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Evangelical Friend

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God's Guidance and Our Obedience

*"My sheep hear my voice,
and I know them, and they
follow me." John 10:27*

God's Guidance & Our Obedience



BY BENNY MEVEY

For me to write what I know about God's guidance may be too much like having a third grader write, "What I know about life." It is evident that there is so much more to learn even though both the third grader and I may be quite amazed at what we've experienced thus far.

From the time I first committed my life to Christ, it became obvious to me that it was extremely important to find out what God wanted me to do. As a boy in 4-H and FFA, I learned to pray about choices regarding projects, purchases, and contests. In a rural Friends meeting in southwest Missouri, I sought God's guidance in choosing material for prayer meeting and Christian Endeavor. I believe God showed me which colleges to attend and which girl to marry. (Earlene's "yes" was a boon to my believing that God wanted to provide really good things in my life!) Praying about where to live in the pre-dorm days at Friends University and where to seek employment led to decisions that created friendships and "open doors" that assure me now, more than 30 years later, that God was with me.

The assurance that God cared about the decisions I make developed in those teen years. When Keith Parker at Friends University gave me a list of 10 businesses that were seeking employees in 1950, I went to the first and knew I didn't want to work there. I liked the second place but they

were not interested in me. At the third stop it was obvious that neither the prospective employer nor the prospective employee was impressed with the other.

It then occurred to me that God knew my past, present, and future and also knew the details regarding each business on the list. I asked God to show me where I should go next. I was immediately drawn to the last name even though my lack of mechanical interest would normally have caused me to avoid a "wholesale hardware jobbers" establishment. God knew that the location, the pay, and the fellowship with those good Christian business people were "right" for me. He knew it was a job I'd enjoy until I finished the preparation for my chosen field, education.

Sometimes God used others to guide me, such as the weekend Friends University President Arthur Watson asked if I had ever considered elementary education. With my limited knowledge of that field, I considered the suggestion ludicrous. The idea didn't go away, however, and its appeal increased. After three degrees and 30 challenging and satisfying years in elementary education, I again have the positive assurance, "The Lord was with me."

My respect for the absolute importance of a Christian's obedience to God was well established when I first heard John Loren Sandford speak for one hour in 1967 on "How to Listen to God." A new world of God-given opportunity opened to me. I soon asked the Kumjoinus Class at University Friends to join me in listing all the ways God had made His will known to us. Three couples (Methodist, Christian, and Quaker) went on a 24-hour retreat to share answers to the same question, "How does God speak?" Our combined list of 27 ways convinced us that we had only begun.

Earlene and I have found increased joy as Christians by exploring with others the answers to "In what ways does God let you know His will? How does God speak to you?" God's teaching in this area took on new meaning for me

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when, while seeking guidance on a Saturday evening (October 1982) about what I considered two equally acceptable topics for the College Sunday School Class, I had a vision. (It looked like a dream, but I was awake.) In the vision I was seeing, as if it were on a large screen, a river flowing toward me. Rivers of life, of love, and of joy have positive connotations for me, so I watched with high interest. The flow of water, however, became torrential, filling the "screen" and I called out from deep inside myself, "You could drown in this."

The vision had ended, but I was so startled both with its sense of importance and my total inability to bring meaning from it that I sought out Earlene in the kitchen to see if she could join me for a walk. After an hour and a half we returned with no further illumination, and I searched the concordance, concluding that "rivers" are usually positive in the Bible and "floods" destructive. I shared the vision with the college class the next morning,

*"My sheep hear my voice,
and I know them, and they
follow me." John 10:27*

hoping for new insights. None came except that we all agreed the topic we wanted to pursue was "God's Guidance."

That afternoon I began to read from *The Living Bible* the chapters that were assigned for the day on our read-the-Bible-through schedule. Beginning with Isaiah 43:1, I read, "Don't be afraid, for I have ransomed you; I have called you by name; you are mine. When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown!"

My interest heightened. God had my attention! On Monday I shared the vision and the Scripture with a praying friend. Tuesday she brought me the words from the hymn, *How Firm a Foundation*. All of the words were important to me but some stanzas stood out:

"Fear not, I am with thee; O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"The soul that on Jesus still leans for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!"

Again, I was absolutely convinced God was speaking to me and He still had my attention! On Friday, six days after the

vision, as I was preparing for the day I saw that from my ankle to my knee was a bright pink elliptical-shaped marking that looked as if I had been severely burned. My doctor suggested tests for lupus, which for me would indeed have been "deep water." Although lupus was ruled out, later tests and biopsy brought a diagnosis with the explanation "incurable but not terminal." The vision occurred 16 months ago and I now know a bit more about "rivers of difficulty." With symptoms still present, I know even more about what effect such occurrences can have on one's focus. It has kept me looking to Jesus, thanking Him, praising Him, and watching for what is next. There's a new appreciation for:

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply,
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

I am grateful that God had already taught me to hear His voice, before the "deep waters."

Earlene and I still explore with groups, "How do you seek God's guidance? How do you listen to God?" We share some of what we've learned and then end with, "By this time in your life, what have you learned about obedience to God?" Our own list is quite lengthy, but here are some of the learnings:

1. Listening to God has made life richer and developed a positive assurance that God loves me, hears my request for guidance, recognizes it as consent for Him to intervene in my life, and uses an amazing variety of ways to answer that prayer.

2. At times God's guidance is sure and we proceed with certainty. At other times we are equally dedicated to seeking God's will but take each step with something less than 20/20 vision with which to see God's way. Yet, looking back, we can see God's leading as surely as we experienced earlier when we knew God was clearly showing us the way.

3. A part of me wants most of all to be obedient to God, seeing this as my highest priority in life. On the other hand, I see little in my life that disproves the statement, "The world has yet to see a life totally given to God."

4. Hannah Whitall Smith's words are "truth" for me. "... if there is any reserve of will upon any point, it becomes almost impossible to find out the mind of God in reference to that point"

5. I am fascinated with the reality that God works through our desires. "It is God who is at work within you, giving you the will and the power to achieve His purpose." (Phil. 2:13 *Phillips*) When we are willing to do any of the alternatives, we can ask Him to increase our desire to do what He wants us to do. When He works His will through us, we are doing what we want to do with a desire that comes from deep within us. This may be a little scary if you are one who thinks God usually calls us to do what we really



don't want to do. But for me, it is a positive way to "put aside your own desires . . . gladly letting God have His way with you."

6. I am grateful for Jesus' words in John 10:27 (LB), "My sheep recognize my voice . . ." He assures us that our relationship to Jesus Christ produces an ability to know our Shepherd's voice.

7. There may be some areas where God really doesn't care much regarding the choices we make, but I prefer to err on the side of bringing to Him matters that are too trivial rather than risk withholding from Him areas in which He really does want to direct and guide.

8. Although I'm grateful for all God has shown me, there is so much I have not learned or do not consistently practice. I recognize my dependence upon Him for change in this area.

9. Obedience may lead me through times that are uncomfortable. Some kinds of growth are painful. Growth may mean dying out to some part of my life, and death is often difficult.

10. God's guidance may come in flashes of inspiration with a sense of God's presence and direction but be followed by "dark stretches" when I wonder whether I know how to listen to God at all! A helpful quotation is this: "Don't doubt in the dark what God has revealed in the light."

11. Parts of me may be responding in different ways—the conscious mind versus the Spirit within. I may experience His Spirit within my spirit saying, "Yes, that's what I want you to do" while at the same time my conscious mind is saying, "No, I can't do that. It's impossible. It's too big for me."

12. I am capable of much disobedience even while a part of me is really attempting to be obedient. How should I deal with these failures? When Brother Lawrence "failed

in his duty, he only confessed his fault, saying to God, 'I shall never do otherwise if Thou leavest me to myself; it is Thou who must hinder my falling, and mend what is amiss.' . . . after this he gave himself no further uneasiness about it." (From *The Practice of the Presence of God*, page 17) Another approach is given by Oral Roberts, "About all you can do with a mistake is give it to Jesus." Either of these two approaches is helpful if they keep me and my concerns in the circle of God's love instead of letting me get hung up with my failures.

13. We cut ourselves off from further guidance when we are not obedient to the guidance we already have.

14. When we are following God's guidance or claiming His promises, He has an obligation in the matter. He is one who keeps His Word. We can depend on Him.

15. When my attempts at obedience seem to land me in the middle of some great big uncomfortable problems, the best thing for me to do is to *thank God for all the present circumstances in my life* knowing that I'm perfectly safe if I keep everything in His hands. This also keeps my attention on Him instead of on the problems around me. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3)

16. Finally, I've noticed this result from attempting to be obedient in very specific ways: *an inner excitement—*

that gives meaning to all of my life

that creates a dependency on God

that opens for me the necessity of staying attuned

that makes me long for greater purity, honesty, and integrity in my life

that creates a joyous need for fellowship with others who have opened their lives to Him

that makes prayer and Scripture reading essential for me so I can get further insights about what it is God is doing in my life.

BENNY MEVEY

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Jesus said: "I am the good shepherd; I know my own sheep and my sheep know me—as the Father knows me and I know the Father—and I lay down my life for the sheep." John 10:14, 15 NEB (Photo by Doug Beghtel of The Oregonian)

ANTECEDENTS

It was a dark canyon. Rock walls restricted the view. I knew the Shepherd was somewhere up ahead even though I could not see Him and at times could not hear His voice. The path was treacherous and lonely.

I did not understand why we were taking this path. I feared where it might end. Yet I trusted the Shepherd and continued to follow.

We were climbing over rocks and scraping past thornbushes. At times I wondered if the Shepherd was really up ahead, but then I would find evidence that He had been over the trail.

I became tired and wanted to feel the hook of His staff around my thigh and be pulled up over a troublesome rock. The only help that came was His reassuring voice.

Like a child riding to grandmother's house, I wanted to ask, "How much farther?"

He called to me, but it was my choice whether to continue. I knew I could turn back and soon no longer hear His voice, but I would rather be following the Shepherd in the most hazardous terrain than to be on my own in a pleasant pasture.

The three main articles in this issue written by Benny Mevey, Jack L. Willcuts, and Doug Hostetter are simultaneously being featured by the three major Quaker periodicals in the United States—*Quaker Life*, *Friends Journal*, and *Evangelical Friend*. —D.L.M.

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On Discerning Discernment

BY JACK L. WILLCUTS



How does one discern who has the gift of discernment? With the present preoccupation of many with the spiritual gifts, the one less frequently mentioned is the gift of discernment.

In all the writings of Friends, today and in Quaker history, it is not a prominent subject. Amos Kenworthy comes to mind, the Friend who a generation or two ago was respected in perceiving the motives and hidden actions of others. But he hardly serves as an adequate model for us now.

Thumbing through some of George Fox's writings the word *discernment* is not found as often as his many references to "openings in the Lord," which led him into prophetic preaching and courageous obedience.

One of the clearest definitions of discernment comes from Hebrews 5:14. It is particularly specific in the *Amplified* translation. The writer has been talking about weak and strong Christians, the "milk" and "meat" comparison: "But solid food is for full-grown men, for those whose senses and mental faculties are trained by practise to *discriminate* and *distinguish* between what is morally good and noble and what is evil and contrary either to divine or human law."

Paul, in his familiar teaching about gifts in 1 Corinthians 12, goes down the list and toward the end says "the gift of interpreting the divine will and purpose; to another [is given] the ability to *discern* and *distinguish*

between [the utterances of true] spirits [and false ones]" (1 Corinthians 12:10 *Amplified*) This seems to place the "gift of discernment" into the range of mature, discriminating abilities on the part of Spirit-filled followers. This may be why such characteristics are given in our Friends *Discipline* as desirable traits or capacities for those regarded as elders, "mature members with quick discernment and tender sympathy"

Without getting into the whole subject of spiritual gifts about which much is being written today, or even over hairsplitting definitions of how a sense of ("quick"?!) discernment differs from other gifts, it is surely safe to closely equate it with the many "openings" described in the journals of George Fox. "As I was walking in a field on a first-day morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." Another time, "I had great openings concerning the things written in the Revelations," and later, "One day I was taken up in the love of God, so that I could not but admire the greatness of his love. And while I was in that condition it was opened unto me by the eternal Light and power, and I therein saw clearly that all was done and to be done in and by Christ, and how he conquers and destroys the tempter, and all his works, and is atop him And the Lord opened to me that I saw through all these troubles and temptations."

More than once Fox had "great openings." "The Lord answered [me] that it was needful I should have a sense of all conditions, how else should I speak to all

conditions . . . I saw that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God, and I had great openings." (These quotes are taken from the pamphlet *Early Prophetic Writings of George Fox*, John Nickalls, Cambridge University Press, 1952.)

How fine if we might be so close to God to discern His Light "through all these troubles and temptations" and with an ability to "speak to all conditions." The gift of discernment is more than spiritual guidance, although that is certainly a part of it. It is more than an introspective spiritual search for God's leadings about our lives, what occupation we choose, what schools to attend, whom to marry, or even where to find a parking spot. It is even more than the reliable and essential resources of Bible study and the inner promptings of the Holy Spirit.

Regular and reverent dependence on the Scripture and the Spirit is required of every disciple, but where no biblical principle or word is found, or no specific command is given, the believer is free and responsible to choose his or her own course of action. Yet, *all* those choices may be influenced wisely through the exercise of spiritual discernment as a kind of soul reflex action. This often comes out of waiting, silence, or a sensitive drawing near to God. It may come from the counsel of a friend, or from devotional reading . . . or from a strange inner knowing.

God, who knows all, doesn't "give advice" like we are used to getting from others, nor does silence in itself provide many answers; it is often quite hard to be sure about our discernings. One significant thing matters: it is well to double-check our insights with the discrimination of others. "In the multitude of counsellors there is safety." (Proverbs 11:14) While Hebrews 4 mentions the importance of training and practice, even in discernment, we still realize discernment is not a religious technique to be acquired. It is a gift. It is part of a relationship with God that allows communications and guidance to be a natural thing. Because of this, one is cautious about even suggesting any "how-to's" in either seeking or exercise of such a gift.

The whole idea can unfortunately deteriorate into a supposed sort of magic that comes too close to describing those who reach celebrity status in their reported prayer and healing skills. Philip Yancey, in a helpful article in *Eternity* magazine,

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September 1983, wisely warns against what many have done in trying to "manipulate the deities so that they perform our wishes," adding, "religion is when we subject ourselves to the will of the deities." So there are no shortcuts or genie bottles; rather, discernment comes from a committed relationship between a Christian and the Lord. But this is really a norm for each of us that may or may not bring about a noticeable or regular awareness of a discerning "gift."

The notion that a display of discernment is always bizarre, sudden, or an impulsive thing is farthest from the fact. Daring to share one of the very few times such a thing has happened in my own life only reinforces this. On a Sunday morning driving to church I was praying. Unaccountably I felt greatly burdened for our son, who at the time was serving in a children's hospital in Vietnam as a relief worker during the war. So strong was the impression and so emotionally felt, I stopped the car for a few minutes to pray for him and his safety.

Months later I learned that on that day and at that precise hour (given the time changes) he was actually leaving the Phnom Penh airport in Cambodia, when the plane was suddenly under enemy fire. While the plane was damaged, they emerged safely. Coincidental? Perhaps, but when one is in prayer, the sense of discernment is more natural than the expectation of some spectacular vision or intrusion unrelated to a



sense of close relationship with God. The Holy Spirit is interested in the detailed conduct of our daily lives, as well as our loved ones. So discernment springs out of our longing for Christlike living rather than seeking a gift that might be fascinating to use!

It has been said that the devil moves people on sudden impulse but that God always gives us time for consideration, the application of tests, and the growth of convictions—growth of convictions, not as a club to use on ourselves or on others, but as a loving expression of His interest in our lives. So whenever seized with a sudden im-

pulse to do something odd and to do it quickly, we may be quite sure that this impression is not the gift of discernment. A part of the spiritual maturity of those qualified to serve as elders, pastors, or in discerning roles in the church and all of life is the ability to discriminate these kinds of impulses.

Writing on this general subject, Everett Cattell once suggested five ways to test possible leadings of the Lord. 1. *Is the impression scriptural?* Any impression that is not consistent with the Scriptures did not originate with God.

2. *Is it right?* God never requires immoral acts.

3. *Is it providential?* Do circumstances converge sooner or later to confirm the possibility of accomplishing the concern coming to us? For instance, resigning one's job to live "by faith," even to enter some ministry or mission, without any door opening to make it reasonable may lack spiritual maturity.

4. *Is it corroborated by trusted and Spirit-led friends?* Arrogant or shocking individualism is not a Christian nor a courageous thing. It dishonors God and hurts ourselves and often many others. In reference again to Amos Kenworthy, who was known for his instant revelations and spiritual insight, he too admitted being fallible, and faithfully adhered to the Quaker principle of submitting his concerns to the fellowship of the elders and overseers of the meeting, and went on his errands of ministry only when they united with him.

5. *Does the impression become an ever more weighty conviction?* In giving these five points, Everett Cattell insists this is the heart of the matter. "The voice of God is in a conviction which grows with the passing of time and becomes inescapable and compelling." In spiritual maturing, we become more and more sensitive to the Spirit's gentle pressure upon our hearts that prompts us, checks us, and gives us clarity and help. It helps me to think of God's leadings as a pressure rather than a voice in my soul.

Discernment does not have to be dramatic to be real. In his book *The Spirit of Holiness*, a practical paragraph on this point is given by our late Friends leader, Everett Cattell: "No man can tell another when he is a glutton, but the Holy Spirit will. No man can tell another when his sensitiveness is becoming self-centered to the

point of enmity against God, but the Holy Spirit always does. One may be confused in his own thinking as to when religious zeal becomes envy, when the encouraging words of others are being accepted by an inordinate love of praise, when righteous anger gives way to an ugly temper, but into that confusion will come, if we listen, the 'still small voice,' that gentle pressure of the Spirit in tones of convictions: 'This is the way, walk ye in it.' 'As many as are led by the Spirit of God, they are the children of God.'"

The mechanics or process of discernment is actually a very commonsense experience. It is possible for both an individual and the entire church to find a sense of discernment. This is more likely than a single, special, unrelated, off-the-wall kind of spiritual leading. All spiritual gifts must be spiritually discerned, and the exercise of that discerning may be mostly what discernment means—recognizing and encouraging whatever gifts others may have. To neglect this is a great loss to those who need such encouragement, and a loss to the meeting when those gifts are not used.

How is this done? Well, simply by being observant. By being attentive, alert, and even expecting God to call some of our young people, to give a message, a gift of healing, of exhortation, of teaching to those whom we know in church this is good preparation for discerning them. Such gifts as these and all the others are manifest when they "ring true," are characterized by the power of the Lord, with authority. Are they seen as more than ordinary, accompanied with consistent, holy living, joy, fulfillment, effectiveness?

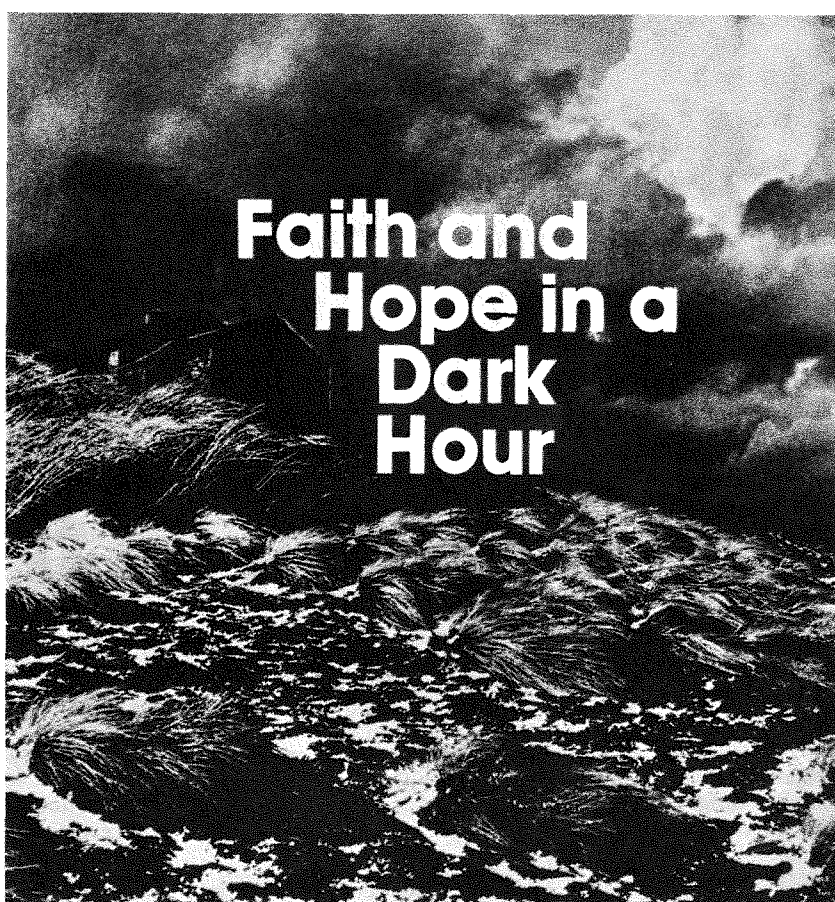
It is appropriate, perhaps necessary, to be so in tune with the Spirit and eager to encourage another that we will find ourselves saying: "I believe you may have a gift of prayer, or of ministry, or of teaching, etc. Have you sensed God's call or leading in this way? Would you pray with me about this possibility?" This is exercising a gift of discernment. Another side of this, perhaps more difficult, is to be discerning enough to confront, or correct. Friends once did this, perhaps without adequate discernment. But have we drifted too far from such concerns and obedience?

Barnabas was, along with his many other gifts, a discerning disciple. He was generous, trusting, supportive, courageous, cooperative, an "encourager of the brethren." This took a discerning heart. Discerning hearts are less noticed but equally as important as brilliant minds.



BY DOUG HOSTETTER

Faith and Hope in a Dark Hour



IN REFLECTING on the sources of personal strength and renewal during this difficult period of world history, I have drawn heavily from my own life experiences—my Mennonite upbringing, the Judeo-Christian tradition, and the three years I spent working for the Mennonite Central Committee in Vietnam during the war.

One of the most important sources of strength is the community of shared vision. This is a group of people who share the vision of the new world they are trying to create. Within their community, they commit themselves to put into practice the ethics and values of the world they are trying to build. In the New Testament, Christ talks about the concept of the Kingdom of God.

This kingdom was not a future utopia or some earthly empire but rather the community of His followers living out the ethics and community of His teaching. The Mennonite community in which I grew up saw

itself as an embodiment of this kingdom, which entailed a commitment to living the radical teachings of Christ within the community. For example, fire and life insurance were considered to be indications of a lack of faith in God and trust in the community. When the house of one of my neighbors burned down, it was considered a community responsibility to rebuild it.

The Year of Jubilee in the Old Testament is a similar concept, which included not only the people of the community but also the land itself. Every seven years, the fields were to be allowed to lie fallow to recuperate and replenish themselves; every 50 years, all slaves were to be freed, all debts were to be canceled, and all land was to be returned to its original owner—a redistribution of unequal wealth.

In South Vietnam during the late 1960s, the National Liberation Front functioned as a secular community of vision in which a strikingly similar vision was actually being lived out on an impressive scale. In the Liberated Zones, where the NLF was in control, they tried to put into practice the ideals of the society they hoped eventually to create in the whole country. Even during the war, in the village of Ky Phu, just seven miles from the village where I lived, the NLF sponsored universal free education and medical care, encouraged adult literacy classes and maternity centers, and returned the land to the people who were farming it.

A second source of strength is an admission of our own needs. We have often interpreted the great commandment "Love your neighbor as you love yourself" as speaking only about actions that affect other people, forgetting about ourselves. Many of those who are working to build a

better world are subject to this malady. We often look upon ourselves as finely tuned machines for the service of others. We maintain these machines mainly by developing the mind through the reading of journals and books about social problems and by attending study groups and committee meetings. And then we are surprised when we burn out or wither and die spiritually.

To love your neighbor as yourself means that you need to care about the full score of human needs, both for others and for yourself. It means recognizing your spiritual, psychological, and cultural needs; nurturing art, reflection, beauty, poetry, and celebration. In the Mennonite community, this is often done through a hymn sing, while in Vietnam it was accomplished through reading or writing poetry, or the production of woodcut prints.

Another source of strength that helps us survive and remain hopeful is humor. We need to learn to laugh at ourselves, at life, and at the world around us. This doesn't mean that we should live frivolously, but it does mean that we need to be able to laugh and dance in all circumstances.

One of the benefits of humor is that it protects us from taking ourselves too seriously. We must learn not to internalize guilt for a history that we don't control. There is a Hasidic tale of a prophet who continually went into the city to preach against its evils. Each week he entered the city to decry injustice and exploitation, and each week the city continued its oppressive way of life. His friends begged him to cease his apparently useless efforts, but the prophet responded, "In the last resort, I do this so that I do not become as they are." He knew that he did not have the power to

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change the city's evils, but his very recognition of his limitation enabled him to continue his witness. We must accept responsibility for our own actions but not for the course of history.

As strange as it may seem, coming to terms with death is a real source of life and renewal. Christ taught that those who seek to save their life will actually lose it, while those who are willing to lose their life will ultimately save it. Practically speaking, saving your life would be more than a full-time job in today's world. If you aren't killed by cancer or a heart attack, there is the chemical industry that is poisoning our food, water, and air; if you escape that, you could be killed in a robbery, or run over by a drunken driver; if all else fails, the nuclear holocaust can pick up all of the stragglers. There is no escape, and if you are going to live a healthy life, you will have to come to terms with your own death.

How to face death is a historic problem of the human race, and every religion and culture has developed ways of dealing with it. Christianity has its belief in heaven; Hinduism and Buddhism have reincarnation; in many Eastern cultures, the individual life is placed in a larger framework such as the extended family. In a 19th century Vietnamese epic poem, "The Tale of Kieu," by Nguyen Du, the heroine offers her life to keep her father out of prison and her family

out of disgrace. When asked why, she replies, "What does it matter if a leaf falls from a branch, as long as the tree remains sturdy?"

After the second or third mortar attack on the village where I worked in Vietnam, two of my American co-workers decided to leave, and I was faced with a difficult question. Was my work meaningful and important enough to me that I was willing to give my life in the effort if that was required? When I faced that possibility and decided that I could not abandon such significant work, only then was I able to live a full life, free from fear, even in the middle of a war.

The final question is, where do I find a source of energy and hope for the long and difficult struggle against the current tide of history—against Reaganomics, nuclear proliferation, racism, repression? Buried deep within the human subconscious there is a very profound belief in the ultimate triumph of justice. I can only describe it with the religious term *faith*. This faith is part of the very essence of humanity. It is found in all religions, mythologies, and even secular cultures. A 15th-century Vietnamese poet and leader, Nguyen Trai, expressed it this way:

I am not afraid of a rough or dangerous path;

Though advanced in years, I have an iron will.

Righteousness sweeps away dense clouds, Calmness can level a mountain.

We act according to Heaven's law;

Our course will triumph in the end.

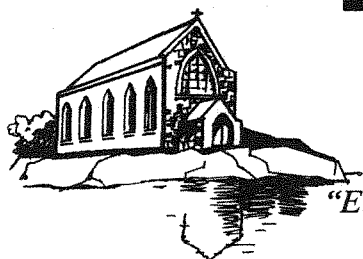
For almost 3,500 years, Jews have been celebrating Passover, commemorating the deliverance of the weak from the strong, the impossible conquering the possible. A weak and impoverished group of slaves successfully overthrew their militarily superior owners and fled to create a new nation.

The Easter season is similar in the Christian tradition. I never fully understood the power of this faith until a trip to Chile four years ago, when I attended a memorial mass in the village of Lonquen for a group of peasant organizers who had been slaughtered by police five years before and whose bodies had just been found and identified. People from all over Chile came for the mass, including relatives of the thousands of people who had disappeared without a trace after the Pinochet coup in 1973. In the most powerful sermon I have ever heard preached, Father Christian Prect affirmed the faith of his tattered and powerless congregation: "As with the prophets, we cry for the suffering of God's people. But we are Christians; we believe in the resurrection! Truth will defeat deception, and justice will overcome oppression. The forces of life are stronger than death. This is our faith."

OP

Elders Can Minister To Families

BY STANLEY PERISHO



"Elders are an essential bridge to providing God's healing for families."

Recently I noticed some statistics that are not new to me, but are troubling. Almost 50 percent of marriages fail, child and parent abuse is on the increase, suicide rates continue to rise. No one knows how many attempted suicides fail for one reason or

another, or how many broken relationships and cases of abuse are covered over in an effort to maintain respectability. It would be less troublesome to me if I could say smugly, "That's the problem in the world," but I know that these problems are not isolated to the "world," for we have seen them in our churches and felt them in our own circles of relationships. Although I do not believe the church is totally responsible for those statistics, I am convinced that we can do something about them and the variety of other problems that develop in the progress of life.

If we can help, we should, whether the problem is in our church or in our neighborhood. As elders, we may not be called on to deal with crises of this magnitude, but we can minister effectively in the many difficult life situations to which we are exposed. When we learn that someone in our fellowship is having problems, it is much easier to be thankful "we don't have that problem" than to exercise an eldering ministry to the hurting ones. Scripture clearly states that we are to "bear one another's burdens," and there is no exception given for the burdens that are uncomfortable and

Stanley Perisho has lived and ministered in three of the Evangelical Friends Alliance Yearly Meetings and is a past president of EFA. He is currently pastor of North Valley Friends Church, Newberg, Oregon.

time-consuming, or hard for us to bear and/or accept.

Our Christian responsibility is not to sit back in judgment or condemnation, but to demonstrate love. We are to support one another, even in our faults, yet sometimes our fears overcome our concern and we stand back at a safe distance and merely watch them hurt. Fear of saying the wrong thing, of not knowing what to say, or of appearing to condone inappropriate behavior may keep us from identifying with the hurting parties in a way that would help healing begin. We must practice the ability to "love the sinner" even though we hate the sin, and overcome the fear that some may think we are condoning wrongful actions by loving the troubled person.

Someone has said, "Love, to be love, must be expressed." I suppose that may not be entirely accurate, but Scripture agrees that if we see our brother in need and do nothing, we can't legitimately claim love.

I am convinced that local elders can effectively minister to families in crisis. Scripture in 1 Corinthians 13 states there are three primary things, *faith, hope, and love*. These are the things that every elder can give away with or without professional training if we are willing to lay aside our fears and commit some time and effort to the project.

Faith, Hope, and Love are the essential ingredients to life. Suicide occurs to a great degree because one or all of these ingredients are missing. Parent and/or child abuse, marriage breakup and other family crisis problems suffer from lack in these areas also. Hurting people need to be encouraged to trust. I have learned in my life and in helping others that Faith, Hope, and Love are more caught than taught. They are more felt than told.

When a helper enters a difficult situation, he/she can demonstrate Faith, Hope, and Love by attitude and action, and this is often the most helpful thing that can be done. Not to glibly overlook the hurt but to lovingly express that there is reason for Faith. Demonstrate by word and action that you believe God is still on the throne of the world and that He can and will work in the hurting situation. Believe that however hopeless the situation seems God is not powerless in their behalf.

Faith, Hope, and Love are closely intertwined and may be demonstrated to the troubled individual by our willingness to be there and to care. When we show rejection of people in trouble by avoiding them for whatever reason, we are communicating

our lack of Faith, Hope, and Love for them. When we are willing to stand with them through the trouble, we communicate Faith, Hope, and Love whether or not we have wise counsel or appropriate Scriptures to share.

"Presence" is more important than "preaching." A handclasp or touch, as appropriate in a given situation, may say to the troubled that they are okay. So often a person in severe trouble develops what I will call a "leprous" syndrome, which can be broken by a touch, a handclasp, or a hug. These very simple but important expressions of love are universal actions that communicate love and care, and as caring Christians we should not be overly hesitant to use them.

In a recent article in the "Oregon Trauma Newsletter," a noted surgeon speaks of the difference attitude makes in even physical healing when he says, "I speak not of Pollyanna-like false hope, but of gentle kindness

**"We don't need to be
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of being Loved."**

that encourages and buoys the spirit, that can actually make people want to get better and can renew their hope. Part of it is in what you are, part of it is how you touch, and part in what you say."

Simple words of Faith, Hope, and Love are often far more valuable to the hurting one than myriads of advice and counsel, however good. To feel supported and loved must precede counsel and advice.

Fear of saying "the wrong thing" may indicate a faulty concept of what people need. They probably don't need advice as much as they need to know that someone will stand with them in demonstration of love. Sitting down with them and listening is usually more helpful than giving them our opinions. Generally, people in trouble need to talk more than they need to listen. Listening, not prying or meddling, but with total confidentiality, is one of the ways we demonstrate love and allow others to work through their situations.

I have been amazed time after time in the midst of a situation in which I felt helpless to see Faith, Hope, and Love reborn in a

deteriorating relationship or situation because one person believed, and if anyone believes, then maybe, just maybe, it could be so! Perhaps it's worth a try, and then it works because God's power has been caught for that situation. Without Faith, Hope, and Love there will be no attempt to make it better and failure is inevitable. Faith, Hope, and Love can create the stepping-stones to healing, and you and I can be the channels through which they can flow to another's life.

As elders, we can lend a hand in starting the healing in the most difficult human situations. I am not suggesting that professional counseling is not needed, and our second step, unless we are qualified, should be to refer them to a pastor or other qualified counselor to help them work through the crisis. I am saying that the healing begins with the interjection of Faith, Hope, and Love and that this must occur in order for people to pursue the additional, often painful and tedious, steps required for the healing of these kinds of hurts. We don't need to be "counselors" or "professionals" to transmit Faith in God, Hope for the future, and the knowledge of being Loved. These can be communicated by our attitudes and actions as we minister to people in the roads of life.

If God is powerful, and He is, then we can encourage others to believe that He can work in their situation to provide a way out of their trouble and the courage to try, because they know that we will stand with them through the process. At the point of referral, we should not drop the hurting person with a sigh of relief, but let them know that we will continue to support them in concern and prayer. Therefore we must be very careful not to interfere with the healing professional with our further advice and counsel. Appropriate questions and willingness to be listeners can tip us as to the counsel they are receiving, so that we can be supportive and not contradictory to the healing process. People do not need more confusion. General expressions of love and encouragement can continue to infuse Faith, Hope, and Love into the life without our needing to know all that is going on in the process.

You and I, as elders, whether on an official committee or not, are an essential bridge to providing God's healing for families, and we dare not neglect this ministry out of fear or lack of adequate concern to commit the necessary time and energy to the work to which God has called us.



Facing the Drought in Bolivia and Peru

From Tragedy To Hope



BY HAL THOMAS

What should have been rutted, muddy, impassable rivers and roads were still bone-dry. Dust clouds trailed the pickup as I climbed the curves and switchbacks through the barren pass overlooking the high plain frontier dividing western Bolivia and southern Peru. In half an hour I would reach Catacora and tomorrow begin the 1983 year for Extension Bible Training classes. During the entire six-hour trip I had been observing what many Bolivian church leaders reported during the January Yearly Meeting sessions. The seasonal rains hadn't soaked the high plains. Potato, quinoa, and barley fields were drought-withered and sunburned. Hungry sheep and llamas pulled at dry grass roots, destroying their own pasture lands. I felt apprehensive.

Hal Thomas is a missionary to Bolivia from Northwest Yearly Meeting presently doing deputation during his furlough year. His wife, Nancy, writes "A Certain Shaft of Light"—a regular feature in this magazine.

Arriving, I stopped beside a whitewashed one-room adobe house, part of a solid row of walls and doors bordering the plaza. A few men emerged and gathered around the cab. After the usual warm greetings and questions about the trip and La Paz conditions, one man remarked, "Pastor, you certainly won't get stuck in the mud this year!" He jested, but we all knew something was wrong.

We began those classes reporting our activities and difficulties, recounting God's blessings during the four months since October. Everyone talked about the drying ground and dying pastures. Already they had killed the newborn sheep, alpacas, and llamas. Many were beginning to slaughter all but their strongest animals, hoping to keep these alive to rebuild their herds when rain did return. They had come anticipating concentrated prayer together those four days that would bring the needed rain.

We asked for rain. And as we prayed together we soon knew that this time God was not going to drench the ground in answer. But we also knew that He would somehow help us meet this crisis in other ways.

I then watched these men and women begin to consider how they could survive the drought and hunger we knew was upon us. I knew that traditional Aymara peoples do not expect life to treat them well. On a scale of hope and optimism they live alternating between apparent indifference to a difficult life and desperation when even their necessary food resources become threatened. Contributing to their pessimistic world view are the systematic economic exploitation and social oppression their race has suffered. I saw these crippling realities visible in the faces around me.

But I also saw transformed and changing people. Perhaps four had been Christians for 10 years or more, but the others were younger. These men and women led the seven congregations of the Pacajes Quarterly Meeting District. Together we had studied the Bible and had been the Church for the past two years in monthly leadership training classes. We had also listened to each other recount our preoccupations and frustrations. As a result we had programmed time and planning for a few simple self-help projects alongside the classes.

Visible through the north windows of the church building I could see the simple kitchen with a vented mud fireplace for cooking that these people together had built 10 months before. Since then several of the men had built them in their own homes. Five months previous, after talking about responsible stewardship before God for their herds, these church leaders themselves planned and vaccinated a test herd of alpacas against lung worm. Right behind the church we had built a small greenhouse, financed with a project grant from World Concern. Those very days it was ready for its first harvest of cabbage, chard, lettuce, and tomatoes.

These projects hadn't been perfect, but our experience together demonstrated hopefulness. Something could be done. Now we together faced drought and insufficient food in the months to come.

Over and over I have seen God quietly act as His people have asked. I have seen physical and emotional healing. I have seen persons transformed. I have seen His authority over demonic activity. I have seen needed rains come. I describe God's action as "quiet and unobtrusive" because these things happen in such normal circumstances and to such weak, breakable, fallible, unbelieving, and forgetful people like ourselves. At the end of those four days I



Drought on the high Andean plains (photo at top) has destroyed crops and pasture. At San Cuta, Peru, food is unloaded to distribute to three churches and communities.

was heartened by the confidence these Christians placed in God and overwhelmed by what they assumed I could do.

We now know the vast climatic change that formed the context of those days in Catacora. At that same time huge dust storms darkened eastern Australia. South-eastern Africa began to suffer devastating crop loss and livestock death among large populations already malnourished. Contrasting to this, unsupportable rainfall pelted coastal Ecuador and Peru. Even western Oregon dripped more than usual. All this through a massive Pacific Ocean current, *El Niño*, which began in the fall of 1982 and altered climate all over the world.

The warm ocean current took the seasonal rain from the highland peoples of southern Peru and western Bolivia, left only a meager 1982 harvest and caused famine from April 1983 to the present. Last May communities of Bolivian Quechua people from the middle Potosi valleys began a desperate hunger march to the city of La Paz publicly asking, "Why

should we stay on our land and die of thirst and hunger?" For a few tense days at about the same time a militant but pathetic strike paralyzed all transportation as Aymara and Quechua highland communities demanded government attention. Fathers, then families, and finally entire communities left their homes seeking food and work in La Paz, then moved on to the eastern valleys or stoically returned to the highland to wait.

More and more school children, listless with growing hunger and malnutrition, just sat in country classrooms, unable to study or to play. The very size of the drought area hampered coordinated food distribution projects, which were aimed at the cities and at an estimated one million country people. Similarly, southern Peru also saw thousands of people flood monthly into the cities like Arequipa and Tacna and as often flow out again because of the depressed economy and lack of sufficient water, food, and work.

Rains have come since January 1984, but these people continue without local food



The experimental greenhouse in Catacora offers improved local food production and better nutrition.

production until late April and May harvests. Destroyed pasture lands, decimated herds, eaten seed reserves, and the effects of insufficient food will continue to affect these Andean people.

We missionaries in Bolivia and Peru soon became aware that mid-1983 to mid-1984 would not be an "activity as usual" year. We felt the absurdity of our small resources measured against such a disaster. In Bolivia we began to explore ways that evangelical denominations could work together to get food to local churches and their communities.

The people of Northwest Yearly Meeting quickly responded to reports of the drought disaster affecting Bolivian and Peruvian Friends. During their annual banquet at Northwest Yearly Meeting in July 1983, Friends men collected an offering. That offering and individual contributions amounted to \$9,640. The Thanksgiving offering followed, adding \$24,360, making total gifts of \$34,000. Even Chinese Friends in Taiwan responded.

far these communities have dug wells, built or improved church buildings, constructed latrines, and enclosed garden areas to protect crops from grazing animals.

Carmelo Aspi, social development secretary for the Bolivian Friends Yearly Meeting, heads the relief effort of the Bolivian Friends. Bolivia, more seriously affected by the drought than Peru, has seen far wider official relief response coordinated by the Bolivian Civil Defense. This response has included various outside government aid projects, the formal cooperative effort of all relief and development agencies, and the cooperation of both Catholic and evangelical churches. The city of La Paz itself has received food through aid from the United States, Canada, and European countries.

But such organizational machinery moves slowly, especially outside the cities. So while cooperating with these programs, the Bolivian Friends purchase available food on the open market for overlooked communities represented among their 170

As a result, the Peruvian Friends Mission, working with World Vision International, took official responsibility for 35 communities where there are Friends churches. Dwaine Williams administers the relief program, obtaining the government authorizations to buy, transport, and store the necessary tons of food. To assist, Ed and Marie Cammack, former missionaries, traveled to Peru for the month of February. Alongside Dwaine, Peruvian Friends leader Victoriano Quispe administers local projects and food distribution.

To receive food each church identifies a need in its community and selects a work project. All community families who participate receive food for the time they work. So

congregations. So far seven communities are regularly receiving food.

To receive food in Bolivia each family pays an affordable part of its cost; the money is then reinvested for further purchases. This method has meant honoring the cash families have even though Bolivian money has suffered crippling inflation the past two years. No family is excluded by lack of money.

At this point both Bolivian and Peruvian Friends Missions are looking at two major projects to reestablish better living conditions in the drought-affected areas. One aims to introduce dry land alfalfa to help rebuild pasture lands through small family and community projects. The other proposes to teach the construction of small family-unit greenhouses for improved nutrition and food production. We are now approaching different Christian development organizations to assist us.

These Christian Aymaras who are the Friends Church come from a world view that sees the possibility of only "limited good." This philosophy means that only a few people, because of luck or successful competition, will live comfortably. Most must do without because there is just not enough "good" to go around. Even in drought time only a fool would jeopardize the "good" he had managed to obtain.


We know this is not God's message. His compassion for straying and lost people molds the very nature of the Church. He expresses over and over a special tenderness for the poor and oppressed, those who haven't obtained much "good." He delights in finding and reconciling lost people. He rejoices to bring His light and blessing into the tragedy of this world, so twisted, convulsed, and alienated from what is His creation. And somehow Jesus carried in His body the sins and hurts of the whole world and gained the right to appear before us in every person we relate to—"whatever you did for one of the least of these brothers of mine, you did for me." The Church lives by God's provision to bless His covenant people that the whole world may be blessed, not by the pessimistic philosophy of "limited good."

Last May I traveled to Catacora. The month before an Aymara brother had stopped me along the road to ask prayer for his daughter, a young woman seriously ill with pneumonia. Because I wanted to know what had resulted I asked if she had recovered or if she had died. Through the course of the conversation I found that not only had she died, but that these men and

women had known about her situation and illness even before April. Childbirth and then insufficient food had severely weakened her making her susceptible to illness.

"But why, knowing that her family didn't have enough to eat, didn't you share your food with them and save her life?" I asked. Then one man spoke, "Pastor, we don't have enough food ourselves. My family has only one half bag of flour, a little sugar and some oil. If I don't guard what I have

my wife and children will die just like she did." Other men spoke in the same way. Beside me Andrés looked at the ground. His family no longer had food. I felt anger because I knew that several of these men had llama and alpaca they were forced to slaughter daily. I knew that each carcass made into jerky represented cash income that they were still trying to preserve even while being forced to lose their animals. They did have resources.

We talked again about believing God for His provision. They hesitated, but then one by one promised each other to share the little they had rather than again letting another brother or sister go without food. God answers this kind of "loaves and fishes" commitment. I was seeing Him again jolt a pessimistic world view toward responsibility and love and joy in His Kingdom. And I knew that He would delight to help us through the drought. 



Let's Be Friends

By HOWARD MACY

Praying for Leaders

The early morning phone calls telling of a tragic airplane crash near Greensburg, Kansas, stunned us, of course, and we still feel keenly the loss of David Leach, Sheldon Louthan, and Delmar Day, wonderful friends and valued leaders. Our bewilderment has been even greater as we have remembered how many leaders we have lost through death or impairment in the last few years. Friends everywhere feel deeply our common loss.

One response to this loss has come urgently enough and often enough that it ought to be shared broadly. Independently, Friends from several parts of the country have repeated the concern that we must pray for our leaders. We are in spiritual warfare (Ephesians 6), and we must bring spiritual resources to bear in order to protect and sustain our leaders. Even as "the power of the Lord" often guarded and opened the way for George Fox and his companions, so it can continue to prevail in our everyday lives. Our prayers can help release "the power of the Lord" for our leaders in several specific areas.

First of all, we can pray for our leaders' health and well-being. Ask that they be guarded from violence and accidents and that they be protected from diseases that would diminish their effectiveness. Cer-

tainly none of us is immune to the effects of evil in the world, but prayer can limit its power. More positively, we can ask that leaders grow in their ability to order their lives under divine guidance so that they will make wise decisions for health and wholeness in all areas of their living.

Similarly, we can pray that our leaders will have whole, nurturing relationships. Those who have families, for example, need them to be loving environments filled with harmony and mutual encouragement. Marital stress or serious conflict with children burdens and limits leaders. So does fighting with members of the meetings and organizations they serve. How much better to pray together, even in times of disagreement, than to let antagonism grow! The Friends tradition of seeking guidance together in a spirit of worship is a wise, relevant precedent.

Because many of our leaders suffer isolation and loneliness, we ought also to pray that they be given friendships that affirm them and help them to see life bigger than their duties. Good friends help build wholeness.


We can also pray that our leaders continually grow deeper in the inner life. Though it may be less visible, this is a place that spiritual battles rage. Attacks here can

render one ineffective. Discouragement or a sense of worthlessness can rob one's energies. Early vision and enthusiasm can deteriorate into a business-as-usual complacency and a loss of nerve. Not uncommonly, leaders are weakened by pride, or by such an eagerness to please everyone that they compromise Truth.

To prevent these and other wounds of the spirit, we should pray that our leaders live steadily in joy, that they grow in both patience and dreams of the possible, and that they discern ever more clearly the spiritual realities around them. We can ask that they be drawn deeply into the Divine Center from which flows both the humility to submit to others and the boldness to act faithfully in the face of opposition. The inner life can be lifted through our prayers.

As I have traveled among Friends over the last several years, many have lamented an apparent low ebb of leadership among us. At the same time I have been moved by the fact that many Friends leaders are rarely or never supported in prayer by those who look to them to set the pace. These two observations are related. We are now paying the price of carelessness in prayer.

The apostle Paul concluded his discussion of spiritual warfare with this instruction and request: "Pray all the time, asking for what you need, praying in the Spirit on every possible occasion. Never get tired of staying awake to pray for all the saints; and pray for me to be given an opportunity to open my mouth and speak without fear and give out the mystery of the gospel of which I am an ambassador in chains; pray that in proclaiming it I may speak as boldly as I ought to." (Ephesians 6:18-20 JB)

In this spirit let's pray for one another and especially for our leaders. Let's be Friends. 



BY JACK L. WILLCUTS

How Greatness Starts

Sunday school pictures can be misleading. Moses, for instance. Was Moses muscular, mightily bearded, tall and imposing, with eyes always fixed on eternity, a superman from Sinai? Maybe Michelangelo was wrong making Moses look like that. The picture of Moses in Exodus 4:10-16 is almost embarrassing. He sounds like us, not the hero of Hebrews eleven!

"No one will believe me," Moses says back to God. Objection one. And it was a good one really; they didn't! It took a lot of miracles, scary, terrible signs. But the real problem at first, if not often, was that Moses himself didn't really believe, either. "Who am I?" Sound familiar? The Lord's work, the church, my ministry, the whole thing will fail because *I* am not good enough. Moses missed the point and so do we. God wasn't begging Moses because Moses was so great, but because *He* was and just needed someone up front, even an 80-year-old who was a poor speaker, a stutterer, a handicapped leader. "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: I am slow of speech, and of a slow tongue." (Exodus 4:10)

Does God always use eloquent, handsome, gifted, energetic, clever people? Once in awhile, but Moses, and probably Paul, and most of those faithful people listed in Hebrews 11 weren't. Moses must have spent a lot of years reflecting on his failure, his mixed-up childhood, his missed opportunities. Much of his life had already been spent in trying to escape from enemies, his background, and himself. Any of that sound familiar?


"Who hath made man's mouth . . . ?" Don't blame your mouth, it is *you* I want to use. "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say." This is exactly the way Jesus strengthens the trust of His disciples: when they accuse you, when they torture you and use violence to make you talk, then, Take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak. For it is not you that speak, but the Spirit of your Father who speaks through you (Matthew 10:19).

So what is left is Moses, all by himself, without excuses or any hiding place. Now he has to decide. Ultimately, so do we all. It's hard to believe what Moses said next. He actually refuses altogether, saying in essence, "Lord, send some other person. Anybody but me; after all we both know I am unworthy, unsuited . . . and unwilling." Moses thinks he has broken off negotiations, he can drift back into his comfort zone shepherding, self-pity, or splendid detachment from the burdens of responsibility.

But he cannot get rid of the Holy Spirit, or his calling. God does not start making things easier for Moses either, but more difficult. Instead of curing his speech defect, he sends him back, slow tongue and all, plus another old man, Aaron, who seems to have nothing much but a good tongue. "He shall speak for you to the people; and . . . he shall be as a mouth for you . . ."


One wonders how much this arrangement slowed down God's original plans. The blundering mistakes and slowness of the Lord's work is too often directly traceable to our substitute systems for God's blueprints.

Well, "Moses went." It is here that his greatness begins. He has tried to resist his destiny in every possible way. Not even his flat "no" changed God's calling.

Looking at all this from our own too familiar behavior is one thing. Looking at it from the position of all those enslaved, waiting for deliverance, burdened, and hopeless—the whole exchange of Moses' reluctance is almost criminal. Those who argue with God about Christian obedience, church involvement, or responsible stewardship may find such resistance futile. But to those waiting for our leadership and faithfulness, children watching and waiting for our teaching or example, neighbors unimpressed with Christian inconsistencies, the lost of the world still in darkness because we dare to resist the Spirit's leadings . . . this is quite different indeed. God still reaches and frees people through people, with all their handicaps, their signs of age, their disabilities. The church still moves forward on human feet, limping or leaping. God may be yet listening to the cries of those singing, "Let my people go." Moses is like you and me. 

Hearing Hearts

A little book (87 pages) was given me the other day written by a Quaker woman missionary to Palestine in the 1930s, Hannah Hurnard, whose story of personal faith and courage is inspiring. She was one of the Friends Missionary Band that was a moving force in England around the turn of the century—of the same generation as Irene Webster-Smith (who went to Japan) and others who caught a vision of evangelism and missions.

Titled *The Hearing Heart*, Hannah Hurnard simply recounts how to experience a personal, intimate, vital relationship and fellowship with the Lord Jesus Himself. Overcoming incredible speech defects, self-hatred, fear, and loneliness, she became an outstanding influence in the Jewish-Arab-British conflicts preceding and following World War II. Here is a quote regarding prayer, which comes out of more than 30 years of arising daily at 4:00 a.m. for two hours of quiet worship, Bible reading, and prayer. "Often people who are naturally gifted with a lot of common sense and organizing ability find it very difficult to believe that any guidance can be right which looks foolish or contrary to common sense. On the other hand impulsive people go to the other extreme, and often find it difficult to distinguish between their own sudden, strong impulses. . . . In all these years I joyfully confess that I have never known the Lord to 'let me down' or allow me to make a mistake when I was honestly longing to do His will." 



For Peter and Rosalie Fraser, Friends at Greenleaf, Idaho, were "a demonstration of God's Church at work." The response of the pastoral couple and others in the church is shared here as an example of being "salt and light." Peter and Rosalie Fraser and their sons Travis and Doug live in Mechanicsburg, Pennsylvania. Peter teaches chemistry at Messiah College, Grantham, Pennsylvania.

A CLOUD WITH A SILVER LINING

BY ROSALIE FRASER

Our family was one week into a month-long summer vacation, driving a brand-new Chevrolet pickup with only 3,000 miles on it, hundreds of miles from our home, and hundreds of miles from our destination, in a city where we knew no one, when suddenly trauma struck: an accident on I-84 in Caldwell, Idaho, early on a Sunday morning . . . broken glass, mashed fenders, police, ambulance, fire engine, tow trucks.

Two sons sleeping in the back of the pickup were awakened by flying luggage and a large cooler. One son hurt his back and went off in an ambulance to the nearby hospital for X rays and examination.

Two hours later, the truck had been towed away, undrivable. Our son was sore, but X rays showed no permanent damage. He was about to be released from the emergency room. We were sitting in a daze—what do we do? Where

do we go? Whom can we call? How can we get the truck fixed? How and when can we get on to Seattle? We wondered aloud if anyone from Caldwell was in *Mennonite Your Way*, then remembered that evangelical Friends had lots of churches in Idaho. A nurse brought a telephone book opened to "Churches" to show us the number for the local Mennonite Church. Next column over listed Friends Churches, and Greenleaf (recalled as a strong Friends community with a Friends academy) was listed with the pastor's name.

Peter made a brief phone call: "We're from Pennsylvania where I teach at Messiah College . . . we just had an accident in Caldwell on our way to Seattle . . . we attended Friends meeting in Seattle several years." The reply: "Give me five minutes to work on this." A return call: "I'll be there in 15 minutes. You can come and stay with us."

Paul Goins picked us up at the emergency room, took us to the lot where our truck had been towed to get some of our luggage, then drove us to Greenleaf to his home. We were shown three bedrooms we were to use and told to "make ourselves at home." Paul apologized for Kay, his wife, not being there—she was teaching Sunday school, then excused himself for the morning worship service.

We took time to briefly collect ourselves, get Travis settled into bed with his sore back, and change clothes. There was a strong need to get over to the church (1½ blocks away) and praise God that none of us had been seriously injured. During the service Paul made a brief announcement about a family from Pennsylvania that had been in an accident in Caldwell. After the service we were greeted by several people. One couple offered us their car to continue our trip to Seattle. We didn't know how to respond.

Sunday afternoon we tried to contact the insurance company (wait until Monday morning), and tried to call Greyhound Bus Lines for a possible schedule to continue our trip to Seattle (no answer). Meanwhile, Paul and Kay kept reassuring us that they wanted the blessing of having our family stay with them. Kay reminded us of a Bible verse: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Hebrews 13:2) At the Sunday evening service again we received the Latham's offer to use their car.

Monday we contacted the insurance claims office and made arrangements for an appraiser to see the damage and for the truck to be towed to a GM garage for repairs, which would take at least 10 days. We even had a surprise visit from the driver of the other car in the accident, who came to see how our injured son was doing. Meanwhile, church people sent in food to help feed us, we tried to help around the house and yard (Doug mowed lawn), and another church family invited us to their nearby farm for dinner and a tour of the beautiful Snake River Valley. There was even horseback riding for the boys and a chance to meet a half-coyote dog. Later Doug told us that our stay in Greenleaf was the best part of our vacation. That afternoon we finally realized that the Lathams really wanted us to borrow their car (they brought it over

(Continued on page 19)

NEW FOUNDATION FELLOWSHIP SEMINAR

June 23 to 27, 1984

at Camp Neekaunis,
Waubushene, Ontario,
Canada.

The theme of the seminar is "The Presence of Christ in My Life." There will be presentations by Douglas Gwyn, Patricia DeLancey, Herb Lape, and Arthur Berk. There will be opportunities for discussion and for worship. Further information and registration forms are available from . . .

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First Day News

QUICK QUAKER COMMENTARY

Bruce Hicks has been appointed as academic dean at Friends Bible College in Haviland, Kansas. Hicks is currently pastor of the Marshalltown, Iowa, Friends Church, and has also served for 14 years as a professor at Western Evangelical Seminary in Portland, Oregon. Hicks will begin at FBC July 1.

Robert Hess, superintendent of Eastern Region, will be speaker for the annual Woodward Lecture Series May 12 and 13 at Friends Memorial Church, Seattle, Washington.

Byron Osborne, president emeritus of Malone College, Canton, Ohio, was honored at a birthday celebration recognizing his 90 years. The event was held March 24 in the Randall Campus Center at Malone College.

FRIENDS FOCUS

Missionary Travel

Howard and **Mary Evelyn Moore**, missionaries in Taiwan, anticipate coming to the States for furlough from mid-July through October. **Russell** and **Esther Zinn** returned to Taiwan March 17 following their furlough. **Everett** and **Aida Clarkson**, missionaries in Mexico City, will be in the States for three months beginning in May. **Ruth Johnson** and **Judy Nutt** of Eastern Region returned home the end of March following their short-term service in India. **Ed** and **Marie Cammack**, former missionaries from Northwest Yearly Meeting, returned to Peru for short-term service in late January and February. **Carolyn Stansell**, who with her husband **Ron**, is a missionary in Santa Cruz, Bolivia, returned to Newberg, Oregon, for a couple of weeks at the time of her father's death in March.

New Foundation Seminars Focus on the 'Presence of Christ'

"The Presence of Christ in My Life" is the theme for the sixth New Foundation Fellowship seminar to be held at Camp Neekaunis, Waubauskene, Ontario, Canada, June 23-27, 1984. Four presentations will provide time for discussion and worship.

Douglas Gwyn, pastor of Berkeley, California, Friends Church, will speak on "Christ Has Come to Teach His People Himself." "The Everlasting Gospel Today" will be addressed by Patricia DeLancey of Denver, Colorado. DeLancey is known for her speaking and traveling ministry, particularly among evangelical Friends. Herb Lape, teacher at Friends Academy, Locust Valley, New York, will speak on "Discernment." And "Finding the Messiah as a Jew" and "Living with Christ Today" will be discussed by Arthur Beck.

More information about the seminar is available from Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario, Canada L1V 1J5.

Southeast Asia Missions Tour Planned

Robert Hess, superintendent of Eastern Region, and Roger Wood of CSI Ministries will be leading an "Around the World Tour: Friends Missions in Southeast Asia" in November 1984. The 29-day itinerary includes stops in Bombay and Delhi, Hong Kong, Manila, Taipei, and Honolulu. For information and reservations, write CSI Ministries, 3808 N. Locust St., Muncie, Indiana 47304, or call 317/286-0711 or 317/289-8214.

Marriage Encounter Scheduled

A Friends Marriage Encounter weekend will be held May 18-20 in Portland, Oregon. This is the only FME weekend scheduled for the Portland area this year. Registration deadline is May 11. For additional information or registration, contact Gary and Patty Lewis, 5006 S.W. Buddington, Portland, Oregon 97219; 503/245-1029.

Friends Association for Higher Education to Meet in June

"Discovering Fellowship in Friends Education" is the theme of the fifth annual conference of the Friends Association for Higher Education, to take place June 22-26 at Friends University, Wichita, Kansas. Format of the conference will be similar to those in the past, with evening speakers, task forces, workshops, and interest groups.

Arthur Roberts, author and professor at George Fox College, will give the keynote address at Friday's opening session. Parker Palmer, writer and member of the staff at Pendle Hill, will address the gathered group on Saturday morning. The musical drama Children of the Light written by Arthur Roberts and David Miller will be presented by the Singing Quakers of Friends University under the direction of Cecil Riney. Richard Wood, vice-president for academic affairs and dean of the faculty at Whittier College, will be the speaker on Monday evening, June 25.

For more information and registration materials, contact Anne and Nathaniel Shope, Executive Secretaries, Friends Association for Higher Education, P.O. Box 18741, Greensboro, North Carolina 27419; 919/852-2028.

High Schoolers Plan Summer Mission Service

Twelve high schoolers from Northwest Yearly Meeting will be traveling to mission fields in June as part of a new program of short term mission service through the Yearly Meeting. Six students will participate in service with NWYM's own fields in Bolivia and Peru; six others will travel to Kenya as part of Teen Missions. The students are responsible for raising support for the trip; churches in Northwest Yearly Meeting are asked to support the students as well through the building up of a scholarship fund for those whose support falls short of their need.

Easter Offering Project Underway

Evangelical Friends Alliance has designated the annual Sunday school Easter offering for implementation of plans for an international conference to bring together representatives from evangelical yearly meetings around the world. The offering will help fund travel expenses for bringing national representatives to the United States for a planning meeting in preparation for the proposed 1987 international conference.

'Deeper Life' Emphasis Continues in Eastern Region

Deeper Life Conferences are being held in various areas of Eastern Region, with the response indicating a great appreciation for the teaching and inspiration of the sessions. More than 225 people participated in the first of the weekend meetings held in February. Conferences will be held at nine locations, with the last sessions in May. The list of speakers for classes and worship services includes Bruce Burch, Robert Buswell, Bill Coker, Ralph Earl, Robert Hess, Milton Leidig, Ora Lovell, Willis Miller, Nelson Perdue, and Darius Salter. The primary purpose of the Deeper Life Conferences is to challenge serious thinking about the biblical teaching of the experience and life of Christian holiness.

California's First Friends Meeting Celebrates 100 Years

Pasadena First Friends was the first meeting to be established by Friends in California. On March 25 they celebrated their 100th anniversary. Pasadena Monthly Meeting was set up by Springdale Quarterly Meeting of Iowa Yearly Meeting in March of 1884. Keith Sarver, former superintendent of California Yearly Meeting, is the current pastor at Pasadena First Friends.

Church Mailer for Children

"Reedwood Tomorrow" is the new children's counterpart to "Reedwood Today." The latter is the title of the church mailer at Reedwood Friends, Portland, Oregon. The new publication is a monthly sheet for and about children. Mostly written by grade school students from the church, the first issue included news items, poems, and the dialogue for an original skit.




(Continued from page 16)

to where we were staying). We were overwhelmed! Paul said that wasn't unusual for them; they feel their car (and all they have) belongs to the Lord.

Tuesday morning Peter signed papers at the body shop for the truck repairs and discovered that the manager attended another Friends church in a nearby town! By noon we were ready to leave for Seattle. Paul and Kay told us they would be gone to Yearly Meeting the next week, but to plan to stay at their house again when we came back to get the repaired truck. In fact, if we got there the day before their planned arrival, we should ask the neighbor for the key to the house. Also, they wanted us to greet the Friends in Seattle for them. They had pastored that church for several years before we started attending there, and knew several of the people we were planning to visit.

So we traveled on to Seattle in the borrowed car, and after 10 days and 1,400 miles we returned to Greenleaf on a Thursday night. The next afternoon we picked up the truck, looking like new.

The generosity, friendship, and caring that had been shown to us at Greenleaf was a strong testimony to all the people we had visited in Seattle, as it was also to our relatives whom we visited in Minnesota on our return trip to Pennsylvania. We left Greenleaf on Saturday morning with deep gratitude to Paul and Kay, still asking how they could do so much for strangers. Paul's reply: "You weren't strangers, just friends we hadn't met."

We realize and rejoice that we benefited from a demonstration of God's church at work, with people doing as He intended. If there ever was a cloud with a silver lining, our accident in Idaho was it! 

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SECRETS

BY NANCY THOMAS

In a conspiratorial tone of voice, my seven-year-old daughter asked, "Mommy, can I tell you the stupid part of a smart secret?" Intrigued, I nodded, and Kristin cupped her hands around my ear and whispered, "Timmy Smith likes me."

There. It was out. "The stupid part of a smart secret." Another shared bond between us.

Secrets are important. Children instinctively know this. I remember often saying as a child, "If I tell you, will you promise not to tell anyone? Cross your heart?"

I belonged to a secret club in the fifth grade. We had secret names, a secret written code, and a hiding place for our buried treasure (a huge collection of pop-sicle sticks). We sent secret signals to one another across the classroom and engaged in a secret post-recess contest to see who could hold a mouthful of water the longest. Our club owned no theme or purpose; it's most crucial element was its secretness. It said, "We belong."

Secrets have their negative side. They can be used to exclude those who don't belong. Whenever Kristin invites a group of friends to the house, sometime in the course of the day, some little girl inevitably whines, "No fair telling secrets!" And she's right. Secrets used to exclude other people are definitely "no fair."

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WES is an Evangelical Wesleyan-Arminian Graduate School of Theology that offers M.A. and M.Div. degrees.

Contact Rev. James Field, Vice President, for information and catalog.



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

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Knowing a secret grants a certain superiority. I like Robert Frost's little poem:

"We dance round in a ring and suppose,
But the Secret sits in the middle and knows."

Have you ever been in a group of people who are conjecturing over something that you know the answer to? You've pledged not to speak, so can only sit there and silently *know*. I may be perverse, but that's my idea of fun, especially if the secret is a pleasant one.

I'm not a child anymore (at least chronologically), but I still believe in secrets.

Just the other day I was thinking about a past experience, remembering how important it was to me. I suddenly realized that almost none of my current friends even knows about that experience. There are areas of my life—people I've loved, places I've seen, adventures I've had—that are still my secrets. For some reason that knowledge makes me feel special. People don't know all there is to know about me. I have a few surprises up my sleeve.

But *having* secrets is probably not as important as appropriately *sharing* secrets. Shared secrets create bonds between adults as well as between children, although we don't use the same vocabulary. I belong to a small accountability group in my church. Our closeness is measured by the degree to which we openly reveal ourselves within the group. James 5:16 says, "Confess your sins to one another, and pray for one another, so that you may be healed." We try to do this in our meetings, not only confessing our sins and faults, but sharing our joys and dreams as well. The bond between us is growing.

I don't believe in telling all my secrets to everyone I know. That would be inappropriate, and I would soon have no

secrets left to tell. But as I make a new friend and we begin to grow in our friendship, being open and honest about ourselves is always part of the process. And keeping confidences (the adult way of saying, "Cross my heart and hope to die, I'll never tell anyone") is one measure of loyalty in a friendship.

The depth of a relationship usually equals the degree of shared secrets. My husband knows me better than any other person. We've talked together, prayed, walked the same paths, wrestled with the same problems. He knows my ups and downs, my pettiness, my joy, my hurts, my dreams. And I know his. Just as with children, sharing secrets is a part of our being "best friends."


This carries over into our relationship with God. Although He relates to all of us in community as the Church, He also knows and loves us individually. My relationship to God and my awakening into His love are unlike anyone else's. He's my closest friend and our friendship is intimate and secret.

David writes of the wonder of the intimacy of a relationship with God:

"O Lord, Thou hast searched me and known me.
Thou dost know when I sit and when I rise up;
Thou dost understand my thought from afar.
Thou dost scrutinize my path and my lying down,
And art intimately acquainted with all my ways.
Even before there is a word on my tongue,
Behold, O Lord, Thou dost know it all."

(Psalm 139:1-4 NASB)

In Revelation God promises, "To him who overcomes, to him . . . I will give . . . a white stone, and a new name written on the stone which no one knows but he who receives it." (2:17) For all eternity we'll have a name that will remain a secret we share only with the Father. However our other relationships in heaven will be (and I imagine they'll be "wonderful" in the full sense of the word), each one of us will still have a unique relationship with God. We'll share a secret no one else knows.

If you see me looking somewhat inward, smiling to myself, you'll know it's because—I've got a secret! 

Friends Missionary Responds

I am writing to comment on the EPA news release about Taiwan printed on page 22 of the December 1983/January 1984 issue of the EVANGELICAL FRIEND ["Taiwanese Government Attempts to Stifle Church-Based Dissent"].

While there are those who dissent and criticize, Taiwan, Republic of China, has had quite a long period of stable government. We missionaries have served during this time in an atmosphere of peace and freedom for witness and proclamation of the Gospel that will mean much for God's Kingdom.

RUSSELL ZINN
Springfield, Ohio

Incisive Reflections

Lauren King's column, "Reflections of a Book Review Editor," was excellent. It was an incisive appraisal of the American "reading" public, and it seemed to be of particular relevance to our membership, all of whom are Christian business and professional men.

In our monthly newspaper, the *Christian Businessman*, we publish a book review column citing significant Christian books to help our men in finding good books to read in their limited time.

I think [Lauren King's] article expresses well our concern that businessmen allot time to read—and grow—as Christians.

ROBERT J. TAMASY
Editor, CBMC of USA
Chattanooga, Tennessee

'The Truth in Love'

Thank you Lauren King for your article in the December 1983 EVANGELICAL FRIEND, "On Being Critical and Divisive." You have spoken the truth in love very effectively. I am sending a copy of the article to the editor of the *Evangelical Visitor*, official organ of the Brethren in Christ, with a recommendation to reprint it.

JOHN K. STONER
Executive Secretary, U.S. Peace Section
Mennonite Central Committee
Akron, Pennsylvania

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.

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.

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Saying Good-bye to Loneliness

Craig W. Ellison
Harper & Row, 234 pages, paperback,
\$7.95.

This is a good book on the subject, with something of value for nearly all of us. In two sections, for the causes and for strategies for cure, the discussion is in simple and clear style, without psychological jargon. After establishing the pervasiveness of loneliness and describing the effects, Ellison devotes five chapters to the roots of loneliness: separation from God, the culture, rejection by others, failure of communication, various kinds of separation. Then come four chapters of strategies for cure and going on to build intimacy, including a separate chapter on dealing with losses such as bereavement, and a final one on the "ultimate intimacy," union with God.

It is this and the third chapter that rouse in me some doubts. The book is intended for non-Christian as well as Christian, but the religious sections are in evangelical jargon and style that are not likely to be persuasive with the non-Christian. The chapter on the culture seems to me more a shotgun than a rifle approach; Ellison piles in all his difficulties with secular American culture, some of which are not clearly relevant to loneliness.

Despite these reservations, I think this book will help lonely ones, whether the normal occasionals or the damaged chronics. It will give guidance to friends and counselors. And it can alert all of us to how we may be contributing to the loneliness of others. — *Lauren King*

Run with the Horses

Eugene H. Peterson
InterVarsity Press, 1983, 213 pages,
paperback, \$5.95.

In his book, subtitled "The Quest for Life at Its Best," the author seeks to identify the things that make for mature, authentic humanity, with its accompanying pursuit of excellence in our day.

Persons having such characteristics are not easily identified in our world in general because the standards by which they live are not the ones by which men in general judge excellence. Appeal to Scripture does not necessarily provide the

answer because the people portrayed therein often demonstrate behavior that is less than ideal. But in Scripture we do see what God can do with lives that are lived in the obedience of faith. It is not so much what a man can make of himself as what God can make of him.

To validate this, the author takes a look at the prophet Jeremiah. In a series of highlights from the life of the prophet, he reflects on what it means to live life at its best. Considering Jeremiah's name, nature, thoughts, and actions, he shows that men are meant to be more than they can make of themselves. There is unlimited potential in humankind that God can bring into being as a result of exercised faith. As we read about Jeremiah, we sense within ourselves a desire to live life on a higher plane. Response to this desire can bring success. But if we don't respond, we are doomed to mediocrity. Past failure need not lead to continued poor performance. We can run with the horses.

A challenging book of value to anyone who is discontented with his present standard of attainment in the Christian way. — *Philip E. Taylor*

Living with Adult Children

Monica Lauen O'Kane
Diction Books, St. Paul, Minnesota
172 pages, paperback, \$4.95.

The age-old custom of adult children living in one home with parents and grandparents has been almost completely broken in American society during the last 50 years. Now, however, the full-nest syndrome is creating quite a sociological stir as adult children, getting schooling, looking for jobs, or perhaps breaking up their marriage, are returning to the family home.

With this phenomenon there are problems and blessings, both of which the author deals with in an optimistic manner. The book includes specific suggestions and personal illustrations from the author and her husband, who have eight children, five of whom are adults. During the last eight years they have had from one to four of these adult children living at home at the same time. The comments and suggestions coming from the one hundred returns of a nationwide questionnaire serve also as illustration and basis for many interesting and what appear to be practical conclusions.

The book should give encouragement and understanding to those families who have their adult children living at home. Written from a religious viewpoint, it turns our attention not only to specific economic ideas and psychological precepts but also to God, who can be a source of strength and wisdom to those who acknowledge their need. — *Phyllis Cammack*

On Troublesome Creek

Melodie M. Davis
Herald Press, 96 pages, paperback.

This autobiography of a young girl traveling to the mountains of Kentucky to teach school immediately calls up images of the popular book *Christy*, by Catherine Marshall. Sad to say, the similarity pretty much ends there. But in all fairness, I don't believe Melodie Davis's intentions were to provide the drama and depth of a novel.

Instead she is satisfied merely to share her very simple and down-to-earth experiences of one year as a Mennonite Voluntary Service Worker. She does so in such a way as to paint a realistic picture of this form of mission work, including the mundane as well as the adventures. These

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gleanings from her journal touch on such topics as life in a household community, culture shock, expectations vs. reality, and homesickness.

This book is geared to young people who may want an insider's account of what to expect before taking the plunge. It is quick, easy reading and even includes the names and addresses of agencies to contact should the reader decide to follow in her footsteps.

—Joyce Sams

Running from Reality

Michael Green

InterVarsity Press, 127 pages, paperback, \$3.50.

If you have someone given to or troubled by the notion that Christians are running from reality and the truth, challenge that person with this little book. A complete rewriting of a widely read book of the sixties, it argues that it is the non-Christian, especially the person attracted by some of the ideas of scientism and atheistic humanism, who is running from reality. It challenges such a person to face the evidence—secular, Jewish, archeological, linguistic—for the historicity of Jesus and His resurrection, for the truth of His claims. It then takes up four common objections to Christianity, and ends with a challenge to commitment to Christ. Its purpose is thus apologetic-evangelistic, especially for college and university students. Clear and sharp in style, it should be effective.

—Lauren King



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Consultation On Concerts of Prayer

MADISON, WISCONSIN—The National Prayer Committee, an interdenominational committee of respected Christian leaders, held a national Consultation on Concerts of Prayer in Washington, D.C., on February 3, 1984.

One hundred thirty-one delegates from 118 organizations and ministries gathered for the consultation. The delegates met to discuss and reach consensus on three proposals.

In the first proposal, the delegates committed themselves to Christ, to each other, to the Church, and to the nations. They also called for concerts of prayer for spiritual awakening and world evangelization. In the second proposal, these Christian leaders agreed to cooperate in encouraging and serving praying people by endorsing and cosponsoring local concerts of prayer. Finally, the delegates proposed taking immediate and practical steps toward cosponsorship of local concerts of prayer nationwide over the next two years.

Follow-up activities began in Portland, Oregon, on March 30-31. There, the National Prayer Committee joined with local prayer coordinators to conduct concert of prayer training and a city-wide united prayer meeting.

—National Prayer Committee

[Reta Stuart represented Evangelical Friends Mission at this consultation. Her report and concerns for ways evangelical Friends may be involved in the growing concerts of prayer movement will appear in the May issue. It is of interest to note that Norval Hadley, former Northwest Yearly Meeting Superintendent now with World Vision and a pastor in California Yearly Meeting, is one of 12 members on the National Prayer Committee, which sponsored the consultation.]

'New Force' of Chinese In World Missions

WASHINGTON, D.C.—To muster North American Christian Chinese as a new missions force, Ambassadors for Christ sponsored a five-day meeting that brought together more than 400 Chinese, most of them between 20 and 40 years of age, and half of them graduate students.

"We met at an opportune and critical time in the development of the Chinese church," said AFC director Moses Chow.

He cited not only church vitality in China itself, but also among the 600 North American Chinese churches. "Fifty of them already have an ongoing missions program," he said. "It seems as though the Chinese church is approaching a new era in missions."

As evidence of this claim, Chow said that these churches are moving beyond financial support to sending out missionaries. "The leaders recognize that they should equip and send many gifted men and women in their midst, but how?" Chow explained.

Delegates exchanged ideas about the answer to this question. They came from 34 states, Canada, and other countries. Sixty-four of them said they want to become career missionaries, and 85 said they wanted to find out about short-term service; 111 promised to become "senders" in their churches.

—M.N.S.

Survey Shows Family Strong, But Sample Representativeness Questioned

MINNEAPOLIS—A survey by 13 church and civic groups says that despite high divorce rates, the American family is basically strong and healthy. The survey of 8,000 adolescents and 10,000 parents, including many members of church congregations, was compiled by the Search Institute of Minneapolis, made up of 13 church and citizen organizations, including the American Lutheran Church, the Baptist General Conference, and the 4-H Extension.

"We find that the needs, despairs, and longings of youth and parents tend to be more subtle, less catastrophic, and perhaps more benign than we have been led to believe," the study's authors said. "When we take a single snapshot of this fast-moving period, we see the vast majority doing constructive things such as building friendship skills, growing in empathy, valuing parents and family, struggling with issues of freedom and independence, opposing racial discrimination, caring about the hungry and the poor, and contemplating the future," the study said.

The study's authors cautioned, however, that the relatively rosy findings are largely due to a survey sample that over-represented church-going families, families from north-central states, and parents with four or more years of college. The

study also said that "The percentages of black and Spanish-origin youth are under-represented."

Youngsters, who ranged from fifth to ninth grade, were asked 319 questions. Researchers said the top three adolescent worries—each expressed by about half of those surveyed—were about "school performance, my looks, and how well the other kids like me." According to the survey, 11 percent of those responding said they worry "that I might kill myself," and 12 percent said they feared physical abuse by a parent.

Among other findings: 86 percent of the adolescents favored more government help for the poor and hungry, compared with 50 percent of their parents. Nineteen percent of boys and 14 percent of their fathers favored more military spending, while just 5 percent of girls and 6 percent of their mothers felt that way.

— *Evangelical Press Association*

Spain Grants Protestants Free TV Time

MADRID, SPAIN—In a major breakthrough, the government has decided to give free television time to Protestants. Seven denominations have formed a joint committee to take advantage of the opportunity. They will present a common front to the state media and will produce one evangelistic program. Spain has some 50,000 evangelicals among its 40 million people. Juan Gili, coordinator of the new efforts, said, "Although we do not have details of frequency and time they will grant us on TV, it is estimated that the audience will be between 12 and 15 million." He asked for technical and production help. — *Missionary News Service*

Survey Reveals Emerging Consensus Among Social Action Evangelicals

WASHINGTON—The results of a recent survey sent to 3,500 members of Evangelicals for Social Action has revealed an emerging consensus on several timely issues including abortion, nuclear disarmament, and Central America.

Of the approximately 3,500 surveys mailed, ESA has received over 460 responses—a 13 percent response rate. The results reflect basic trends in ESA memberships. These trends include the following: More than 92 percent think that a strong family is the basis of a

strong society; 91 percent think racism is still a problem confronting America. More than 81 percent indicate that women generally continue to be denied places of leadership in society. More than 71 percent think the U.S. should take some major unilateral moves toward disarmament as a means of encouraging similar steps by the Soviet Union. More than 71 percent think Christians should take direct action to protest U.S. military intervention in Central America; 64 percent agree that Christians must oppose all laws that allow for abortion-on-demand.

In response to ranking the order of urgency in which the seven ESA issues ought to be addressed, ESA members indicated the following: (1) peace and nuclear disarmament, (2) human rights, (3) wealth and poverty, (4) the rights of the unborn, (5) sacredness of the family, (6) race/sex discrimination, (7) the environment. ESA members, however, overwhelmingly indicated their uneasiness in having to rank these issues, stressing strongly that no single issue was more important than another. — *E.P.A.*

Nepalese Christian Community Experiences Growth

KATMANDU, NEPAL—The Christian community in the tiny Himalayan country of Nepal has experienced phenomenal growth in the last four or five years, soaring from 500 to 15,000, reported World Evangelical Fellowship General Director David M. Howard following a visit to the country.

"There is a sense of excitement there," Howard said. "They told me that in the 1950s and 1960s, when they were just getting started, the church seemed to have a survival complex; just hanging on, wanting only to survive. Now, the church is getting very aggressive, and there is real revival going on in several areas."

Nepalese leaders told Howard that the greatest difficulty faced by the Christian community, apart from persecution for their faith, is the lack of trained leadership and expository preaching. The government will not permit the establishment of Bible institutes, and Christians who attend training seminars are subject to arrest. These factors, coupled with the tremendous growth of the church, has resulted in a leadership vacuum. — *M.N.S.*

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



Why does a woman need a Will?

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

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

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

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

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

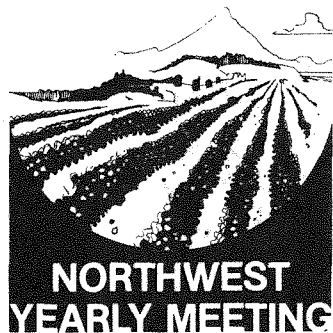
Name _____

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City _____

State _____ Zip _____

FRIENDS CONCERNS



Around Northwest Yearly Meeting

GEORGE FOX COLLEGE completed a 40-day program at the end of March to seek direction for the 93-year-old college. The 40-day period started February 20 and ran through March 30, the day prior to the inauguration of George Fox College President Edward Stevens as the college's 10th president.

The Forty Days of Renewal was suggested by college Vice-president for Development Maurice Chandler. He originally asked the question, "What could God do for George Fox College and its people if they dedicated 40 days to Him to seek His direction?"

Jack L. Willcuts, superintendent of Northwest Yearly Meeting, spoke at a Friday evening worship service March 30. His topic was "Certain New Beginnings." The inaugural ceremonies for President Ed Stevens on March 31 included an afternoon address by Senator Mark Hatfield.

SPRING RALLIES of the Friends Women's Missionary Fellowship are scheduled in nine areas of the Yearly Meeting. The theme for these rallies is taken from Hebrews 13:16: "And do not forget to do good and to share with others, for with such sacrifices God is pleased."

Tentative dates and locations are as follows:

Inland West—March 27 at Entiat
Inland East—March 31 at Spokane
Southwest Washington—April 7 at Vancouver
Newberg Area—April 12 at North Valley
Puget Sound—April 14 at Peninsula
Southern Idaho—April 14 at Caldwell
Southern Oregon—April 28 at Talent
Salem Area—April 29 at Highland
Portland Area—May 5 at Reedwood
The project for Spring Rally offerings will be for missionary housing in Ilave and Tacna, Peru.

LUCY ANDERSON of Eastern Region will be the speaker for the Fall Friends Women's Retreat September 27-30 at the Red Lion Inn in Pasco, Washington.

FRANCISCO and JUANA MAMANI, leaders in Bolivia Yearly Meeting,

will be in Northwest Yearly Meeting from April through Yearly Meeting. They are being brought to the States by the United Bible Society for final work on a new, complete translation of the Bible into the Aymara language. Missionaries Hal and Nancy Thomas will be assisting in this project.

DILLON MILLS, veteran pastor of more than 40 years of ministry in Northwest Yearly Meeting in 11 different churches, passed away February 12. He served for many years as the recording clerk of the Yearly Meeting Executive Council, on the Committee on Ministry, and boards of Evangelism and Finance.

EARL P. BARKER, 89, passed away March 3, 1984, in Newberg, Oregon. He was recorded as a minister by Northwest Yearly Meeting in 1931 and is deeply respected for his commitment and leadership within the Yearly Meeting. He is particularly remembered for his leadership in publications and of the Discipline Revision Committee.

Dr. Barker served on the faculty of Portland Bible Institute (Cascade College) for 28 years. He served the school as dean, vice-president, and as acting president for one year. He received degrees from Asbury College, University of Kentucky, and his Ph.D. from George Peabody College.

Survivors include his wife Adelaide and one daughter, Eudora Hester.

George Fox College News

Glen Rinard, a longtime leader of George Fox College and Quaker pastor, is being honored with the creation of a memorial scholarship program in his name. Rinard, who died in February of 1983, was a member of the George Fox Board of Trustees for 15 years.

The new endowed scholarship program provides an annual scholarship of about \$200 to a junior or senior student majoring in Christian ministries, with a preference to Friends students. Funds were contributed by family and friends.

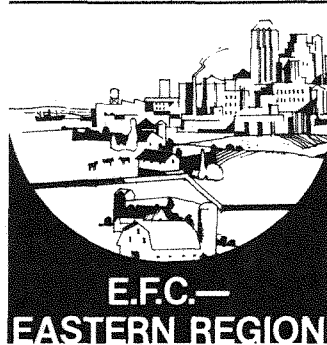
Rinard was a 1929 George Fox graduate. He was a Friends pastor for 48 years in churches in Oregon, Idaho, Illinois, Indiana, Colorado, and California.

The 40-voice George Fox College Choral gave six concerts in a five-day winter term tour in February. Directed by John Bowman, the choir sang in Metolius, Grants Pass, Albany, Salem, and Newberg.

Charles Mylander, author of *Secrets of Growing Churches* and associate pastor of the Rose Drive Friends Church in Yorba Linda, California, was the speaker for George Fox College's eighth annual "Quaker Emphasis Week."

Mylander, a 1964 GFC graduate, spoke each morning in chapel, in

classes, and met with students informally in the evening. His book was published in 1979 by Harper and Row. His magazine articles have appeared in *Christianity Today*, *Moody Monthly*, *Eternity*, *Christian Life*, *Quaker Life*, and *Evangelical Friend*.



EFC—ER Happenings

DUANE D. COMFORT of Metolius, Oregon, will be the new area superintendent for Michigan, Western, and Central Ohio districts, beginning July 1. Robert Hess, general superintendent, made the announcement after the February meeting of the Executive Board, at which time the board approved his appointment.

As the third area superintendent, Comfort joins Bruce Burch, who serves the eastern area, and Milton Leidig, who ministers to both Virginia and Piedmont districts. The Comforts expect to move to the Mt. Gilead area.

Duane Comfort graduated from George Fox College in 1964 and furthered his graduate study at Western Evangelical Seminary in Jennings Lodge near Portland, Oregon. From 1971 to 1978 he and his wife, Sherrill, served as missionaries in Peru under Northwest Yearly Meeting. When they returned from the field, they accepted the pastorate of the Metolius Friends Church in Oregon, where they, with their four children, have lived since then.

NOVEMBER 1984 is the month chosen for the "Around-the-World Tour: Friends Missions in Southeast Asia" with Robert Hess and Roger Wood as leaders. Places to be visited include India (visiting Bombay, Chhatrapur, and Delhi), Hong Kong (with one day in mainland China), the Philippines, Taiwan, and Honolulu, Hawaii. The cost from the nearest major airport is \$3,355 (excluding some meals in Hong Kong and all meals and sightseeing in Honolulu). Since the tour will be limited to 30 persons, interested Friends should send reservations immediately to Roger Wood, CSI Ministries, 3808 N.

Locust, Muncie, Indiana 47304. An advance deposit of \$100 is asked to secure a reservation.

WESTGATE FRIENDS CHURCH hosted the annual Wines Lectures on March 3 and 4, which featured Dr. Robert Hess as guest lecturer. Hess chose as his topics "The Discovery of Personhood" and "Christian Maturity." The lectures are held each year honoring the memory of the late Leonard Wines, who lived for many years in the Columbus area and was a member of Westgate Friends.

OUTREACH was the theme for special services held in Pennsylvania District the middle of March. The visiting team from the Yearly Meeting Office included Supt. Robert Hess; Jerry Wenger, church planter at Gahanna; Herbert Dymale, chairman of religion and philosophy at Malone College; Marjorie Dymale, Christian education specialist; Mark and Terri Engel, missionaries under appointment to Taiwan; Alvin and Lucy Anderson, visiting professors to Bolivia, summer of 1983.

THE DEEPER LIFE CONFERENCES are being held in each district, scheduled from February through May. According to area superintendents, they have been a great blessing to all in attendance.

Dr. Paul Rees has made three videotapes—each 20 minutes in length, 1/2 inch VHS—which are available to rent or to buy from Friends Book Store in Salem, Ohio. The topics are (1) "The Christian's High Calling," (2) "The Fullness of the Holy Spirit," and (3) "What Does Reconciliation Mean to You?"

For further information, contact Cora Burch, Manager, Friends Book Store, 145 S. Broadway, Salem, Ohio 44460.

MEN'S RETREAT, scheduled for May 4-6 at Cedar Lakes in Ripley, West Virginia, will feature Bruce Burch as banquet speaker and Everett Hunt, president of OMS International, as Sunday speaker. The theme chosen is "Heed the Call."

FRIENDS YOUTH Board announces the FY groups of EFC—ER have raised \$11,570.45 in their "Endeavors for Christ" program, which is well over their goal of \$10,000. First place honors went to Beloit youth, who raised \$2,000. Second place went to East Goshen (with \$1,700 donated), and third place to Marysville (\$1,000).

CALENDAR

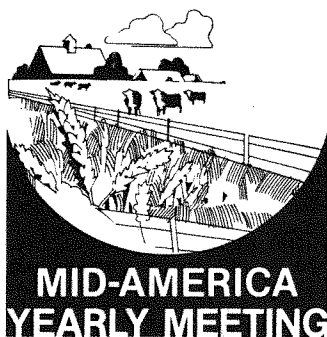
May 4-6—Men in Missions Conference, Cedar Lakes, Ripley, West Virginia.
June 25-30—Camp Caesar (Jr. High)
July 2-7—Camp Caesar (Sr. High)
August 11-16—Yearly Meeting

Focus on Malone

FACULTY AND STAFF who were cited for their faithful service to Malone College at the Recognition Banquet held February 17 included the following: Dorothy Lawson—for 25 years.

Herma Blosser—service from 1972-83, and 15-year awards to Shirley Harrison, Robert and Zovinar Lair, and James Stuckey.

THE PASSION PLAY at Oberammergau is on the itinerary for the Malone College Tour of West and East Germany plus Switzerland September 19-October 2. According to Gordon Werkema, the group will visit cities that provided "a backdrop for Martin Luther." The trip will reach its climax at Oberammergau, where the famous Passion Play is presented every 10 years. For further information on costs and schedule, contact either Gordon Werkema or Herbert Dymale, Malone College, Canton, Ohio 44709.



MAYM News Notes

FAMILY ADVENTURE WEEKEND—The premier of the Family Adventure Weekend was experienced by the Northridge, Wichita, Kansas, congregation on February 24-26. The group gathered with a sense of excitement and anticipation for a basket supper on Friday, and during the evening folks in every season of life realized that they bless their family with the strength they offer. The children's program through grade six was coordinated by Carolyn Stands, Cherokee, Oklahoma; the teens by Royce and Carolyn Frazier, Haviland, Kansas; and Maurice and Peggy Roberts, Wichita, Kansas, were the general coordinating couple for the weekend. Guest presenters shared common experiences, and identification was established as small groups shared and ate together.

This program was one of the test projects of the EFA Task Force on Family and welcomed representative families from Northwest, Rocky Mountain, and Wilmington yearly meetings, who were participating observers.

ALFRED AND RUTH MILLER, who were serving their final term with the

Friends Mission in Burundi, Africa, were ordered out of the country by the political powers, and arrived in Wichita, Kansas, in January. They are living in the Mission House in Haviland and will be available for deputation among the churches throughout the remainder of the year. This should be arranged through the MAYM office. The Millers will be open to new directions of service as the Lord opens the doors.

Bruce Hicks New FBC Dean

Friends Bible College, Haviland, Kansas, announces the appointment of Dr. Bruce A. Hicks as academic dean beginning July 1, 1984.

Dr. Hicks is currently the pastor of the Marshalltown, Iowa, Friends Church. He has also served for 14 years as a professor at Western Evangelical Seminary in Portland, Oregon.

Dr. Hicks served at the denominational level with the Department of Ministry from 1968 to 1982. This has helped him to maintain an awareness of the needs of both pastors and congregations in the Friends Church. He has also co-authored a handbook outlining the procedures to be followed in the training and recording of ministers.

Academic credentials of the new college dean include undergraduate studies at Cascade College, Portland, Oregon, and graduate studies at Western Evangelical Seminary, where he received the Master of Divinity degree. While at Western he was offered a full scholarship to study for the Master of Arts degree in Israel. Studies at Hebrew University and the American Institute of Holy Land Studies led to an M.A. in Palestinianology. In 1979 Bruce Hicks completed the Doctor of Ministry program at San Francisco Theological Seminary.

Dr. Hicks's wife, Dorothy, earned her M.S. in education at Portland State University in 1970. She has taught nine years in public education and was last employed as an instructor of talented and gifted children. The Hickses have two sons, Kevin, 12, and Kent, 9. The family will move to Haviland this summer.

FBC will hold its commencement Sunday afternoon, May 6. Dr. Bruce Hicks, newly appointed FBC academic dean, will be the speaker.

Friends University News

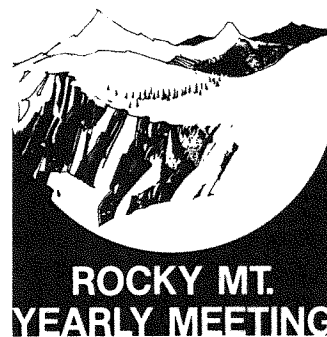
Friends University will hold its 84th Annual Commencement on May 13. The awarding of diplomas will top off a busy weekend of activities, beginning with a special dinner May 11 honoring the 50-year class of 1934.

Saturday, May 12, is Alumni Day. Many activities are in the planning for alumni, including the luncheon, which will be served outside Friends' beautiful Alumni Auditorium. Special arrangements are being made to have the luncheon program in the Auditorium.

At the Banquet that night, the Alumni Association will have its annual meeting, and awards will be given. The popular "Footprints in the Sands of Time" video presentation will be shown also, and it will be a time to join in the theme for the weekend, "Let's Celebrate."

An Author's Reception will be held in the Library on Saturday, when Helen Wood, curator of the Quaker Collection housed in the Library, will be honored for her longtime service in that work.

The Singing Quakers will present a "Symphony of Spring," April 26, 27, 28, and May 3, 4, 5. Selections from *You're a Good Man, Charlie Brown* and *Snoopy* will open the show. A "Flight of Fantasy" will present "Kismet," "Pippin," and "Candide" selections, and they will close with selections from "Cats."



'The Traveling Minute' Becomes New Intra-RMYM Communicator

The Rocky Mountain Yearly Meeting began 1984 with a new quarterly magazine, *The Traveling Minute*, to use for communications within the Yearly Meeting.

The publication's editor is General Superintendent Jack Rea. Art director is Dan Jamison, and Bonnie McCarty does copy preparation. Printing is done by Riverside Press in Pueblo, Colorado.

The publication's title is based on the historical Quaker concept of letters written when one person travels from one monthly meeting to another. The letters served the purpose of communicating different aspects of the ministries, accomplishments, and needs between the monthly meetings and yearly meetings.

The goal of *The Traveling Minute* is to develop greater communication, comprehension, and cohesion

within Rocky Mountain Yearly Meeting.

RMYM Briefs . . .

FORT COLLINS, COLORADO—A recent Spiritual Life emphasis in the Fort Collins meeting was presented by Jarji and Leon the Lion. Their theme stressed loving others and Bible reading. Everyone in the congregation was given a packet of prescription Scripture to be taken daily to maintain spiritual health as recommended by the Great Physician.

WOODLAND PARK, COLORADO—Families from throughout RMYM met March 23-25 at Quaker Ridge for a "Family Encounter" weekend. The weekend was designed to strengthen families.

DENVER, COLORADO—Karen Cordova, the RMYM youth director, announced youth camp dates at Quaker Ridge Camp. Camp dates are June 26-July 1, junior (9-12) camp; July 1-6, junior high camp; July 6-12, senior high camp.

Karen is looking for camp counselors. Those interested should contact her at 8652 Kendall Ct., Arvada, Colorado 80003; (303) 423-8206.

RMYM Prayer Opportunities . . .

1. Pray God's guidance upon the RMYM Outreach Board as they consider a new city in which to begin a church. Ask also that God would raise the right man to be pastor of the new endeavor.

2. Ask God to be mightily at work in the ministries in churches at Grand Junction, Paonia, and Chivington (all Colorado); Vale and Westington Springs (both South Dakota); and Albuquerque, New Mexico. Pray for a common vision to reach out to their respective communities.

3. Pray God's strength upon the native pastors at Rough Rock, Arizona, mission.

1984 RMYM Speaker Selected

Dr. Charles E. DeVol will be the guest speaker at the 1984 Yearly Meeting sessions to be held June 9-14 at Quaker Ridge, near Woodland Park, Colorado.

Dr. DeVol and his wife, Leora, have served as missionaries in both mainland China (before the communist takeover) and in Taiwan.

Quaker Ridge Seeks Summer Staff

Quaker Ridge Camp director Harold Mastin is currently seeking staff members for the 1984 summer camps. Interested applicants must be 16 by June 1 and have sent a letter of testimony with a picture. The letter and picture should be sent to

Harold Mastin
Quaker Ridge Camp
Star Route 1208
Woodland Park, CO 80863.

FRIENDS GATHER

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

Spiritual Growth

At **NAMPA**, Idaho, (Homer Smuck) Sunday evenings have been used for share and study groups, which allows for more personal participation in prayer and witnessing.

NORTH OLMSTED, Ohio, (Neil Orchard) has begun a six-week film series based on Charles Swindoll's challenging book *Strengthening Your Grip*. Sister church at **NORTH RIDGEVILLE** is joining for this event, held every other Sunday night.

A recent outpouring of God's Spirit was evident at **HUNTER HILLS**, Greensboro, North Carolina, (Dale Dragomir) when area superintendent Milton Leidig served as evangelist. Seekers prayed at the altar as our speaker shared from a spirit of love, and the entire church has experienced a renewal.

With 1984 commissions selected and eight new members welcomed into the fellowship of **DEERFIELD**, Ohio, (Christopher Jackson) the church looks with anticipation toward a year of inner growth and outward service for our Lord and Master. The newly formed Women's Missionary Society is making a powerful impact in the spiritual outreach. Sunday school is bursting at the seams, and the parsonage construction progresses.

Outreach

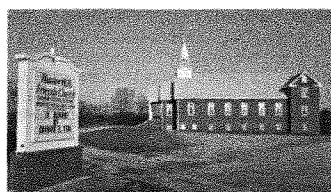
Under the leadership of Christine Walters, the **EAST RICHLAND**, St. Clairsville, Ohio, (Wayne Ickes) "New Beginnings" support group was organized to minister to all separated, divorced, and remarried persons in the local churches and community. Monthly meetings are held for fellowship and sharing, with professionals speaking occasionally. Mae Rinkes celebrated her 90th birthday recently. Miss Mae served faithfully for many years as a Sunday school teacher and overseer. She continues to join in worship services as much as possible and has become an important prayer warrior in the church. A "Helps" ministry has been established to assist and minister to shut-ins, persons returning from the hospital, those suffering loss of loved ones, and anyone needing help and support of the Body of Christ.

At **SHERWOOD**, Oregon, (Robert Sweat) *The Community Messenger*, a magazine of Christian news and features with a page of local church news, will begin reaching the Sherwood community the last week in April. This is a project of our Outreach Committee and will be published every six weeks for a year.

The Plantation Home for troubled youth in Nampa is under the direction of Marion and Wanda Clarkson (Marion is a Friends minister). **NAMPA FRIENDS** often have them attending worship. Lately we have had

them in for a fellowship meal at night. This has been good for the church and them as they get to know us and we them. Our young married class, called Disciple Class, had a progressive dinner the first Sunday of February.

As a loving tribute to Charles Tesh, a dear member of **HUNTER HILLS FRIENDS** who recently went to be with the Lord, a memorial fund was established. Totalling more than \$2,500, his family was given the option of deciding what the money would be used for. Their choice was



a lighted church sign that can be used as a witnessing tool as well as identifying the church.

As the new kitchen is finished at **CLACKAMAS PARK**, Milwaukie, Oregon, (Howard Harmon) they are concentrating on finishing their classrooms in the basement.

Missions

TIGARD, MAPLEWOOD, and **SHERWOOD** Friends churches combined for an exciting Mission Festival February 24-26. Twelve different missions were represented with booths and personnel. The program included presentations by each of the missions, films, seminars, demonstrations, a brunch, a dinner, and a "world hunger exercise." On Sunday morning the missionaries visited the three Sunday schools and the worship services.

FRIENDS MEMORIAL, Seattle, Washington, (Roger Knox) is sending a youth, Hans Loback, to Kenya, Africa, with Teen Missions this summer. They have had a special Missions Emphasis Sunday with a Spanish-theme potluck to help raise the money he needs to go. All proceeds from the Missions Garage and Bake Sale March 30, 31 went to the "Hans Loback to Kenya Fund." Robert Hess, superintendent of Evangelical Friends Church—Eastern Region and a former missionary, will be speaker for the Woodward Lecture Series May 12, 13.

At **McKEES CREEK**, West Liberty, Ohio, (Richard Johnson) a women's missionary society has been organized. Six new members have recently been taken into our fellowship.

Youth

RICHMOND-HANOVER, Mechanicsville, Virginia, (George Robinson) young people decided to take action to help the church pay off its debt to the E. P. & E. Board, which was due in January. The young people acquired sponsors and walked a 15-mile course on a cloudy and blus-

tering Saturday and raised over \$800. Every one of the 20 participants who began the course finished even though some were limping. All made it to Sunday school the next day!

Kelly Miller from **CLACKAMAS PARK** has been asked to go to Bolivia this summer as a youth worker. The youth are planning an auction for May 12.

The **ALLIANCE**, Ohio, (Rick Sams) youth sponsored a Valentine Banquet featuring family-style serving, valet parking, coat check, doormen, hosts and hostesses. Excellent food and music were enjoyed. Proceeds go to their missionary project.

BOISE, Idaho, (Harold Antrim) scouts raised \$175 from a cake auction, which will go toward a flag pole to be erected in front of the church. They also pick up old newspapers and aluminum cans regularly for fund raising. We enjoyed having the George Fox College band with us on March 18. Several Sunday school classes are taking advantage of this year's abundance of snow to spend weekends at Quaker Hill Retreat Center, McCall, Idaho. February 26 **EAST BOISE** Friends Youth Church presented "On the Road for Jesus" at our evening worship hour.

EAST RICHLAND Librarian Ruth Myers hosted a "Happy Birthday, Jesus" party, at which children purchased tickets, then purchased a book for the Children's Library with their ticket. They also enjoyed dinner, games, and stories.

EAST GOSHEN, Beloit, Ohio, (Charles Bancroft) youth raised \$1,700 for Endeavors for Christ in



1983 and received a plaque for second in giving to Endeavors for Christ for the entire yearly meeting.

Other Special Events

WESTSIDE, Kansas City, Kansas, (Dan Frost) reports it was an exciting day in the life and ministry of their church when they moved into the remodeled building on the property purchased for their permanent home on February 5. Thirty-four persons shared in the milestone service, in which the Holy Spirit seemed to sanctify the building for His occupancy and glory. An ensemble of eight Westsiders presented special music, and a period of open worship gave everyone opportunity to share their feelings and dreams for the future of their new church.

Six persons from **ALLIANCE** attended the Pro-life Rally in Columbus. As a result of their findings, a Pro-life Mission has been established in the church in an effort to do

some practical things to abolish abortion.

At **PLAINS**, Kansas, (Stan Thornburg) "Love" was the theme of the annual Valentine banquet. Gloria Unruh, Cimarron, Kansas, as featured speaker, shared from her beautiful devotional poems. Dave Neal was emcee, and Ken Willenburg, musician. Food was prepared and served by local senior citizens in their center.

EAST BOISE, Idaho, (Kurt O. Eshelman) expresses a special thanks to the "On the Road for Jesus" cast of



young people and adults under the direction of Charlotte Eshelman and Dave Emry for a terrific performance during the Sunday school hour. Total attendance was 86.

Dr. W. Robert Hess was the featured speaker at the **WESTGATE**, Columbus, Ohio, (Randall Neiswanger) church's Leonard E. Wines Memorial Lecture, held March 3, 4, 1984. Hess is general superintendent of the Evangelical Friends Church—Eastern Region. The memorial lectures are designed to acquaint both the church and the community with outstanding Friends leaders. His topic for the March 3 service was "Discovery of Personhood," and Sunday, March 4, he spoke on "Christian Maturity."

An all-church retreat at Twin Rocks Camp has become an annual event for **SHERWOOD** Friends. This year's retreat will be held April 27-29, with Buz and Linda Bloodgood of Post Falls, Idaho, as leaders.

Homer and Lois Smuck, **NAMPA** pastors, recently participated in a Marriage Encounter as spiritual leaders. The meetings were held in Boise, Idaho, and there were 22 couples besides helpers.

Attendance is up 40 percent in worship at **FRIENDS MEMORIAL** church since June 1983. February 19 we welcomed Michael and Darlene Graves, representatives for George Fox Sunday. That same Sunday 18 persons were publicly received into our membership. Eighteen men traveled to the Men's Retreat at Twin Rocks!

At **DAMASCUS**, Ohio, (Joseph Kirby) the first Family Night Program was a great success with 100 people attending. The Crusaders Sunday School Class did a wonderful job with the program and refreshments. Recent speaker for a Sunday evening service was Dr. Ed Mitchell.

HUNTER HILLS has the unique distinction of having two four-generation families attending. This was made possible with the recent births of Kathryn Elizabeth Cox and Bryan Alexander Tesh.

FRIENDS RECORD

BIRTHS

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

BIDDLE—To Barb and Mike Biddle, a son, Sean Paul, February 21, 1984, Westgate Friends, Columbus, Ohio.

COX—To Tim and Kathryn Cox, a daughter, Kathryn Elizabeth, November 19, 1983, Greensboro, North Carolina.

DeMAIN—To Gary and Sheryl (Puckett) DeMain, a daughter, Kristina Renee, January 27, 1984, Portland, Oregon.

DENTON—To Otey and Joanie Denton, a daughter, Elisabeth Rene, November 16, 1983, Mechanicsville, Virginia.

DOWNNS—To Michael and Julie (Cole) Downs, a son, Clinton Eliot, January 4, 1984, North Bend, Oregon.

DOWSETT—To Phil and Carol Dowsett, a daughter, Emily Michelle, February 14, 1984, Silverton, Oregon.

DOYLE—To Daryl and Wendy Doyle, a son, Oliver Jewell, January 28, 1984, Winona, Ohio.

FERRELL—To Eddie and Nancy Ferrell, a son, Michael Evans, October 19, 1983, Mechanicsville, Virginia.

HALEY—A son, Jared Michael, to Michael and Jan Haley, February 2, 1984, Bacliff, Texas.

HAYES—To Rick and Judy Hayes, a daughter, Kimberly Ann, July 14, 1983, Silverton, Oregon.

HOGGARTH—To Mike and Karen Hoggarth, a son, Mark Andrew, November 10, 1983, Westgate Friends, Columbus, Ohio.

IWATA—To David and Susan Iwata, a daughter, Laura Marie, February 22, 1984, Portland, Oregon.

KENNISON—To Dan and Viki Kennison, a daughter, Naomi Anne, February 8, 1984, Seattle, Washington.

LAXSON—To Donna and Larry Laxson, a daughter, Jenna LaRee, February 15, 1984, Sherwood, Oregon.

LEWIS—To Pat and Helen Lewis, by adoption, a daughter, Melody, May 1983, Sherwood, Oregon.

LILLIE—To Kenneth and Ruth Lillie, a daughter, Amber Dawn, January 14, 1984, Xenia, Ohio.

MINTHORNE—To Dwight and Karla (Martin) Minthorne, a son, Elliot James, February 14, 1984, Portland, Oregon.

MORGAN—To Kevin and Robin Morgan, a son, Michael Preston, December 12, 1983, St. Clairsville, Ohio.

NEISWANGER—To Randy and Cindy Neiswanger, a daughter, Sarah Lynne, December 22, 1983.

O'KEEFE—A son, Zachary John, to Mike and Brenda O'Keefe, February 12, 1984, Boise, Idaho.

PENROSE—A son, Andrew Donal, to John and Betty Jean Penrose, February 5, 1984, Tulsa, Oklahoma.

PLETT—A son, Zachary Allen, to Michael and Annette Plett, January 28, 1984, Ramona, Oklahoma.

RUMMELL—To Galen and Patty Rummell, a daughter, Abbey Jo, November 9, 1983, Winona, Ohio.

SHULTZ—To Lee and Lahi Shultz, a son, Travis James, October 10, 1983, Winona, Ohio.

SISSON—To Dale and Cindy Sisson, a son, Curtis Arthur, October 10, 1983, Mechanicsville, Virginia.

SMITH—To Dave and Jill Smith, a son, Nathan Josiah, November 16, 1983, Winona, Ohio.

TESH—To Johnny and Peggy Tesh, a son, Bryan Alexander, November 16, 1983, Hunter Hills Friends, North Carolina.

WILSON—To Duane and Virginia Wilson, a daughter, Nicole Ann, December 22, 1983, Dallas, West Virginia.

WIMMER—To Harry and Karen Wimmer, a daughter, Carly Renee, December 13, 1983, Mechanicsville, Virginia.

MARRIAGES

BILL-BIDDLE. Deborah Ann Bill and Timothy Paul Biddle, October 8, 1983, Westgate Friends, Columbus, Ohio.

EATON-PERKINS. Laurie Eaton and David Perkins, January 28, 1984, Severy, Kansas.

FARMER-WALTER. Tami Farmer and Gary Walter, August 6, 1983, Silverton, Oregon.

MULVIHILL-SHATTO. Karlyn Mulvihill and Dale Shatto, September 24, 1983, Silverton, Oregon.

MYHRE-BIEL. Laverne Myhre and Kent Biel, January 28, 1984, Spokane, Washington.

RICHARDS-FERGUSON. Paula Jean Richards and Rodney Ferguson, January 28, 1984, Friendswood, Texas.

SALING-WILSON. Denise L. Saling and Gary G. Wilson, October 22, 1983, Winona, Ohio.

SMITH-TALUCCI. Terry Smith and Gary Talucci, February 4, 1984, University Friends, Wichita, Kansas.

VICKERS-ROUSH. Lisa Vickers and Rick Roush, November 11, 1983, Westgate Friends, Columbus, Ohio.

DEATHS

ALLEN—Mary A. Allen, 88, February 18, 1984, Sherwood, Oregon.

ALMQUIST—Paul Almquist of Silverton Friends, September 9, 1983, Portland, Oregon.

BARKER—Earl Barker, 89, March 3, 1984, Newberg Friends, Oregon.

BOWLES—Mildred Bowles, December 8, 1983, Wichita, Kansas.

BOYD—Dean Boyd, January 7, 1984, Topeka, Kansas.

BRADLEY—Eva Bradley, 81, February 11, 1984, Entiat Friends, Washington.

COONS—Herbert Coons, July 14, 1983, Byhalia, Ohio.

FAULKNER—Lennie Faulkner, January 22, 1984, Ramona, Oklahoma.

FIDDLER—Mary Jane Fiddler, January 27, 1984, Ramona, Oklahoma.

GRAY—Dale Gray, January 28, 1984, Ramona, Oklahoma.

HALL—Margaret Hall, February 11, 1984, Beaver, Kansas.

LOUTHAN—Abbie Louthan, January 18, 1984, Plains, Kansas.

LOWERY—Jeanne Marie Lowery, July 1, 1983, Salem, Oregon.

MICHENER—Edith Michener, February 4, 1984, Boulder, Colorado.

MILLS—Dillon Mills, 86, February 12, 1984, Newberg, Oregon.

MINTHORNE—Elliot James Minthorne, 2 days, February 16, 1984, Portland, Oregon.

MOFFETT—Curtis Moffett, January 10, 1984, Bacliff, Texas.

OSBERG—Sara Ann Osberg, 35 months, January 10, 1984, Beloit, Ohio.

PIKE—Oscar Pike, February 7, 1984, Macksville, Kansas.

RANDLE—Frances Randle, 84, February 3, 1984, Newberg, Oregon.

REDMAN—Helen Redman, January 13, 1984, Wichita, Kansas.

ROSENQUIST—Beatrice Rosenquist, January 13, 1984, Emporia, Kansas.

SMITH—Herbert Smith, 76, December 24, 1983, Beloit, Ohio.

SMITH—Irene Smith, January 21, 1984, Ramona, Oklahoma.

STAHL—Anna Stahl, February 3, 1984, Bacliff, Texas.

STRAIN—Julia Strain, January 26, 1984, Emporia, Kansas.

TAYLOR—Etta Taylor, 77, November 14, 1983, St. Clairsville, Ohio.

TREFREN—Hiram Donald Trefren, October 26, 1983, East Boise Friends, Idaho.

VANDERSANDEN—Teresa Lynn Vandersanden, 32, February 18, 1984, Sherwood Friends, Oregon.

WAGNER—Schuyler Wagner, February 10, 1984, Emporia, Kansas.

WEST—Charles West, January 5, 1984, Emporia, Kansas.

WILLIAMS—Inez and Wallace Williams, February 1, 1984, Emporia, Kansas.

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Questions About YOUTHQUAKE

BY ROYCE FRAZIER

What is Youthquake all about?

There are some basic assumptions upon which we (the Planning Committee) agree. They are (1) to deepen the spiritual commitment of each young person attending, (2) to place our young people in a cross-cultural, third world experience, and (3) to broaden the vision our young people have of our mission or purpose in life (e.g. to spread the Gospel), as Christians.

What are the Youthquake age limits?

Our minutes indicate we will accept ninth grade through seniors in college. Our programming will be geared to the older end of that spectrum. It is also important to note that Youthquake '85 will be a *heavy-duty* conference, not a retreat. We expect to really challenge the young people that attend.

Why Mexico City?

That's a good question! I guess it's because the Planning Committee like tacos! Seriously, Mexico City is the fastest-growing city in the world. The problems that it presents for people, as well as the opportunities it presents, are staggering to us as Americans. I would guess 95 percent of our young people have never experienced anything like this. The opportunity of simply moving through the city upon arrival should have an impact on our young people.

The conference itself will be held at Oaxtepec (Wah'-sta-peck), Mexico, which is about an hour's drive north of the city. It is a government facility, that was the 1968 Olympic village and facility. It is a beautiful setting and gives us better security, which is of utmost importance to us. This is also the place the

Nazarene church held their 1983 World Youth Congress, with approximately 2,500 young people in attendance.

Mexico City is also much more economical for us. Our total ground cost for the six days, including food, lodging, rental of the facility, program, pageants by the Mexican nationals, etc., is currently figured at approximately \$175 per person. This does not include air fare (which also tends to be cheaper than domestic flights). That is quite a bit less expensive than Holiday Inn. (We didn't check Motel 6.)


How many do you anticipate will be attending?

Our current guess is about 500 from the U.S. and, hopefully, another 100 from around the world.

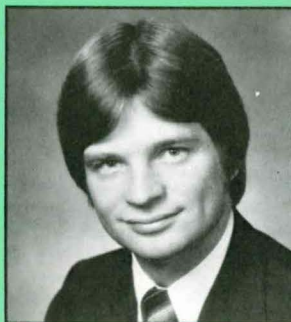
Generally third world youth don't have the money to attend an event like this. Have you considered any help for them?

Yes, there is a scholarship fund established to help with the expenses of all non U.S. attenders. It is important that individual mission and youth boards begin to plan now for the attendance of young people from your supported fields around the world.

What is the sponsor/youth ratio?

Each yearly meeting is responsible for this. It would be good to see a 1-to-6 or 1-to-8 ratio, but this, again, is a yearly meeting concern. Some yearly meetings may want more, some less. It is highly recommended that there be some Spanish-speaking sponsors in the group from each yearly meeting. Comprende? 

Royce Frazier of Haviland, Kansas, is superintendent of youth for Mid-America Yearly Meeting and a member of the planning committee for Youthquake '85.



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