not. What we got *for* Christmas and what we got *from* Christmas may be as different as gift-wrapping and gifts.

Some, like tiny babies or Scrooge-type grownups, have Christmas imposed upon them. Others, even joyful Christians, find we enjoy Christmas almost more than we can afford.

Gift-wrapping, whether plain, creative, or beautiful, is usually discarded sometime after the gift is given. "What's inside?" That's what counts.

In a word, the real gift of Christmas is "Emmanuel." The word means "God with us." God cared enough to send the best. "The Word became a human being and lived among us . . . full of grace and truth." (John 1:14 Amplified)

Oh, God gave so many gifts—stars of all shapes, sizes, and colors scattered into galaxies beyond number. His giving flows off the conveyor belt of creation: valleys, hills and mountains, flowers, birds and bouncing baby kittens. But these items are mere decorations. "Before the foundations" of the earth were in place, God was arranging for Jesus to be our Lord. His plan was for Him to leave, for awhile, His glory and live here. Here! as a real Person for a special reason.

This is what we celebrate and receive in an authentic Christmas.

This Living Gift not only talked about God. He acted like Him—by healing the blind, touching lepers, feeding the hungry, visiting the lonely, eating side by side with *anyone*. Jesus cared.

Of course He did! He came from somewhere in heavenly places, gift-wrapped in a human body. Gifts, we know, tell us something about the sender. In this case, it tells us a lot about the Giver. It shows us what people are supposed to be like. This Gift is "fully God" and "fully man"! He "emptied himself" although He always had the nature of God. Of His own free will he gave up all He had and took the nature of a servant (Philippians 2:7).

"God with us" is our greatest present. There aren't enough words or ways to tell this—Light, Truth, Redeemer, Baptizer, Counselor, Comforter, Peace, Hope.

Hope. Christmas is ongoing. "Lo, I am with you always, to the close of the age." (Matthew 28:20)

"I've come to you because I don't have a friend in the world," a Christmas casualty was saying to a pastor. "Well, now you have," the pastor smiled. That fact brings new feeling to the Christmastime.

There is only one other gift like "God with us." It is "God loves us." The message of Christmas is wider than the measure of our minds. Remember, God never forgets anyone, ever, anywhere. He has a Present for all.

Let us now open this Gift, accept it. Every angel in heaven is watching us do it. ☐

Big Sky Churches

Sometimes one could suppose that the many small local churches around the Evangelical Friends Alliance (and around the world) are less effective. The bigness of the electronic church, the huge evangelistic crusades, the impressive parachurch programs, the celebrities of the Christian community seem to overwhelm the tiny churches.

Well, at the 1983 World Evangelical Fellowship Conference with 320 leaders (60 percent from Third World countries), to study the "nature of the church," comes this reassuring word: "The local church is God's primary agency in His mission for the world."

Did you hear of the grade school science teacher who asked his students to count the stars that night, seen from their backyards, and report back? Next morning one girl had counted 128, another 76, and a boy counted only 19. "Why so few?" his teacher asked. "We have a very small backyard," he said.

It isn't the size of the yard that limits the sky and stars, nor the size of a church that affects the power and promises of God. ☐

Four Things to Do with Time

Time management, the "in thing" to practice, is good for about everybody. If you haven't "seminared" on that, you probably need to take time for it. Jim Long, an editor for *Campus Life*, has read a lot about it and (to save us time) has them all stacked up something like this: 1. Decide what's important. 2. Do it. 3. Decide what's not important. 4. Don't do it. Which is more helpful than Murphy's law on it: "Everything always takes more time than it takes."

One can learn a lot by watching people work wisely. Yet, an uncomfortable inner sense lingers about being too uptight about managing time, which we are told will someday be gone. "Time will be no more."

A clipping that has been taped in my New Testament for several years comes from George Eliot: "I will try this day to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking In particular I will try to be faithful in these habits of prayer, work, physical exercise, eating and sleep, which I believe the Holy Spirit has shown me to be right.

"That all my powers with all their might,
To God's sole glory may unite." ☐



CHRISTMAS IS BRIGHT

BY BETTY M. HOCKETT

Mrs. Berson's third grade classroom split into what seemed like a thousand parts of pure noise. The last sounds of the final bell hung in the air, books slammed, desks squeaked, shoes scraped, and 23 voices all began saying something at once.

Joshua put his blue notebook back in his desk. He picked up the apple left over from lunch and stuffed it into a pocket of his red jacket. As he started toward the door, Mrs. Berson said in a voice that could be heard above all else, "Don't forget! Tomorrow's the day to bring a food item to put in the community Christmas basket."

I'd like to forget about that community Christmas basket. In fact, I'd like to forget about Christmas, Joshua thought as he hurried out to the bus.

He sat down three seats from the front. Then a cheery voice asked, "Can I sit here?"

"I guess so," replied Joshua in a not-cheery voice.

Tammy settled in and continued on happily, "Just think, Christmas is only 14 days from now. I just love Christmas, don't you? Christmas is so bright. With all the pretty things on our Christmas tree and the colored lights all around town and sometimes it snows and the lights make it look bright and shiny, too. Don't you think so, Joshua?"

"No, not really," he said flatly, turning to look out of the window.

Tammy's smile turned into a frown. "Oh! Well, I do, anyway," she said, wondering what was the matter with Joshua.

Christmas was anything but bright to Joshua right then. The whole thing seemed dark with nothing bright in sight. *I'll probably be the only one who can't bring some kind of food item for that dumb old basket,* he thought sadly. *I know Mom buys exactly what we need and there won't be anything extra.* It wasn't hard for Joshua to tell that his mother was worried most of the time since she'd been home from being sick in the hospital. And then, when she'd gone back to work, the boss told her everyone had to work less time now because there

wasn't much work to do anymore. No, Christmas wasn't bright at all.

Soon the yellow school bus stopped at Joshua's driveway. He crowded past Tammy, saying only a quick "Yeah!" when she said, "See you tomorrow."

"I'm glad you're home," said Mother as he opened the front door. "Hillie and Pam both had to stay after school for a special Christmas program practice.

"Hi," replied Joshua, biting into the leftover apple. Its sweet-sour juice ran down and dropped off his chin.

Then Mother said, "Josh, could you help me? I want to fix up a Christmas tree for us."

Joshua stopped his second bite right in the middle. "But we can't afford to buy a tree, can we?"

"No, not buy one. Fix one. We'll pick a few branches off that big cedar tree out in back. I have a hunk of styrofoam that can be the trunk. We'll stick the branches into it, put the decorations on and have a real tree. It'll be just right, sitting on the table in front of the window. Let's do it now before the others get home."

After Mother and Joshua had the tree all put together and the tiny twinkly lights and the shiny balls and bells were on, Mother stood back. "You've been awfully quiet, Josh." She put her arm around his shoulders. "What's the matter?"

Joshua swallowed hard and shuffled his feet. He couldn't come right out and tell Mother he wanted to forget about Christmas. He couldn't tell her he didn't want Christmas to come because it wasn't like it used to be. And he was the only one in Mrs. Berson's room who wouldn't be able to take something for the community Christmas basket. No, he couldn't tell her all that. She felt bad enough as it was.

But he certainly didn't want to cry about it, either. But goodness, that's what was going to happen. He sniffed a few times and quickly wiped away the tears. Before he knew it the words were tumbling out. "Tammy said Christmas was bright but I don't think so at all. Not this year."

Mother's hand patted Joshua's hand. Together they sat down on the brown-with-green sofa. "Oh, Joshie," she said gently, "I know how you feel." Now it was Mother's turn to wipe away tears.

"I wonder if Mary and Joseph thought things were bright that very first Christmas. Probably not at first because they'd

had the trip to Bethlehem and Mary was about to have a baby. It couldn't have been a very comfortable trip for her. And then there wasn't any good place for them to stay."

"They had to go out in the stable," added Joshua. "Where the cows and donkeys and things like that were. It might have been smelly out there, don't you think?"

"It sure could have been. But then Jesus was born. And suddenly everything was all right!"

"Everything was bright, huh! Even the sky got bright and scared the shepherds. Remember? And angels told 'em about Jesus being born in Bethlehem?"

"That was a wonderful night, Joshua. Jesus made everything bright. And just think, we have Him, too—right here now. And He *still* makes everything bright. Our Christmas will be bright because He

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First Day News

QUICK QUAKER COMMENTARY

Nick Block, a recorded minister of Western Yearly Meeting, is now associated with the Faith Friends Church of Northern Virginia (Evangelical Friends Church—Eastern Region). He and his wife, Susan, are helping establish this evangelical Friends church in the Washington, D.C., area.

Billy Britt, superintendent of North Carolina Yearly Meeting the past nine years, will be the speaker for meetings for worship at the California Yearly Meeting Midyear Conference. Meetings will be held at Yorba Linda Friends Church January 19-21, 1984, with a theme of "Evangelizing My World."

Howard Macy will be one of several speakers at the Triennial Sessions of Friends United Meeting July 12-18, 1984, at Chapman College in Orange, California. The chairman of the Division of Religion and Philosophy at Friends University, Wichita, Kansas, will present the Bible half hour focusing on the prophet Jeremiah. Macy writes: "I want to explore the prophetic compulsion (love/hate spirituality); the source of the prophet's compassion; why Jeremiah couldn't be quiet; how judgment and hope have a common root, and more."

Eldon Helm had requested that he not be considered for reappointment as Associate Secretary of Wider Ministries of Friends United Meeting when the General Board met October 24-29. The request was accepted with expression of gratitude for the service given over the past three years. The personnel committee recommended and the General Board approved reappointment of four executive staff members for the 1984-87 triennium: **Kara Cole, Jack Kirk, Bob Williams, and Virginia Esch**. Eldon and Virginia Helm plan to return to their home in Portland.

David H. Scull, recently retired clerk of Baltimore Yearly Meeting, died September 18 at the age of 68. Washington Post columnist Jack Eisen said Scull "was ahead of his time. And all of us, white and black, are the beneficiaries of his stance . . . he was quietly heroic—a word, I'm sure, he'd shun." In 1950, he and three Blacks were refused service at a restaurant in downtown Washington. The case on appeal brought an end to public accommodations' segregation in the nation's capital. Scull was widely known for his founding of Partnership for Productivity, a program created to help develop local business in underdeveloped countries.

FRIENDS FOCUS

EFA to Meet in Boise

The Evangelical Friends Alliance Coordinating Council will meet January 10-13, 1984, in Boise, Idaho. Evangelical Friends Mission and the Christian Education Commission will be meeting one day earlier. Maurice Roberts, president of EFA and superintendent of Mid-America Yearly Meeting, will give the keynote address in a public meeting at Boise Friends Church Tuesday evening. The next evening, regional services will be held with Robert Hess, superintendent of Evangelical Friends Church—Eastern Region, speaking at Greenleaf; Jack Rea, superintendent of Rocky Mountain Yearly Meeting, speaking at Nampa; and James Morris, executive director of Evangelical Friends Mission, at Boise. News from the EFA commissions will be given at each of the three meetings.

Special speakers in area churches on Sunday, January 8, will be as follows: Stephen Main, superintendent of Iowa Yearly Meeting, at Caldwell; Charles Robinson, president of Eastern Region Mission Board, at Greenleaf; Roger Wood of Eastern Region at Homedale;

Phil and Kay Burgi of Denver, Colorado, at Whitney; Maurice Roberts at Star; James Morris at Meridian; and Robert Hess at Boise.

Family Ministries Planned by Task Force

The Friends Family Task Force met with representatives from several yearly meetings in Salem, Ohio, November 18 and 19. In reviewing programs and plans, the group felt it important to continue programs well prepared by Sheldon Louthan in searching for ways to more effectively meet the needs of Friends families in the local churches. The following programs are being continued or developed:

(1) The Marriage Encounter movement will be encouraged; (2) A new program, "Family Encounter," will be started, with one scheduled in Denver, Colorado, January 20-22, 1984, with participants invited from each yearly meeting; (3) A "Family Adventure Weekend" using somewhat the same format as a Lay Witness Mission and other components, will be held in Wichita February 24 and 25, 1984, under Maurice and Peggy Roberts's leadership; (4) the library of resources developed previously in the Center for Family Living will be catalogued and made available; (5) a search will begin for a part-time coordinator for the EFA Family Life Ministries; this person will lead conferences, distribute resource materials, organize and assist in leadership of the programs mentioned above, and provide copy for Evangelical Friend columns on family life.

Jack Rea, Rocky Mountain Yearly Meeting, continues as chairman of the Task Force which will meet again at the EFA Coordinating Council sessions in Boise, Idaho, January 10-13, 1984.

Mission News

James Morris, executive director of Evangelical Friends Mission, met with a Mid-America Yearly Meeting task force on new fields and the missions executive committee in Wichita December 10-14. This meeting follows a management seminar for mission executives in Dallas, Texas.

Judy Nutt of Sebring, Ohio, and Ruth Johnson of Boston Heights Friends have applied for visas hoping to help Friends missionary Norma Freer with work at two schools in Chhatarpur, India. Judy is a graduate of Malone College and Ruth is a student at Asbury in Kentucky. Their service in India would be for three months.

Friends in Taiwan are rejoicing in receiving government clearance for new trustees of Taiwan Yearly Meeting. They had been waiting for more than three years for this recognition of the people designated to transact business.

Dean and Freeda Johnson of Boston Heights Friends in Ohio spent two weeks in November visiting the Friends mission work in Mexico City. Dean had been part of a work team that assisted in the construction of the Elektra Friends Church in 1981.

Evangelical Friends Mission has had a goal of \$50,000 to be loaned to the Friends work in Manila. That goal has been reached and an additional \$3,000 gift has been made available to Friends in Manila to help with the construction of their church and parsonage. Work on the second story of the church was delayed while emphasis has been given to the more urgently needed parsonage. Completion of the parsonage was anticipated for the end of November.

Worldwide Silence for Peace

On United Nations Day of Human Rights, December 10, 1983, two minutes of silence were observed at 11:00 a.m. in many parts of the world. The initiative sprang from Leo Brown in Tasmania, who wrote to all heads of government and national trade union movements throughout the world. Jean Hearn, a Friend and member of the Australian Senate for Tasmania, took the initiative further, asking peace groups everywhere to support the idea. She writes, "As a pacifist and a Quaker I am deeply concerned by the failure of governments to negotiate disarmament. The time has come when no member of the human family can shirk the responsibility for the tasks necessary to change the values of the 'sword and the spear' into the creative values of the 'ploughshare and the pruning hook.'" (From the Quaker Council for European Affairs newsletter, "Around Europe")

World Gathering of Young Friends Planned

Plans are underway for a 1985 "World Gathering of Young Friends"—Friends ages 18-35—at Guilford College, Greensboro, North Carolina July 19-26. Approximately 250 attenders are expected representing all yearly meetings around the world. Theme for the conference is "Let Our Lives Speak."

The idea for the conference has been approved by the Friends World Committee for Consultation and has been orchestrated by two committees, one from London Yearly Meeting, and an American committee; Paul Anderson, Reedwood Friends Church, Portland, Oregon, represents the EFA on the latter. The American Committee hosts representatives from Friends United Meeting, Friends General Conference, Conservative Friends, and unaffiliated Friends, in addition to the EFA.

The gathering will draw together young Friends from around the world to cultivate the next generation of Friends leadership, to learn about and gain appreciation for differences among Friends groups, and to sharpen the articulation of a global Christian witness.

Better Book Room Opens New Store

Lloyde and Naomi Johnson and the Better Book Room family have opened a new facility at Cherry Creek Shopping Center in Wichita, Kansas. Better Book Room continues to operate its primary outlet at 358 North Main in Wichita. They are distributors of George Fox Press/Aldersgate Sunday school curriculum along with Friends Book Store, Salem, Ohio, and The Barclay Press, Newberg, Oregon.

Church Offers Helping Hand

Examples of how First Friends Church, Salem, Ohio, is helping those in financial need are shared in their mailer, *The Visiting Friend*:

"A food pantry is available. Those who need food are welcome to help themselves. Those who have plenty are urged to bring supplies for that pantry.

"Sunday school classes regularly help each other. For example, one of our classes helped a member buy a car needed to maintain employment. Another class made a house payment for an unemployed worker.

"The church Benevolent Fund (administered by the pastor) regularly helps individuals and families. Typical uses of that fund are for medical bills, utility shut-offs, school clothes, etc.

"The trustees have hired unemployed persons to do odd jobs around the church.

"An anonymous donor has just made available a large sum of money that is especially intended for helping those whose health insurance has run out. Those with medical, dental, or optical needs that would otherwise go unmet should contact the pastor."

Several churches in Eastern Region have been collecting clothing for Rough Rock Friends Mission in Arizona. When the boxes at Salem were weighed, the total came to 2,060 pounds.

Christian Holiness Association Hosts 116th Annual Convention

The Christian Holiness Association will host its 116th annual convention April 24-26, 1984, at the Hyatt-Regency Hotel, Indianapolis, Indiana. The association consists of 17 denominations within the United States, several overseas affiliates, and 50 educational institutions representing approximately 2 million people.

Theme for the 1984 conference is "Holiness and the Harvest." Speakers include Dr. Reuben Welch, chaplain of Point Loma Nazarene College; Dr. Dennis Kinlaw, former president of Asbury College; Dr. Robert Coleman, chairman of the Department of Evangelism and Missions, Trinity Evangelical Seminary; Dr. Thomas H. Hermiz, president of World Gospel Mission; Dr. Tom Nees, pastor of the Community of Hope Church, Washington D.C.; and Dr. Clyde Dupin, evangelist of the Wesleyan Church.

A full program of seminars and workshops will be offered those who attend the convention. Selected topics will include "Holiness and the Ethnic Harvest," "Discipleship and Church Growth," "Personal Preparation for Witness," and "Evangelism Through Camp Meetings."

A Letter from Friends

Newberg Friends Church, Newberg, Oregon, has initiated "a letter from friends" designed as a tool for reaching nonchurched people in the community. Church members nominated friends for the weekly mailing. Several different "communicating Friends" have authored the letters, which include news of church events, tidbits of Quaker history, and often a brief summary of the previous week's sermon.

School for Samuels

Junior highers from Northwest Yearly Meeting gathered for a special retreat during the Thanksgiving holidays. Church elders were asked to select one or two junior high students to participate in a School for Samuels, a conference on "Hearing, Learning, Doing the Will of God." Over 40 young people attended, with sessions led by youth pastors, NWYM Youth Exec members, and George Fox College professors.

Bible Clubs Reach Children in Three RMYM Churches

Three churches in Rocky Mountain Yearly Meeting report the use of Good News Clubs—Chivington, Hay Springs, and Omaha.

In Omaha, Nebraska, children's Bible club ministers to children from fourth to sixth grade. Average attendance during the fall was 23. The children have named their group Friends and Fun Bible Club and it has attracted children not presently part of the church. During each club meeting there is a "quiet seat." Only the pastor knows which seat it is. If the child sitting in the preselected seat is quiet, he or she wins a prize.

Hay Springs Friends in Nebraska is sponsoring a Good News Club open to community youngsters. To spark interest this year, a carnival was held. Children visiting each booth received points, with prizes given at the last booth. Twenty-four children attended the carnival and have expressed interest in the club.

At Chivington, Colorado, Lauretta Brown teaches the Good News Club Mondays after school. The time includes Bible study, memory verses, and songs. Recently several have come for counseling, and one child professed receiving Christ.

Chicago Fellowship Helps Students During Strike

The Chicago Fellowship of Friends and CYCLE, a tutoring ministry, operated an alternative school for kids in kindergarten through eighth grade during the recent teachers' strike in Chicago. Classes were held from 10:00 a.m. to 2:00 p.m. each weekday, providing a meaningful experience for the young people during the strike.

Hymnals Received as Gift from NWYM

A brief ceremony November 28 dedicated hymnals for George Fox College's new Bauman Chapel/Auditorium. A nearly \$5,000 gift from Northwest Yearly Meeting provided the 700 hymnals. George Fox President Edward Stevens, GFC Chaplain Ron Crecelius, and NWYM Superintendent Jack Willcuts participated in the dedication ceremony.

Haverford Celebrates 150 Years

The sesquicentennial celebration of Haverford College, the nation's oldest Quaker-founded college, took place on October 28-29. Haverford has evolved from a school established in 1833 to provide a "guarded education" for the sons of Quakers to a coeducational (1979) liberal arts college with a national reputation for excellence.

Speakers Listed for 1985 Ministers' Conference

Speakers selected for the third national Friends ministers' conference include Richard Foster, John Williams, Jr., Elizabeth Watson; non-Friends invited are Mary Cosby of the Church of The Savior in Washington, D.C.; Carl Dudley, a church consultant and author of Making the Small Church Effective; and Charles Sell, of Trinity Seminary, whose writing on Christian counseling is well-known. The conference is scheduled for April 1985 at the Bismarck Hotel in Chicago.

(Continued from page 14)

was born. Even if things aren't just like we wished."

Jesus makes everything bright. Joshua liked that. He felt comforted. "Could I . . . well, tomorrow we're 'sposed to take something for the community Christmas food basket. But I guess I won't be able to, huh!"

"Oh, that's wonderful," said Mother cheerfully. "Why of course you can take something. We don't have much these days but we can certainly share what we have with others. Come on, let's go see what you'd like to take."

Before he went to bed, Joshua carefully put the two cans of green beans beside his red jacket. He didn't want to forget them. As he pulled the covers up tightly around his neck he thought, *Christmas is bright! It really is bright!* Bright as a piece of blue glass when the sun shines on it. Bright as a winter puddle full of sunlight dancing on it. Bright as the silver bells and balls that dazzled on their wonderful Christmas tree.

Jesus makes Christmas bright! Joshua turned over and very soon he was sound asleep. ☐



Caution on Balance

I read with interest the article on the back of the October EVANGELICAL FRIEND entitled "Are Quakers Feminists?"

The premise of the equality of men and women in God's eyes is one we certainly need to understand and practice. Judith Middleton's conclusions, however, concern me greatly. I am especially troubled by her statement that the church seems to be "retreating back to a hierarchical, 'equal but under' definition of women." That statement was further expanded in her original article by the same title as it appeared in the June-July issue of *Priscilla Papers*. It stated, "The same literal interpretation of the Bible that was used to defend the slave-holding of blacks and encourage their passive submission is currently being used to keep women 'in

their place.' The argument for a divinely established societal order, and 'chain of command' are the same."

Let us be very careful to find the *balance* of biblical truth.

While it is true that man and woman are of equal value and importance (Galatians 3:28; 1 Corinthians 11:11, 12), it is also clear that authority and societal order were *God's* plan, not man's (Romans 13:1-2; 1 Peter 2:13-15; 1 Corinthians 11:3, etc.).

We must take care that our philosophies and world view spring from a solid acceptance of the *whole* counsel of the Word of God, and not from an allegorical interpretation of Scripture, based on the counsel of man.

EUGENE CHERRINGTON
Hayden Lake, Idaho

Fundamental Truths Needed

The article, October issue, "From Mormon to Quaker" was a very timely article and much needed.

How the church as a whole needs to be informed of the 1001 cults and false doctrines now sweeping America and the world!

So few church members can tell you what is wrong with the Mormons, the Seventh-day Adventists, Christian Scientists, and the list goes on and on.

If we would be clear on just a few of the fundamental truths of the wonderful Word, these false beliefs would not be making so much headway.

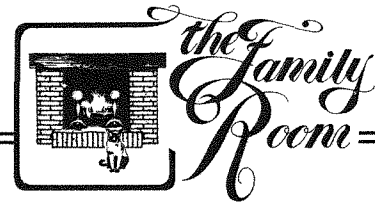
H. F. CRING
Norwalk, Ohio

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

ACCOMMODATIONS IN FLORIDA

Stay in Orlando, Florida, at
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QUAKER CENTER

at Cisney House, 847 Highland Ave., 32803. Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year round basis. Next to Orlando Friends Meeting. A Friendly Intergenerational Quaker Community. Telephone (305) 422-8079.



NEW BEGINNINGS

BY PEGGY ROBERTS

Here it is, time to celebrate the year's end with Jesus' birthday and the beginning of 1984 as you will be reading this article. However, Maurice and I are vacationing all through the Eastern United States right now (the best value yet of having an empty nest!), and I am having difficulty thinking of Christmas and New Year's as to the significance these special times of the year can be in the lives of each family.

This season of the year has always been a time of personal evaluation for me. I try to see where I have been the past year and where I'd like to go in the coming one, especially as these goals may relate to family and spiritual areas of living. One question I always ask myself is "What are your purposes or objectives?" Almost every year again comes the answer, "To know God and to know myself." Then I try to determine what changes are needed in my life to fit with any new knowledge I have gained of God or of myself in relation to Him in the past year.

I really like this quotation from London Yearly Meeting *Faith and Practice* to use as a guideline to measure family life. Perhaps you might like to check your family life-style by its guidance as we end one year and begin a new one.

"From the earliest age the child in the truly Christian home will have the tremendous advantage of being born into a family where daily dependence upon God is part of the air he/she breathes. He/she will be surrounded by an atmosphere of worship, in which God is glorified, not only in times set apart for prayer, when the mother and sometimes the father pray with their child; not only in the quietness of grace before meals, in the Bible reading together . . . but in all the work and play of the home. So, long before he/she comes to any conscious realization of the fact, he/she knows in his/her whole being that worship and work are parts of the same life, and that all this is done . . . in confidence and trust in God."

Growing Up in Quaker Worship (1952)

Jesus' command to "Love one another as I have loved you" applies also in our family lives. These are some queries we



have pondered in our lives and now offer them to you.

1. Are we critical of one another? (Nobody needs two Holy Spirits!)
2. Do you still give me goosebumps?
3. Do we keep some childlike qualities to share just with one another? (Not childishness!)
4. Is our marriage a lifetime dream that we are still *working* at, trying to make it come true?
5. Can I say, "Love is _____" inserting your name?
6. Did I say "I love you" today?
7. Do little things still mean a lot?
8. Are we as considerate and courteous to one another as we are to our other friends?
9. For Jesus, love was a decision—is it for us?
10. Am I giving 100 percent rather than 75, 50, or 25 to you?
11. Do I realize that our relationship is a stewardship to be shared with others?
12. Do we have goals for our marriage 10 years from now?
13. Would our home feel empty without you?
14. Do I experience my spouse and our children as gifts of God to me?
15. Do we define happiness based upon scriptural principles, or do we have a worldly view of happiness or even of marriage and parenting?

Happy loving family relationships in this time of New Beginnings! ☺



FRUIT OF THE VINE

Friends daily devotional readings, published quarterly and written in seven-day series by Friends from many yearly meetings. Editor, Harlow Ankeny. Annual subscription \$4.80. Bulk rate for church standing orders (Five copies minimum) \$3.84

Order today from
THE BARCLAY PRESS
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Have You Felt Like Giving Up Lately?

David Wilkerson,
 Fleming H. Revell, 1980, paperback,
 \$4.95.

Wilkerson's purpose in writing is summarized by his subtitle: "A Source Book for Healing Your Hurts." It is a book that will likely be encouraging to people who feel they have failed, or who feel condemned, or who wonder where God is.

The author does point his readers to some particularly significant Scriptures and interprets them with common sense. He does not promise easy answers, saying, "The longer I live for Christ, the more difficult it is for me to accept easy, cure-all solutions." Frankly, this reviewer found that admission by an acknowledged charismatic leader to be a refreshing change.

Those who have been influenced by, and perhaps confused by, the so-called "positive confession" movement will find in this book a very helpful balance in contrast to the extremes of some teachers. His discussion of faith is especially helpful.

One flaw in the work is the author's organization of his material. But, it is still worth reading by those who hurt or are trying to help others who hurt.

—Richard Sartwell

The Magic Bicycle

John Bibee
 InterVarsity Press, 1983, 214 pages,
 paperback, \$5.95.

The Magic Bicycle is a very exciting fantasy. It takes place in the 1980s.

John Kramar finds an old red bicycle at the local dump. The bicycle is called the Spirit Flyer. A snake is curled around the bike, but John thinks nothing of it and takes the bicycle home. The bike is in bad condition, but John fixes it up. When riding, John accidentally pushes down on the handlebars. Surprisingly, the bike lifts off the ground for 20 feet. John experiments with the bike and finds it can fly as high as he wants!

One of my favorite parts was when all the bicycles in Centerville (except for the Spirit Flyer) are stolen. The Spirit Flyer wakes John up and leads him to the bicycle thieves. With its magic the Spirit Flyer

captures the thieves single-handedly and gets all the stolen bicycles of Centerville to their rightful owners.

The Magic Bicycle was one of my favorite books. It was one of those books that you "couldn't put down." "Magic" (good) always overcomes "tragic" (evil). The plot was exciting and held my interest.

—Doug Woodward
 8th grade (13 years)

The Master's Plan for Making Disciples

Win Arn and Charles Arn
 Church Growth Press, 150 S. Los Robles
 #600, Pasadena, California, 176 pages,
 paperback, \$4.95.

Look carefully at the following table:

1. Special need	1-2%
2. Walk-in	2-3%
3. Pastor	5-6%
4. Visitation	1-2%
5. Sunday school	4-5%
6. Evangelistic crusade	1/2%
7. Church program	2-3%
8. Friend/relative	75-90%

These percentages represent the answers of 14,000 people to this question: "What or who was responsible for your coming to Christ and your church?" This table is the basic evidence for this book. If it does not truly represent Christians in general, the book is a waste of time. But if this study is sound—and I think it is—then pastors and church leaders should consider what they are doing. First of all, this book asserts that most churches are *not* evangelistic: Look at the proportion of the budget specifically devoted to evangelism and the number in the church doing evangelism. Second, look at the methods relied upon. Most churches lean comfortably back and rely on 2, 3, 5, 6, and 7. Some make a good deal of 4. Yet

JOHN WOOLMAN SCHOOL

NEVADA CITY, CALIFORNIA
IS SEEKING A PRINCIPAL

to begin July 1, 1984.
 Rural boarding school,
 50 students, grades 9-12.
 Write to Virginia Heck,
 Clerk of Personnel Committee,
 7899 St. Helena Road,
 Santa Rosa, California,
 by December 15, 1983.

the Mormons have found that their visitation program yields one convert in 1,000 visits.

Now consider 8. These are prospects who make up for every Christian a natural network of people who are receptive to the Gospel from having seen it in him/her. For one's love of God and them to overflow in unhurried and natural conversation is by all odds the most effective evangelism. Moreover, it does not win some kind of hasty and superficial "decision" but leads on to careful discipling in a loving church. And these new Christians bring their own networks for a continuing evangelism.

The book goes on to tell of the principles and steps, plus how-to for individual Christians and for church. If pastors and church leaders are really interested in Christ's command to make disciples, I recommend that you get a copy of this book and study it carefully. I believe these men have important insights to share.

—Lauren King

Report on the Shroud of Turin

John H. Heller

Houghton Mifflin, 225 pages, hardback, \$15.95.

This is an expensive book, though not overpriced. And it may be on a subject that repels you. But look again. It is about the 40 top-notch scientists (with hundreds of consultants) who devoted four years and between 100,000 and 150,000 scientific man-hours to the question of whether the shroud of Turin is authentic, about their skepticism, their procedures, the obstacles overcome, the extraordinary chain of "coincidences" in the course of their research. It's a capital science adventure story if nothing more.

—Lauren King

Teaching a Stone to Talk

Annie Dillard

Harper & Row, 1982.

Annie Dillard's first book, *Pilgrim at Tinker Creek*, was a Pulitzer Prize winner in 1974. In *Teaching a Stone to Talk*, subtitled "Encounters and Expeditions," she explores many Christian themes and discovers the sacred in unexpected places. Although not a writer in the genre of "Christian literature" she demonstrates a keen awareness of Christian truths. In fact, the search for truth is what Dillard's writing is all about.

The themes of this book encompass the entire human predicament, our pain and

pleasure, our foibles and graces. She describes with compassion the nineteenth century Arctic explorers who felt compelled to carry their monogrammed silver service to their death on the frozen wasteland.

She reminds Christians of their awesome responsibility with such words as: "On the whole, I do not find Christians, outside of the catacombs, sufficiently sensible of conditions. Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it?"

And again, an unsparing critique of modern churchgoers: "Why do we people in churches seem like cheerful, brainless tourists on a packaged tour of the absolute?" Dillard, though, is not out to disparage Christianity; quite the opposite, she is trying to awaken us to the miracle of which we are a part.

She finds human courage in actions that most secular writers would only condemn, such as her fundamentalist neighbor who upon meeting Dillard for the first time cannot comfortably converse with her until she asks, "Do you know Christ as your personal Savior?" Dillard answers the neighbor affirmatively and without mockery. She understands the Christian premise that compels the woman to ask.

I believe Dillard is truly unbiased in her search for truth. She feels both the Christian and the secular scientist have their own areas of ignorance. She describes the modern intelligentsia as those "who dismantled their managers when they moved to town and threw out the baby with the straw."

Those who read *Teaching a Stone to Talk* should be prepared to find their perceptions altered and their senses revitalized.

—Carole Spencer

Islam and Christian Witness

Martin Goldsmith

InterVarsity Press, Downers Grove, Illinois, 1982.

Islam and Christian Witness is an ideal "second book" for those who already have some knowledge of Islam. Goldsmith very quickly sketches out the basic of Islam in the first chapters and then spends most of the book describing how a Christian can use his understanding of this faith when witnessing to Muslims.

Perhaps Goldsmith's greatest contribution is his treatment of the Trinity. Most writers are quick to omit this as a problem

area, but Goldsmith goes further and clearly shows how a triune God is superior to a unitarian one.

Toward the end of the book he grapples with the question of how to make Christianity viable to the Muslim world.

Despite its brief survey of what a Muslim believes, *Islam and Christian Witness* proves to be a very helpful book to anyone wanting to think intelligently on this subject.

—Bill Kelley

YHWH is Not a Radio Station

Craig McNair Wilson

Harper and Row, 1983.

YHWH is Not a Radio Station, it's a book. And Craig McNair Wilson is not a bad artist. He's even a pretty good writer.

Wilson, who "always wanted to sneak into church some Saturday night and rearrange the furniture" has compiled a playfully insightful ABC book of "Christianity" terms. His humorous yet pointed observations gently poke fun at traditionally serious topics like prayer, original sin, evangelism, preachers, and the Ten Commandments ("... for a movie that was made back in 1956, you'll have to admit it was very impressive"). He also offers fresh perspectives on the lives of famous biblical personalities: Adam, Moses, Micah, Thomas, and John the "Dunker."

Wilson has done graphics work for *Rolling Stone* magazine, CBS Records, and the *Wittenburg Door* (which might help one understand the mood of the book better than any review could). If you are one who would like a "call to laughter" added to the order of worship, this book is for you. Others might find it at least slightly amusing as well.

—Paula Jean Ankeny

Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 11:00 a.m. on the 2nd Sunday of each month; Bible Study at 4:00 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.



ALC Congregations Urged To Study Paper on Conscientious Disobedience

MINNEAPOLIS—Simply to ask the question whether Christians ought ever deliberately to disobey the law is guaranteed to raise arguments to an emotional pitch, even though the Old Testament provides examples of disobedience and New Testament apostles practiced it. The issue is complex, and congregations of The American Lutheran Church (ALC) will have an opportunity early next year to study a statement dealing with it.

A draft of a document, "Human Law and the Conscience of Believers," was approved here by the ALC's Standing Committee for the Office of Church in Society. Several specific issues are noted in the statement, including the granting of sanctuary to undocumented aliens, withholding that portion of income tax that is used for military purposes, and selective participation in or objection to military service based on the just-war criteria. In every instance the emphasis is placed on using legal means to change laws that create injustices, resorting to disobedience only as a last resort. The document encourages believers who see particular laws as wrong, inappropriate, or counter-productive to join with others in testing such laws in the courts or in seeking their repeal through elected representatives.

—Evangelical Press Association

Enthusiastic Response to 'Mission to London' Campaign

LONDON, ENGLAND—A capacity crowd of 9,000 packed London's Wembley Arena October 22 to hear evangelist Luis Palau close phase one of his "Mission to London" campaign. The Argentine-born Palau, who now resides in Portland, Oregon, returns to London next June-July for phase two of his mission at the 20,000-seat Queen's Park Rangers' football stadium.

An estimated 15,000 Christians were mobilized and trained to work in the area missions. To date, over 1,000 of London's evangelical churches have committed themselves to supporting the Palau campaign. Most of the supporting churches hope the united effort will give a needed boost to church attendance. Presently, 76 percent of London's 2,870

Protestant churches have fewer than 100 members and 47 percent have fewer than 50 members.

—E.P.A.

Catholic Church Changes Code Regarding Status of Women

SAN FRANCISCO—The rights of women in the Roman Catholic Church will take a great leap toward equality next month when the revised code of canon law replaces the 1917 code.

"It's a step forward in the sense it eliminates a great deal of discrimination present in the 1917 code," said Judy Barnhiser, chairman of the Committee on Women of the Canon Law Society of America. "But the new code, while it has come far in some respects, still hasn't eliminated all the injustices."

"They have moved forward, but they have not moved forward to the point where true equality exists," said Sister Agnes Rose McNally, 55, of Richmond, Virginia. Sister McNally cited the continued ban against women acolytes or lectors.

—E.P.A.

Unification Church Charged With 'Thriving' Political, Business Influence

WASHINGTON—Sun Myung Moon's Unification Church has created a political organization that is using vast sums of money to purchase banks, media outlets, casinos, hotels, restaurants, and real estate throughout the United States and in much of Central and South America.

Called "Causa," which means "cause" in Spanish, the organization's ostensible purpose is to promote anticommunism with free seminars and conferences for journalists, government leaders, and decision-makers. But Causa's activities have gone far beyond that, the *Washington Post* reported in August. The *Post* said Causa has invested millions to influence political and business decisions in Uruguay, Paraguay, and Guatemala, and quoted Causa literature boasting that operations were "thriving" in 18 countries despite opposition from the Catholic Church.

—E.P.A.

Taiwanese Government Attempts To Stifle Church-Based Dissent

TAIWAN—In an apparent effort to stifle church-based dissent, the government of Taiwan has proposed a new law that would put all religious groups under tight state control, foes of the measure claim. Rev. Newton Thurber, Asian liaison aide

for the Presbyterian Church (USA), called it a "very oppressive law" that was almost identical to a regulation proposed in 1979 that was withdrawn because of strong public protests in Taiwan and from overseas. Though purporting to protect religious freedom, he said the proposed law gives "comprehensive and thorough-going means of control of religion" by the state.

Church dissidents don't want Taiwan to become part of Communist China, but also don't want to continue the 35-year martial-law rule of the Kuomintang. Top leaders of the Presbyterian Church (USA) have appealed to Chiang Ching Kuo, president of the Taiwan-based Republic of China, to stop further action on the proposed law.

—E.P.A.

Central American Mennonites Ask for C.O. Status

AKRON, PENNSYLVANIA—Both Honduras and Nicaragua have or soon will approve draft laws that require all young men eligible for military service to register. The Mennonite churches in both countries are working to get a conscientious objector clause added to the new legislation that will permit church members to do alternative service in case of a military call-up.

In Honduras local newspapers call the sign up an obligation and a patriotic duty and warn that if not obeyed citizens can be punished. All men between the ages of 18 and 30 were required to sign up during the month of June, although a 45-day grace period was established for nonregistrants. The Honduran Mennonite Church petitioned for conscientious objector status for its young men 18 months ago. So far, the government has not granted permission for alternative service.

In Nicaragua all men and women between the ages of 18 and 40 are eligible for military service under a new draft law currently under consideration and scheduled to take effect October 1. Students and heads of families are exempted. So far, no alternative service clause has been adopted, although Mennonites and other local Protestant churches are in discussions with the government to encourage that provision. Many Protestant groups support the proposed draft law.

Historically in Central America, young men have been taken without warning by the military and forced to serve for several years, often against their will. The draft laws in Honduras and Nicaragua are an

attempt to provide a more reliable method of acquiring recruits for the armed forces in view of the stepped-up militarization in the region.
—E.P.A.

Britisher Named World Vision President

MONROVIA, CALIFORNIA—A Britisher has been elected to serve as president of World Vision International. Reverend Tom Houston, executive director since 1977 of the British and Foreign Bible Society, becomes the first non-American to head the international Christian relief and rehabilitation agency.

Houston, who is 55 years old, officially becomes president of World Vision International in January 1984, but he will not assume a full workload until July 1. Dr. Ted Engstrom, who has served as president, will return to his post as chief executive officer of World Vision (USA). Houston is the fourth president of World Vision, which was established in 1950 by Dr. Bob Pierce.
—E.P.A.

Nepal's "Closed" Bible School Goes On

KATHMANDU, NEPAL—Although Nepal's first Bible school was closed by authorities last December shortly after four students graduated, training is continuing. The school had 18 rooms, including classrooms, library, office, and dormitory. Under the leadership of Ramesh Khatri, who was converted in 1972, the school opened in May 1981 with 11 students.

The first Nepalese to earn a theological degree at the B.D. or M.Div. level, Khatri, returned to Nepal after his studies at Union Biblical Seminary, Yavatmal, India, to find remarkable growth. Despite laws calling for imprisonment for conversion to Christianity, Nepalese continued to turn to Christ. There are nearly 15,000 Christians and 250 house churches in Nepal, according to Missionary News Service.
—E.P.A.

International Prayer Assembly Called for 1984

LONDON—Seoul, Korea, has been selected as the site of the International Prayer Assembly for World Evangelization scheduled for June 4-10, 1984. The Assembly sponsored by the Lausanne Committee for World Evangelization and hosted by the Evangelical Alliance of Korea will examine, from Scripture and

experience, the place of prayer in world evangelization.

The main objectives of the gathering will be to focus prayer on world evangelization and mobilize an ongoing movement of intercession throughout the world. Topics being considered for the program include vision for prayer, preparation for prayer, impact of a prayer movement, commitment to prayer, and several others.

"Biblically and historically, a great united prayer emphasis always precedes revival," states Dr. Ben Jennings, conference coordinator. "Many of us believe a great worldwide revival is imminent . . . this Prayer Assembly could well be the spark to ignite and accelerate the flame of global spiritual awakening."
—E.P.A.

Arms No Answer for Central American Problems, Lutheran Bishops State

MINNEAPOLIS—Military force will not bring a just peace to Central America, a group of bishops of The American Lutheran Church declared after a 10-day visit to the region. "The root problem," they said, "is the injustice worked on the many poor people by the few rich people . . . The possibility of rising out of poverty and claiming full human and civil rights is a necessary precondition for peace in the region."
—E.P.A.

Evangelicals for Social Action Initiates Peace Parish Program

WASHINGTON—When it began in 1978, Evangelicals for Social Action (ESA) included in its pro-life objectives a commitment to peace and nuclear disarmament. In response to that commitment as well as to increasing evangelical concern about nuclear arms, ESA has initiated its Peace Parish program.

Peace Parish has been designed to create a grassroots network of evangelicals across the country who, with the assistance of the national office of ESA, will work in their own communities and neighborhoods to (1) Recruit evangelicals to work for nuclear disarmament, (2) Organize study/action groups to inform other evangelicals on the issue and, (3) Serve as a local communications link in a growing national witness for peace.
—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

A Will says "I cared,



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

Without a will your family will be caught up in the confusion, delay, and expense of extra legal work; your church will receive none of your property (unless you have a trust or some other contractual agreement), and the future will be left to the discretion of a probate judge who does not know you or your family.

Find out more about why you need a will, and how to get started. Order your free copy of our booklet, "37 Things People 'Know' About Wills That Aren't Really So."

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

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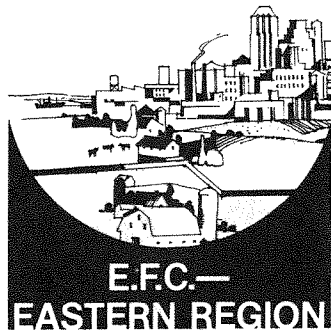
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FRIENDS CONCERNS



EFC—ER Happenings

A WORK TEAM traveled to Portsmouth, Rhode Island, during the first week of October to help paint the Friends parsonage occupied by Harold and Gwen Carl. Bob Brantingham (Winona), Glenn Miller and Allen Richardson (Boston Heights), Jim Brantingham (Newport), and some of the Portsmouth young people accomplished the task before the week ended. The trip was coordinated by Friends Disaster Service.

NAMES IN THE NEWS include the following: *Linwood Johnson* of Danville, Virginia, has accepted the call to pastor the Price Memorial Friends Church near High Falls, North Carolina. ... *Duane Houser* will join the pastoral team at Canton First Friends beginning in January. Presently located in Sidney, Ohio, he will serve as associate minister. ... *Nick Block*, who lives in Reliance, Virginia, is helping Faith Friends Beginning Meeting in the Washington, D. C., area by visitation ministry and home Bible studies. ... *Rick Sams*, pastor at Alliance, is representing EFC-ER on the Planning Committee for the 1985 Friends Ministers' Conference at the Bismark Hotel in Chicago. ... *Russell Zinn* has been invited by Canton Friends to serve as intern during January and February, 1984, before returning to Taiwan in March.

EDWARD ESCOLME, 90, died October 7 in Berea, Ohio, where he has lived at the home of his daughter, Elizabeth Pierce, for several years. The funeral was held October 9 at Damascus Friends Church with Charles Bancroft preaching the sermon, Joe Kirby presiding, and Robert Hess assisting.

For 48 years Edward Escolme faithfully pastored Friends churches at Orange, Tecumseh, and Damascus before retiring. He was active in activities of Ohio Yearly Meeting, serving as recording clerk for 21 years, as extension superintendent and Malone trustee for many years. His wife, Ella, preceded him in death two years ago.

DEDICATION of the new sanctuary at Van Wert Trinity Friends Church

will be held on Sunday afternoon, December 11, with Superintendent Robert Hess preaching the dedication sermon.

NANCY THOMAS, missionary on furlough from Bolivia under Northwest Yearly Meeting, traveled to Eastern Region churches and spoke in 12 Friends churches during Outreach Month. Her presentation of the mission work among Aymara Indians was deeply appreciated by all who heard her.

ANNA NIXON, missionary to India, is retiring after some 43 years in active service in India. She will move from Canton, Ohio, to Friendsview Manor in Newberg, Oregon, in January. Anna is completing a writing assignment from the Mission Board—to write the history of the Friends work in India. Hopefully, the book will be published by the end of 1984. JAMES MORRIS visited the Bellefontaine Friends Church on Commitment Sunday (Oct. 30) and also spoke at the Malone College Missions Conference the first week of November. In both places he emphasized the challenge of Friends working together to share the Good News of the Bible.



LEXINGTON COURT is the new nursing home built by Bill Casto at Lexington, Ohio, a suburb of Mansfield. A special service of dedication was held on opening day, October 23, with Charles Robinson, pastor at Mt. Gilead Friends Church, as speaker. The new facility has 12 apartments for retired persons plus facility for a 100-bed care unit. During the first year, Casto will serve as administrator of the home. Woodside Village, his first project, is operating successfully in Gilead, Ohio.

CALENDAR

Jan. 30-31—Missionary Board, Canton
Feb. 1—E. P. & E. Board
Feb. 2-3—Executive Board
Feb. 3-5—Friends Marriage Encounter, Columbus, Airport Sheraton
March 6-8—NAE Convention, Columbus
April 30-May 3—Ministers' Conference, Blackstone, Virginia

Retreat Emphasizes Christian Growth

The retreat for Friends women provided a highlight for 456 women at Cedar Lakes October 21-23. The weekend helped all to realize new insights on how women can grow in the "Body of Christ."

Conference leaders included *Esther Zinn*, missionary on furlough

from Taiwan; *Miriam Burke*, counselor and speaker and former faculty member at Earlham School of Religion; *Dianne Thompson*, musician and recording artist from Cleveland, Ohio; and *Iris Murphy*, emcee and chairman of the Retreat Committee.

Esther Hess, wife of our general superintendent, served as devotions leader each morning, and Cora Burch provided a literature display. Pat Manning organized donations and supervised the Silent Auction, which brought in \$640 to be given for Mark Engel's Mandarin language study in preparation for missionary service in Taiwan.

Saturday afternoon workshops were led by Betsy Carter, Eleanor Chambers, Mae Glassburn, Jeanette Gessling, Carolyn Worden, Corliss Mick, Bonnie Miletich, Ruth Alma Mitchell, Marjorie Myers, Lucy Anderson, Terri Engel, Janice Kurtz, and Miriam Burke.

Miriam Burke's ministry was keyed to understanding what it means—as a person—to grow spiritually, and then what it means in "the new community"—the Body of Christ—to accept "the mind of Christ" as the new law for living. Referring to 1 Corinthians 12, Miriam Burke urged listeners to "open yourself to receive your gift, and at the same time, receive the love Christ bestows so we can go out into the world and let them see authentic Christians." She called attention to the error Christians make in "not calling each other into awareness. We tell the world they're not doing right, but at the same time, we should correct those in the Body of Christ. To do this, we must know each other, in humanity, so we can lovingly prepare to correct the Body." In Quaker terminology, this concept is the basis for "eldering."

In her closing message, she quoted from Bonhoeffer's *Life Together*, giving advice to Friends women on how to minister effectively: (1) Learn to hold your tongue; (2) Meekness; (3) Helpfulness; (4) Willing to bear the burden of others; (5) Proclaim the message to meet the need.

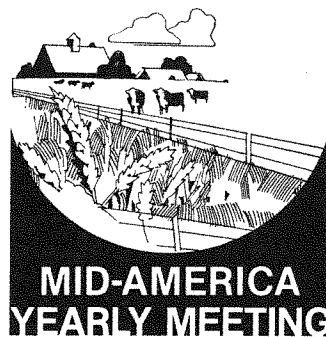
The messages by Esther Zinn focused on the need to give all areas of our lives to God—fears, hopes, future plans, gifts, money, appetites.

She outlined the motive for missions (God in action in the salvation of mankind) and reported on specific evidences showing the Holy Spirit at work today in Taiwan. After 30 years of sacrificial effort, there are now 30 Friends churches actively ministering to Taiwanese communities, with a 31st church having been started on October 9.

In a shocking statistic, Esther pointed out that over 90 percent of the world's Christian leaders are serving 6 percent of the population. "America is bulging with a surplus of preachers and workers, while the rest of the world goes untouched," she lamented. "When we recognize that our duty, as Christians, is to per-

sue the rest of the world that they cannot live without Christ, then missions should not be a burdensome duty. It is the very lifeblood of the Church."

As the women traveled to their homes, they were filled with gratitude to God for a wonderful weekend—singing new songs, meeting new friends, hearing inspiring messages, praying together for His solutions to the problems of life—truly experiencing Christian growth in Christ.



Thoughts on Youth Ministry

So, we're planning another event. Drag out the crepe paper, blow up the balloons, turn on the tape of people laughing so we can remember what it sounds like.

Enter here the church of the 1980s. Asked to compete with Air Supply, Michael Jackson, Return of the Jedi, and Video Arcades. We believe we have a message... THE message... the ultimate reality, heaven or else. But how do we gain a hearing in the middle of so much noise? We battle for a few weeks, months, maybe even years, but frustration and discouragement set in, and finally we go down with the ship.

So, what are the characteristics of a ministry that makes an impact on lives, community, and society? As soon as I say that to a youth sponsor, I see their eyes light up and the color come back into their face. I know that the wheels are turning and the received message was translated more like "... the instant formula to a big happy youth group is as follows!" No two youth groups are the same. Each bears the mark of its director, community, and youth.

However, several characteristics seem to thread their way through them all.

Characteristic 1—Youth groups are for youth. Really, youth are the reason for youth groups. I see some youth ministries created for adults. A youth choir is great as long as it isn't for the director.

Characteristic 2—Youth ministry recognizes and reaches a variety of spiritual maturity levels. Some youth ministry people are into discipleship, that is the *only* thing that happens. Some are into parties and that's the *only* thing that happens. Both make halfhearted at-

tempts at broader ministry but are convinced that one area is *the* area to pursue in building a youth ministry. Youth ministries that grow are balanced (attraction, instruction, discipleship).

Characteristic 3—Youth Ministries that grow challenge mature Christian youth to pour their lives into others. I've seen youth ministries that stop at discipling and do not give an outlet for spiritual outpouring (evangelism, teaching, etc.) and the navel-gazing eventually produces stagnation. Disillusionment soon sets in and the kids leave. You want excitement, share Christ!

Characteristic 4—The youth workers see themselves as staff (professionals) not baby-sitters. This is tough because of how many factors affect this. The committee that asks the worker to become involved and doesn't know what it wants (goals), except that we "... want a youth group that's spiritual"; the worker that doesn't feel called, but does feel pressure; the budget that can't afford anything (material, training, retreats, etc.). The volunteer workers I know that are making an impact in ministry see themselves as "ministers." Not in a conceited way—they still ask questions and scrape and crawl for ideas and the "hows" and "whys" of ministry. But youth ministry is a mountain to be climbed, not observed.

Characteristic 5—There is a caring, praying support group. Not just a verbal, "I'll be praying for you" but a consistent meeting weekly or bi-weekly or monthly to share and pray for kids. It is a priority commitment. I've heard some of the top youth ministers in the nation comment that if there is not a praying support group behind your youth ministry, God won't honor it. It is built on the strength of man, not the power of God. I'm sure we can't be reminded of that too often.

Well, those are just some thoughts on youth ministry. There is the mountain; shall we start climbing?
—Royce Frazier

Marriage Encounter Weekends

The opportunity to share a weekend of private interaction with your spouse is available on two weekends in the spring. Friends Marriage Encounter weekends will be held at the Wichita Royale on March 2-4, 1984, and May 4-6, 1984. The weekend is divided into four phases: The "I" phase, the "We" phase, the "We and God" phase, and "We, God, and our World." During this time away from normal routines, the couple has the opportunity to learn to share thoughts and feelings with each other. For more information or registration information, contact Fran Pellett at the MAYM office.

Kellums Begin Deputation

David and Mae Kellum and son Kelly arrived in Kansas from Burundi,

Africa, where they have served as missionaries. The time since their arrival has been busy getting settled into the Wichita mission house, attending media presentation workshop, and setting deputation schedules. Their daughter, Debbie, is a nurse at Wesley Hospital in Wichita, and son LeRoy attends Friends University.

Friends University News

"Frontiers," an institute for religious growth, will be from January 23 through February 27, Monday nights, on the Friends campus. Six courses, designed to help lay persons find new dimensions in their religious lives, address spiritual journals, Proverbs, helping others, healing of relationships, peacemaking as Christian discipleship, and Jesus' parables. These classes are open to any interested persons, and information may be received by calling the Religion Department.

Sunday, December 11, the Singing Quakers, directed by Dr. Cecil Riney, presented the 38th Annual Bach "Christmas Oratorio." Soloists were Beverly Hoch, soprano, a former Singing Quaker; Wendy White, alto; Daniel Nelson, tenor; and Brian Steele, baritone.

Friends University's 1983 Homecoming, "Reflections of the Past," was October 28 and 29. A special event of the weekend was the dedication of Friends University's 75,705-square-foot Garvey Educational Complex, which houses the Garvey Art Center, Willard Garvey Broadcasting Center (which includes station KSOE), and the Garvey Physical Education Center.

President Richard Felix; vice-president for University Relations, Woody Self; Chairman of the board, Daryl Pitts; and Mrs. Olive Garvey spoke, and the Singing Quakers provided music.

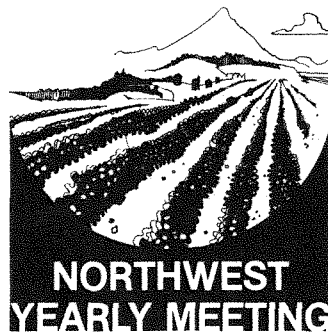
Friends Bible College News

The 52nd Annual Ladies Auxiliary Sale was a record-breaking event. The sale, held each October on the Friends Bible College campus, attracted a crowd of over 600 people and brought in a total of \$54,700 for the college. Two quilts broke the old record high of \$2,200, selling for \$5,400 and \$4,500. Total quilt sales and total ceramic sales also set new records. Sale visitors came from as far away as Idaho and Pennsylvania, as well as from South Dakota and South Texas.

Friends Bible College will present a Christmas Concert on Sunday, December 11, at 7:30 p.m. in Haviland Friends Church. Featured will be the Concert Choir, college music ensembles, and the FBC Drama Troupe.

The Haviland Telephone Company is underwriting the costs of this year's

Family Entertainment Series at Friends Bible College. The series will feature travelogues, the Covenant Players, the University of Kansas Brass Quintet, a college production, and the annual FBC Christmas Concert. Brochures are available from the Public Affairs Office.



Around Northwest Yearly Meeting

SCHOOLS FOR ELDER. Two of eight planned seminars on Eldering have been held—one for the Portland Area at Reedwood, another for Idaho churches in Caldwell Friends Church. The seminar starts on a Friday evening at 7:30 and continues on Saturday from 9:00 a.m. to 3:00 p.m.—eight sessions including several video tapes, a series of questions, and other materials for study and evaluation. A review of biblical and Friends teachings regarding the work and role of elders in the local church is an important part of the weekend. No registration fee is required although an offering is taken to care for expenses.

Not only members of the Spiritual Life committees, pastors, and staff are expected to attend, but all members of the church are invited as an orientation training experience. The dates of the remaining six seminars are Newberg Area at West Chehalis, January 20, 21; Salem Area at South Salem, January 27, 28; Inland Area at Post Falls, March 2, 3; Southwest Washington, March 9, 10; Southern Oregon at Talent, March 23, 24; Puget Sound at Olympic View, April 6, 7.

A MEMORIAL SERVICE was held for David Leach November 13 at Friends Memorial Church, Seattle, Washington. Leach pastored the Seattle church from 1971 to 1976 before developing the Friends Marriage Encounter program. David was serving as pastor of Northridge Friends Church, Wichita, Kansas, at the time of his death in a November 5 plane crash. Ralph Frye was in charge of the Seattle service and Jack Willcuts spoke.

MINISTERS' CONFERENCE will be held at Twin Rocks Friends Camp April 30 to May 4, 1984, with Dr. Glenn McNeil, Bible professor at

George Fox College, and Jack Willcuts as primary speakers. Program chairman for the conference is Ron Rittenhouse.

YOUNG ADULTS will gather for their third annual Young Adult Friends Spring Conference April 27 to 29 at Twin Rocks Friends Camp. Roy and Karen McConaughy of Spokane Friends Church will be special guests of the conference.

A STEWARDSHIP BOARD planning committee will meet February 4, 1984, in Newberg to prepare next year's Yearly Meeting budget. Mid-year board meetings will be held February 10 and 11 and the Executive Council meets February 24 and 25 in Newberg.

THE WESTERN REGIONAL YOUTH TREMOR promises to be a highlight for 1983 for young people in California and Northwest yearly meetings. The conference, to be held at the Red Lion Riverside Motor Inn, Boise, Idaho, December 27-31, features speaker Hal Perkins and a concert by Benny Hester. Skiing and non-skiing recreational packages will be a unique part of the program.

FRIENDS IN BOISE VALLEY will host the meetings of the Evangelical Friends Alliance Coordinating Council January 10-13. Commission meetings will be held at Boise Friends Church. Special regional services will be held Wednesday evening at Greenleaf, Nampa, and Boise. Tuesday evening's keynote message by Maurice Roberts, president of EFA, will be at Boise Friends. (See other details in First Day News, page 15.)

George Fox College News

Facilities for George Fox College's two new majors in telecommunication and computer information science were on display for the public in an open house on campus December 3.

The showing allowed visitors to view the new computer lab developed during the summer and the College's Video Communication Center.

Keith Phillips, president of World Impact, Inc., was a guest speaker on campus in December. World Impact is an inner-city missions organization headquartered in Los Angeles. Phillips for 16 years worked daily with youth. The organization has inner-city ministries in San Diego, Los Angeles, Portland, Omaha, St. Louis, Wichita, and Newark. Phillips is the son of the late Frank Phillips, a founder of Youth for Christ International. He is the author of the book *They Dare to Love the Ghetto*.

George Fox President Edward Stevens delivered the concluding address of the national conference

in Chicago of the Association of Business Administrators of Christian Colleges. His topic was "Christian Imperatives for the Business Administrator."

Stevens, who has a doctorate in higher education, marketing, and management, also has a business background in industry and as a business professor.

Edythe Leupp will become director of teacher education at George Fox College beginning January 1. She replaces Herman Hughes, who has resigned to join the staff at Columbia Christian College.

Leupp, who has coordinated the new George Fox elementary education program since joining the faculty last January, now has the responsibility for the secondary education program as well.

Influence on government by organized Christians may not be as great as many believe, U.S. Senator Mark Hatfield said November 12.

But Oregon's senior senator said Christians, through individual participation at varying levels, can have an influence.

Speaking at George Fox College, Hatfield cited specifically the perceived influence of the Moral Majority organization. He said to believe the group has a major influence "is a misreading of what exists in political reality."

In a 30-minute talk, "Christian Involvement and Influence in Government," Hatfield said being a Christian should not be a handicap to political office. But he cautioned, "That alone does not qualify a person for political office."

He said he rejects the idea that the election of all Christian leaders would solve all problems.

"We should stay clear of trying to Christianize government and politics," Hatfield said. "There is only one institution that is called to proclaim the Gospel," the church.

Hatfield said there are three choices for the Christian in considering politics: Do nothing and remain separate, form Christian parties or political action groups, or become a part of mainstream politics and witness through daily decisions. He chooses the latter, he said.

The role of the person in political life is "living out the Gospel," Hatfield said. "Simple and humble acts reach out, even to those with whom you disagree. I try to be loving, as Christ accepted me."

"Christianity does not call us to success," he said. "It is not guaranteed. But it is to be faithful to Christ and our commitment."

Hatfield, a member of the George Fox Board of Trustees, addressed the 1983 Western Regional Student Leadership Conference for Christian Colleges. About 100 attended his morning address. The conference was sponsored by the GFC student body and the American Association of Evangelical Students.

FRIENDS GATHER

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

Reports of spiritual life and growth—basic to our growth and outreach to others—are noticeably predominant this issue.

EMPORIA, Kansas, (Galen Hinshaw) Friends are involved in a special study series. The pastor is leading a discussion study on Richard Foster's book, *Celebration of Discipline*, during the Sunday evening services, and a midweek study is continuing on the book of 2 Timothy.

MCKINLEY HILL, Tacoma, Washington, (John Retherford) has almost reached the last stepping-stone to meeting in their own building. On November 15 a hearing was held with the City Examiner requesting a "Use Permit" for the building placed on the property. They look forward to building a permanent sanctuary as soon as funds become available. An interesting series of lessons on Wednesday evenings, "Growing in Christ," has just been completed. Various members of the congregation led the series.

BYHALIA, Ohio, (Duane Dickson) celebrated Homecoming recently with former pastor Jason Sherwood as guest speaker. The church was established in 1885. In the evening a fellowship supper was enjoyed, and the "Spirits of Praise" from Malone College presented a concert for the evening service.

On October 28 a church planning session was held at **HOMEDALE, Idaho**, (Kenneth and Rosalie Pitts) for all who were interested in seeing their church grow spiritually. Lots of positive thinking was done. Results were noticed the next morning in worship service, with people having a quiet, more searching attitude. Roy Clark held meetings in Homedale beginning November 13. As a community church, they feel they have a special ministry to the needs of people who live and work around them.

STAFFORD, Kansas, (Jack Roe) reports they have recently repaired the roof of the sanctuary of their church with a new roofing surface that will help as an insulation to the building. The feeling of spiritual growth and spirit of unity among the congregation is encouraging.

During a five-day revival at **URBANA, Ohio**, (David Byrne) the congregation was drawn closer to the Lord by the timely messages of Dan Manly of Malone College and the inspiring music of song evangelist James Chess.

Encouraging things are happening at **FRIENDS MEMORIAL, Seattle, Washington**, (Roger Knox). They are seeing new people worshipping with them each Sunday, and many are joining them regularly in worship and church activities! Over Labor

Day weekend the congregation enjoyed fellowship together at Quaker Cove. World Awareness Sunday—Peacemaking: A Practical Perspective, was experienced by all, with Kent Thornburg, Ralph Beebe, and Dea Cox from Oregon participating on Sunday, October 16.

At **DEERFIELD, Ohio** (Christopher Jackson), the Holy Spirit through His servant Jim Brantingham, pastor of Newport Evangelical Friends, led a great revival through message and music—four days of goal setting and commitment making that will be reflected in the outreach and attitude of the congregation for a long time to come. The footings are laid for the new parsonage. The church is growing spiritually and physically.

PLAINS, Kansas, (Stan Thornburg) had more than 20 women sharing in rich fellowship and inspiration at an overnight miniretreat in the home of Vera Mae Ballard. Pastors Stan and Cathy Thornburg held an Inner Life Seminar for young couples in Houston, Texas. They attended the Billy Graham School of Evangelism in Oklahoma City on their return trip.

The **MT. CARMEL, Mingo, Ohio**, (Fred Clogg) church has been awarded the 1983 Superintendent's Award, Division II, for spiritual growth, outreach, and new Sunday school members.

Youth and Christian Education

Youth events at **URBANA** included a Saturday morning walk-a-thon that netted over \$300, and a Sunday evening service entitled "Every Heart Beats True," a program concerning the Christian's response to war. The children in junior church have recently enjoyed a cookout and a weekend camp-out.

NEWBERG, Oregon, (Ron Woodward) has a unique 10-week group, begun in October. Based on a study of Fritz Ridenour's book, *What Teenagers Wish Their Parents Knew About Kids*, a group of 28 high school parents are meeting weekly during the high school Friends Youth Sunday night gathering to study and talk together about parenting. The highlight of the group is that it is a "high school support group," and spends time weekly in prayer for the high schoolers—truly both a parent AND a youth support group!

ALUM CREEK, Marengo, Ohio, (Dane Ruff) reports the EFA Rally Day goal was exceeded by 25 percent. Skits were given, posters made, and invitations sent to announce the day. An hour of music was the worship service following Sunday school. Local talent presented various types of special numbers.

SMITHFIELD, Ohio, (William Waitz) held a breakfast for the Christian Education Department recently

on a Sunday morning with the Christian Education Committee preparing the eggs, sausage, and biscuits. A very helpful discussion in regard to Sunday school problems and vision was held. Place cards reading "God can pay you no greater compliment than to put His Word in your hand



and call you teacher" were made by Anita Carson's second grade class. Pictured are Jeanette Naylor, teacher, and Aloa Boyd, chairman of Christian Education.

MT. AYR, Alton, Kansas, (Francis McKinney) reports that under the capable leadership of Jo Peterson, Marilyn Conrad, and Donna Gregory our "Country Kids" presented Dottie Rambo's musical *Down by the Creek Bank* August 21. Sponsored by Mt. Ayr church, the group consisted of 12 children from our church and 11 from area churches. The Mt. Ayr tabernacle, complete with painted backgrounds of hills, trees, creek, small animals, grass, and logs made a perfect setting for the outstanding performances of the children. Homemade ice cream and desserts were served afterward to over 120 persons in attendance.

Missions

At **SOUTHEAST, Salem, Ohio**, (Kenneth Hinshaw) an international dinner was served Friday, October 14, as a start of a Missions Weekend. Food from six different countries was served and artifacts displayed. After the dinner, Russell and Esther Zinn spoke concerning their missionary work in Taiwan.

The Outreach Committee of **FOWLER, Kansas**, (Ron Ferguson) announced plans for this year's Thanksgiving offering project. Love Loaves from World Vision International were handed out; each family was encouraged to fill it for a "breaking of the bread" ceremony.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) gave certificates for the reading of missionary books to Ida Mae Bancroft, Irene Reynolds, Beverly Lockhart, Ora Wallace, and Margaret Bieru. Five children also received awards from the Junior Department Summer Reading Program: Patty Jo Holcom, most books read; Becky Howenstine, first place in grades 1-3; Brian Hartzell, second place grades 1-3; Nikki Herald, first

place in grades 4-6; and Jenny Howenstine, second place in grades 4-6.

Special Services And Events

GREENLEAF. Idaho, (Paul Goins) had a Fall Rond-Up service, sponsored by the Fine Arts Committee, with Joy Lehman as chairman, on Sunday evening, October 26, with about 200 people attending. Many children and adults participated in the evening of readings, music, and sharing, and a puppet presentation. Many of those attending wore west-

ern-style clothing. Al Fisher acted as emcee for the evening. Gary Getting, assistant pastor, presented an appropriate devotional thought on harvest time.

NORTHRIDGE, Wichita, Kansas, (The congregation was stunned with the sudden tragic death of their pastor, David Leach). "Sunday at Six," the Sunday evening services, have featured guest pastors from the city, who have shared messages of inspiration and encouragement. The congregation enjoys meeting on Sunday evening in the newly renovated and redecorated gym, which now provides a lovely multipurpose

hall. Dessert and fellowship following the services have provided a relaxed time to share together.

ROLLIN, Addison, Michigan, (Wayne Evans) held Rally Day and Dedication services September 18 with Superintendent Robert Hess speaking in the morning worship service. Following the service there was a "balloon send-off." Dedication for the new sanctuary followed in the afternoon, with District Superintendent Dale Chryst speaking. Dr. Hess and the congregation participated in the dedication. Two former pastors, along with musical specials, made up the program. An

evening meal concluded the day, with approximately 200 people enjoying the day's activities.

PELHAM, Ontario, Canada, (John E. Young) held special meetings with Rev. James Bon Durant. The meetings began Sunday evening with a friendship meal in the Friendship Hall, with the first service following. Services continued throughout the week. Very special blessings were received. John E. Young was officially installed as pastor Tuesday, September 20, at a special induction service. Pastors from the Ohio area churches and District Superintendent Neil Orchard participated.

FRIENDS RECORD

BIRTHS

ANDERSON—A daughter, Emily Su, to Randy and Kathy Anderson, September 24, 1983, Hudson, Michigan.

BAATZ—To Robert and Christie Baatz, a son, Benjamin Ernest, September 9, 1983, Caldwell, Idaho.

BAUBLIT—To Carl David and Laura Baublitt, a son, Joshua Alan, September 1, 1983, Tyler, Texas.

BEACH—A son, Jamie Michel, to Stephen and Julie Beach, August 31, 1983, North Adams, Michigan.

BEEBE—To Terry and Kathy Beebe, a daughter, Courtney LeAnne, May 20, 1983, in Mount Vernon, Washington.

BERNET—A son, Adam Joseph, to Joe and Joy Bernet, September 4, 1983, Winona, Ohio.

BLOSS—A son, Corey Patrick, to Kirk and Mary Bloss, September 23, 1983, Damascus, Ohio.

CARNAHAN—A daughter, Abigail Rae, to Tom and Pam Carnahan, August 8, 1983, Winona, Ohio.

CONRAD—A son, Jacob Wayne, to Randy and Marilyn Conrad, September 26, 1982, Mt. Ayr Friends, Alton, Kansas.

CREA—To Terry and LuAnn Smith Crea, a daughter, Alyssa Nicole, August 9, Logan, New Mexico.

ELMORE—A son, Jesse Edgerton, to Dave and Lori Elmore, June 26, 1983, Northridge Friends, Wichita, Kansas.

FENSLER—A daughter, Laura Jill, to Steve and Chalona Fensler, August 31, 1983, Damascus, Ohio.

GLENN—A daughter, Gretchen Nicole, to Clifford and Zee Glenn, July 8, 1983, Northridge Friends, Wichita, Kansas.

GREGORY—A son, Curtis Eugene, to Viri and Donna Gregory, December 24, 1982, Mt. Ayr Friends, Alton, Kansas.

GRIFFITH—A daughter, Jennifer Beth, to Larry and Beth Griffith, September 20, 1983, Damascus, Ohio.

GRIMM—A daughter, Sarah Ann, to Jim and Beth (Steer) Grimm, August 26, 1983, Damascus, Ohio.

HARDINGER—To Ed and Barbara Hardinger, a son, Aaron Michael, September 6, Punta Gorda, Florida.

IRBY—A daughter, Tamara Lynn, to Richard and Debby Irby, July 7, 1983, Northridge Friends, Wichita, Kansas.

JOHNSON—A son, Eric Phillip, to Robert and Kathleen Johnson, September 12, 1983, Northridge Friends, Wichita, Kansas.

LOR—A son, Billy, born to Neng and Nhoug Lor, Topeka, Kansas.

MEAD—A daughter, Kimberly, July 28, 1983, to Chuck and Mary Mead, Winona, Ohio.

OLSEN—To Mr. and Mrs. Mike Olsen, a daughter, Elizabeth Rose, September 14, 1983, Spokane, Washington.

OWEN—A son, Michael James, to Jim and Jackie Owen, August 15, 1983, Winona, Ohio.

PELTER—A son, Michael Boyce, to Monte and Laurie Pelter, July 29, 1983, Cherokee, Oklahoma.

RISHEL—A daughter, Heide Aleah, to Brad and Hannah Rishel, September 21, 1983, Iowa City, Iowa.

SANTEE—A daughter, Tiffany Nicole, to Jim and Theresa Santee, August 29, 1983, Damascus, Ohio.

SKEUSE—A daughter, Erin Kathleen, to Tom and Barbara Skeuse, August 28, 1983, Houston, Texas.

TERREBERRY—To Les and Brenda Terreberrry, a daughter, Emily Kristin, August 5, 1983, Welland, Ontario, Canada.

UNKEFER—A daughter, Ashley Marie, to Owen and Renae Unkefer, September 20, 1983, Damascus, Ohio.

VALENTINO—A daughter, Valerie Marie, to Mark and Karie Valentino, September 8, 1983, Clear Lake, Texas.

VANCE—To Martin and Beverly Vance, a son, Joshua Martin, September 7, 1983, Caldwell, Idaho.

WARREN—To Greg and Joanne Warren, a son, Arthur May, August 17, 1983, Caldwell, Idaho.

WILLIAMS—To Jim and Sue Williams, a daughter, Mitzi Sue, October 5, 1983, Newberg, Oregon.

WILSON—A daughter, Elizabeth Marie, to Dick and Jane Wilson, July 7, 1983, Winona, Ohio.

ZORTMAN—A daughter, Stephanie Erin, to Steve and Eleanore Zortman, August 20, 1983, Fowler, Kansas.

MARRIAGES

ANDERSON-NORTON. Ronica Anderson and Mark Norton, September 17, 1983, LeSueur, Minnesota.

BARINGER-DIVER. Linda Baringer and Ken Diver, October 21, 1983, Beloit, Ohio.

BECKER-DODGE. Luann Becker and Brent Dodge, September 16, 1983, Spokane, Washington.

BERG-BECKER. Stacy Berg and Stephen Becker, July 23, 1983, Spokane, Washington.

BERGHORN-HICKMAN. Ellen Berghorn and Chris Hickman, August 20, 1983, Wabash, Indiana.

CLAUSEN-ZOSEL. Sherry Clausen and Mike Zosel, August 6, 1983, Salem, Oregon.

CONANT-CONROY. Billie Conant and Floyd Conroy, August 20, 1983, Greenleaf, Idaho.

DEALY-NORDYKE. Janelle Dealy and Randy Nordyke, August 27, 1983, Newberg, Oregon.

FOUTZ-BAUBLIT. Dannelle Louise Foutz and Kenneth Arnold Baublitt, October 7, 1983, Tyler, Texas.

GROVER-FISHER. Staci Grover and Kevin Fisher, July 29, 1983, Byron, Oklahoma.

HUBBARD-WARREN. Shari Hubbard and Vaughn Warren, Oakridge, Oregon, September 24, 1983.

INGRAM-BROWN. Ginger Ingram and Noel Brown, June 23, 1983, Oklahoma City, Oklahoma.

KINSER-DETTY. Pamela Kinser and David Detty, October 15, 1983, Damascus, Ohio.

KIRK-KRISTAPOVICH. Carol Kirk and Bill Kristapovich, October 8, 1983, Seattle, Washington.

LARSON-TEMPLETON. Sherri Larson and Larry Templeton, August 6, 1983, Spokane, Washington.

LAUTZENHEISER-COX. Eleanore Lautzenheiser and Albert Cox, September 10, 1983, Damascus, Ohio.

LOWE-KEIFER. Kathy Lowe and Ron Keifer, August 26, 1983, Rollin, Michigan.

McAFBE-FREDERICK. Gloria McAfabe and Chuck Frederick, July 23, 1983, Winona, Ohio.

McINNIS-GALLIHER. DeAnna McInnis and Glenn Galliher, July 9, 1983, Spokane, Washington.

MORRISON-FLEMING. Diane Morrison and Allen Fleming, June 18, 1983, Winona, Ohio.

PALMER-HAMMER. Carolee Palmer and Mark Hammer, August 20, 1983, Seattle, Washington.

ROUSH-RIBORDY. Laurie Roush and Terry Ribordy, September 17, 1983, Northridge Friends, Wichita, Kansas.

SEACREST-SIDWELL. Sue Seacrest and Paul Sidwell, June 25, 1983, Winona, Ohio.

SNYDER-BOYSTEL. Sheri Snyder and Kelly Boystel, August 27, 1983, Cable, Ohio.

STRONG-DICKEY. Brenda Strong and John Dickey, July 16, 1983, Winona, Ohio.

THORNTON-JENSIN. Jenae Thornton and Tom Jenson, September 3, 1983, Lansing, Michigan.

WAGGONER-LEWIS. Mary Ann Waggoner and Randy Jay Lewis, October 22, 1983, Northridge Friends, Wichita, Kansas.

WESTMORELAND-TODD. Becky Westmoreland and Ted Todd, June 4, 1983, Winona, Ohio.

WHALEN-LARRABEE. Mary Whalen and Benjamin Larrabee, October 8, 1983, Spokane, Washington.

DEATHS

BALES—Ethel Bales, October 7, 1983, Kalama, Washington.

BARTHEL—Violet Barthel, 84, October 7, 1983, Tulsa, Oklahoma.

BLUE—John W. Blue, 91, August 6, 1983, Cherokee, Oklahoma.

BRIGHTUP—Arlene Brightup, August 18, 1983, Tulsa, Oklahoma.

COLLIER—Clinton Dewayne Collier, infant, September 23, 1983, Ramona, Oklahoma.

DUNCAN—Lee Duncan, July 6, 1983, Sisters, Oregon.

ESCOLME—Edward Escolme, minister, 90, October 7, 1983, Damascus, Ohio.

KARLSON—Norma Karlson, September 1, 1983, Kemah, Texas.

MEREDITH—Ralph Meredith, 95, August 17, 1983, Harbor, Washington.

NORDYKE—May Nordyke, 78, October 8, 1983, Newberg, Oregon.

PRICE—Maude L. Price, 76, September 20, 1983, Seattle, Washington.

RADEBAUGH—Opal Radebaugh, August 27, 1983, Ramona, Oklahoma.

SHINBAUGH—Bennie Shinbaugh, September 27, 1983, Pasadena, California.

WOOD—Frances M. Wood, 85, September 9, 1983, Marengo, Ohio.



THE MOST MEMORABLE CHRISTMAS

BY ALICE ROSS

Alice Ross of Newberg, Oregon, shares a childhood Christmas memory that relates the commitment and love within her family and church. The article is reprinted with permission from Faith at Work.

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HE FIRST Christmas I remember I was a preschooler and we lived in western Kansas. It was a very special community of families whose lives centered around the church and school. This was our world until a young teacher, Roxie Reeve, a member of our church and a special friend of ours, went as a missionary to Africa.

I remember the evening my parents had gone to the church to meet with the other parents of the community to pray for guidance in meeting the mission budget. When they returned we all gathered around Mother's chair. I snuggled up close and she put her arm around me as she told us what they had talked and prayed about.

Tears rolled down my mother's cheeks as she told us that because of the drought and crop failure the parents had decided together to go home and ask if their children would be willing this year to forgo buying new Christmas presents and send what money they had for our missionary, Roxie Reeve. They wanted her to be able to stay in Africa and tell the little children there about Jesus. Mother said, "Many of the people there have never had a Christmas. They don't know about Jesus' birthday."

I knew about Christmas. The year before my grandmother had given me my doll, Dorothy. I suppose in my childish mind I hoped this meant dolls for African girls too.

Christmas morning came and with it the joy that children in a faraway land were hearing about Jesus and Christmas. I was absorbing a lot of the grown-ups' talk those days.

Surprise! There were homemade gifts for everyone. I don't remember what others received, but my package held a new wardrobe of clothes for my beloved doll, Dorothy. Included among other things was a velvet coat and cap with fur trim. No other gift could have pleased me as much.

Years later I visited that mission in Africa and met the matron of the small orphanage that Roxie Reeve had started. The matron told me she was one of the little orphans Roxie had cared for. My mind flashed back to that special Christmas and the part our little community and church had played in sending the Christmas story to this foreign place.