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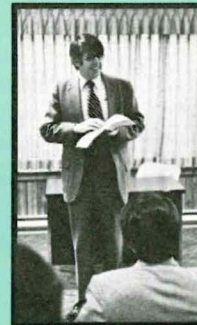
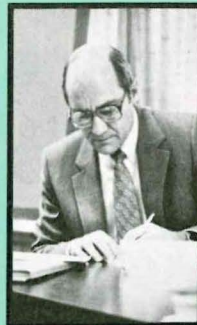
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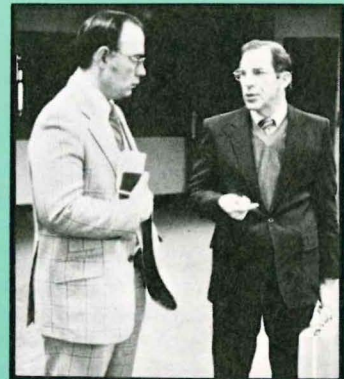
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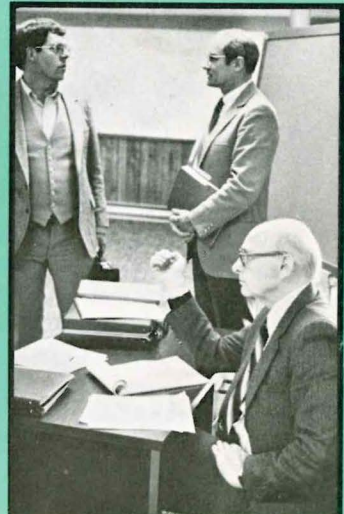
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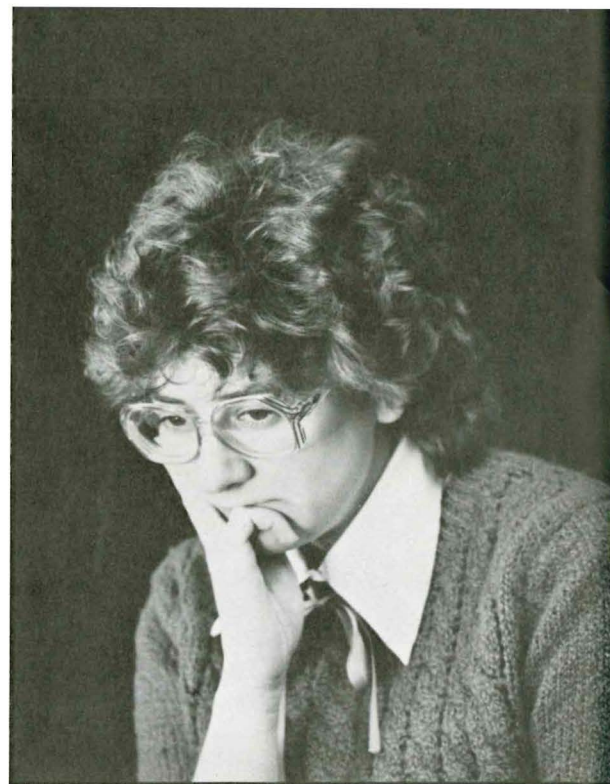


Evangelical Friends Alliance
Coordinating Council
January 10-13, 1984 • Boise, Idaho



Scenes from EFA Coordinating Council include (above and clockwise) Christian Education Consultant Dorothy Barratt presents report; Evangelical Friends Mission Administrative Assistant Reta Stuart talks with EFM treasurer Phil Burgi; Christian Education Commission meeting; Coordinating Council meets for business; EFA Executive Committee; EFA President Maurice Roberts; Iowa Yearly Meeting Superintendent Stephen Main; delegates brave Idaho ice and snow; Rocky Mountain Yearly Meeting Superintendent Jack Rea (left) with Evangelical Friends Mission Executive Director James Morris; Sheldon Cox (left), Maurice Roberts, Jack Willcuts (seated); Missions Commission President Charles Robinson speaks to Coordinating Council; Missions Commission meeting; from left: Richard Beebe, Bill Lockwood, Robert Hess; Dale Field, Eldon Cox.





ON GEMS AND ASHES

BY PAUL ANDERSON

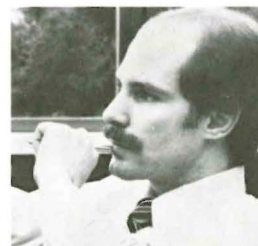
THE QUALITY of a person's life is determined less by the circumstances at hand than by the way one responds to those circumstances. Following Christ does not mean that one's lot in life will be more pleasant or opportune. It does mean that within the course of following Christ events take on a different perspective. We are able to respond to them in light of God's presence and purpose behind and beyond those events.

H. Richard Niebuhr has written a book* that is worthwhile if for no other reason than the following statement about this "response ability." "Responsibility affirms": says Niebuhr, "God is acting in all actions upon you. So respond to all actions upon you as you respond to His action."

As evangelical Friends we might feel a bit paranoid about the recent losses we have sustained. The untimely deaths among our most spiritually able and sensitive leadership leave us wondering "What could God possibly be doing among Friends at this time?" The recent deaths of Sheldon Louthan, David Leach, and Delmar Day have caused us all to pray about this a great deal, I'm sure. We know that the only way to purify precious metals and gems involves a forging process combining heat and pressure. However, knowing about the value of gems does not make the heat any cooler or the pressure any less. It may give us a new perspective, though, as to how we might respond to those events in life that are beyond our "whys." And it might give us the courage to press on even in light of what we cannot see at this time.

*H. Richard Niebuhr, *The Responsible Self* (New York, Harper & Row, 1978) p. 126.

With shadows of tragedies over the entire Evangelical Friends Alliance and Friends everywhere after the deaths of well-known Friends leaders the past year, Paul Anderson, of the pastoral team at Reedwood, reflects on a Christian perspective of these events. His insights are helpful to us all.





This has been a watershed year for the community of faith at Reedwood Friends Church in Portland, Oregon. Not in the sense that we have a lot of new, innovative programs to talk about, but in the sense that we as a "family" have been through an unprecedented amount of suffering and hardship. Yet, only now, upon looking back over the year, does there emerge a handful of gems from the ashes.

One year ago last October, Don Green, the chairman of our pastoral team, received a severe wood-cutting injury from which he died some three weeks later. During the following weeks and months we learned some things about how God works in ways we'd never seen before. Here are some of those learnings.

1. Even amid tragedy *God works* all things together for good for those who love God and are given to God's purposes.

A myth has emerged among Christians who misunderstand Romans 8:28 to mean "all *things* work together for good to those who love God . . ." In the Greek the subject of the sentence is God. To say that *God* works all things together for good to those who love God is very different from saying, "There, there, now; things aren't as bad as they seem. They will work themselves out." This statement denies tragedy. However, the correct rendition refers to God's redemptive activity even in the midst of tragedy. We had held meetings for prayer several times a week for the three weeks following the accident. Then we received the news. Don, who had been in a coma for three weeks, had died.

As prepared as I was for the event, I was still shocked. I knew Don's love for God and also was aware of God's blessing in his life. Immediately I thought of Don's ministries: his ability to help a couple regain trust in each other during a counseling session, his outstanding ability to communicate an insightful message to an audience, his opportunity to introduce London Yearly Meeting to what a pastoral Friend was *really* like, and his role as a loving father and a faithful husband. All of these "good" ministries were now lost. How in the world could God bring something good out of this loss? Impossible! Don's death was a true

tragedy. No attempt to explain a "greater good" coming out of it made any sense at all. Only upon recognizing the event as a tragedy did the possibility of God's healing grace come into effect. Here's where the focus changed from things or circumstances to God, who works for the good even in the worst of circumstances.

As we began to focus on what God was doing we began to see several things happening. We became so much more aware of our dependence on God. Where many of us had looked to Don for spiritual leadership, now we were forced to look to Christ as our present leader and teacher. Another "working" of God was the way that we drew together to gain support from one another. This is not to say that Don's loss was not tragic. It is to say that no matter how tragic the loss, God is still present, working things together for good if we allow it.

2. Another learning was *the priority of worship* within the community of faith.

As the pastoral team gathered to plan the sort of worship services we would have, one theme began to emerge as paramount: worship. Each of us did some preparatory work on the theme of worship, and then we brought our findings together to discuss and pray about within the context of a team retreat.

The first change that came about was to strip the programmed meeting for worship of everything that did not add directly to worship. Therefore, we cut down on non-essential announcements and added to the singing time and open worship. We also believed that Christ did indeed want to be our leader in worship, and we determined for those assuming the facing bench to meet several days before the service to pray together and seek to discern the mind of Christ for that service. As a burden would emerge, we then planned around it so that every song, spoken word, and event led up to the conveyance of that theme.

This focusing was a very helpful exercise, but it didn't stop there. We soon began to develop a passion to see every meeting be a meeting primarily for worship. The business to be carried out in committees and the learning to be done in the classes would all rise out of the context of worship. All we do is either for the sake of worshiping God, or it arises out of that worship. Ministry that is most powerful arises out of ministering first to God in worship.

3. Another learning is the fact that *all who serve God* are in "the" ministry.

While Friends have always believed in the priesthood of all believers, we have too often denied that reality by our dependence on "released" ministers or even "weighty" Friends. During the months that followed Don's accident we had an entire host of volunteers who donated their time and their energies to help carry out the ministries of the meeting. All at once the ministry team had jumped from 4 to 40. The responsibility for ministry was now in the hands of the membership, where it had always belonged.

The team reinforced this philosophy by scheduling lay people to speak and to share the facing bench. This year

alone we have had at least 22 people share the pulpit on Sunday mornings. Not only has the community benefited from the rich diversity of perspectives, but several men and women have also gained valuable experience in vocal ministry. Some of them are even considering seeking recording. Thus, through this experience, while Don's ministry is no longer with us in the active sense, God's ministry continues. Yes, it even multiplies.

4. Another learning combines *the need for prayer with the need for precaution.*

We simply cannot pray too much for our leadership and for one another! We are in the midst of spiritual warfare, which must be fought with spiritual, not human, weapons. While God's ultimate victory is certain, the outcome of today's battles depends greatly on our involvement in "the Lamb's war." (See James Naylor.) Spiritual unpreparedness and inactivity are terrible reasons for the kingdom of God to suffer. We cannot predict or predetermine what the future will hold, but we must prepare ourselves and others for it. And the place to begin is *prayer*.

Our response ability to God is in dynamic tension with our responsibility to exercise wisdom and good judgment in the way we live our lives. We should be safety-conscious not only regarding our children, but regarding ourselves for the sake of our children. This adds cooperation to the ministry of those guardian angels who are already working overtime.


5. The last learning that I will offer at this time is the stark realization of how much we *need one another in order to grow spiritually.*

The church is like a caravan of pilgrims traveling toward the heavenly city. Each of us perceives the heavenly city in a distinct way, but our commonality is that of involvement in a common venture. For some reason God has not seen fit to give any one of us the entirety of truth, and in the discerning of God's truth, we are incomplete without one another. Even though we have received historical revelation through the law, the prophets, the Scriptures, and even Christ Himself, we still *need one another* in order to discern what the will of God is for us today.

We also need one another for mutual encouragement. We have seen at least a half dozen small groups develop over this last year, and I am convinced that it is in those groups that the power of God works most freely. Where else can there be the sincere confession of sin and the open sharing of needs? The small group is the place in which the grace of the Gospel has the potential of flowing most freely. Maybe Jesus wasn't understating Himself when He said, "Where two or three are gathered in my name, there am I in their midst."

The small group may be the closest thing Friends have to a sacrament. Why? Because Christ is most present in those whom He indwells, and it is through the personal support available within small groups that the greatest potential for growth lies.

The Sunday following the accident would have completed a sermon series on the "one another" passages of the New Testament. Little did Don know how much that theme would be developed in the year ahead. By the way, for that particular morning we left the sermon time open and listed as the bringer of the message "the congregation." Perhaps this was prophetic about the ministry that would follow.

Looking back, I am deeply grateful for God's continued healing and the support we have sensed from so many. Perhaps in the sharing of these few observations, the healing is continued one step further. Or, maybe the importance of sharing these learnings lies in a fresh glimpse at those ashes that wasn't available until now. Maybe there are a few more gems there than we'd expected. 

The World Is Waiting

O God of heaven
and of earth below,
the world is waiting—
it is waiting, now,
like willows in the snow—
for some clear sign,
some indication how
the winds will blow.
What do these dark clouds
signify? Tell us now.

O God of heaven
and of earth below,
the world is hoping—
it is hoping, now,
like willow buds in snow—
for Your sun to shine,
for changes that allow
Christ's love to grow.
Can there be peace,
not war. O tell us how!

—Arthur O. Roberts
November, 1983

PAUL ANDERSON

2

ON GEMS AND ASHES

ALAN KOLP

6

ISSUES FACING
FRIENDS TODAY

LeANN NASH

8

SAMUEL SCHOOL

NANCY WOODWARD

9

FAMILY TASK FORCE
REPORT

ED ROBERTS

10

MISSIONARY VOICE:
FRIENDS YOUTH IN
MANILA

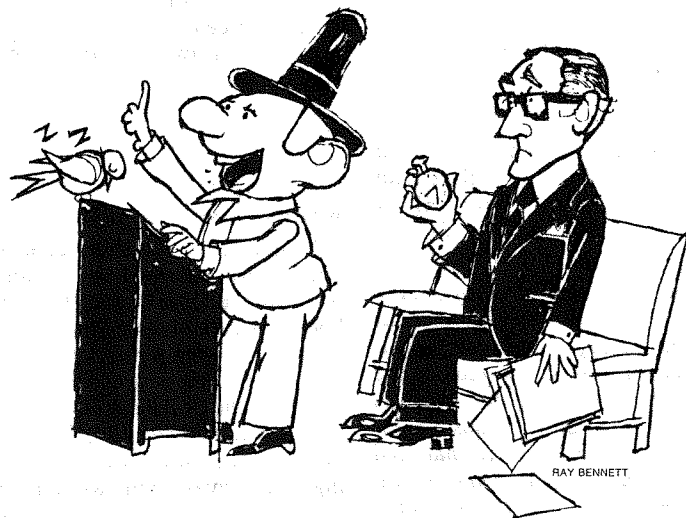
DAVID L. KELLUM

10

BRIDGE BUILDING

REGULAR FEATURES

The Sense of the Meeting 13/ A Certain Shaft of Light 14
First Day News 15/ Books 17/ The Family Room 18/ The Face of the World 19
Friends Write 21/ Friends Concerns 22/ Friends Gather 24/ Friends Record 26
Let's Be Friends 28



I'm sure our speaker this morning needs no introduction For six years he was president of ... he has pastored at ... served on the board of ... was recognized in 1981 for his work in ... has traveled to

COVER

A potpourri of scenes at Boise Friends Church January 10-13 as representatives from the four Evangelical Friends Alliance yearly meetings gathered for the annual EFA meeting. See report on page 15. (Photos by Barry Hubbell and Dan McCracken)

ANTECEDENTS

A variety of concerns are being examined by Friends—examined and acted upon.

Alan Kolp presents important issues facing Friends on page 6. The realm is faith and practice and renewal.

On page 2 Paul Anderson shares how Friends have faced human tragedy. And even since he wrote the article, Friends have experienced the untimely death of Elmer Rupp, pastor of Ypsilanti, Michigan, Friends Church.

The Friends Family Task Force is dealing with the state of the family. Nancy Woodward reports on page 9.

Trying to face the needs for leadership development, Northwest Yearly Meeting initiated a conference for selected junior high young people. The reasons for it and results are shared by LeAnn Nash and Arthur O. Roberts on page 8.

Friends missionaries in Burundi recognized a need and built a bridge. David Kellum describes that project on page 11.

Ed Roberts went to the Philippines with a group of Friends last year to help build a church (the building) and also saw the development of the spiritual church. He presents a biographical sketch of Nezer Salvation on page 11.

Howard Macy is bold enough to think Friends can address the crisis in education. "Fixing Education" is on the back cover.

Education, family, leadership development, death and other tragedies, physical and spiritual needs in other countries, spiritual awakening, witness—these are issues faced and presented for your reading this month.

—D.L.M.

EVANGELICAL
FRIEND

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Issues Facing Friends Today

BY ALAN KOLP

Archie: He made every one the same religion—Christians. Which He named after his Son, Christian or Christ for short. And that's how it was for years. One religion. Until they started splittin' 'em up into all them other "denumerations."

But there's still only one religion. His up there.

Mike: And of course that's the only one you belong to, Arch?

Archie: I'd be pretty stupid not to, wouldn't I?¹

This is how Archie Bunker thinks about religion and, more specifically, about his own affiliation with Christianity. For him Christianity is not a truth; it is *the truth*. In the Christian tradition many of us would agree with Archie's conclusions—knowing what we know, it is pretty stupid not to be Christian. However, it is not with "Bunker-logic" that we arrive at this conclusion, but through our spiritual experience of Christ's revealing and redeeming work.

All of us as Christians and as Quakers can look back instructively to the formative and "re-formative" spiritual periods in our history. George Fox and early Friends came out of a period of spiritual fervor in England. There have been times of spiritual awakening in different periods of our denominational history as well as in the religious history of North America. I would like to focus on spiritual awakenings as a religious phenomenon and, then, suggest that Quakers are standing at the start of just such a time. Finally, I will try to identify some of the characteristics of this transformational period.

William McLoughlin has categorized and analyzed this country's various periods of spiritual awakening. He has described great awakenings in sociological terms:

Great awakenings (and the revivals that are a part of them) are the results, not of

depressions, wars, or epidemics, but of critical disjunctions in our self-understanding. They are not brief outbursts of mass emotionalism by one group or another but profound cultural transformations affecting all Americans and extending over a generation or more. Awakenings begin in periods of cultural distortion and grave personal stress, when we lose faith in the legitimacy of our norms, the viability of our institutions, and the authority of our leaders in church and state. They eventuate in basic restructuring of our institutions and redefinitions of our social goals.²

In his book McLoughlin identifies five religious awakenings in American history. He assigns each a 30-year span to cover the necessary time needed for the spiritual transformation to restructure our institutions and social goals.

First, in 1610-1640 comes the Puritan Awakening in England, which brought the pilgrims to our shores; 1730-1760 witnessed the First Great Awakening. In Quaker history this would be the quietistic phase. The years 1800-1830 bring the Second Great Awakening. This period in Quaker history sees the Hicksite-Gurneyite difficulties arise and split various yearly meetings. This was also the beginning of a significant evangelical movement. And 1880-1910 is the Third Great Awakening. During this period the pastoral system developed among Quakers. Finally, McLoughlin identifies 1960-1990 as the Fourth Great Awakening. Our question is: Are Friends currently in the midst of such a period?

I would argue that Quakers are not in the middle of such a spiritual awakening, but rather at the beginning. Some of the cultural distortion that was recognizable in the American society at large in the 1960s is only now being felt in some Friends circles. In order to analyze this transformational situation, I will make use of a very helpful book by James Loder, *The Transforming Moment*.³

In his book Loder identifies five aspects of a moment or period of transformation. The first aspect is the awareness of conflict. This relates to the initial period of the spiritual awakening about which McLoughlin talked in terms of distortion. In our own particular period of Quakerism one can talk about a crisis of legitimacy. What and whom can you trust? What and where are legitimate authorities? Some people are sure there are not legitimate authorities—including the Bible or the Spirit or Jesus Christ. Others can be almost paranoid in

Evangelicals are interested in Quaker social testimonies, and liberals are discussing Christ and the Bible.

the adhesion to an authority—a kind of fundamentalism devoid of Christ's spirit.

Where are Quakers to go in knowing Christ experientially and holding the Scriptures authoritatively? From another angle, our conflictual situation witnesses what some have called the "disillusionment of optimism." Our confidence in American superiority becomes anxiety when we know about nuclear war.

From a perspective of conflict one is "opened up." In Loder's terms, one is now called to "scan."⁴ This is an important step in the transformation process because you now become open to that new look, that new experience. Conflict has broken up the ground of routine, the plowing has happened. The scanning is like the disking, which prepares the seedbed. This is exactly where I see Quakerism today.

I think there is a significant work being done at the scanning level. Evangelicals are interested in Quaker social testimonies and liberals are discussing Christ and the Bible. Old stereotypes no longer suffice to describe how one is a Quaker. New movements of the Spirit are discernible. As this spiritual transformation takes place, what are the issues around which the restructuring of our institutions will take place?

To continue with sociological terminology one can say that transformation brings about ideological reorientations. In the terminology of conversion, transformation brings about the "born again" experience. I prefer the language of transformation because it includes this conversion experience but also can include a way to talk about those of us who are already committed Christians but who need to be deep-

Alan Kolp, currently serving as dean of Earlham School of Religion, was asked to speak to the annual gathering of U.S. and Canadian Friends yearly meeting general superintendents and executive secretaries on the subject: Issues Facing Friends Today. His message has been condensed for use in the EVANGELICAL FRIEND. It merits careful consideration by all of us.



ened, vitalized, and energized by the Spirit's work on our lives. As transformation comes to the corporate body of Quakers, the result can be talked about in three ways. I think this spiritual awakening—this spiritual transformation—will give rise to a new *faith*, a new *world*, and a new *spirit*.

When I suggest that a new faith will result from this present spiritual awakening, I mean an evangelical faith in the sense of Gospel focused. Here there are two central issues for Friends today: The Bible and Christology (understanding of Jesus Christ). Unless Friends of all persuasions find the Spirit's new work here, Quakers will be caught in old stereotypes.

We can properly begin with the affirmation that Jesus Christ is central to the present spiritual renewal among Friends. Evangelical Quakers who do not know the exciting new ventures Christ-centered Friends are undertaking among more liberal, unprogrammed Quakers are missing a welcomed chapter in twentieth-century Quaker history. Evangelical Quakers have a witness to offer here, but not a dogmatic one. The witness evangelical Quakers can offer is to show and lead the seeker for Christ to the Bible. For the person who experiences the living reality of the exalted Christ, the Bible will come to have authority in their lives.

The Bible has authority not because someone tells me it does, but because the Bible is the revealed words of the Word,

**Spiritual transformation
will give rise to a new faith,
a new world, and a new spirit.**

who is the Revealer of God. The Bible will shape the evangelical (gospel) faith as that is based on our experience of Christ.

It will be unfortunate if the evangelical Christian feels smug at this point because he or she has the answers about Christ and the Bible. In one sense, the evangelical is right: he or she does have the answers. The answer continues to be important only when there is an experience of Christ to which the answer applies. As evangelicals we can become like Archie Bunker, who had the answer but lacked the experience of the living Christ. Spiritual transformation means we are spiritually moved by this living reality—Christ Himself—to be present in the world. We will be new creatures coming to be in a new world.

In addition to a new faith our spiritual awakening will show us this new world. In

a real sense, we will become spiritual "cosmopolitans." Two immediate issues surface here that will characterize this part of our current spiritual awakening. First, is the feminist concern. This awakening will finally reestablish the legitimate place of women in the Quaker religious world. This means real spiritual democracy in the way Paul describes it in Galatians 3:27. It means recognition that women have gifts in ministry and are called by God to exercise those gifts in Quaker churches. It means not relegating female Quaker leaders to the junior varsity. Historically Quakers already have a map that shows what this new world looks like; we will once again be moved by the Spirit to lead the people into this new place.

Along with the feminist concern I would cite the ecumenical issue as characteristic of our new awakening. No one of us today is ignorant of the very pluralistic world in which we live. One quarter of our world's population is Chinese. We are aware that it is possible to be religious without being specifically Christian. From this cultural awareness we have seen profound new developments in Christian mission and outreach. This is just beginning. Our present spiritual awakening is going to lead us into new places to be with the diverse people of the world in new ways. We will be opened to see how our Christian answers address the whole world.

Finally, to bring about this new faith and a new world we will experience a new spirit. In one sense, the spirit is not any more "new" than the faith and the world were; however, we will be awakened, renewed, and quickened by this spirit. This spirit will feel new and fresh. Two aspects of this new spirit I would lift up.

First, there is an emphasis on spirituality. This would be the classic Quaker concern for the inward journey. The concern is how the Spirit is present in my life and how that spiritual presence comes to be nurtured and deepened. In my work with seminar-ians I can say that this is a profound new discovery for many in the Protestant tradition. Christians are hungry for help in spirituality.

In addition to spirituality, there is the concern for peace and justice. The new work of the Spirit in our midst is creating "dis-ease" among Christians and, especially, some Quakers that we cannot claim to be Christ's disciples and continue to prepare for the nuclear destruction of humankind. We cannot continue to make the simple equation that the American way

of life (at least, for us middle class or economically even more advantaged) is the gospel way of life. How ironic to be the guardian of the Quaker legacy for social witness and watch the Roman Catholic church become the most visible peace church!


If the transformation does come spiritually into our lives as Christian Quakers, we will experience what Loder calls a "release" into this new vision and be empowered to live toward it. We will be given the knowledge and the spiritual means to begin restructuring our lives and our institutions to realize this new vision. Finally, there will be the creation of a new people to verify and testify to the reality of that spiritual transformation. Without the new

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people one cannot conclude there was any kind of transformation.

To sum up where the current spiritual awakening is taking us I would cite the words from Revelation. It is a description of the kingdom of God:

Then I saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, "You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God, his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone." Then the One sitting on the throne spoke, "Now I am making the whole of creation new," he said. (Revelation 21:1-5 JB)

I feel that there is a spiritual awakening coming upon us Quakers. The language of Revelation gives us the vision of what can be in the Spirit and ultimately, what will be. In our awakening we will have a renewed faith, see a new world, and give witness to a renewing Spirit. 

1 Spencer, Marsh, *God, Man, and Archie Bunker*, New York: Harper and Row (1975), p. 3.

2 McLoughlin, William G., *Revivals, Awakenings, and Reform*, Chicago: University of Chicago Press (1978), p. 2.

3 Loder, James E., *The Transforming Moment: Understanding Convictional Experiences*, New York: Harper and Row (1981).

4 *Ibid.*, p. 32.



Samuel School

BY LEANN NASH

BASKETBALL camps during the summer train junior highers in the discipline of the sport. Computer camps instruct in technology. Why not have a camp or retreat to train and discipline young ears to the voice of the Lord? Arthur Roberts, religion and philosophy professor at George Fox College, offered this insight during the opening session of the first Samuel School, a conference on "Hearing, Learning, Doing the Will of God." Forty-one selected 6th, 7th, and 8th graders gathered at Tilikum Retreat Center to share most of their Thanksgiving vacation. At 11:00 a.m. Friday they began arriving from Newberg, Portland, Eugene, Boise, Seattle, and areas in between. Some saw familiar faces from ventures like Tween Camp, others were meeting for the first time. The young people, the speakers, the counselors, the cooks, and Tilikum—all were meeting Samuel School for the first time.

Roberts's opening remarks were part of a vision he shared with the Yearly Meeting's

LeAnn Nash served as a counselor for Samuel School. She is a member of Newberg Friends Church and a graduate student at Oregon State University.

Board of Education and Department of Ministry and the George Fox College Division of Religion. In September the joint sponsors presented Samuel School to local church elders in the Yearly Meeting. A letter to Spiritual Life chairmen outlined the new "spiritual retreat" for junior high schoolers "... whom local elders discern to be tender to the leadings of the Lord—perhaps toward special ministry." Elders were asked to choose one boy or girl and two additional to attend on a space-available basis. Selected children received personal invitations to Samuel School.

"These boys and girls who first feel the wind of the Spirit upon their faces depend upon discerning elders to nurture them," the letter to elders stated. Nine such nurturing Friends, comprised of George Fox College religion faculty and ministers in the Yearly Meeting, shared their insights during the retreat.

Arthur Roberts addressed, "Hearing the Will of God Through Prayer." He discussed the "places" available for prayer: special places, waiting places, time places, alone places. People's lives provide many "place" opportunities to hear God's voice.

Roberts cited Matthew 6:5-14, revealing how "God's agenda" instructs us in prayer. First, acknowledge God's holiness, His rule, our loyalty, then ask for sustenance, forgiveness, and deliverance from evil. Then, the heart is clear to say, "Here I am, Lord, send me."

Friday evening Tim Denney, youth pastor at Hayden Lake Friends, asked the junior highers what was confusing or frustrating to them about prayer. Breaking up in small groups, each student shared from their own experience: "I don't know what to say," "I don't know if He's listening," "I don't know if I'm hearing God or hearing me." They discovered they were not alone in some of their frustrations about prayer.

Glenn McNeil, religion professor at George Fox College, stressed that learning the will of God requires a proper approach to the Bible. Acknowledge "God's words, actions, feelings, and thoughts," then ready yourself to learn through His Word by "knowing, trusting, deciding, and getting." McNeil pointed out the necessity of "running interference against emotions," an important message for growing junior high youth. "Powerful feelings try to run your life," he said. But thinking helps control feelings in order to "fit yourself for finding God's will." Bible helps were suggested at the end of this session. McNeil recommended the *New International Version (Thompson's Chain Concordance)*, a good Bible dictionary, and a helpful book by Barbara Bowen, *Strange Scriptures That Perplex the Western Mind*.

Chronicling the struggles of young Joseph, Myron Goldsmith, George Fox College professor of religion, presented

Nurturing Church Leadership

Stimulation for Samuel School was provided by a long-range planning committee of Northwest Yearly Meeting, concerned for nurturing church leadership. Three realizations prompted the vision and consensus by the Yearly Meeting: (1) that many of our current Quaker ministerial leaders had been nurtured early in life by discerning elders; (2) that 6th, 7th, and 8th graders may be more reflective, spiritually, than older adolescents; and (3) that the early Quaker movement, as well as other times of spiritual awakening in the church, involved the spiritual quickening of young people and their early assumption of responsibility in witnessing.

On the last point consider the following historical episode. Shortly after preaching to crowds at Firbank Fell in 1652,

George Fox worshiped with these Seekers at Preston Patrick. Refusing platform honors, he sat instead on the back row with the Camm family, from which position he rose to speak out of the time of waiting. Young Tom Camm later wrote: "It was a day of God's power, a notable day indeed, never forgotten by me . . . a schoolboy of about 12 years of age." A 16-year-old servant girl in the Camm household by the name of Dorothy Waugh also made her commitment to Christ, for which she subsequently suffered five imprisonments.

Samuel School is premised upon the view that children and young people can be called to commitment and to faithful ministry at a young age if their spiritual capacities are treated seriously and with respect.

—Arthur O. Roberts

"Learning the Will of God Through History." Pointing out that Joseph was not much older than those attending Samuel School, Goldsmith emphasized that God rules in history, both "actively and permissively." Joseph knew God and patiently endured the fulfillment of God's plan for him. Goldsmith affirmed that "God will not hide his plan from you . . . when you feel trapped, you hang in there like Joseph."

Sharing from 2 Samuel, Clyde Parker, on the pastoral team at Eugene Friends, told the story of Absalom and Ahithophel, and how sin came into their lives when they ceased to listen to God. Listen with open ears, even when you do not want to, was Parker's admonition, and "choose carefully the voices you hear."

The church remains the only group that supports God's standards. This stood out as a primary emphasis in Western Evangelical Seminary student Kathy Sherman's message. She led the group through an exercise in determining their primary (e.g. family) and reference (e.g. church) groups toward awareness of the major influences in their lives.

Superintendent Jack Willcuts proclaimed, "Doing the Will of God Through Proclamation," stressing how everyone fears his

or her lack of prophet potential, but must release themselves to God and exercise the gifts He has given. "Allow the Lord to have His full way in your life."

GEORGE Fox College student Cori Settle involved the students in an exercise of "throwing golden bricks." In an effort to show "Doing the Will of God Through Fellowship," everyone wrote supportive, personal compliments on papers taped to others' backs. This highlighted the weekend for many children as they discovered, both as givers and receivers, how uplifting (golden) compliments please God by encouraging selfless fellowship.


Newberg Friends youth pastor Keith Vincent sought active participation from the students in his Saturday evening session on "Doing the Will of God Through Service." The young people gave examples of the paradoxes in Jesus' life—the King who came to serve. In becoming a servant, Vincent distinguished between reformation, a cosmetic, temporal change, and true transformation, an inward change and rebirth that extinguishes the old self. The servanthood of Christ requires transformation.

Sunday morning, Frank Engle, Friends Youth field secretary and instrumental Samuel School organizer, shared what it means to "wait on the Lord." Following

this, young people and staff entered into a time of open worship.

The sessions were intense. The ten hours of instruction set Samuel School apart from the usual camp experience of young teenagers. In addition, the youth experienced one hour each day of "being alone." This time was used to reflect on the sessions and to listen to God. But the weekend was not without the usual camp predictabilities.

The crisp fall at Tilikum lent itself to counselor-led hikes, boating on the lake, taking turns on the "Big Swing," banana relays, and nighttime sing-alongs, complete with marshmallow roasting. Evening devotionals with the camp counselors gave a chance to mull over new ideas generated by the daytime sessions and to offer suggestions in the familiarity of each small "cabin" group.

The young Samuels went home with much to ponder. As Keith Vincent wisely instructed, "The learning comes later." One brave young man, when singled out in his Sunday evening service, explained he had learned some good "tips" at Samuel School. Hopefully, the most important "tip" the conference participants took home with them is to quickly answer in a strong young voice, as Samuel did, "Speak, Lord, for your servant is listening." 

Family Task Force Report

BY NANCY WOODWARD



ON November 17-19, 1983, the Evangelical Friends Alliance (EFA) Family Task Force met in Salem, Ohio. Attending the meeting were 13 friends from across the

Nancy Woodward from Northwest Yearly Meeting attended the Family Task Force meeting in Salem, Ohio, and shares this report of Friends ministry to families. Nancy's husband, Ron, is pastor of Newberg, Oregon, Friends Church.

United States who have a concern that family ministries will become a vital part of every local Friends meeting.

It was encouraging to learn of some of the programs that are currently happening at the local and yearly meeting levels in Friends churches.

Evangelical Friends Church—Eastern Region—Their women's retreat this year had a theme centering on the family. Three Marriage Encounter (M/E) weekends were being scheduled each year. In local

churches there were studies on Christian parenting, Sunday school classes for single parents (one named Serving Solo), Mom's day out (9:00 a.m. to 3:00 p.m. one day a week). An innovative program called "New Source Counseling" operates out of the Salem, Ohio, Friends Church. The program provides a professional Christian counselor to meet with individuals, couples, and/or families on a fee basis.

Indiana Yearly Meeting—Although not formally affiliated with EFA, Sherman

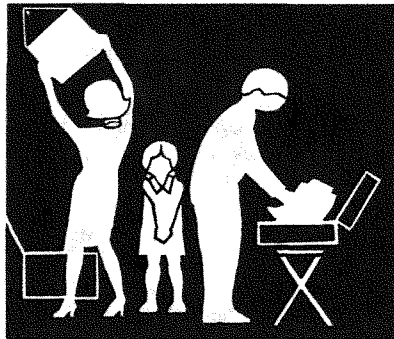
Brantingham, superintendent of Indiana Yearly Meeting, attended because of his concern for family ministries. Sherman shared that Marriage Encounter is a vital ministry in Indiana. Also Marriage Enrichment Seminars are at times conducted. Local churches are encouraged to have "love funds" to provide for unexpected economic or counseling needs of families and individuals in each church.

Mid-America Yearly Meeting—We were impressed with their foresight and implementation of family ministries. There is a Family Life Board at the yearly meeting level. This board has regional representatives, and each local meeting has been encouraged to establish a family life committee. This committee is responsible for planning and implementing programs that meet needs, i.e., parenting classes, obtaining films such as the *Focus on the Family* series by James Dobson, publicizing M/E, etc. *Fit to Be Tied*, a mini seminar for engaged couples, is being held twice a year at Friends University in Wichita, Kansas.

Rocky Mountain Yearly Meeting—Last summer's annual conference was led by Sheldon Louthan on the theme of family unity. The Yearly Meeting is providing some funds for marriage counseling for couples presently active in pastoral ministry. In January 1984 they are piloting Family Encounter for the Friends churches.

Wilmington Yearly Meeting—Also outside of EFA but with the rest of us struggling to define and meet family needs. Their Yearly Meeting in 1983 had the theme "Family Ministries." A major goal of their Yearly Meeting is to establish a family life camp.

Northwest Yearly Meeting—Workshops on elders ministering to family needs were given in July 1983 by Sheldon Louthan. In the providence of the Lord, these were videotaped before Sheldon's death in November 1983. These tapes are part of a format that is the "Elders Training



Workshop." This workshop is being shared in various locations in Northwest Yearly Meeting this winter and spring. One of the goals of the workshops is to help equip the elders in each local meeting to be better prepared to minister to family needs.

Yes, ideas were shared, but dreams, plans, and goals were the major focus of attention. One key concern expressed is that we do not simply create another program but that we create ministries to meet the needs that exist in our homes.

As we prayed and asked for the Lord's guidance we felt a vacuum. Sheldon Louthan, who had been killed in a plane crash only two weeks before our meetings, had been the visionary of the EFA Family Task Force. As we prayed and shared, each of us sincerely came to the conclusion that we must not let the challenge of trying to better minister to family needs go unmet.

All of us present knew Friends families who have suffered divorce, major marital conflict, severe alienation between parent and child, stresses due to unemployment, a death in the family, or conflict because of present employment. All of us face stresses in our families and at times they are greater than others. Even happy events such as a new baby, a new marriage, a prayed-over move bring stress into family life. The goal of the EFA Family Task Force is for the local church to be a place where each family can get help and encouragement, or if the problem needs more professional help the local church will guide people to sources of help.

Two programs are being piloted this winter. As stated earlier Family Encounter was held in Denver, Colorado, in January 1984. This is a program to encourage quality family times and good communication techniques for the nuclear family. It is for both two-parent and single-parent families. One goal is for each yearly meeting to have a family who is willing to bring the program home and start Family Encounter there.

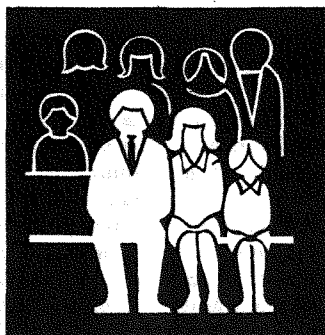
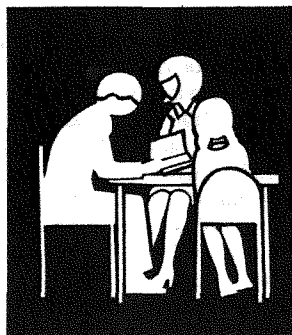
February 24-26, 1984, there is to be a Family Adventure weekend at Northridge Friends Church in Wichita, Kansas. This was a dream of David Leach, who also died in the November plane crash that took Sheldon Louthan's life. The weekend will be fashioned after a lay-witness weekend, but the focus will be on Christ's power in family relationships. It is for all people in the local church. Witnesses will talk on relationships—grandparents, mother, father, child, teen.

RECOMMENDING the hiring of a Friends family consultant was the major decision that came from this gathering. Just as Friends have benefited much by sharing in the areas of missions and Sunday school curriculum, we believe that we can share a family life coordinator and benefit greatly. The EFA Task Force has a dream that this ministry for families can function beyond the boundaries of EFA. A search and strategy committee was named. Chairperson is Jack Rea, superintendent of Rocky Mountain Yearly Meeting. Other members named are Jack Willcuts, Northwest Yearly Meeting; Maurice Roberts, Mid-America Yearly Meeting; Sherman Brantingham, Indiana Yearly Meeting; and Robert Hess, Evangelical Friends Church—Eastern Region.

Obviously sharing a coordinator implies sharing funding for salary, office, and travel expenses. The committee named is to work on recommendations concerning these details.

Our goal is to begin sharing a family life coordinator—a person who is trained in family ministries, is biblically informed, is a dreamer and a planner for preventative and curative programs, and is a convinced Friend—starting January 1985. It was clearly stated that this individual would do nothing that individuals in local churches can do better, but would serve as a resource for Friends churches.

The need for creative ministries that will encourage and minister to families is great. Our prayer and dream is to share resources nationwide among Friends in an effort to begin meeting the need.





Friends Youth In Manila

BY ED ROBERTS

THE VIBRANT youth group of the Evangelical Friends Christian Church in Pasig, Metro Manila, is typified by the dedication and support of Rodenezer


Ed Roberts of Fowler, Kansas, was a participant in the Evangelical Friends Alliance work group that went to the Philippines in April 1983.

"Nezer" Salvacion. It was his smiling face and warm hospitality that greeted my roommate, Tom Laursen, and me at our first Wednesday evening prayer meeting at the church during our work tour in April 1983. Nezer invited us to play basketball with him the next night at one of several outdoor courts in the area, and we readily accepted.

Now 23 years old, Nezer began his road toward becoming a Christian, as did many

others, through the energetic evangelism and outreach of Pastor Jaime Tabingo. It was at a "blowout," or birthday party, of one of Nezer's friends where Jaime spoke of the Lord Jesus Christ and planted a seed in Nezer's thinking. During his college years, Nezer had become acquainted with Alberto Camacho, who attended the Friends church. Two years ago Nezer accepted the Lord as his personal Savior and has since attended the Friends church, too.

Six years of college training at the Mapau Institute of Technology in Manila earned Nezer an engineering degree. He recalls one year when he had low grades but was fortunate enough to be accepted for another year of study—for which he is thankful. Nezer presently commutes four hours each day to and from his job as a project inspector for land development in Cavite Province, south of Manila. He comes from a family of five and lives near the church with his parents, Lud and Justiana Salvacion.

Although he feels much peer pressure from non-Christian friends, Nezer says, "I am happy to have Jesus Christ as my Lord and Savior." He is only one of many dedicated young men and women who form the church's youth group. They meet after morning worship on Sunday for a time of prayer, during which they report answered prayer, raise new requests, and pray for those needs. The youth also schedule outreach activities to witness to people throughout the church neighborhood. 

Some of the youth of the Friends Church. Nezer Salvacion, of the accompanying story, is on the second row, just to left of young man in striped shirt and behind young man with sunglasses.

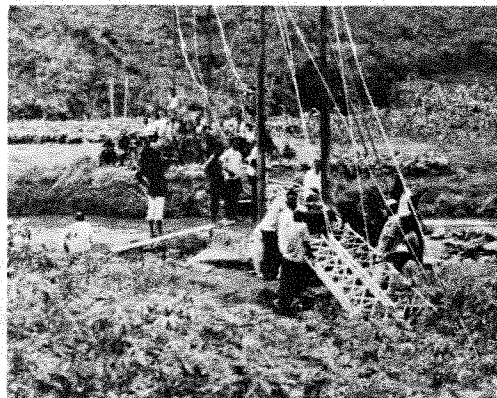


Bridge under construction

Bridge Building

BY DAVID L. KELLUM

David Kellum is a second-generation missionary. Presently on furlough, David and Mae served Mid-America Yearly Meeting in Burundi from 1960 to 1983.



FROM the story of a baby in a small reed basket to the journeys of explorers, the Nile River has wound its way across the pages of history. Very few people realize that the Nile's southernmost source is found in the tiny country of Burundi, in the center of Africa.

Beginning with a trickle out of a hillside, the small stream flows north and empties

into the Ruvyironza River. This large river, winding through the valleys of Burundi, often prohibits thousands of people from having direct access to markets, schools, and hospitals. In one of our church areas it is estimated that over 60 lives a year have been lost trying to ford the river.

Missionaries, churches, and communities had dreamed for over 30 years of building a foot bridge over this river. Their dream began to come true in August of 1982 when a project from World Vision provided the financial aid and Gary Young helped me plan and construct the bridge. Neither Gary nor I had been involved in bridge

building; therefore this was a new challenge. We had planned to use truck frames to span the 70-foot distance, but located material from the former CABCO antenna towers. Truck frames were used for the uprights on each bank and set into footings of cement and rock. We used suspension cables, across the river and over the tops of the truck frames to anchors buried in the hillsides, to support the bridge. The floor of the bridge was laid with flat expanded metal.

The local hill communities showed their enthusiasm and need for the bridge as they provided sand, rock, and labor. The only

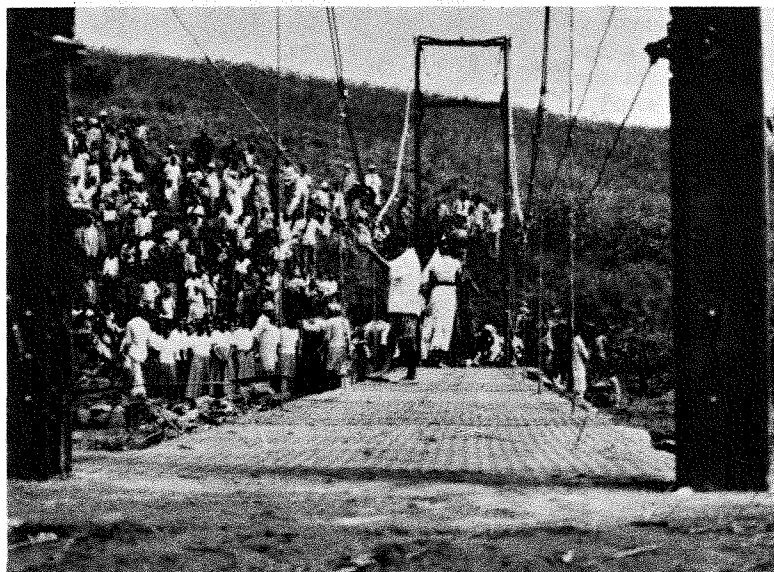
paid laborers were five men hired to build the cement foundations and Pastor Ndabakenga, from the nearby Musama Friends Church, who coordinated the labor.

The bridge was built during the rainy season, so at times our work was hindered by heavy rains and high waters. Although we had some delays, the work went forward and the bridge was completed by the end of November.

The bridge caused great excitement among the people of the community. Before we had even laid the metal floors, some of them were crossing the bridge on the tower sections. It was necessary to keep them off so proper adjustments could be made. Also, this excitement was shown through the comments of the people and their appreciation. At our Kwibuka Christmas service for the women, those from Musama commented that even their elderly women could come since the bridge



The large river prohibited thousands of people from direct access to markets, schools, and hospitals.



A crowd gathered for special ceremonies for dedication of new bridge

was built and they no longer had to walk two hours to get there.

A woman and her baby are alive today because she was able to get to Gitega Hospital for the baby's delivery. The bridge has become a central point of surrounding communities with three major paths joining together, and a local market has been established. At the last survey taken, we found that over a thousand people a day use the bridge.

During a visit of the World Vision representative in May, we dedicated the bridge in a very impressive ceremony. In June the nearby communities and Musama church celebrated the official opening of the bridge; the day was filled with singing, performances by drummers, and speeches.

Upon visits to the bridge, the people's appreciation is often shown by a big smile and a simple "Thank you!" as they cross it. I am touched to realize that their lives have been made easier by a bridge that spans a small stream of water. But my heart is burdened with the desire to share with them another bridge—Jesus Christ—the Bridge from death unto life.



BY JACK L. WILLCUTS

On Methods and Messages

"The Gospel has two parts," I heard recently, "a message and a method." The speaker went on to say he thought most of us have the message pretty well in mind but have missed the method. A few cults have latched onto the method, which works in terms of church growth, even though they totally distort the message.

This brings us to reflecting on the Friends Church government. Sounds sort of strange, doesn't it? Quaker government. But we have it, good or bad; it's like the air we breathe, essential but taken for granted. At this midyear season when church boards start strategies for fulfilling the ministries we feel God has given us, we hear about budgets, priorities, special committees, goals, and other terms relating to management. It is believed that one of the gifts Paul lists is the gift of administration.

An episcopal-type system, against which early Friends (and today's too) rebel, has become a religious norm in the wider evangelical community. Lines of authority—efficient, tight management, high tech organization—these have become a mark of success in several churches and denominations. Friends have never felt comfortable with directives from any top-level executives or councils. When they are taken, they are first measured in the crucible of individual discernment. Concerns, plans, and action funnel upward from the individuals, meetings, to departments, boards, to yearly meetings, and on to the world. It is not the other way around. This has made God's guidance synonymous with the "sense of the meeting," and preserves the dignity and integrity of each individual.

This is our heritage of Quaker procedure. But doing it this way seems to some so out of step in both our secular and ecclesiastical environment.

"What we need is a good bishop!" an acquaintance exploded. "Someone to knock heads together." This misses the point of Robert Greenleaf's observation that there is a difference, not in being either a servant or one who wields power, but, learning to wield power as a servant . . . a servant of the Lord.

Boards, directors, officers, supervisors, administrators, coordinators, comptrollers—these are words seldom found in Quaker annals. Only two kinds of assembly were thought to be necessary: meetings for worship, and meetings for worship for the transaction of business. Worship concerned *being*, business concerned *doing*. So, concerns were felt, expressed, recognized, and acted upon. Academies, colleges, foreign missions, new meetings, social action, youth camps, ministries of various types came into being along this organizational route. Friends do not go to a board meeting, or even to yearly meeting, to learn what the program for the year is to be; they go to review what the program has turned out to be the previous year and together reflect on what directions should be taken in the future. Then a book of *Minutes* is published and distributed to all.

This procedure doesn't work too well on a "perk" chart projecting the next decade or even one year. Yearly meeting superintendents and offices are more clerical than administrative, clearing houses for programs of whatever emphasis the meetings and boards deem desirable. The superintendent is an invited participant, an "ex officio" person in almost any setting where he or the committee, meeting, or department wishes him to be involved. This is not a cynical or disparaging appraisal, simply a working description of what an observer might see in looking at the Quaker methods.

This definition is oversimplified, of course, but it comes close to fitting our church, where unity is deemed more important than uniformity, where the church may have as many administrators as members. It isn't easy to manipulate this kind of structure, a fact that has frustrated and confused many who have tried it at almost every level—from the smallest church to the yearly meeting executive council. This method works well only when every member assumes a degree and depth of personal responsibility, spiritual initiative, cooperative dedication that is not generally found in Christian corporate bodies. Surely there is nothing unquakerly or unchristian about planning and foresight, but it is a cop-out to delegate that to a leader or two so the rest can be free from responsibility or involvement. The method may need adjustments, but the principles inherent in Friends organizational procedures are worth preserving. ☐

Mission Rebates

We bought a mixer device for our kitchen the other day and a few weeks later got a \$5.95 rebate. Cars, and other merchandise agencies clever in marketing, offer much, much more. On payment plans, the interest paid takes care of the inconvenience to the seller, no doubt. Is this another example where "the children of this world are in their generation wiser than the children of light?" (Luke 16:8)

How about offering at least 50 bucks to everyone who between now and Easter will start tithing? Your church is bound to have its money back before Christmas! Make a booklet of "Quaker Coupons for Missions," as \$10 redeemable gift certificates to everyone who signs up to support the EFM at \$10 a month the next five years. That would go a long way toward closing our budget gaps.

In reverent humility we see a glorious example of how this works out spiritually. God Himself gave the Holy Spirit in our hearts as the guarantee of all that He has for us (2 Corinthians 1:21, 22). We haven't earned this blessing; it is an advance from the kingdom of God. When it comes to the plan of salvation, God has given generously unbelievable rebates to a lot of us who reprobated. ☐



ON TAKING RISKS

BY NANCY THOMAS

I sat gingerly on the edge of the pool and dangled my feet, hoping no one was watching. When I could put it off no longer, I slipped into the water. For me, taking swimming lessons at the age of 38 was a definite risk. Not in danger of actual drowning (I've been a furious dog paddler for years), I feared I wouldn't be able to learn and that my clumsy attempts would appear ridiculous.

I'm glad I took that risk last summer. Swimming beats dog paddling any day!

For missionaries risk taking almost becomes a life-style. In fact, our insurance company recently informed us that the new rates were due to "occupational hazards" that make us a "poor insurance risk." I feel risk every time I board an airplane; no amount of experience eases that constriction of stomach muscles as we gather speed down the runway.

I remember the first trip. As the plane lost altitude above Lake Titicaca and circled the city of La Paz, I wondered if we'd made the wrong decision, taken too big a risk with our future. What awaited us down there? Could we handle it? Would we fail?

I think of the numerous little risks, the "occupational hazards." Do we eat this? We might get sick. How closely do we relate to these people? They might reject

us. Am I ready to teach this class in the Aymara language? I'm not yet perfect. If I make mistakes, people will laugh.

Sometimes we do get sick. People, on occasion, reject us. Many people (myself included) have laughed at my language mistakes. Yet we choose to risk. And because we choose to be close to people, to eat their food, attempt to speak their language, and risk loving them, we've gradually earned a place of trust where ministry can take place.

But missionaries don't own a copyright on risk taking. Any human being who is brave enough to step out of his safe and sheltered status quo takes risks. When we honestly express our feelings we risk being misunderstood (or understood as we really are, which is maybe a greater risk). When we reach out to another person we risk becoming involved. For some of us, telling a joke is taking a risk; maybe no one will laugh. When we love we risk rejection.

Certain traits characterize risk taking: (1) Risk involves the possibility of failure. Something is at stake: money, reputation, position, acceptance, etc. An older friend of mine enrolled in college this year. Past retirement age, she knows she may not be able to compete on the level of the younger students. She's already had to drop several classes, but she's continuing on in the face of this minor "failure." Her own sense of self-worth is at stake.

Senator Mark Hatfield, in a recent conference at George Fox College, stated that he tries to make all his decisions in the Senate on the basis of what is right, apart from reelection considerations. In order to be free to do this, he does not commit himself to more than one term at a time. But the possible risk of his future in politics is still there.

(2) Risk demands courage. It's sometimes very frightening. When we first moved back to the States, my 10-year-old daughter decided to walk around the neighborhood to find some friends. She felt nervous about it but wanted friends bad enough to give it a try. She asked me to stand in the door, watch her, and just be there whenever she wanted to turn around. I admired her spunk. She experienced a few rejections to her tentative advances, but she did make friends. It was scary but worth it.

(3) Risk causes growth. People who are growing in their personal or professional lives are inevitably calculated risk takers.

They're also people who know how to deal with their failures and keep going on. Strength of character and growth result from the process. My son, David, decided to join the soccer team in spite of being the smallest kid in his class. At the end of the first game he told me, "Mom, I'm the worst player on the team." But he stuck with it. He learned to work as part of a team and to develop his special strength (speed). He made a few goals before the season was over and came out feeling more confident. That's growth.

The Bible is peopled with risk takers. God seems to make a habit of asking people to accomplish tasks beyond their capabilities. Think of Moses and Gideon, who both responded initially with an "I can't" to God's call. Remember young David standing before Goliath. Recall Mary, asked to risk her reputation, her future happiness, her very life

(Continued on page 17)

DEAN EARLHAM SCHOOL OF RELIGION

Earlham School of Religion (ESR) invites nominations and applications for the position of Dean. The Dean of ESR is the Chief Executive Officer of the institution, serving on the Earlham President's Cabinet along with the executive officers of Earlham College and Conner Prairie Pioneer Settlement. The Dean's position requires a person with a firm commitment to Christian Quakerism, a clear understanding of ministry in all its forms as practiced among Friends, and a genuine ecumenical interest. The Dean must also possess recognized academic competence, broad educational experience, and demonstrated administrative ability, including proven skills in fund-raising, public relations and recruiting.

Founded in 1960 with a special concern to provide leadership among pastoral Friends meetings, ESR serves all branches of the Society of Friends, maintaining a commitment both to historic Quaker spiritual values and to academic excellence. The school has an enrollment of seventy-five students who are served by seven full-time and four part-time faculty.

The new Dean will begin duties July 1, 1984. Nominations and applications should be made by February 15, 1984 to:

James Yerkes, Convener
The Dean's Search Committee
Earlham School of Religion
Richmond, IN 47374

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First Day News

QUICK QUAKER COMMENTARY

Dr. William Green will be leaving the position of dean of George Fox College, Newberg, Oregon, at the end of this school year. The change comes upon the completion of 40 years of Christian service—35 in higher education and 5 in pastoral ministry. Nominations or applications for the position of dean can be sent to Ed Stevens, President, George Fox College, Newberg, Oregon 97132.

Marie Winslow, wife of Clifford Winslow, presiding clerk of Friends United Meeting, was killed January 9 in an automobile accident. Mrs. Winslow was a leader in her own meeting of Up River, North Carolina, and served on the Missions Committee and USFW Executive Board of North Carolina Yearly Meeting. She and Clifford have three grown children, Stanley, Claudia, and Edward. Services were held at the Up River Meetinghouse Thursday, January 12.

Elmer Rupp, 43, pastor of the Ypsilanti, Michigan, Friends Church, died Sunday, January 15, due to a cerebral hemorrhage he suffered the previous Thursday night. Funeral services were held January 18 at the Ypsilanti Friends Church. Surviving him are his wife, Norma, and two sons, Nathan and Bradley.

FRIENDS FOCUS

EFA Coordinating Council Meets in Boise

Forty delegates from Evangelical Friends Church—Eastern Region, Mid-America, Northwest, and Rocky Mountain yearly meetings gathered January 10-13 at Boise, Idaho, Friends Church for the Evangelical Friends Alliance Coordinating Council Meetings. Christian education, missions, and publications were the areas of ministry that met as commissions of the Evangelical Friends Alliance. The Executive Committee gave particular attention to family life ministries.

NEW MISSION FIELD. Plans were announced in Boise for the development of a new mission work in the central African country of Rwanda (pronounced Gwanda). Start-up costs, expected to be about \$75,000 to \$125,000, must be raised before the field can be opened. Mid-America Yearly Meeting has committed itself to provide the first term of missionary service for the new work.

INTERNATIONAL CONFERENCE. An international gathering of evangelical Friends was proposed for 1987. A special Easter Sunday offering in EFA churches will be used to raise a needed \$7,500 to bring together evangelical Friends leaders from other countries for the planning of the conference. The 1987 conference will include delegates from Asia, South America, Africa, Mexico, and Central America.

FAMILY MINISTRIES. Jack Rea, superintendent of Rocky Mountain Yearly Meeting, was asked to assume a part-time position for an 18-month term as facilitator/coordinator of Friends Family Life Ministry. The new position will be responsible for the continued development and use of programs and resources to improve family relationships. Rea's appointment depends on the approval of Rocky Mountain Yearly Meeting. These efforts are a continuation of family ministries initiated under the leadership of Sheldon Louthan.

MISSIONARY BIOGRAPHIES. The Christian Education Commission announced a series of missionary biography books will be published beginning this summer. The first will be From Here to There and Back Again, telling the life story of Charles DeVol, long-time missionary in China and Taiwan.

EFA LEADERSHIP. Maurice Roberts, superintendent of Mid-America Yearly Meeting, was reappointed as president of the Evangelical Friends Alliance. Commission presidents for the coming year are Gene Hockett—Christian Education, Ron Woodward—Missions, and Dale Field—Publications. Next year the EFA Coordinating Council will meet in Rocky Mountain Yearly Meeting the week beginning January 14.

Quaker Wheels Bicycle Tour Scheduled

Quaker Wheels is a bike touring ministry of evangelical Friends. Initiated by the Evangelical Friends Alliance Youth Commission, the first trip will be June 16-July 14 from Kansas City, Missouri, to Virginia Beach, Virginia. The 1,200-mile trip will be directed by Mel Landwert of Salem, Ohio. The bicycle tour will include some points of historic interest along with being a spiritually and physically rewarding experience. For specific information write to Mid-America Yearly Meeting Superintendent of Youth Royce Frazier, Box 88, Haviland, Kansas 67059.

Mid-America to Offer Burundi Tours

Official plans are now being formulated for two Burundi tour groups to coincide with the official setting off of Burundi Yearly Meeting in August 1984. The trips, sponsored by Mid-America Yearly Meeting, offer two travel options: A 10-day visit, which includes no sightseeing or layover stops with four days in Burundi, or a 21-day trip with 10 days in Burundi and layover stops enroute and returning. Those interested in the tours should contact the Mid-America Yearly Meeting office, 2018 Maple, Wichita, Kansas 67213.

Santa Cruz School Seeks Teachers for 1984-85 Academic Year

Santa Cruz Christian Learning Center, a missionary children's school located in Santa Cruz, Bolivia, announces openings for self-supported or mission-supported Christian teachers. Openings exist in grades kindergarten through Junior High in standard classroom settings. Either short term (1-2 years) or career teachers are being sought for the 1984-85 school year, beginning in August 1984.

The majority of the school's 85 students are missionary children, with a number of English-speaking Bolivians also enrolled. Spanish language ability is not required for teacher application. Applicants should write to Director, Santa Cruz Christian Learning Center, Cajon 4049, Santa Cruz, Bolivia, South America.

Hymn Society Publicizes Search for New Hymns

The Hymn Society of America is seeking new hymns to strengthen congregational singing for services of the ordinances, rites, and sacraments. "What are fresh ways for the family of faith to express in song these central themes and experiences of its life together?" they ask. Possibilities are endless, with themes suggested to deal with ordination, communion, baptism, bar mitzvah, marriage, burial of the dead, anointing of the sick and dying, confession, confirmation, installation, and dedication. Friends might do well to consider contributing to the search, with valuable insights and perspectives to offer hymn singers on these topics.

Family Weekend Experience Held in Denver, Wichita

With the pressures of job, school, and friends, families in the 1980s are drawn further and further apart. The Family Encounter experience is designed to counteract that tendency and get families moving back together toward greater unity and understanding.


Weekend activities center on keeping the family together. There are short talks, films, slides, family activities, and family discussion. Throughout the weekend, the families participate as a family; there is no separation into groups of children and groups of parents.

On February 3-5 such a weekend experience was held at First Denver Friends Church. Friends in the Wichita area held a Family Adventure weekend February 24-26. Information about the Family Weekend Experience and other EFA-sponsored family ministries can be secured by writing Jack Rea, 29 N. Garland Avenue, Colorado Springs, Colorado 80909.

(Continued from page 14)

(adulteresses were stoned) before God's incredible demand.

God demands risk of all of us in the work of building the Kingdom. He demands faith, courage, and obedience.

Where is God leading you? What leaps of faith, what calculated risks is He asking you to take? Yes, it may be frightening, but He promises to be with you. Yes, you may experience pain, but you'll grow. You may lose something—even your very life—but you'll gain your soul. 



The Holistic Healers

Paul C. Reisser, M.D., Teri K. Reisser, John Weldon
InterVarsity Press, 171 pages, paperback \$5.95.

This is a very timely book on a subject of great interest to many. The authors have researched the subject in depth and have come to conclusions that should claim our attention. A quote from the publishers is appropriate, "The authors examine the roots of the holistic health movement and its therapies, including acupuncture, psychic healing and therapeutic touch. In so doing they expose the Eastern mysticism and occultism that undergirds much of the movement. Looking at health from a biblical perspective, they offer not just a critique but a constructive view of health for the whole person."

On page 140, we are introduced to Dr. Granger Westberg, who started the first Wholistic Health Center, and we learn some of the differences between "W" Wholistic and "H" Holistic medicine, which sound the same, and are often confused—but are vastly different in philosophy and practice. Wholistic health stands for Western medicine and Western religion, having a biblical foundation. The Holistic system dabbles in the occult, spiritism, and is certainly not biblical.

Those interested in pursuing this subject further should read Dr. Westberg's analysis of "Wholistic/Holistic from a Christian Perspective" in *Christian Medical Society Journal* Vol. XIII, No. 4, 1982. In

this article, Dr. Westberg says, "What makes me uneasy is the fact that 'h' holistic people are so open to anything and everything, then seem to stand firmly on nothing . . ." — *W. E. DeVol, M.D.*

A Reasonable Faith— Responding to Secularism

Anthony Campolo
Word Books, 1983, 199 pages.

If you are looking for the usual inspirational bedtime reading, this isn't the book. Anthony Campolo has a penetrating way of jolting you out of the complacent pat-answer syndrome and forcing you to face real issues.

We are reminded again that too often the church is answering questions that the world isn't asking. Campolo has obviously been "listening."

To help us understand and respond intelligently to a secular world, Campolo gives an excellent, concise review of the basic elements of secularism and the cultural developments that framed them. He suggests ways that the biblical view of the world and human nature is supported—even by evidence used by secularists to defend their position.

I've been chewing on Campolo's definition and explanation of "Christian Humanism." He says "to be fully human is to be God-like" and "when we become like Jesus we become people who manifest the 'fruits of the Spirit,' which in reality are the qualities of humanness."

I was hoping for a few more specific answers in the final chapter of this book . . . but perhaps I am still looking for those "pat answers."

This book would be worthwhile reading for those who are serious about communicating their faith to people who do not believe religious faith makes sense.

— *Dorothy E. Barratt*

Faith Through Works: Church Renewal Through Mission

Bill Briggs

Thorn Books, Inc., Franconia, New Hampshire, 91 pages, paperback \$4.95.

Pastor and activist Bill Briggs has written a moving account of his failures and successes in trying to renew dead churches. His primary method has been to "coach" these churches toward seeing needs in their own communities and around the



Quaker Wheels will be making a bicycle trip from Kansas City, Missouri, to Virginia Beach, Virginia, June 16-July 14, 1984. The 1,200-mile trip is a unique opportunity sponsored by the Evangelical Friends Alliance Youth Council.

Quaker Wheels is planned to be a spiritually enriching experience as well as seeing points of interest such as the St. Louis Arch, Monticello (home of Thomas Jefferson) and Colonial Williamsburg to name a few. Mel Landwert of Salem, Ohio, is director of the trip. Plan now to make the Quaker Wheels tour part of your summer.

Specific information can be obtained by sending the coupon below to Royce Frazier, Superintendent of Youth, Box 88, Haviland, Kansas 67059.

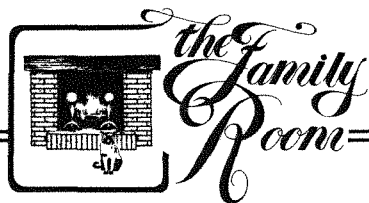
Please send me information about the Quaker Wheels bicycle tour.

Name

Address

City, State, Zip

Age Sex Phone



world, and then responding with the spiritual gifts of that church body.

Briggs leans toward the strategy that the renowned Church of the Saviour in Washington, D.C., has employed successfully for the last 40 years—that of the mission group—a group of people called to a common ministry, but unlike many task-oriented groups, also highly committed to nurturing each other in the process.

I found the process by which a mission group comes together for Pastor Briggs very helpful. Briggs says it begins as a core group whose members love each other, whether they have an idea for a specific mission or not. Then they experience firsthand a variety of needs via work projects, field trips, etc. Third, they reflect on their field experiences. Prayer and Bible study are imperative during this third stage. I thought this section alone makes the book worth the price. Finally, the group must respond, not allowing any obstacles to stop the mandate of the Lord that should come out of the reflecting stage.

Briggs concludes with telling of mission groups his congregation has formed and in the process grown tenfold in 10 years. He also gives many suggestions for mission groups any church can undertake.

Evangelicals may bristle at Pastor Briggs's lack of emphasis on traditional evangelism. But his book is written to challenge Christians concerned only with spiritual needs to be open to ministering to the whole man, not just as part of the whole Gospel but also as an exciting means of renewing the local church. After all, his congregation has increased tenfold in 10 years. What church couldn't use some renewal of that sort? —Rick Sams

Southwest USA Quaker Youth Pilgrimage

FWCC announces the first-ever Youth Pilgrimage in New Mexico, Arizona, and Colorado. Visits to points of Quaker, Hispanic and Native American interest. Workcamp in Corona, New Mexico. Wilderness camping. Explore Quaker heritage in the Southwest U.S.A.—and your own Quaker values. Bilingual adult leadership; limited enrollment. Interested? Write before Feb. 15 to FWCC, P.O. Box 1797, Richmond, IN 47374.

THE BLESSINGS OF FAMILY FRIENDS

BY PEGGY ROBERTS

This is the month when we are confronted often with the subject of *love*. Cards everywhere proclaim a thousand different ways to say "I love you" to our favorite valentine.

A subject I have wanted to consider in this column is the impact that family friends have upon the family unit. We all have either individuals or families with whom our own families share much of our history together.

We are told in Scripture that the greatest commandment is to love the Lord our God with all our heart, soul, and mind. How can we love God? Jesus answered by saying, "Ye are my friends, if ye do whatsoever I command you." (John 15:14) Later, John also wrote that "... this is the love of God, that we keep his commandments." One of Jesus' commands to His disciples, and therefore to us, is "Love one another, as I have loved you." I want to think for a few moments of how family friends have loved us as Jesus does and by so doing learn how we can be family friends to others in this way.

We recently shared in memorial services for two of our closest personal friends, David Leach and Sheldon Louthan. I want to reflect upon the ways these men and others have impacted us as a family. Perhaps we can each see ways in which we might become family friends.

In these men and their families I experienced Jesus' kind of compassion for hurting, suffering, broken places in lives. Theirs were no empty words of untried advice, but often came out of personal experience. Through intelligent practical writings and programs developed by these men, our family has benefited. I personally have been helped by the open transparency with which pain in the family context was shared by them. All of us experience pain in the give-and-take of ordinary family living. It helps others when we are willing to share where we are in family relationships, where we would like to be, and maybe some ways through God's love we can achieve our goals of living in love with earthly families. Both

of these families have this authenticity and have demonstrated it to many of us countless times.

Sheldon's concern for healthy unbroken families showed as he developed plans that would help to prevent problems. Both believed in programs that emphasized enriching, growing, health-producing experiences for families rather than having to deal with the results of failure in family relations. This seems to possess the heart of God's love toward us.

One cannot think of David without mentioning his great gift that he used with regular frequency with each person he knew—calling out his or her unique gifts. This was not *just* to affirm us for who we are but to encourage us in every available way to use our God-giftedness in ministry to the world and one another. In checking with family members I found much diversity in the specific ways that David loved us and called us out. He called by humor, direct affirmation, by modeling, and sometimes by not-so-gentle "ministry of rebuke." He brought to us the gift of zestful living, and life was fun if David was with us! He made ordinary days and things fun! He challenged each of us, "when our arms were too weary, to reach for the unreachable star." He said we were loving and loved—and we were!

I think of many others who have loved us and modeled Jesus' love to our family over the years. Some who are just there—supporting us by their presence when we have part in some activity. I think of one who frequently would pop in and out of Kevin's many sporting events or other activities.

There were the Campus Life directors who faithfully modeled the balanced Christlike life and helped them grow in wisdom, in stature, in favor with God and man as Jesus did. They taught, cared, and shared the joyful but disciplined Christian life. I bless these leaders who sacrificed time and energy to have input of eternal value into teen lives.

It is essential for us to have at least one older adult in our lives to serve as a "sounding board." It may be individual or collective struggles we share in the growth of our lives. This person is a parent model who shows us ways to get where they are but who also has the unique ability to feel where we are now.

I could not forget the faithful Sunday school teachers who loved each of our



children through elementary curriculum, but equally important, who still show interest and caring about their personal development today.

There is a favorite friend of both my daughter and me. She taught the principles of love in Sunday school but she continually shows Jesus' love by her unconditional acceptance and love.


Then we all have those dear friends who, when we are having difficulties, "tell it like it is." They refuse to allow us self-pity or offer empty sympathy. With much courage, these kinds of friends point us to the principles of God's Word and to our inner teacher, the Holy Spirit, who insists that our feelings and deeds line up with these always right guides. May each of our families have at least one of these faithful friends.

There are older friends who bring to us encouragement by word and life. They have already walked through similar experiences and point us to God's faithfulness in each phase of family living. What a joy and comfort these people are!

One of the most appreciated kinds of friends we have are those with whom we have shared our history as a family from the beginning of the relationship on down through our grown children sharing experiences together. These are friends with whom we have shared a common background and have built family traditions. We have shared holidays and summer vacations with some of these. We've watched one another learn to ski. We've shared our children's growth and changes through school, sports, weddings, work, ministry, and yes, with some we have even shared death.

Could there ever be a greater benediction upon our lives than to have at least one family with whom we shared a bit of the full range of life?

Our family had a taste of that kind of relationship for one brief summer. We shared living quarters, laughter, tears, activities, work, finances, pain, growth, and many meaningful worship times together with one special family.

Lord Jesus, we just want to thank You for each of these special individuals and families that we cherish as our family friends—these whose lives are woven through ours and have helped us to love and to be loved. 

Philippines Reported 'Most Open' to Gospel

MANILA—"The Philippines is currently one of the most open and receptive areas of Asia with complete religious freedom," says Asian Outreach founder/president Paul E. Kauffman. "From my research . . . it seems quite apparent that many Filipinos are searching for a spiritual reality they had not thus far discovered in their religious pursuits."

According to Kauffman, reporting in a *Christian Life* article, there currently are two significant streams of spiritual awakening. One is planned systematic evangelism involving more than 70 evangelical denominations, and the other is the movement of the Holy Spirit within the Roman Catholic Church. "Denied Bibles for so many years, [Filipinos] are now experiencing the promise of Scripture that the Holy Spirit will guide into all truth," Kauffman adds. He reports that there are at least three charismatic fellowships in Manila alone, each with approximately 1,000 members.

—*Evangelical Press Association*

Amway Corporation Admits Defrauding Canada

The Amway Corporation, which employs an army of part-time distributors to sell household items, has been fined \$25 million on a criminal charge of defrauding the Canadian government of more than \$28 million through customs violations. Officials of the firm had pleaded guilty to the charge and promptly paid the fine. As part of the settlement, Canada agreed not to pursue its criminal case against four top Amway officials.

—*Evangelical Newsletter*

Campus Crusade Undertakes Mission to Urban America

NEW YORK—A new Campus Crusade for Christ mission to urban America, Here's Life Inner City, made its official debut in New York. The new ministry was revealed to pastors at an all-day Worship Workshop that featured Wheaton College Professor Robert Webber.

Here's Life Inner City grew out of a two-year study of urban needs commissioned by Campus Crusade founder and president, Bill Bright. The organization has approved a grand strategy that calls for the formation of Here's Life Urban

Resource Centers in 50 major cities by 1987. Estimated launch costs for each city will be about one million dollars. Over 1,000 staff are being recruited to coordinate the new ministry.

Here's Life Urban Resource Centers will seek to network together suburban and city "sister congregations." Through personal relationships, resources can be invited into situations of chronic urban need.

—*E.P.A.*

President's Year of the Bible Gives Boost to Scripture Circulation in U.S.

NEW YORK—The country's largest non-profit distributor of Scriptures reports that circulation has risen perceptibly since 1983 was proclaimed the Year of the Bible by President Reagan. For the seven months following the February proclamation, the American Bible Society announced that it distributed 5.7 million copies of Scripture that can be "traced directly to requests for items designed in connection with the national celebration."

Those Scriptures were over and above items that ABS moved out across the United States in the normal course of its work, although the increase in those items may have been influenced by the presidential decree. Year of the Bible Scriptures have been a strong factor in helping increase U.S. distribution for ABS through the end of August, up by more than 6 percent across the board in comparison with 1982.

—*E.P.A.*

Saturday Evening Post Says No To Tobacco Advertising

INDIANAPOLIS—*The Saturday Evening Post* has announced that effective with its March 1984 issue, it will no longer accept tobacco advertising. The question of

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.

whether to continue accepting tobacco ads had been in the forefront since January 1982, when the *Post* was purchased by The Benjamin Franklin Society, a non-profit corporation whose purposes are to disseminate medical and nutritional knowledge and to foster and support research on cancer and other diseases.

"The *Post* is really foremost in our family of publications devoted to helping readers live a healthier lifestyle," declared Robert Silvers, spokesman for the Indianapolis-based publication. "At the same time, our goals are still to entertain and educate the American family in its pursuit of better living."

The *Post* will honor all previously committed tobacco schedules, which are to be completed with the January/February 1984 issue. —E.P.A.

Chinese Christian Communicators Convene

HONG KONG—Leading Chinese Christian communicators met in Hong Kong to plan communication strategy to reach the 97 percent of the world's Chinese population that is non-Christian. The World Chinese Christian Mass Communication Seminar was organized by the Chinese Coordination Center on World Evangelism and was held at the Maryknoll Retreat Center in Stanley, Hong Kong.

The participants came from six countries: Hong Kong had 39 delegates, Taiwan 20, Indonesia 2, Malaysia 1, United States 2, and Canada 1. All of the seminar members are key leaders in Chinese Christian literature and audio-visual ministries. The editors, producers, writers, publishers, directors, and distributors surveyed developments in

secular communication and identified the critical areas of improvement in the Chinese churches' ministries in mass communication. They also laid the foundation for coordinating Chinese communications outreach for the next decade, and made plans for training Chinese communicators. —E.P.A.

Smedes Has Big Year In Magazine's Annual Book Poll

PHILADELPHIA—It isn't often that an author places two books in the top 25 of *Eternity's* Annual Book of the Year poll, especially when he is a professor of ethics.

But this year Lewis B. Smedes of Fuller Theological Seminary took Book of the Year honors for his *Mere Morality* (Eerdmans) and placed a second book, *How Can It Be All Right, When Everything Is All Wrong?* (Harper & Row) in the top 25.

For the past 25 years, *Eternity* magazine has been polling its reviewers, editors, and writers each fall to determine the book most significant for America's evangelicals published in the preceding year. This year 149 ballots were returned, with *Mere Morality* garnering 58 votes to win top honors.

Several authors who previously have won first-place honors reappeared on the list this year. Among them are Carl F.H. Henry, Ronald Sider, Os Guinness, Bernard Ramm, F.F. Bruce, and Paul Tourner. —E.P.A.

Ex-Astronaut Irwin Has Doubts About Expenditures for Weapons

PHILADELPHIA—James Irwin, the Apollo 15 astronaut who has been searching for Noah's Ark the last several years, has some doubts about the nuclear arms race. In an interview published in *Eternity* magazine, the former military pilot said he is generally in favor of a strong military position. "But then, as a Christian," said Irwin, "I wonder. We've invested so much in nuclear destructive weapons, not only in our country but in the Soviet Union and other countries of the world. I just wonder. I'm sure there's a much better purpose to be used with those funds." —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

FREE BOOKLET



If much of what you know about wills is "common knowledge," you may not know as much as you think you do. Research has shown that many ideas commonly accepted as facts about wills are false, exaggerated, outdated, or apply only to certain states.

The above brochure replaces much of this false information with legally accurate facts. When you have had a chance to read it, you will soon realize that a will can make a big difference to your heirs and any religious or charitable causes you may want to help.

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Evangelical Friends Church—
Eastern Region
1201 30th Street N.W.
Canton, Ohio 44709

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Looking at Cults

"Denying the divinity of Jesus Christ" (October p. 7) may well be the mark of a cult, but a claim of belief in His deity is not proof that a cult is not involved.

There are evangelical cults that make loud claim to belief in His deity, but which in actuality do not trust either His revelation of the Father or His speech. In any discrepancy between His teaching and their doctrine, the former is tossed aside.

They use the doctrine of Christ's divinity to prove His suitability to be the kind of sacrifice they want to make to a deity that bears no resemblance to Jesus of Nazareth. Their intent is to get their evil covered over, not to have it overcome. They do not call for repentance. They are scornful of good works. They oppose their so-called "faith-righteousness" to God's call to hear His beloved Son.

The adherents of this cult would heartily reject such a designation, yet the evidence is there. Friends would do well to so saturate themselves with the four Gospels and the messages to the churches (Revelation 1-3) that they will be wary of any teaching that is not actually in accord with Jesus, whatever its outward claim.

MARY K. GEORGE
Tillamook, Oregon

Editors Challenged

"Are Quakers Feminists?" (October 1983, p. 28). Some are and some are not. It appears that Judith K. Middleton is, but it appears that the editors of the EVANGELICAL FRIEND are not.

While we were impressed with the Middleton article, we were somewhat taken aback and offended by your dis-

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

The first misconception concerns the Equal Rights for Women movement. You say the Equal Rights for Women movement sometimes make "strident demands." You seem to be in a great hurry to disassociate yourself from this movement. The only thing that the Equal Rights for Women movement has demanded is that persons shall not be denied constitutional rights on the basis of sex.

The second misconception of the disclaimer concerns the private vs. public nature of the Gospel. You seek to disassociate yourself from the "political . . . demands of the Equal Rights for Women movement." Here you use "political" in a perjorative sense. The Bible does not disparage bringing the Kingdom of God to bear on the public, i.e. political, life. In fact, it demands that we do so. It is impossible to preach any aspect of the Gospel without preaching its ethical implications, and certainly all ethical implications have political ramifications. One aspect of the Gospel is the dignity and equality of women. To limit that dignity and equality to the church is to put fetters on the Gospel.

The third misconception concerns the supportive vs. offensive nature of the Gospel. It seemed to us that the following fear motivated you to write the disclaimer: Some of our readers are not going to like this feminist talk so we need to say something to keep them happy. Let's try to cushion the shock by (1) taking a jab at the "political" feminists and (2) limiting biblical feminism to the sphere of the church. Would you not agree that the Gospel is by its very nature offensive to those who have something invested in

the status quo (in this case, a male-dominated society), and that our Lord offended people on numerous occasions without trying to cushion the shock?

It can be quite distressing to consider that evangelical Friends are not faithful to "the long-held belief and practice . . . of the equality of women." As we consider the persons who occupy positions of leadership in our denomination, whether it be in the yearly meetings, in the pastorates, or in the EVANGELICAL FRIEND itself, we note that the vast majority of these positions is held by men. We have a rich feminist heritage, but are we faithful to it?

WARREN HOLLEMAN AND
MARSHA CLINE HOLLEMAN
Houston, Texas

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

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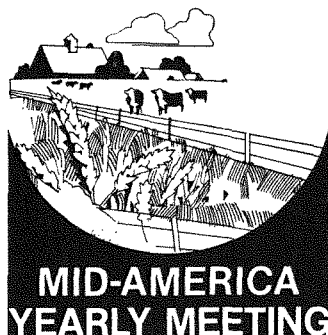
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Secretary to Wider Quaker Fellowship Wanted

Friends World Committee for Consultation seeks a 3/5 time secretary to its Wider Quaker Fellowship program, to begin work in Philadelphia by May 15, 1984. Broad knowledge of Quaker literature and excellent language skills required. Application letters, including complete resume and names and addresses of at least three references, should be sent before April 1, 1984, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19106.

FRIENDS CONCERNS



Around Mid-America Yearly Meeting

The Yearly Meeting continues in its process of rebounding from the tragic loss of three influential leaders, Delmer Day, David Leach, and Sheldon Louthan, who lost their lives in a private plane crash on November 5. From among these three giants in leadership with Friends in MAYM and beyond, were (1) Foreign Missions Board president and (2) Spiritual Life Board president—which is 40 percent of MAYM's board presidencies; (3) pastor of one of our largest churches; (4) gifted consultant who was recognized nationwide as a visionary writer and designer of family ministries—a consultant for MAYM Family Life Division and EFA Family Ministries Task Force, chairman of NAE Family Ministries Task Force, and resource person for workshops and conferences throughout the country; (5) elementary principal in the public school system; (6) two members of the Friends Bible College Board of Trustees; (7) local church leaders and elders.

New persons have not yet been selected to assume the responsibility as presidents of the Foreign Missions Board and Spiritual Life Board, which Delmer and David had chaired. Both had been appointed only this past August.

A historical review of the Civil War discloses that General Robert E. Lee, the commander of the Confederate Army, had in Thomas "Stonewall" Jackson a strategist and leader with whom he had utmost confidence. It was said that they had such an understanding of one another that they seemed to almost know what the other one was thinking.

When Stonewall Jackson was fatally wounded, the wind was taken out of General Lee's sails. His motivation and determination were gone. In subsequent battles, the Army was not directed by the same confident leadership as it had been before. General Lee surrendered not long afterward.

At the conclusion of the recent memorial services at Northridge and Haviland, one was heard to ask, "What do we do now?" The answer was "We have two choices; we can

punt or we can go for it. Which shall it be?" And the first one replied, "Let's go for it."

We will not surrender. It has been said many times, and it must be repeated again, "God does not make mistakes." We must remember that God's method, from the time of creation, has been to use man and woman to represent Him, to perform His work. That work is to share the good news of a personal relationship with God Himself. He could have ordered it to be so, and all of us would become puppets of the Creator. However, His plan makes the responsibility rest upon our shoulders. We must live it and share it.

When God chooses to take one of our leaders home to live with Him, a new leader must come forth. The only qualification is availability. The mantle is now being passed on to others.

—Maurice Roberts

Pastors' Retreat Scheduled

For the first time in many years the annual Pastors' Retreat will be held in a new location—Stonewall Conference Center near Branson, Missouri. The speakers for this 1984 gathering, April 2-5, are Richard Foster, professor and writer in residence at Friends University, and Jack Willcuts, superintendent of Northwest Yearly Meeting.

Four Attend Church-Planting Conference

The three church-planting pastors, David Hickman of Friends Community in Wichita, Dan Frost of Westside in Kansas City, and Paul Thornburg of Friends Community in Austin, along with Superintendent Maurice Roberts, recently attended a three-day conference in Pasadena, California. This meeting sponsored by Fuller Institute of Evangelism had as its theme "How to Plant a Church."

The anticipated attendance was 150-200 participants, according to the sponsor. Instead, the attendance was 650, representing 66 denominations from 42 States, plus Australia, New Zealand, and Canada. The spirit of unity and singleness of purpose was very evident as the entire assembly shared in the common goal of learning how to more effectively spread the Gospel by planting new churches.

Appreciation from Northridge

The church family at Northridge, Wichita, Kansas, appreciates the love and concern that has been shared with us from Friends around the country, upon the deaths of our pastor, David Leach, and active layman Sheldon Louthan. Together we are learning how to minister and to be ministered unto, as we work through the grief process. This re-

quires patience and understanding as we are vulnerable with each other in our pain; but as we care for each other and experience, through faith, that God is dependable, we are confident that we will come through this experience of loss as stronger people, more healthy in spirit, able to affirm that God is very sufficient to meet all of our need. A booklet that has been helpful in understanding the grief-cycle process is *Good Grief*, by Granger E. Westberg.

A Concern

I am writing concerning abortion of a defective child. I realize thousands of people elect abortion when it is learned that their unborn child will be mentally or physically retarded. They may or may not be doing what is best. It is not my place to judge.

In April I gave birth to a son. Three days later I learned he had Down's Syndrome. He has many problems associated with his condition, but I wouldn't trade him for a million healthy children.

He is a delight. He babbles constantly, has a grin that makes your heart melt, and in my eyes he's perfect.

I realize his mental and physical development is slow and it takes work to help him. He isn't as big as other children his age. He won't walk or talk at the same time other children his age will. But I feel God gave my husband and me a special baby with special needs, and in turn will give us a very special life.

—Jamie Cantwell
Miami Friends Church
Miami, Oklahoma

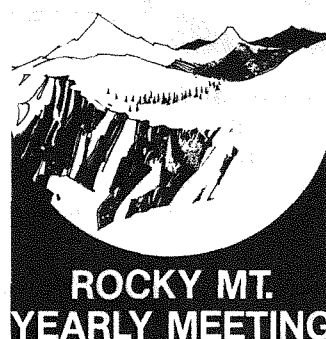
Friends Bible College

The Friends Bible College Concert Choir will take its annual Spring Tour March 9-18. The tour will begin in Wichita where they will perform for the opening session of the Kansas Sunday School Association Christian Workers' Conference. During the week they will perform in churches and schools in Kansas and Texas with several concerts scheduled in south Texas.

Marcile Leach held the concluding seminar this fall for FBC pastoral ministry students. Rev. David Leach, before his death in November, had held the previous seminars.

During March 26-30, Don Mardock, Regional Director of Youth for Christ, will be the speaker for a Personal Evangelism Seminar. Mr. Mardock, who works in the Minneapolis region, will conduct five chapels and one two-hour evening session.

OPEN LOOK '84 will be April 13-15. Paul Aldrich, outstanding youth speaker and contemporary musician, will be the featured speaker.



RYM Briefs...

ALBUQUERQUE, NEW MEXICO—Bob Sanders' seven-day revival meetings last fall have spurred a weekly Tuesday night prayer meeting. Ask God to hear these prayers and to bring about a great revival in Albuquerque.

Albuquerque Friends in conjunction with La Mesa Presbyterian and Brethren in Christ Mennonite churches helped raise \$2,000 for the Heifer Project. That amount is being matched by a person in California, so the total is \$4,000. Funds were raised through the sale of baked items, products such as carved wood, baskets, cloth items and ceramics, from third world countries, and the sale of portions of livestock.

VALE, SOUTH DAKOTA—Some members of Empire Friends recently viewed the Charles Swindoll film series at a neighboring church.

COLORADO SPRINGS, COLORADO—During January and February First Friends members have had the opportunity to view a series of films on marriage enrichment. The series is from Brecheen/Faulkner.

LA JUNTA, COLORADO—La Junta Friends recently held a mortgage-burning service. R. A. McNutt, Spiritual Life chairman, and Pastor Robert Storms burned the mortgage. Merle Roe, a former La Junta pastor, preached the sermon. McNutt is one of two surviving signers of the mortgage. The other, Grover Tyler, now resides in Westfield, Indiana.

FORT COLLINS, COLORADO—Reta Stuart, EFM administrative assistant, spoke at the missions conference. Reta presented slides from the Philippines and told of some prayer needs of missionaries in other fields.

RYM Prayer Opportunities...

1. Thank God each day for all that He allows and does in your life. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:18
2. Ask God to bring a special opportunity to share Jesus Christ with a neighbor or fellow-worker soon.
3. Pray for new Navajo Christian leaders to arise at the Rough Rock Mission.

4. Pray for the ministry outreach of the RMYM churches in Empire, South Dakota; Paonia, La Junta, Ordway (all Colorado); and Omaha, Nebraska. Pray specifically for these churches to be on the offensive for the Gospel.

5. Ask God to give wisdom and guidance to your pastor and to Superintendent Jack Rea.

Why Not Read the Bible Through This Year?

The emerging year offers many opportunities, as well as the possibility of losing those opportunities. One opportunity that shouldn't be lost is to become more familiar with God's inspired word—the Bible.

There is much profit from the Scriptures that can be applied to our lives right now. 2 Timothy 3:16 calls the Scriptures *profitable* for teaching, reproof, correction, and training in righteousness.

I encourage each one reading these words to give time to study the Scriptures, and issue the following challenge, "Why not read the Bible through in 1984?" We think nothing of reading newspapers, magazines, or popular books from cover to cover. Why not give the same priority to the one book that can literally transform our lives.

God bless each and every one.

—Mike Henley



NORTHWEST YEARLY MEETING

Around Northwest Yearly Meeting

THE 1984 FRIENDS YOUTH VOLLEYBALL TOURNAMENT will be held April 13-14 at George Fox College, Newberg, Oregon. Dennis Littlefield, a student at GFC and a member of the Friends Youth Exec, is coordinator of this annual event that has become the Yearly Meeting's most widely attended youth gathering.

FRIENDS MEN will meet March 9-11, 1984, for their annual retreat at Twin Rocks Friends Conference Grounds in Rockaway, Oregon. Paul Lewis, editor and publisher of *Dads Only* is guest speaker.

YOUTH TREMOR welcomed more than 260 high school and college

students to Boise, Idaho, during Christmas vacation. The students, representing Friends churches in Idaho, Washington, California, and Oregon, braved Idaho's worst December weather to attend the conference, which featured guest speaker Hal Perkins, singer Benny Hester, and skiing and nonskiing winter recreation packages. Perkins's theme centered on disciple making at home, church, and school. "Cell groups" met each evening after Perkins's message to discuss thoughts and implications of that day's teaching. Jim LeShana, Doug Clark, and Keith King from California Yearly Meeting and Clyde Parker, Keith Vincent, Cella Mueller, Ron Crecelius, and Jim Settle from Northwest Yearly Meeting led seminars. Billy Lewis, spearhead of the entire "Youthquake" concept, presented a slide presentation looking ahead to Youthquake '85 in Mexico City.

ROSEDALE FRIENDS CHURCH (Salem, Oregon) will be celebrating its 90th year this spring, with special services to be held March 4. Oscar Brown will be speaker for the birthday festivities on that day.

GEORGE FOX COLLEGE SUNDAY, February 19, 1984, will begin "40 Days of Prayer and Fasting" for the college, to conclude on March 31 at the inauguration of President Ed Stevens. The college Sunday allows each church in the Yearly Meeting the opportunity to become reacquainted with the activities and mission of the college.

Inauguration ceremonies March 31 will include an address by Senator Mark Hatfield, at 2:30 p.m. in Bauman Auditorium.

YOUNG ADULTS will gather at Twin Rocks Friends Conference April 27-29, 1984, for the third annual Young Adult Friends Conference. Roy and Karen McConaughy of Spokane Friends Church will be guests of the conference. Curt Ankeny, Newberg, Oregon, is conference coordinator.

George Fox College News

Four George Fox College administrators have been promoted to the new rank of vice-presidents, a retitling approved by the college's Board of Trustees.

The four administrators, who have a total of 45 years with the college, retain their current responsibilities. The title change is "to recognize them for the contributions they have made to this institution and to indicate the level of their responsibility to the external publics," according to GFC President Edward Stevens.

Academic Dean William Green is now vice-president for academic affairs and dean of the college. Development Director Maurice

Chandler is now vice-president for development. Business Manager Don Millage is vice-president for financial affairs and treasurer, and Dean of Students Lee Gerig is vice-president for student affairs and dean of students.

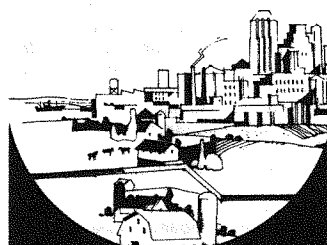
The four new vice-presidents, who report directly to Stevens as his administrative cabinet, did not ask for the change, Stevens said. Rather, the change was made by the college's trustees to recognize the individuals for their competence and commitment and to correspond with other colleges of similar size and purposes.

Chandler, a 1960 GFC graduate, has been at the college the longest, since 1966. Millage and Green joined the college administrative staff in 1972 and Gerig in 1979.

George Fox communication arts professor Michael Graves is the author of a 16-page article appearing in the fall issue of the national *Quarterly Journal of Speech*.

Graves, chairman of the division of communication and literature, developed the article from an idea in his doctoral dissertation. He has a doctorate from the University of Southern California.

The article, "Functions of Key Metaphors in Early Quaker Sermons, 1671-1700," was further developed through a National Endowment for the Humanities study grant in 1982.



E.F.C.— EASTERN REGION

EFC—ER Happenings

A SERIES OF DEEPER LIFE CONFERENCES has been planned in each district for both pastors and lay persons to attend. Since assuming the position of general superintendent, Robert Hess has had a major concern to provide theological teaching in our churches. "Christian Holiness—In Experience and Life" will be the theme of the conferences, and special speakers have been invited to participate. The schedule of conferences is as follows:

Feb. 11-12 NEO District, Alliance
Feb. 24-25 Piedmont, Hunter Hills
Mar. 10-11 North Ohio,
Willoughby Hills
Mar. 16-17 Virginia District,
Newport News
Mar. 30-31 Eastern Ohio, Mt.
Pleasant

Apr. 7 Western Ohio District
Apr. 14 Michigan District
Apr. 28 Central Ohio, Alum Creek
May 18-20 Pennsylvania District

A NEW COMPUTER was purchased in December to aid the staff and the YM treasurer in record keeping and accounts. Clark Hoopes served as a consultant in the selection and is designing the software programming for its use.

VIJAY PRAKASH has been named as EFC—ER's area representative for India. He comes to the position as a respected evangelist, Bible teacher, and counselor. Earlier he worked with the Friends Mission in Bundelkhand, with the Evangelical Fellowship of India, and most recently with the Asia Evangelistic Fellowship in training lay leaders. Vijay is the eldest son of Pastor Stuti Prakash. He began his new duties in January 1984.

TWO MUSIC SEMINARS were held during January to help music leaders in area Friends churches. On January 21 Greg Wilson led the seminar at Alliance, and on January 28 Earl Smith was the resource person at North Olmsted.

A CAMP GIDEON PROMOTION meeting was held December 17, at which time Sid Boyd, director of the Camp Gideon Project, outlined his plans for raising funds to build the first major building on the property located near Mechanicstown, Ohio.

"MILLION DOLLAR CHURCHES" number 22 in 1984 because of their excellent participation in supporting the Outreach Budget. These churches are Gilead, Orange Road, Gahanna, Mt. Pleasant, Raisin Center, Raisin Valley, Ypsilanti, Alliance, Canton, Deerfield, East Goshen, Barberton, West Park, Charity, Martinsville, New Hope, Newport News, Peniel, Richmond-Hanover, Morningside, Portsmouth (Virginia), and Mt. Carmel.

The formula for becoming a "million dollar church" is the local Sunday morning average attendance times \$95.40, since this is the per person giving necessary to achieve \$1,000,000 for Outreach in 1984.

FIVE TONS OF CLOTHING collected by local Friends churches and shipped by Friends Disaster Service were sent to the Rough Rock Friends Mission in Chinle, Arizona. The clothing collection was in response to an appeal for warm, used clothing the missionaries could distribute to needy persons on the Navajo Reservation at Christmastime.

JUDY NUTT AND RUTH JOHNSON left New York on December 28 to spend three months in Chhatrapur,

India, assisting Norma Freer in the two mission schools located there. Judy is a teacher from Alliance and Ruth a college student from Peninsula, Ohio.

RUSSELL AND ESTHER ZINN, missionaries on furlough, moved to Canton in January to work two months with Canton Friends Church as missionaries-in-residence. The first of March they will travel to Florida and then will return to Taiwan for another term.

CALENDAR

March 6-8—NAE Convention, Columbus.

April 13-15—Singles Retreat, Salt Fork

April 30-May 3—Ministers Conference, Blackstone, Va., Rev./Mrs. Walter Albritton, speakers

May 4-6—Men in Missions Conference, Cedar Lakes, Ripley, W. Va.

September 28-30—Retreat for Friends Women, Cedar Lakes, Ripley, W. Va.

Focus on Malone

WHO'S WHO selections were announced recently and include the following 15 students from Malone College: Cynthia Baab, Joyce Brewster, Dean Ferguson, Karen Harrouff, Melissa Karnosh, Randall Leali, Roxanne Mountford, John Both, Cynthia Beres, JoAnn Davis, Beth Gustafson, Tara Holmes, Sylvia King, Julie Merrin, and Donna Worden.

A.I.M. (Athletes in Ministry) is a newly organized group of 25 Malone students who are active in various sports and who share a common concern to serve Christ through active community service. Headed by Jim Ziegler, the athletes teach Sunday school, visit schools and nursing homes, share their testimonies with churches, and participate in summer outreach programs overseas. Professor Eugene Collins enabled the group to come together and serves as coordinator.

ALAN HEDGES announces the winter drama will be *Pride and Prejudice* by Jane Austen and will be performed February 24, 25 and March 1, 2, 3 in the Malone Performing Arts Hall. Hedges was recently named chairperson of the Community Television Consortium of Stark County. This is an organization formed three years ago to provide a forum for sharing video expertise and equipment.

THE CHAIRMAN of the 1984 Annual Fund Campaign is Randolph Snow, Canton attorney, who will lead a team of more than 400 volunteers to raise \$160,000, which is this year's goal.

FRIENDS GATHER

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

Missions

NORTH OLMSTED, Ohio, (Neil Orchard) Ladies' Missionary Fellowship has recently divided into two groups—the evening group, which meets once monthly, and a daytime group, which meets twice monthly. Some new program ideas have been put to work by Judy Orchard, such as book reviews, personal testimonies, and many service projects.

The **HAVILAND**, Kansas, (Gary Wright) white Christmas offering was given for Bibles and tools to be used in Burundi. The program was highlighted by special guest Dana Howard, a singer from San Bernardino, California. She has traveled internationally working for Campus Crusade. She began with the Gary Wright Evangelistic Team at the age of 15.

WEST PARK, Cleveland, Ohio, (Mark Engel) received Faith Promises on Commitment Sunday amounting to \$12,000, making West Park a "Million Dollar Church." Activities during Missionary Outreach Month included Pastor Neil Orchard of North Olmsted church speaking about his trip to India; a witness team from Malone College; Dr. Charles DeVoi; a film *It's Friday but Sunday's Coming* featuring Tony Compolo; and a Missions Banquet with Nancy Thomas.

PLAINS, Kansas, (Stan Thornburg) Friends Women tithe the income from various fund-raising projects as a special offering to missions. Over 1,600 pounds of clothing, bedding, and other supplies were sent to American Indian missions and to Burundi last fall.

ALLIANCE, Ohio, (Frederick Sams) for Faith Promise emphasis brought guest speakers, including Professor Lawrence Ressler and two students from Malone College, sharing experiences in Thailand and Haiti; Nancy Thomas, Bolivia; Roger Wood, with Christian Service International; Tom and Karen Horevay, appointees to Honduras under World Gospel Mission; and Dr. Robert Hess, general superintendent. Former pastor Earl Bailey also furnished missions laymen from his church to share their experiences in Faith Promise giving. Missionary Heritage Night also featured a look at the beginning of missions to China through the film on the life of J. Hudson Taylor.

Guest speaker at **GILEAD**, Mt. Gilead, (Charles Robinson) for Missions Month included Alvin and Lucy Anderson, Russell and Esther Zinn, Lawrence Ehinger of Raisin Center Friends, and Carl Hunt, editor of

OMS International magazine *Outreach*. Edna Henry and Liz Hart gave an update on the 100th anniversary of the Women's Missionary Union; the film *Some Through the Fire* was shown and the choir gave the cantata *Go Tell Your World*. Jerry Wenger, pastor of the Gahanna Extension Church, also spoke.

At **URBANA**, Ohio, (David Byrne), following Faith Promise Sunday with Roger Wood and Lawrence Ehinger, an "Adopt a Missionary" program was initiated by the Outreach Commission. Each Sunday school class was assigned a missionary or missionary family from one of the Evangelical Friends Mission fields to correspond with and to learn more about the life and culture on the field. Mr. and Mrs. Kenneth Wenger from the Bellefontaine church took all the clothing donated by Central and Western districts to Rough Rock Indian Mission.

MIAMI, Oklahoma, (Jerry Mercer) had David and Mae Keillum, missionaries on furlough from Burundi, Africa, as guests for a Missions Seminar in November. They also shared in a Thanksgiving dinner on Friday night. David spoke at the Men's Breakfast Saturday, and Mae shared with the women at a salad luncheon. Saturday night they showed slides and then had charge of the morning service on Sunday.

CANTON, Ohio, (John Williams, Jr.) held a three-day World Outreach Conference featuring a musical *That All May Hear* by Greg Wilson, missions prayer gathering, and an evening Missions Festival with 27 booths, which included slide presentations, games, food, native dress-up, and many more. At Sunday worship, Russell and Esther Zinn ministered, with the Malone College Chorale furnishing special music.

Jim and Marilyn Linger of **PROVIDENCE**, Virginia Beach, Virginia, (James Kilpatrick) transported 17 ladies to the missionary retreat at Ripley, West Virginia, in their motor home. The F.R.I.E.N.D.S. (Females Redeemed in Eternity Now Desiring Service) has collected clothing for the Navajo Indians and will be providing food baskets for needy families.

Spiritual Life and Growth

Eugene Wright, father of our pastor, held special services November 30-December 4 at **HAVILAND**. We feel these meetings will have a long-lasting effect on our church and community because of outward commitments that were made. We feel deeply our loss but are thankful for the privilege of having known Delmar Day. He was one of our strong church leaders and a very special person. We miss him greatly.

SOUTHEAST, Salem, Ohio, (Kenneth Hinshaw) church enjoyed an annual Thanksgiving dinner at Quaker Canyon with Owen Glassburn preaching in the evening service. The "Ascensions" provided special music. Special revival services were held with Owen W. Glassburn.

At **PROVIDENCE** pastor Jim Kilpatrick dynamically delivered a series of sermons on "Praise" and "Abiding in God's Presence." Many rededicated their lives to the Lord. The church has welcomed into membership Kent and Hilda Garner and three children, Melody, Jonathan, and Bryan. Kent is the chaplain at the Virginia Beach City Jail.

BOOKER, Texas, (Lynn Shreve) had a revival with Gary Wright, Haviland, Kansas, as evangelist. Our church was renewed and strengthened during these special services. A Lay Witness Mission was held in November. It was a weekend of love, sharing, and renewal.

FORT COLLINS, Colorado, (Lowell Weinacht) held an all-church retreat at Estes Park, Colorado. A film and discussion presented by Joyce and Newt Newton were "Listen to the Butterfly," "The Potter," and "Love Is the Answer." The three films relate to Christian living; 38 attended the retreat.

BOISE, Idaho, (Harold Antrim) held a spiritual emphasis weekend November 11, 13, 14, which began with a potluck dinner and informal get-acquainted family evening with Dick and Helen Cadd, missionaries in Manila. Music and messages from both were enjoyed. Helen, Pastor Harold's sister, also spoke to the Women's Missionary Fellowship the previous Monday evening.

"Going Deeper with God" is the theme for Sunday morning worship services at **EUGENE**, Oregon, (Clyde Parker/Scotty Clark) from January 8 to February 13. Roy Clark is the special speaker.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) held a week of revival with Eddie Lockwood as the evangelist and Kenneth Wilson, song evangelist.

The last weekend in November John and Marilyn Thomas minister at **WOODLAND**, Kamiah, Idaho, (Rob King). John's emphasis on getting into the Word and teaching it to our children brought blessing and encouragement to all.

EAST RICHLAND, St. Clairsville, Ohio, (Wayne Ickes) reports the fourth year of Evangelism Explosion training sessions have been completed with 48 certified trainers. Eighty persons participated in making over 800 visits, with 200 decisions being made. Dan Manley, dean of students of Malone College, was guest speaker for the fall revival.

Youth and Christian Education

The **WOODLAND** youth group held a "controlled famine" one weekend in November. The money saved, to-

gether with that given by sponsors, was sent to World Vision and designated to be used for food for the Aymara people in Bolivia and Peru.

At **DEERFIELD, Ohio**, (Christopher Jackson) nine junior high young people rocked in body and spirit for 20 hours, earning \$200 for missions and the church "Owe No Man" project.

TULSA, Oklahoma, (John and Betty Jean Penrose) Friends have found a format effective for the small Sunday school. Curriculum was obtained that had the same story line from kindergarten through junior high, with all classes meeting in one room. A precession provides time for hands-on activity to reinforce the lesson. The coordinating couple presents the story and music to the entire group (junior highers may help), then after the story, the different age groups meet with their teacher at tables. The remaining time is spent discussing the aspect of the story most applicable to that group. Classes with one or two pupils enjoy the feeling of being part of the larger group, and any extra teachers may help out in another group if they choose.

The **BARBERTON, Ohio**, (Brian Cowan) Friends "Magics" challenged the **EAST GOSHEN** Friends "Warriors" to a Sunday school and morning worship attendance contest. The winners of the visitors contest were Adult Department—Frank and Anna Grove, first place, and Evelyn Shreve, 2nd place; Children's Department—Donna Harmon and Mike Krill.

The **MT. PLEASANT, Ohio**, (Richard Gessling) van, restored and painted by Jess Warren and Del Rinkus, was used for the first time to take the youth group to the Reynolds Rest Home. The bus was driven by Jess and Donna Warren, their advisors.



Front row: Cheryl Gessling, Dana Gosnell, Janet Stempowski. Second Row: John Vota, Kevin Gessling, Brian Gessling, Tim Roberts, Robbie Call, Ruth Mary Shank, Beth Roberts, Jenny Welshans. Third Row: Jess Warren II, Amy Warren

YPSILANTI, Michigan, (Elmer Rupp) youth participated in a "planned famine" on November 18-19 in an effort to learn why hunger exists in the world and what can be done about it. The famine also had a very practical side. Each youth contributed \$6 of their own money—\$2 for each meal missed—to participate in the program. In addition they also sought famine supporters within the church and throughout

the community. Their goal was to raise \$800, and they exceeded that goal, raising \$1,072 for hungry people. The money is channeled through World Vision International.

A Christmas devotional book entitled "A Christmas ADVENTure in Agape Love" was prepared by Pastor Rick Sams of **ALLIANCE**. A "Christian Parenting" elective led by Jim and Mary McMillen of Barberton was just completed. Other electives include "A Study of Jesus' Sermon on the Mount" by Dr. Ed Mitchell, "Strike the Original Match," "Foundations of our Faith," "Dynamics Discipleship," and "All About the Friends Church." The youth recently spent a weekend retreat at the Battle Creek Friends Church. Jerry Virden has organized an orchestra.

The **HUGHESVILLE, Pennsylvania**, (Ernest Lauffenburger) youth department collected \$169 to be used for World Hunger. Peak Sunday school attendance was realized September 18 at 201.

Community Outreach

HIGHLAND AVENUE, Salem, Oregon, (Glenn Leppert) had the privilege of distributing throughout the community all the special gifts of food, clothes, and toys collected by the local elementary school. The children asked especially that the church do this so their collections could be used locally in their own community. Our pastor continues to work in a counseling position at the school. The church also hosted the community Neighborhood Association Christmas potluck.

NORTH OLMSTED Friends Church and the State of Ohio have entered into agreement regarding the sale of 1.4 acres of church land to be used for major road construction. The congregation has been using a temporary access road to the back property since building was completed in April 1979. It is anticipated the permanent four-lane road facing the sanctuary will be realized by the fall of 1984.

At **NEWBERG, Oregon**, (Ron Woodward) Lee Nash, clerk of the Elders, was the inspiration for a weekly letter that goes out from the church, primarily to non-Christian contacts provided by church members. The letter is an effort in evangelism, describing the content of the morning worship service to people who do not attend church anywhere.

EAST RICHLAND hosted Russell and Esther Zinn for a breakfast and lunch as well as for two services on Sunday as outreach guests.

Church Building and Improvements

At **EAST RICHLAND**, the Steeple Committee raised \$15,000 for the new steeple, which was recently dedicated. They had a "mile of dimes" barrel, published and sold cookbooks, silent auctioned a quilt

made by the ladies, and hosted a style show.

There was much rejoicing in the **ALLIANCE** Thanksgiving mortgage-burning service for the church and education wing. First service was held in the building April 18, 1967. The mortgage was burned by Joe Glass, current chairman of trustees, and Albert Kelbaugh, original chairman of the building committee.

A new church sign made by Tom Williams and Bill Bess was installed recently at **MT. PLEASANT**. It was all hand cut and put together by wooden pegs, taking over a month to build.

Special Services

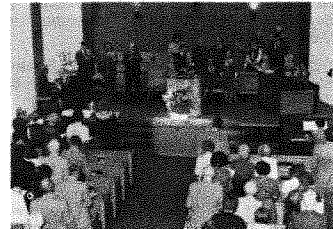
At **SHERWOOD, Oregon**, (Robert Sweat) 165 people enjoyed the annual Thanksgiving dinner prepared by the social committee and served by the junior high young people. Lovely fall decorations, good food and fellowship, and a concert by HeartSong, a local "bluegrass gospel" group, made this a special evening. Special Christmas activities included a Sunday school program, a choir cantata, *I Believe He Is the Son of God*, and an evening carol sing and fellowship times.

FORT COLLINS celebrated "Christmas Around the World" during a special service. Each Sunday school class presented a different country and its customs for celebrating Christmas. France, Mexico, Italy, Germany, England, and Denmark were the selected countries.

KANSAS CITY, Kansas, (J. Daniel Frost) reports highlights of recent services were when several persons from the Emporia church came to encourage them and to learn what a beginning church might be like. The other service was a Participation Service, when the worship time was given to music, drama, and congregational sharing.

At **GILEAD** the Adult Ambassadors picnicked together and canoed down the Mohican River. Pastor Charles Robinson and his wife, Ann, recently attended the LMI Conference in Bermuda, where their son Gary provided music.

It was a day of celebration when **WEST PARK** commemorated the 55th year at the present location. On hand for the celebration were two former pastors and their wives: Clifton and Betty Robinson (1941-44) and Earl and Catherine Smith (1959-75). Following the morning worship service with Pastor Mark Engel speaking, a potluck dinner was enjoyed with a time of fellowship among past



and present members. A mini concert, featuring the Herris family, led into the afternoon praise service. Nancy Burcham, Peg Leonard, and Judi Truffin, a vocal trio, expressed the theme of the day with the song "A Celebration of Praise." Mr. and Mrs. Gerald Teague expressed the love of God with a vocal-violin duet "Seeking for You and for Me." Reflections on God's faithfulness were given by Clifton Robinson and Earl Smith. Visions for the future were given by Bruce Burch and Superintendent Robert Hess.

PLAINS "Candlelight Christmas" began with a soup supper, continued with a program featuring the younger Sunday school classes, and closed by encircling the sanctuary, with lighted candles, and singing "Silent Night." Memorial gifts of poinsettias added to the decorative theme featuring glowing candles. A film *The Bridge* made a poignant introduction to a pre-Christmas message in which "Sacrifice" was stressed.

HIGHLAND spread their Christmas program out over four Sundays beginning November 27, the first Sunday in Advent. Each Sunday school class did a part of the Sunday school opening.

NORTHBRIDGE, Wichita, Kansas, reports that the idea of a Christmas Eve Love Feast came to Cecil and Verna Riney during their visit to Winston-Salem, North Carolina, in September. While studying the music and culture of the Moravians, they became fascinated with many of their traditions. Christmas Eve is one of the most celebrated occasions of the church year. Its focal point is the joyful Love Feast. The church readily accepted the challenge to offer to the Wichita community this unique worship experience. Using the Moravian cookbook, ladies of the church made dozens of homemade cinnamon rolls to serve with the steaming hot



mocha drink. The Love Feast climaxed our Christmas Eve worship service, which also included the traditional Northridge pageant and candlelight service conducted by Cecil J. Riney and Richard Foster.

The cantata *Night of Miracles* directed by Carlin Hagen was presented December 11 by the **EUGENE** sanctuary choir. December 18 the new Yamaha piano was dedicated to the Lord as the Alan DeJmal memorial piano. The service included piano music by Dani Gilbertson of George Fox College and Roy Clark of Newberg. An instrumental quartet

played and included Sherry and Lynette Dejmal, sisters of Alan. The Sunday School Department presented a play "The Gift," written and directed by Sharon Clark.

IMMANUEL, Eden, North Carolina, (Frank Carter) exhibited a show of thanks at the annual Thanksgiving Banquet. The congregation led their pastor and his wife, Betsy, and daughter, Stephanie, to the parking lot, where they were surprised with an appreciation gift of a 1983 Chevette.

On December 18 **BOISE** had an all-church Christmas program and on December 24 a Christmas Eve candlelight service. A gift of \$5,000 had been given by Mrs. Recella Morehouse before her death in 1979 for the purpose of purchasing a church bell system. As a memorial they installed carillons to be used by Christmas.

On Balloon Sunday at **MT. PLEASANT** over 80 balloons were released, with four people having received cards in response. The balloon traveling the farthest—to Altoona, Pennsylvania—was found by a minister who used it in an illustration the following Sunday.

Homecoming was celebrated at **HUGHESVILLE** November 6 with John Morris, pastor from 1970 to 1977, speaking. Attendance was 195.

FRIENDS RECORD

BIRTHS

ANDERSON—To Kevin and Terry Anderson, a son, Ross Lee, October 22, 1983, Boise, Idaho.

BACON—A daughter, Brandi Nicole, to Darryl and Sharri Bacon, September 29, 1983, Dodge City, Kansas.

BAER—To Dan and Laurie Baer, a daughter, Heather Marie, October 24, 1983, Mt. Gilead, Ohio.

BALLARD—A son, Jeffrey, to Kent and Janet Ballard, November 4, 1983, Friendswood, Texas.

BIERBAUM—A son, Marcus Hout, to Greg and Sandy Bierbaum, October 4, 1983, Haviland, Kansas.

CATHERS—To Steve and Paula Catthers, a daughter, Hilary Joann, November 3, 1983, Anchorage, Alaska.

COOK—To Bob and Dine Cook, a son, Jordan Dean, September 15, 1983, Portsmouth, Virginia.

CORDER—A daughter, Ashley Marie, to Joe and Carole Corder, November 20, 1983, Ramona, Oklahoma.

CORWIN—A daughter, Kelly Elizabeth, to Mr. and Mrs. Walter Corwin, October 14, 1983, Orlando, Florida.

CRAWFORD—To Pastor Tom and Pat Crawford, a daughter, Lauren, November 5, 1983, Westerville, Ohio.

CRISP—A son, Patrick David, to David and Desiree Crisp, August 4, 1983, Haviland, Kansas.

CROCKETT—To Mr. and Mrs. Dale Crockett, twin daughters, Danielle Lynn and Denise Ann, November 28, 1983, Spokane, Washington.

CROCKETT—To Mr. and Mrs. Douglas Crockett, a daughter, Serena Rose, November 2, 1983, Spokane, Washington.

DIZE—To Norman and Denise Dize, a son, Nicholas Andrew, April 28, 1983, Virginia Beach, Virginia.

FORSTER—To Max and Terri Forster, a son, Scott Kirk, September 22, 1983, Canton, Ohio.

FRENCH—A son, James L., to David and Marjorie French, November 9, 1983, Ramona, Oklahoma.

GARDNER—To Billy and Alexis Gardner, a daughter, Megan Leah, June 25, 1983, Portsmouth, Virginia.

GRAFTON—To Rod and Anne Grafton, a son, Rodney Joel II, October 18, 1983, New Athens, Ohio.

JOYNER—To Joe and Rosie Joyner, a daughter, Bethany Marie, October 2, 1983, Portsmouth, Virginia.

KERSHAW—To Bob and Debbie Kershaw, a daughter, Amber Michelle, July 11, 1983, Portsmouth, Virginia.

KIM—To Randall and Janet Kim, a daughter, Melinda Brooke, October 8, 1983, Boise, Idaho.

KINTNER—A son, Jason Edward, to Bill and Sandy (Harmon) Kintner, May 16, 1983, Camano Island, Washington.

KUCH—To Dale and Penny Kuch, a son, Jeremiah Michael, November 4, 1983, North Olmsted, Ohio.

LAURITSON—To Bob and Sami Lauritson, a daughter, Destiny Ann, October 18, 1983, Boise, Idaho.

LOFGREN—A daughter, Rachel Elaine, to Ed and Marlene Lofgren, August 9, 1983, Haviland, Kansas.

MILLER—A son, Brian Allen, to Toby and Janice Miller, October 3, 1983, Friendswood, Texas.

MOSHER—To Brian and Patty Mosher, a son, Joshua Brian, October 6, 1983, Mt. Gilead, Ohio.

MOSKEY—To Charles and Dianna Moskey, a daughter, Kayla Renee, September 20, 1983, Bellaire, Ohio.

MOYER—To Bob and Annette Moyer, a daughter, Ashley Erin, November 24, 1983, Canton, Ohio.

MYERS—To Craig and Shirley Myers, a son, Paul Daniel, October 20, 1983, Beloit, Ohio.

OGDEN—To Jim and Carol Ogden, a daughter, Sarah, October 6, 1983, Mt. Pleasant, Ohio.

PARKER—To Clyde and Wendy Parker, a daughter, Chelsea Renee, August 9, 1983, Eugene, Oregon.

PELLETT-NOBLE—A daughter, Keely May, to Don and Cindy Pellett-Noble, November 25, 1983, Wichita, Kansas.

RICKEY—To Jeff and Debbie Rickey, a daughter, Alison Rebecca, November 11, 1983, Newberg, Oregon.

ROBINSON—To Chris and Margo Robinson, a son, Robert Allen, September 8, 1983, Virginia Beach, Virginia.

SCHULER—A daughter, Amber Leigh, to Mr. and Mrs. Ken Schuler, November 29, 1983, Haviland, Kansas.

SMITH—A daughter, Kristina Kay, to Morris and Kay Smith, October 5, 1983, Haviland, Kansas.

SMITHERMAN—A son, Kristopher Scott, to Dwight and Debbie Smitherman, October 3, 1983, Haviland, Kansas.

TABER—A daughter, Caroline Elizabeth, to Dennis and Kay Taber, October 31, 1983, University Friends, Wichita, Kansas.

THOMAS—To Joe and Joan Thomas, a daughter, Alexis Rae, November 5, 1983, Damascus, Ohio.

THOMPSON—To Bob and Tracy Thompson, a daughter, Ashley Lauren, October 6, 1983, Canton, Ohio.

THOMPSON—A son, Kevin David, to David and Diane Thompson, November 22, 1983, University Friends, Wichita, Kansas.

VAN HORN—To Laura and Jeff Van Horn, a daughter, Amy Deanne, August 5, 1983, Eugene, Oregon.

WAKEMAN—To Wally and Liz Wakeman, a son, Joel Adams, September 21, 1983, Canton, Ohio.

WILSON—To Bob and Martha Wilson, a son, Robert Earl, December 6, 1983, Canton, Ohio.

WINE—A son, Mark Spencer, to John and Sue Wine, October 25, 1983, Topeka, Kansas.

WINNER—To Charlie and Cindy Winner, a son, Dennis Zane, November 26, 1983, Alliance, Ohio.

WOJCHOWSKI—To Tim and Margie Wojchowski, a daughter, Abbie Marie, October 28, 1983, Lansing, Ohio.

WRIGHT—A son, David Eugene, to Gary and Carol Wright, December 8, 1983, Haviland, Kansas.

MARRIAGES

AINSCOUGH-BECK. Juanita Ainscough and Herbert Beck, June 18, 1983, Mt. Pleasant, Ohio.

COOPER-GRIFFITH. Kitty Cooper and Jim Griffith, November 26, 1983, Northridge Friends, Wichita, Kansas.

CURTS-FREESE. Carla Curts and Jeffrey Freese, July 10, 1983, Mt. Gilead, Ohio.

EMERY-THOMAS. Barbara Emery and Lyndon Thomas, October 8, 1983, Canton, Ohio.

HOFFMAN-ELKINS. Patti Hoffman and Butch Elkins, October 15, 1983, Canton, Ohio.

JAMES-SPANGLER. Karen James and Carson Spangler, November 5, 1983, University Friends, Wichita, Kansas.

McNICHOLS-CHAPMAN. Kathleen McNichols and Paul Chapman, October 29, 1983, University Friends, Wichita, Kansas.

MOGLE-SWADLEY. Kelly Mogle and Don Swadley, December 16, 1983, Miami, Oklahoma.

NICEWANDER-REYNOLDS. Mary Nicewander and Mark Reynolds, October 15, 1983, Canton, Ohio.

ROUGH-GROSS. Sandra Rough and Carl Gross, October 1, 1983, St. Clairsville, Ohio.

SHARP-EVANS. Diane Sharp and Gene Evans, October 21, 1983, Boise, Idaho.

DEATHS

ARBOGUST—Myrtle Arbogust, December 4, 1983, Canton, Ohio.

BARTHEL—Violet Mae Barthel, 83, October 6, 1983, charter member Tulsa Friends, Oklahoma.

BAUMGARDNER—Carl Baumgardner, 80, December 9, 1983, Urbana, Ohio.

BECK—Rhonda K. Beck, 22, November 20, 1983, Salem, Ohio.

BASTIAN—Theodore Bastian, 76, November 5, 1983, Stillwater, Oklahoma.

BOWMAN—Will Bowman, August 25, 1983, Haviland, Kansas.

CABALLERO—Gertrude Caballero, October 22, 1983, Texas City, Texas.

CADWALLER—Gladys Cadwallier, October 17, 1983, San Antonio, Texas.

CLARK—Fred Clark, November 30, 1983, Haviland, Kansas.

CROCKETT—Danielle Crockett, two-weeks, December 12, 1983, Spokane, Washington.

DAY—Delmar Day, November 5, 1983, Haviland, Kansas.

DEJMAL—Alan Russell Dejmal, 13, drowned July 20, 1983, Eugene, Oregon.

DOWELL—Richard Dowell, December 13, 1983, Haviland, Kansas.

EMIGH—Robert Emigh, September 20, 1983, Canton, Ohio.

FRONK—Vernon Ray Fronk, December 2, 1983, Booker, Texas.

HALEY—Mable Haley, October 9, 1983, Oregon.

HALL—Arthur R. Hall, 70, October 31, 1983, Hughesville, Pennsylvania.

HUEY—Margaret Huey, October 11, 1983, Claremore, Oklahoma.

JOLLEY—Horace Jolley, August 18, 1983, Haviland, Kansas.

JONES—Heather Jones, July 5, 1983, Mt. Gilead, Ohio.

LEACH—David Leach, pastor Northridge Friends, November 5, 1983, Wichita, Kansas.

LONG—Roy Long, September 10, 1983, Canton, Ohio.

LOUTHAN—Sheldon Louthan, November 5, 1983, Northridge Friends, Wichita, Kansas.

MAURER—Walter Maurer, November 27, 1983, Canton, Ohio.

MILLER—W. Paul Miller, November 21, 1983, Derby, Kansas.

MILLS—William Preston Mills, November 18, 1983, Portland, Oregon.

REIDLINGER—Nettie Reidlinger, 83, November 15, 1983, Salem, Oregon.

SALTZ—Clarence Saltz, September 29, 1983, Bacliff, Texas.

SANTROCK—John Santrock, 88, September 29, 1983, St. Clairsville, Ohio.

SEITH—August W. Seith, October 9, 1983, North Olmsted, Ohio.

SPENCER—Vera Spencer, October 12, 1983, Damascus, Ohio.

THOMPSON—Jennings Thompson, July 8, 1983, Haviland, Kansas.

TREFREN—H. Donald Trefren, October 26, 1983, Boise, Idaho.

UNRUH—Ida Unruh, October 17, 1983, Friendswood, Texas.

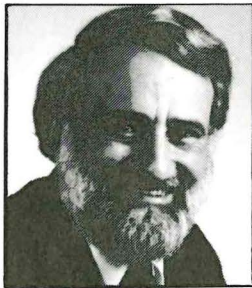
WEADON—Woodrow Weadon, December 10, 1983, Eden, North Carolina.

WHORTON—Jim Whorton, December 27, 1983, Denver, Colorado.

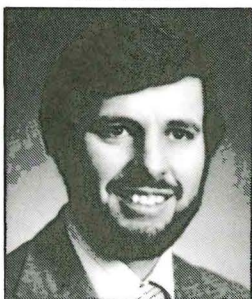
WILLCOX—Clay Willcox, October 27, 1983, Hominy, Oklahoma.

THIRD FRIENDS MINISTERS CONFERENCE

May 2-6, 1985 Chicago, Illinois Bismarck Hotel



Charles Sell



Richard Foster



Elizabeth Watson

Charles Sell

Charles Sell is Director of the School of Christian Education at Trinity Evangelical Divinity School in Deerfield, Illinois. He has experience as teacher, pastor, chaplain, missionary and Christian education director.

Mary Cosby

One of the nine founding members of the Church of the Saviour in Washington, D.C., Mary Cosby is a gifted preacher, teacher and retreat leader. Commitment, community and discipleship are frequent themes in her teaching.

Richard Foster

The author of two best-selling books, *Celebration of Discipline* and *Freedom of Simplicity*, Richard Foster is a popular speaker. He is Special Lecturer in Religion and Philosophy and Writer in Residence at Friends University in Wichita.

John P. Williams, Jr.

A dynamic preacher, John Williams is senior pastor of First Friends Church in Canton, Ohio. His Ph.D. in education and a deep sociological concern have led to his writing for a variety of magazines.

Elizabeth Watson

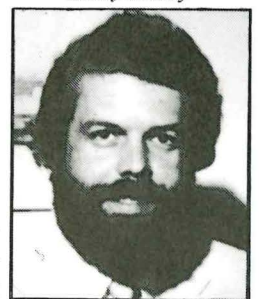
Elizabeth Watson has answered her call to ministry in many ways — as teacher, Bible scholar, author (*Daughters of Zion*, *Guests of My Life*), wife and mother. Her Bible expositions have inspired many to new understandings of truth.

Carl Dudley

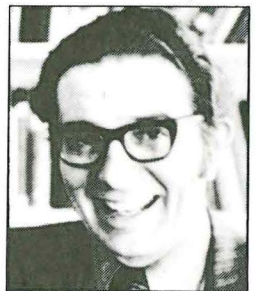
With a scholar's precision and a heart for the church, Carl Dudley gathered data from which he wrote *Making the Small Church Effective*. He is Professor of Church and Community at McCormick Theological Seminary in Chicago.



Mary Cosby



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Carl Dudley

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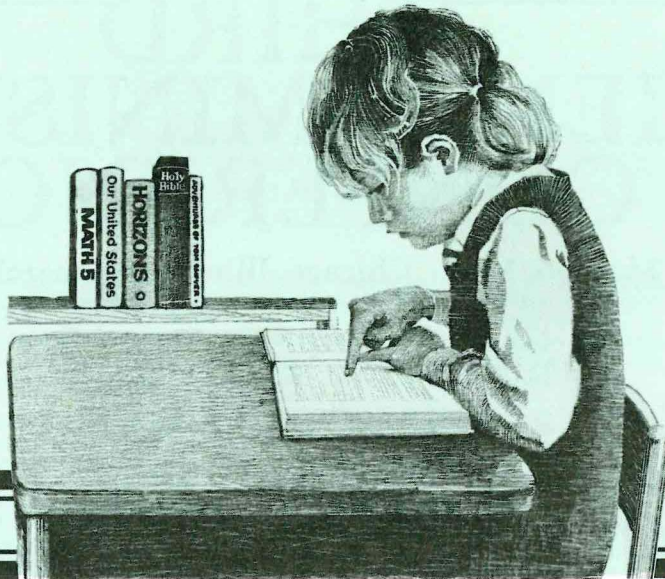
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Let's Be Friends

BY HOWARD MACY

Fixing Education

RECENTLY two reports sharply critical of American education have prompted quibbling speeches from many quarters: indignant oratory from politicians who promise to fix it, worried accusations from parents who fear their children are destined for illiteracy, defensive cries from some educators who insist that warnings of a "nation at risk" exaggerate the problem. All agree, however, that there is a problem, and many propose solutions.

The most popular analyses suggest that our problems in education can be solved with basically technocratic solutions—higher standards, higher salaries, longer school days, better techniques, and so on. Some of these approaches might shrink the problems a bit. However, I suggest (even without statistical proof) that many of the problems in education have a deeper root in the spiritual malaise of our society. At this level the educational decline will not yield to a technocratic fix. Only the impact of spiritual insight can move us forward.

The people of God can help in a unique way in this time by identifying the cancers of the spirit that sap energy and by actively fighting them both publicly and privately.

Two of the most destructive elements of our modern malaise, for example, are uncertainty about the future and uncertainty about one's own identity and importance.

The scenarios of military, economic, and environmental disaster are a constant undercurrent in contemporary life. If there is a future, we wonder, is it worth having? Similarly, any sense of personal worth is sharply challenged. The immensity of the universe and the giant scale of the structures of society often create a sense of powerlessness and insignificance. Feelings of self-worth are further threatened by widespread teaching that humans are merely creatures of accident, shaped principally by impersonal chemical, genetic, and environmental forces.

Other factors join with these to produce a crisis of the spirit that emerges in melancholy or pessimism, in living principally for the present, and for personal satisfaction. The key words become "me" and "now." The way of life becomes the plaintive Peggy Lee refrain—"If that's all there is, then let's keep dancing, let's break out the booze and have a ball."

It should surprise us very little that motivation for learning (and for significant teaching) may be on the wane. Nor is it unexpected that those who do want to learn seem more eager to be certified for high-dollar jobs than to prepare to serve others or to try to change the world for good. The "success" route pays off doubly by providing resources for instant personal pleasure and by providing a kind of hollow dignity accorded by our society to the rich.

In the end, perhaps we should say that many modern students simply don't have the heart to learn.

Technofix will not even touch this wound of the spirit. It may dazzle and distract. It might even patch the gaping sore. But it will not heal it.

On the other hand, Christians have Good News to meet this deep malaise. It is news of health and wholeness. The news is that each individual is infinitely important to the One who sustains the vast universe. It is that God refuses to give up on the world and is eager to bring the loving, divine purpose to fulfillment. The Good News is that God's power still overreaches the powers of this evil age. Against great odds, Christ's victory is typically won through the small, the despised, and the unexpected. The eyes of faith see that the Lamb's victory is winning its way even now with subtlety and surprise. Good news! God delights in every creature. God yearns for the world to be whole; God reigns in power.

IF PEOPLE are to learn and live well in this dark age, they need the bright message of God's love and power. Through us they can have it. We ourselves may struggle to hold and to be held by the truth that there really is Good News. Yet as we are gripped by it, we must find creative, winsome ways to let it penetrate our world. This has been and is still our call.

Let's be Friends.