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Evangelical Friend

June 1984

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The Emotional Maturing of the Believer

BY CORLISS COOPER MICK

EACH INDIVIDUAL arrives at the threshold of adulthood with some measure of damage emotionally. The damage may take a variety of forms and express itself in a host of ways, but it basically narrows down to one feeling and that's "HURT."

The Origin of Hurt

Hurt comes, very basically, when someone we love does not love us in the way that we expect to be loved. That is not to say that we love someone and they don't love us in return.

Corliss Mick is a licensed psychologist and a certified social worker from Manchester, Michigan. She serves as a school psychologist, operates a private practice, and does retreat and seminar speaking. Rodney and Corliss Mick and their four daughters are members of the Tecumseh Evangelical Friends Church.

They may very well love us, but not in the way that we expect to be loved. There's an element of disappointment. We expected one thing and got another. The beloved, whether it be mother, father, husband, wife, child, friend, or whoever it is, responds in a way that is not what we anticipated and indeed is less than we had hoped for and we are disappointed.

There's a reason for this and it's that the child within us has an unrealistic expectation to be loved exclusively and unconditionally. It's a precept that we formed in childhood.

Early infant and childhood thoughts and memories produce learned behavior and attitudes that continue to the third and fourth generation, not as judgment but as fact, until someone in the chain breaks it by what the New Testament calls the "renewing of our minds." Whoever we are today is simply a compilation of all of the yesterdays of our

lives. Sometimes those yesterdays are such that we are virtually set up to live as emotionally impotent individuals. We remain that way until the Spirit of God comes in and, through our faith, does a renaissance work in us. A major product of the work often is a more spiritual view of what "love" is. Because it is more spiritual it is more truthful.

Hurts come through the "natural" flow of events. The "healing" comes from the Lord. God is not just into salvation. He's also most intimately concerned with renaissance, restoration, and reconstruction. He wants to complete that good work that He's begun in us.

The Process of Hurting

Let's look at how we experience "hurt." What is the process that actually transpires? I think the process is not unlike that of a grieving process. Elizabeth Kubler Ross, a pioneer in the study of death and dying, has done an exquisite job of staging out this process. Her stages are for the process of dealing with death. However, I think the stages have good application in the experiencing of any real "hurt."

The first of the stages is *denial* and *isolation*. This first stage really is a biding of time until individuals are able to collect themselves and deal more effectively with the realization of the reality of an event. When this stage is no longer able to be maintained, it's replaced with feelings of *rage*, *anger*, and *resentment*. This is the time when the individual begins to experience the great pain that is occurring and deals with the situation on a feeling level as opposed to an intellectual level.

The third stage is a time of *bargaining*. Since we haven't been successful at dealing with the event in the first two stages there is some thought that perhaps we can enter into an agreement with God or some person that may postpone the inevitable. This stage is generally relatively brief. When the total reality of the situation sets very firmly in us, we begin to fully understand and experience the impact of a great loss in our lives whether it is the loss of a relationship, a fantasy—whatever—the loss still is a real sense of loss. The experiencing of that loss leads into *depression* to some degree.

Finally, comes *acceptance*. Acceptance should not be misconstrued as a happy stage. It isn't. It's simply that . . . *acceptance*. It's basically void of any feelings at all . . . good, bad, or anything else. It's the end. This is an exceedingly important time. It's a time generally free from the distraction of emotion and, therefore, a good time to think and make decisions. Will I decide to never enter into a meaningful relationship again, or will I decide to again risk relationships, to make commitments to people, to give and accept love from them? What will be my decision for the future?

The Process of Healing

The healing process is a time-consuming pursuit. One of the major reasons for this is that it takes time to establish new patterns of thought, which very gradually are trans-

lated into new patterns of behavior or conduct. Most normal growth is slow and continuous, and of course that is also true with emotional maturity. We don't suddenly achieve instant perfection. It's an unfolding that, with believers, needs to be guided by the Spirit of God.

It's futile to try to help someone before they're ready or to push the tide of healing. It's impossible to help someone who doesn't see himself as being sick. Nor can we be helped unless we view ourselves as standing in need of that help. Jesus spent little time ministering to the Pharisees because they didn't see themselves as being sick. "It is not the healthy who need a doctor, but the sick." (Luke 5:31-32) People who lived lives of quiet desperation heard Him gladly. "The large crowd listened to him with delight." (Mark 12:37b)

Only Accepting Our Own Responsibility

Part of the process is the acceptance of responsibility. We blame others when we feel hurt and angry. As we progress toward spiritual and emotional maturity one of the initial

"Childhood thoughts and memories produce learned behavior and attitudes that continue . . . until someone in the chain breaks it by what the New Testament calls the 'renewing of our minds.'"

responsibilities is to will not to blame others. While we cannot control the conduct of others, we can most assuredly control our response to that conduct.

It's a task of looking deeply within ourselves and gently accepting ourselves right where we are and just as we are—the way that God accepts us. Part of that acceptance, of course, is the awareness and affirmation of the negative parts of our being. It's exceedingly important neither to deny the parts that would be viewed negatively nor to ignore them, but rather to embrace that quality with thankfulness and as an opportunity for growth and refinement. The process of recognition of ourselves, acceptance of who and what we are, and surrender of all of it to the Lord is essential to spiritual maturity.

A Word About Confession

If awareness of ourselves is the first step toward spiritual maturity, then confession is the second. The act of confession is ordained by Scripture and it serves a variety of purposes. "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5:16) The confession must be made to a living, fleshed-out individual. When we're resistive to doing this we continue to feel guilty,

and the price of burying guilt is much higher than any of us is prepared to pay either physically or mentally. We cannot experience total freedom until we've released ourselves and others from that guilt. Sometimes the guilt is so great that we tragically hang on to the event rather than simply letting it go.

In the act of confession and honesty I do several things. First, I share the burden of the sin and the guilt I feel and thereby disarm the power of Satan in my life. Second, I have the support and encouragement of a Christian brother or sister who is now in a unique position of being able to bear my burden with me through specific prayer.

Third, I affirm the humanness of the person I've confessed to. I've given permission and indeed helped open the door for that person to feel comfortable with vulnerability and confession. I've inferred by my confession that he/she is not alone in the struggle with satanic influence and deception in life. I've also come into the unique position of having the ability and opportunity to "build them up and encourage them in the Lord."

A Word of Caution

A great deal of wisdom, sound judgment, and care needs to be exercised in the selection of the person to whom confession will be made. Of primary importance is that the person be a fellow believer, a member of the household of faith. God says in Psalm 1:1 not to walk in the counsel of the ungodly. There should also be some consideration about whether or not the person is trustworthy, and also how issues have been handled in his/her own life. Another consideration should be the awareness that sometimes after confession is made and the doors are open for the Lord to wash away the guilt, Satan comes in to steal the victory and we need to be guarded against that attack.

Finally! Forgiveness

MOST importantly for healing and maturing, is *forgiveness*. It is essential. There's no way around it, only through it. This too, at times, is an act of the will. We may not be prepared emotionally to feel like forgiving. However, we do not live our lives as mature believers on the basis of our emotions. If for no other reason than the realization of what the decision to not forgive will do to us, we need to forgive. If we refuse to forgive, we the offended will lose more than the offender. When we refuse to forgive another person, it very often leads to the repression of negative parts of ourselves, and that can never result in Christian maturity. Self-disclosure is essential to growth.

Matthew 6:12 speaks to this issue when Christ said, "Forgive us our debts, as we forgive our debtors." The idea is not that God waits for us to forgive before He is willing to forgive us, but rather that when we forgive another our hearts are more open to the Spirit of God's movement in our own lives.

When we come to see ourselves as we are, even as guilty, and we ask another to forgive us, our own hearts

through that obedience are intimately in tune with the Father. There's something most refreshing and disarming about someone who has nothing to hide and is willing to be vulnerable. If the person responds to us with forgiveness, then the act of reconciliation is possible and order and fulfillment are brought out of chaos.

If you're wondering if you can do it, remember Zechariah 4:6 (NIV), "'Not by might nor by power, but by my Spirit,' says the Lord Almighty," or Jeremiah 32:27 (RSV), "Behold, I am the Lord . . . of all flesh; is anything too hard for me?"

HOLY GROUND

"Moses!"

(What is this I see?
a blazing bush that does not burn?)

"Moses!"

(I wonder, can this be
an angel clothed in strange attire?)

"Moses!"

(Why don't the leaves catch fire
and shrivel in the searing heat?)

"Moses, take the sandals off your feet!"

(Usually the branches will ignite,
twist, and turn to ash
as greedy flames reach higher.)

"Moses, this is holy ground."

(What holy power, what might
sustains life within roots
held captive to inferno,
trapped beneath the pyre?)

"Moses, this is your appointed hour;

baptized once by water,
be baptized now by fire."

— Arthur O. Roberts

CORLISS MICK

DAVID KINGREY

EDWARD MITCHELL

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RUTH JOHNSON
JUDY NUTT

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"Do we have a volunteer to play the piano today?"

COVER

"May God himself, the God of peace, make you holy in every part, and keep you sound in spirit, soul, and body, without fault when our Lord Jesus Christ comes. He who calls you is to be trusted; he will do it." 1 Thessalonians 5:23, 24 NEB (Art by Stan Putman)

ANTECEDENTS

I like people who have it all together. It is fun to spend time with people who are healthy, attractive, intelligent, mature, and confident.

Like looking for shells on the beach, you seldom find one totally intact. Even the ones that look so good on the surface of the sand often show a flaw when picked up for a closer look. The broken shells are repeatedly discarded as beachcombers discover their imperfections.

Hopefully I am more tolerant of people than of sea shells. Yet, I must admit that I am more attracted to the whole ones. I'm not as comfortable with the sick, the social outcasts, and those who have not been spiritually regenerated.

This creates a problem for me as a follower of Christ. It was these fragmented people to whom Christ devoted His time and energy. He cherished the broken shells of humanity and mended them.

I enjoy people who do not have physical, social, spiritual, or emotional problems. Jesus's ministry, death, and resurrection exist to bring healing of these fragmented conditions. He calls me to join Him in meeting these needs.

* * *

This month's theme is addressed in articles on pages 2-8 by Corliss Mick, David Kingrey, and Edward Mitchell, and some book reviews on pages 21, 22. —D.L.M.

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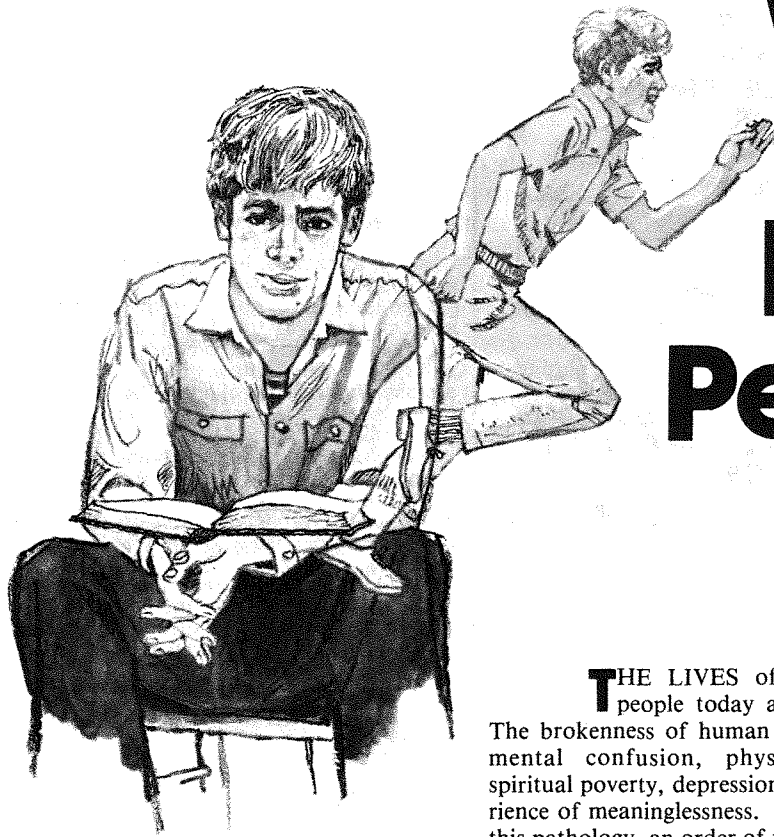
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Wholeness from a Pastor's Perspective

BY DAVID KINGREY

THE LIVES of thousands of people today are fragmented. The brokenness of human lives is seen in mental confusion, physical illnesses, spiritual poverty, depression, and the experience of meaninglessness. In the midst of this pathology, an order of first priority for the church of Jesus Christ is to minister to these confused and tattered souls. Such ministry, to have power, must be wholistic.

Wholeness has its roots in the nature of God. The Judeo-Christian faith rejected the notion of polytheism and affirmed the truth that God is *one*. "Hear, O Israel: The Lord our God is one Lord." (Deuteronomy 6:4) This *One* Lord created human beings completely unique, in that spirit, mind, and body were fashioned into one whole. Moreover, our Creator desires a relationship of wholeness with us. But according to the Genesis accounts of the Garden fall and Cain and Abel, that wholeness was lost, not only with God, but among ourselves.

This loss of wholeness is the tragedy of our human condition and is a manifestation of our sinfulness. Certainly the need for redemption from this sin is as great today as at the time of Cain and Abel. But there is

hope. Our hope lies in the power of the living Christ, which is released in our world today. His death and resurrection provide the means for forgiveness and for restoring our relationship with God. His healing presence is sufficient to bring wholeness to all persons whose lives and relationships have been broken for whatever reason.

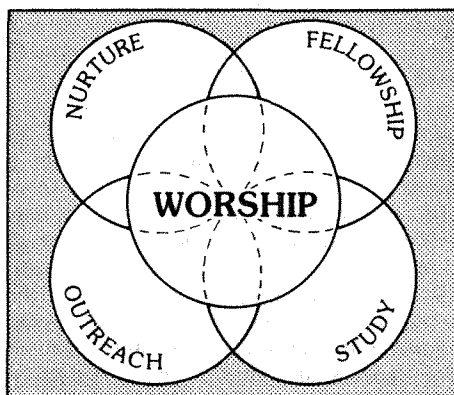
In Jesus' earthly ministry He deliberately sought the men and women with torn lives. He healed broken bodies, sick minds, and persons with diseased spirits. He taught, "You, therefore, must be perfect, as your heavenly Father is perfect." (Matthew 5:48 RSV) The concept of perfect as rendered here might well include the quality of wholeness. Furthermore, Jesus maintained a balance in His own life. We know He cultivated His mind through the study of the Scriptures. Even at the young age of 12, when He was growing in physical stature, He was seen in the Temple questing after the truth. We are told in the Bible about Jesus' times of rest for the physical body, a discipline many neglect today. In the Gospel we see so often that Jesus retreated to a "lonely place" for personal prayer and devotion.

Both Jesus' ministry and life-style were characterized by wholeness. The apostle Paul also spoke of the need for wholeness, particularly in relationship to the church body. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is

David Kingrey is pastor at University Friends Meeting, Wichita, Kansas. He was coauthor with Jack L. Willcuts of Team Ministry published by The Barclay Press.

with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” (1 Corinthians 12:12-13 RSV) Disunity and division have often arisen, however, in the history of the Christian church, and each time, the disputes have meant the sacrifice of a vital witness.

One means toward achieving wholeness in the church is to maintain a balance among the various dimensions of the church life. The church is not merely a social group or a service agency. The church is a people committed to Jesus Christ as living Lord. Our commitment to Christ begins in WORSHIP and is expressed through caring FELLOWSHIP and NURTURE of one another in times of need and joy. Our commitment is also seen in our serious STUDY, which connects us with the resource of our Christian heritage and gives us a clearer understanding of our world's needs. The love of Christ calls us to OUTREACH AND SENDS US INTO THE WORLD TO PROCLAIM THE Good News and to serve in His name. Some congregations tend to emphasize worship at the expense of outreach. Others are strong in fellowship and weak in study and nurture. The churches with vitality, however, are those that discover a vital balance among all five of these areas. A drawing may help us picture the church as a whole.



Note that each circle is connected to the other and all come together at the center, our worship of the living Christ.

Within worship, itself, balance is important. In our meetings for worship at University Friends, we attempt to keep such a balance. The hour is divided approximately into thirds. The first portion provides opportunity for Friends to share in structured worship—singing and playing of hymns, Scripture reading, choir and orchestra music, offertory, and vocal prayer. The

second part is given to the sharing of a prepared message by one of the pastoral team members or another member of the meeting. The third portion is open worship (communion), in which all are encouraged to be faithful in their ministry through the silence.

Worship leads directly into the world where we are to take the Good News of

“In Jesus’ earthly ministry He deliberately sought the men and women with torn lives.”

Christ to people spiritually diseased and divided. When we encounter these persons, we need to be instruments of forgiveness and convey through our words and lives the liberating grace of Jesus Christ. We are called to be bearers of the hope found in our living Lord, who in the resurrection overcame the horrid forms of despair and defeat that were manifest on the cross. We are to lead the spiritually fragmented persons to Christ and let them discover for themselves the opening that came to George Fox: “There is one even Christ Jesus who can speak to thy condition.” We, as ministers for Christ, can enable them to find the Divine Center that Thomas Kelly knew so vividly: “There is a Divine Center into which your life can slip, a new and absolute orientation in God, a center where you live with Him and out of which you see all of life, through new and radiant vision.”¹

Being centered in God necessitates simple living styles. Simple living, though, is in direct conflict with our American way of life, which dictates the values of superiority, accumulation of wealth, and material success. These values lead to spiritual imprisonment and entanglement. John Woolman understood the danger of striving for outward success. “My mind, through the power of truth, was in a good degree weaned from the desire for outward greatness, and I was learning to be content with real conveniences, that were not costly, so that the way of life free from much entanglement appeared best for me, though the income might be small There was a care on my mind so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd.”²

1. Thomas Kelly, *Testament of Devotion* (New York: Harper & Brothers Publishers, 1941), p. 19.


2. *Journal of John Woolman* (Secaucus, New Jersey: The Citadel Press, 1972) p. 18.

We who seek to teach others the way of obedient living need ourselves to maintain a steady attention to the inner voice of Christ. This is crucial if we are to develop wholeness within our own lives. We need to make time every day for prayer, meditation, and reading of Scripture. With the hustle of the world around us and the tremendous demands on our time, Christians today are often caught and embarrassed with the excuse “I don’t have time.” The only adequate answer to this dilemma is the daily discipline of private prayer and study. For many, this means rising early before other responsibilities steal our time.

The pattern of personal discipline that has been rewarding for me requires approximately an hour’s time. The first portion is spent in quiet meditation and Scripture reading. In the second period I combine reading from the Christian classics and contemporary writings. The third segment of the hour I jog or walk in an area free from heavy population and traffic. This plan is satisfying to me because I find it physically enjoyable, mentally refreshing, and spiritually strengthening. Of course, every person and family must find the style most meaningful to them.

Family worship is equally important. Being a pastor, the father of two active teenage boys, and the husband of a preschool teacher, I find myself, as does our family, faced with numerous duties and involvements that very easily could leave me feeling continually harried and fatigued. But our family has made a commitment to read Scripture, sing a hymn, and have prayer before breakfast every day. This daily discipline provides renewal and strength for each of us.

Our times of family study and worship are balanced by periods of recreation and building up the physical body. Each week our family plans recreation events for the week to follow. During the winter months we often play inside the house or the meetinghouse gymnasium. During the summer our physical activities range from tennis to picnics in the park to bike rides. We also plan times during which we pair up for recreation and go together two-on-two.

As individual Christians, as families, and as churches, we are called by Christ to discover and maintain wholeness in our lives, while at the same time we are called to share the Gospel of wholeness to a broken world. Our hope and strength for such ministry lie in the Christ who was once broken on the cross, but who, in the resurrection, became whole again and offers us wholeness. 



The Body

BY EDWARD L. MITCHELL, M.D.

THE FIRST human body was "Formed . . . from the dust of the ground" and the second one was made from the rib of the first (Genesis 2:7-22). Many years later the psalmist David said, "I praise you because I am fearfully and wonderfully made." (Psalm 139:14)

The apparent simple act on God's part created something most profound, precise, and practical with an ongoing mystery and challenge to the mind of man. Every part from the surface protection called skin to the smallest microscopic platelet produced by the bone marrow presents us with intriguing and complicated biochemical and physiologic processes, any one of which can occupy the lifetime study of a diligent researcher. These processes are predictable

and all work together to make possible a safe and practical existence for man in the environment in which he is placed by his Creator.

There are inner glands that regulate everything from growth rate, body temperature, sugar level, calcium level to the amount of water you retain or lose. And shall I speak of the body's capacity to respond defensively to disease, to develop immunologic resistance against bacterial, viral, and other invaders of its internal milieu? What of its adaptations to gross injuries, its resources for wound healing, to say nothing of the miracle of reproduction and the potential to undergo the radical changes of the aging process from the newborn baby to the feeble, but still precious, elder citizen?

Now add to all this that no two of us are exactly the same. Wonderful! The more obvious parts such as muscles, tendons, and bones are magnificently endowed with co-ordination functions that permit man to walk and work with grace and exactness. In addition are the wonders of the central nervous system with its brain that is more complicated than the most highly developed computer and its extensions by way of cranial and peripheral nerves that man uses to preserve his environment. All this, and you are just scratching the surface!

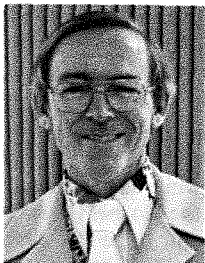
While modern man is so vitally concerned with health and diseases, please remember that millions of processes and functions at the biochemical and intracellular levels in our bodies are working perfectly in spite of our ignorance, our errors, or our wisdom. No wonder David said, "I will praise Him!"

I have mentioned these things because I want you to see your body as a beautiful and major creation of God and something about which you should have very positive feelings. Modern man and even Christians worry too much about the body. Fear of disease and disability has become an obsession. We constantly are informed of the possibilities of unclean air, unfit foods, excessive intake of salt and cholesterol, or the dangers of things added to or taken away from processed foods.

In the Sermon on the Mount, Jesus emphasized the development of character and encouraged, yes even demanded, us not to be anxious about the body. Indeed, the body is to be the servant of the mind committed to Christ. Paul said, "I bring [my body] into subjection . . . lest . . . I should be a castaway." (1 Corinthians 9:27 KJ) Again he said, "Your body is the temple of the Holy Spirit." (1 Corinthians 6:19 TEV)

I could, in this article, tell you how to control your salt intake and perhaps help

Edward Mitchell is a prominent surgeon practicing in Alliance, Ohio. He is Elder of Outreach in the Alliance Friends Church and a member of the Finance and Stewardship Board of Evangelical Friends Church—Eastern Region.




you avoid high blood pressure. I could add to your fears or insight by outlining the ways to avoid excessive caloric intake and thus escape the grave dangers of obesity. I could tell you how offensive to the lungs tobacco smoke is and how alcohol injures the liver and brain cells, and if coupled with the modern addition of an automobile can fill our hospital emergency rooms with injury and death. I prefer, however, to remind you that your body was made by God and He sustains it with but very little help from us. Thanks to public health measures in this country, we have adequate nutritious food and safe water. We also have shelter from the cold, heat, and precipitation.

For every health process you know and worry about, there are hundreds more you know nothing of, for which you simply trust God, so why not trust Him for them all? Our concerns should be more on how our bodies can glorify God or be spent for His service. Surely we must practice the good health principles we know, but we should refuse to pamper our bodies and serve their whims to the neglect of more weighty matters.

In fact, Paul urges us to offer our bodies as a "living sacrifice, holy and acceptable unto God." (Romans 12:1) We should prefer obedient sacrificial service to Him over the lust for life's gusto and longevity. The money spent on diets, health foods, nerve pills, and such could finance a world mission program that would amaze the church and make Satan ill.

A positive understanding of why God gave you a body and a desire to use it for His glory and His purposes will set you free from a self-imposed slavery to your own body with its drives and passions—which can never be satisfied short of finding fulfillment in complete surrender to the Creator. The greater your concern for your own body and its health, the less you will be able to give yourself wholly to the spiritual service the Lord has for you. The body is important, for it is through this fearfully and wonderfully made gift to us from God that we can express our love and adoration to our worthy Creator by reasonable and diligent worship and service.

Yes, be healthy if you can be, but healthy or not, use the wonderful body you have to honor and exalt the Lord who entrusted you with this gift of flesh and blood so endowed with wonder and potential.

"You are not your own; you were bought with a price, so glorify God in your body." (1 Corinthians 6:19-20) 



Martin and Nettie Williamson: Together for 75 Years

BY LLOYD HINSHAW

SWEETHEARTS forever is the way Nettie Williamson describes her many years of marital happiness with her husband, Martin Williamson. This most delightful couple celebrate their 75th wedding anniversary June 30, 1984. They are deeply loved and highly respected in their small western South Dakota community. Together they pastored the Empire Friends Church near Vale for 41 years, retiring in 1959.

Even though centenarians (Nettie will be 100 November 7, Martin 107 August 29), they are regular attenders of the Empire Friends Church. Their outstanding spiritual leadership continues to bear witness in and beyond the community, through fourth and fifth generations.

Recently, Professor Gregory F. Sanders of Fargo, North Dakota, said, "Cente-

narians are a source of family unity. The very old," continued Sanders, "may strengthen the total family networks much in the way that branches of a living tree need a trunk to connect them."

Martin's heritage comes from Quaker parents in Norway who moved to America in 1872. Nettie's background is of Presbyterian parentage with deep Christian family values. From these two religious backgrounds was formed a spiritual union, which may well be compared to the trunk of a tree that is anchored firmly in God's Word and reaches upward and outward to their children, grandchildren, great grandchildren, and great great grandchildren.

This Williamson Quaker Family Tree took root in the Iowa soil near New Sharon, where Martin was born. Later, Fredrick C. Hanson of Dakota Territory, well-known Quaker minister famed for his missionary journeys to Norway, influenced Martin's parents, William and Maren Williamson, to settle near Plankinton, South Dakota.

Lloyd Hinshaw has been Martin and Nettie Williamson's pastor for the past ten years at the Empire Friends Church, Vale, South Dakota.



*Martin and Nettie Williamson
June 30, 1909*

In his unique way, Martin describes the beginning of his own family: "In the course of time, I found a young lady very much to my liking—or she found me or we found each other, as the case may be." On June 30, 1909, Martin was married to Nettie Winkel at her home, Ashton, Iowa.

In the fall of 1917, Theodore Foxworthy, general superintendent of Nebraska Yearly Meeting of Friends, asked Martin to pastor the Friends meeting near Vale, South Dakota. As a farmer-preacher, Martin began a ministry that continued for 41 years at the Empire Friends Church. Five children, Mildred, Viola, William, Daryld, and Winnette, were born into the family, which now goes to the fifth generation, including 20 grandchildren, 36 great grandchildren, and 2 great great grandchildren.

Together they made a couple uniquely fitted for the ministry. It was Nettie's ability to offer encouragement and express an outgoing friendly spirit that added to their pastoral ministry. Even at 99 years of age, she is still a source of help by using her ability to daily write letters to family members and friends. Asked in a parenting workshop to give a two-or-three-word description of her parents, Winnette well described her father as "servant of God" and her mother as "his helpmate."

Each day began with meaningful time spent in family worship. William referred to the old family Bible as "the bacon and

Martin and Nettie Williamson in front row with great-granddaughters Andrea and Audrey; back row: Daryld, Mildred, Marty, Sarah, Judy, Marjorie, William.



egg Bible." It was used through the years—and now remains a well-worn and treasured family possession.

It was difficult for a farmer-preacher to find the needed time for his own preparation for pulpit ministry. Neither did the small country home provide a separate place for such study. Daryld related that a most profound impression was made upon him as a young boy when on occasions he saw his father early in the morning kneeling in prayer in the "old wash room." Because of limited space, Martin made this his Upper Room for prayer.

On a TV interview honoring their 70th wedding anniversary, they were asked the secret of their ability to stay married for so long. In his special way, Martin answered, "We never allowed anything to separate us."

The beautiful family heritage has been passed on down through the children and their partners, and their children's children. Of the 36 grandchildren, 8 have attended Friends Bible College, Haviland, Kansas. Many are actively involved in their various churches.

Loving spiritual care and loving discipline was given to the children. As one of the boys, with a smile, said, "The rod was used sparingly, but effectively." Mother Nettie framed a quote from William Penn, "If God gives you children, love them with wisdom; correct them with affection.

Never strike in passion, and suit the correction to their age as well as the fault. Convince them more by their understanding than the rod." Indeed, such loving discipline worked.

Love and compassion for their children was freely given in joyous times and difficult experiences. Mildred relates the traumatic experience with polio at the age of five. As a little girl, she was deeply impressed when her father and mother knelt by her chair and prayed for her. Viola adds that the feeling of self-worth was instilled within them. "We were always made to feel we could succeed."

When Martin reached 100 years of age, his family from far and near gathered at the nearby Holiday Inn. The children expressed their thoughts so well with the following letter of love:

We want to thank you for your counsel, your advice, your patient understanding, your help, and sacrifice. We have so many memories too special to forget, of the love you've always given and the example you have set. Love, Your children."

What a tribute to a father and mother who under God and by their faith in Christ have left a family heritage to be passed on to their succeeding generations!

A great spiritual father of the Old Testament said it so well for Martin and Nettie Williamson, "... as for me and my household, we will serve the Lord." (Joshua 24:15 NIV)



INDIA: Reflections from short-term service

BY JUDY NUTT



India suddenly came alive for me last winter. The people, the noise, the smells became real and familiar.

Traveling in India became a new and, sometimes, unusual experience. Animals, people, bicycles, cars, trucks, and buses shared the one-lane highway with us, so travel by car always turned out to be a test of maneuverability on the driver's part. Buses were crammed with people and luggage, so the goings-on inside the bus were usually much more interesting than the passing countryside.

Train travel gave us the opportunity to visit cities such as Allahabad, where the Ganges and Jumna rivers meet; Pune, the new location of Union Biblical Seminary; Bombay; and Agra, the site of the Taj Mahal. Plane travel, of course, was the fastest means of transportation, but not necessarily the easiest. We arrived in Delhi on time, but our luggage showed up two days later. Coming home, our flight into New York was late, so we missed our connecting flight to Cleveland and spent the night at the airport.

The Christian English School of Chhatarpur is in an area where the quality of education is not the best; therefore this school is a much-needed institution. Norma Freer, who started the school and manages it, has the full support of the parents,

whether they be Christian, Hindu, or Muslim.

My alarm clock each morning was the laughter and cries of children coming to school. These children became my students and, many times, my instructors. I tried to teach them better English and they tried to teach me some Hindi. I taught them some things about my country and they taught me many things about theirs.

The teachers, especially those who lived on the mission compound, became my friends. We talked, traveled, listened to music, went shopping, played games, and shared meals together. They helped to bridge the gap between their world and mine.

Because of these teachers and the work of Norma Freer, many children are being introduced to Jesus and hearing God's Word. In Isaiah 55:11, God promises "So shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it." (NASB)

I am thankful that I had the opportunity to become a part of the Christian English School in Chhatarpur.

BY RUTH JOHNSON



Having been engaged to be married for just over three weeks, I was not too enthusiastic about boarding our plane on that snowy

December day. However, after the stewardess showed us our seats and our trip for India began, the Lord reminded me of two things: 2 Corinthians 12:9 "My grace is sufficient for thee . . ." "The will of God will never lead you where the grace of God cannot keep you." (Corrie ten Boom) And with that, I found satisfaction in Him.

Judy Nutt and I met a few anxieties on the trip over, such as whether we would make our next flight in time, whether our luggage would arrive with us—or a few days later—and whether customs would question our two suitcases full of food for Norma Freer. Needless to say, the Lord took care of each of our problems, and Norma was there to meet us in Delhi.

Norma is an amazing woman. Living with her means seeing 1 Corinthians 13 in action. She has both a source of love and of energy that never quits. The Indian people respect, support, and love her as one who belongs there—and that she does. She has a sense of warmth and depth that wins the hearts of her teachers, students, and others in the community. In turn their eyes are fixed on Jesus.

After a few days of rest, Judy began teaching English and a few Bible classes to the fourth, fifth, sixth, and seventh grades. She helped children after school who had problems in learning. I taught English to the second and third grades and helped Norma with the office work and correspondence. We spent many of our evenings and days off with the teachers that live on the compound by going to the bazaar and several wedding dinners, helping them with their English, and playing games.

We also enjoyed spending time with people who came from the community to visit during tea time. Those I will remember the most are Mr. Stuti Prakash, his son Vijay, Dr. Brown and his family, Dr. Ann Cherian—the school's engineer—Mr. R. P.

Judy Nutt, Malone College graduate from the Friends Church of Sebring, Ohio, and Ruth Johnson, of the Boston Heights (Ohio) Friends Church, spent three months early this year in short-term mission service at Chhatarpur, India. They helped especially in the Christian English School.



School rickshaws (above) are lined up at the Christian English School, Chhatarpur, India. Friends Missionary Norma Freer (top left) from Evangelical Friends Church—Eastern Region. Volunteers Judy Nutt and Ruth Johnson with Mr. and Mrs. Solanki and children. A group of students pose for a picture in their classroom.

Patel and his family, and Mr. Gabriel Massey and his family.

If one would ask me what my favorite time or experience was, I would not be able to put my finger on any one thing. Therefore I will share a few. The first one that comes to mind is eating homemade ice cream (a result of care packages from home!) with Judy and Norma, late in the evening, next to the fireplace, while laughing and talking of the day's events and things at home.

Another is a day when Judy and I decided to wear Western dress instead of the saris we usually wore. When I entered the second grade class, everyone looked quite confused. One little girl asked me what I was wearing on my legs. When I replied, "hose," she looked just as perplexed as before. So I snapped them to show that they were not permanent and walked back to the chalkboard. As I looked behind me, all the children had leaned toward the aisle with their wide eyes fixed on my legs!

A third is the day I showed Gulab, Norma's cook, how to make potato salad and tuna salad. He nodded as if he understood.

However, when he brought them to the table, he carried one bowl instead of two. He had mixed them! It was the first time any of us had eaten potato-tuna salad!

Nevertheless, with all of the many good times came a few bad ones. The kids seemed uncontrollable a couple of days, and the car had its times of breaking down. At times, I felt rather oppressed by the dirt and number of people. Both were constantly around us. But the Lord's grace was still sufficient, and the good times outweighed the bad.

After our three months were nearly over, Norma, Judy, and I went to Delhi to spend our last few days together. Judy and I finished buying presents and Norma brought her list of articles and food she could only get in Delhi. Along with the other things I got, I bought my wedding dress, a sari for the day, May 26.

But our time ran out, and we had a teary good-bye. The Lord truly blessed our three months together, and I thank and praise Him for it. I also would like to thank Norma, the staff of the school, and those who supported me for being open to Him, and making the trip possible.



BY JACK L. WILL CUTS

Overlooking Bill and Mary

Let's suppose a couple named Bill and Mary were first-time attenders at your church last Sunday. Isn't that encouraging? It often happens, and most of us go out of our way to meet, welcome, and get to know them. Some have learned, by asking, what Bill does; some have learned how old their older daughter is, and the smaller son's name too. It is nice to have visitors.

Sure enough they are back again next Sunday. Maybe they will like our church; they surely know now that they are welcome. They seem to be such nice people, maybe they are already Christians? We hope the pastor will be sure to call on them right away.

He did. They appreciated this and apparently feel drawn toward his personality and leadership. Now what?

It is at this point that the most critical part of church involvement takes place. Should they be asked to dinner? By whom? Should this happen naturally or by some prearranged plan to welcome newcomers? What social groups can they be soon involved in, like the women's missionary fellowship, a Sunday school class, a pastor's class for new attenders, a men's breakfast group, Friends youth, and children's activities. Will any of this happen without specific, cordial, appropriate planning and action? Probably not. Too often it doesn't happen, however, because those already involved are too busy planning what happens, enjoying those they already know, or simply forget or overlook the uncertain newcomer.

It takes extra thought and work to include even the most attractive and interested newcomer, to say nothing of the obvious misfits, not-so-attractive visitors.

What about the small, unorganized sense of belonging like casual phone calls, a spontaneous getting together over tea or coffee? The finding time to visit unhurriedly after or before church starts, or in the parking lot. These little attachments indicating love and interest among good friends or relatives must be quickly extended to include Bill and Mary. It is often nonverbal thoughtfulness that conveys the Christian graces of caring and genuine hospitality. Remembering to be aggressively friendly, every week for many months until friendships are bonded and deep, this is a part of Christian living that makes a church effective. This also is a practical part of evangelism, discipleship and Christian fellowship.


There is a difference between a friendly church and caring people. It is said one should never visit with relatives or close friends on Sunday mornings, but *always* include the newcomer.

Here is a sad case history: Mary was invited to join a small group of church women who met only once a month to celebrate one of the group's birthday. Except, when it came to Mary's, it came in December when there were already so many activities it was decided to "not do it this month, after all Mary is so new she wouldn't know the difference." Mary did know the difference, of course, and realized that she was not really "in" after all.

It is the little differences, the too constant reference in class or fellowship conversations about the "good old days when we were all Friends," or too frequent cliquishness among those who went to *our* church college. Trivial? Perhaps, but the importance of including those new to our church merits very careful study of how we relate to each other as well as newcomers.

If our security in the church depends on a subtle superior recognition, or being with some "in" group, it doesn't take long for those new to discover they are not really a part of the fellowship. "We've been members here for five years and still don't feel a part of the fellowship," is a comment overheard in one congregation. Maybe it wasn't true, but if they believed it, the result is the same.

"Lord, Lord, if we have the Story,
The Truth, tell us how to speak,
To reveal, demonstrate, and elucidate,
Compelling attention by all who pass by."

(from a poem by Dennis Hagen) 


Extrinsic Religion

Religious people come in three varieties, according to a Religious News Service story, which quotes a psychology professor Bernard Spilka of the University of Denver. Here they are:

The extrinsic believer believes religion "helps you get out of all sorts of problems." The intrinsic believer searches for truth: "He wants to make sense out of the cosmic order and figure out things." And for the others religion is a habit that "doesn't otherwise interfere with one's life."

"Interfere" with one's life? That's a different way to describe noninvolvement.

One doesn't learn where Spilka fits into the three, or perhaps, just sits in splendid detachment as an observer of the three varieties. He thinks extrinsic believers are more apt to be prejudiced, more dogmatic, but they attend church less regularly than the intrinsic believers. The distinctions show up in how they pray. The prayer of adoration or of the "gimme gimme gimme" kind provides a clue, he says. Both extrinsic and intrinsic types do both, he says, but the "extrinsically religious people use the adoration prayer to get a return from God." When something good happens, the extrinsic believer praises himself and when something bad happens he runs to God to get him out of it. The intrinsic person is content just still trying to figure things out.

It sort of sounds like the questions thrown at the apostle Paul on Mars Hill by the Epicurean philosophers who had fetched him in to hear what this "babbler" would say. Believers have something more than just analysis; faith also involves action, obedience, trust, risk, and love. 



Additional Answers Sought

The Christian and the Law: a topic which, when scrutinized, easily creates confusion in the minds of Christians. The recent article by Mark L. Ocker [The Christian and Jurisprudence, March 1984] in the EVANGELICAL FRIEND was welcomed by me. Our church had been discussing the issue in our weekly Bible study meetings; the topic came up again when we examined the Beatitudes in our Sunday school lessons.

The question we have, basically, is thus: Do the Scripture injunctions against courts and lawsuits apply to businesses as well? If so, how?

All this revolves around the question: Should you be able to run a business the same way you conduct your own life? Can there be such an entity as a Christian business? Or does the fact that you're in the business world mean that you operate under a different set of rules and guidelines than you would in your private life?

At first glance, it seems quite simple: Of course, you can run a Christian business. Of course, the Scriptures apply to businesses.

Where we are running into problems, however, is the application of what Paul says in 1 Corinthians to the business world. Specifically:

- ✓ When a customer writes a "hot check" what do you do?
- ✓ When a customer orders specialized work, then refuses to pay for it, what do you do?
- ✓ When a customer files for bankruptcy, do you submit to the courts your claim for the monies owed you?
- ✓ When a charge customer runs up a bill over several months, do you suspend services to that customer? Even when the customer pleads emergency needs?
- ✓ When your bad debts pile up and start to seriously hurt your cash flow, including your ability to pay your employees and your suppliers, do you turn your bad debts over to a collection agency? Or to an attorney for collection letters and proceedings? Do you file in small-claims court? Does it make a difference if the entire community currently has a poor economic climate?
- ✓ If you find that your business is not generating enough income to continue,

and you feel that the Lord's message is to end the business, how do you go out of business? If you don't have enough assets, including personal assets, to pay your creditors, do you file for bankruptcy yourself? Would it make any difference if you kept an accurate account of everyone you owed, and planned on reimbursing them in the future, when you're back on your feet financially?

✓ When you are a landlord, and your tenants owe you several months back rent, do you evict them? . . . if they say they have nowhere else to go? . . . if you have used up your cash reserve and need their rent to make your mortgage payments? . . . if the financial institution that holds the mortgage starts foreclosure on you?

These and other related questions have all been raised in our discussions at church. Some of them are personal examples of situations various members have faced, some of them are hypothetical questions derived from our discussions.

Once again I ask, do Christian businesses operate by ALL the same rules the Christian individual does? If so, how?

DEBBIE LANE
Independence, Kansas

Improving Public Education

I heartily agree with Howard Macy's recent assessment of the need for people to be involved in the bettering of the public education system [Let's Be Friends, February and March 1984]. As a Mennonite Central Committee volunteer in a public school support group for the Atlanta Public Schools (APPLE Corps—Atlanta Parents and Public Linked for Education), I have seen ample evidence that parent and wider citizen involvement is an effective catalyst for change in public school policy and program. As Quakers we need to be part of that involved citizenry, contributing what may be a unique view of the educational process. Dr. Ernest Boyer, a Quaker and former commissioner of education, related in a recent APPLE Corps-sponsored address to a crowd of 300 Atlantans: "Education is a process of undue busyness; I wonder if it's possible to build also occasions for reflection, time out to think . . . time for silence."

Like Boyer, we would do well to draw on Quaker distinctives and historical precedent to influence and encourage our

current involvement with public education.

The process of improving public education involves everyone and should concern everyone—we must develop partnerships between the institutions that have become part of our lives—schools, home, church, work, so that by strengthening the "parts" the "whole" is made stronger. We can do our part by choosing from a range of options, from tutoring one hour a week to running for school board! We need to share Ernie Boyer's "burst of hope" for public education and be a part of the process of reform.

VICKI L. MORGAN
Atlanta, Georgia

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

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First Day News

QUICK QUAKER COMMENTARY

Four Quaker men are among the 1984 graduating class from Fuller Theological Seminary in Pasadena, California. **Jim LeShana** from Northwest Yearly Meeting plans to continue his studies. **Stanley Leach** and his wife, **Sandi**, have accepted a call to serve in Guatemala for two years under the California Yearly Meeting Mission Board. **Cliffon Loesch** is looking forward to pastoral ministry in Mid-America Yearly Meeting, probably in church planting, and **Ferdinand Nzohabonayo** will be returning to Burundi to provide leadership among his people there in the Friends Church.

Don Worden, development consultant for Evangelical Friends Church—Eastern Region, has accepted a position with the Salvation Army in Cleveland, Ohio. Don served Eastern Region for eight years helping with stewardship and estate planning.

Gene Hockett was selected as Alumnus of the Year for George Fox College, Newberg, Oregon. Gene has been the college's director of church relations for the past three years. He has been on the college staff for 15 years in positions of church and alumni relations. Gene served in pastoral ministry for 15 years in Northwest Yearly Meeting before joining the college staff.

Howard S. Lauby, Uniontown, Ohio, was named Malone College's Alumnus of the Year. Lauby has contributed 35 years in pastoral work, has served as administrator of the Sharon Center Holiness Camp, and as a 1939 alumnus, was president of the Alumni Association for 2 years, college trustee for 12 years, and served on the college's executive council.

Richard Meredith will leave the general secretaryship of Friends World Committee for Consultation on November 1, 1985. Arrangements are in hand to appoint a successor to Meredith; the post is advertised on page 20.

FRIENDS FOCUS

Chinese Book on Quakers Released

The Chinese edition of Focus on Friends is now off the press in hardbound copy. Charles DeVol, editor, says this is the first book in Chinese about Quakers. The new edition is entitled The Light of Christ Within, and features the painting The Presence in the Midst on its cover.

Barclay Press Announces New Management Position

A new management position is being created by the board of directors of The Barclay Press, publishing facility of Northwest Yearly Meeting. Located in Newberg, Oregon, the Friends printer/publisher seeks aggressive new leadership for fulfilling the mission to "publish truth." Responsibilities will include business management, publication development, revenue enhancement, marketing, and representation to constituencies. A detailed job description is available upon request.

An experienced, mature Friend with ability to organize and direct efforts of an organization toward challenging goals is sought.

Barclay Press, founded in 1948 by Northwest Yearly Meeting, has established a reputation for high quality printing and publishing. Areas of expansion include publishing of books and periodicals, development of new authors, evaluation of manuscripts, identification of current topics, comprehensive printing services to church-related institutions, and distribution of published materials.

Applications will be accepted until July 1, 1984. Final selection will be made by August 1, 1984, with employment to begin September 1. For further information write LeRoy Benham, P.O. Box 230, Newberg, Oregon 97132.

Guide to Christian Camping Published

The Guide to Christian Camps and Conference Centers, listing 827 camps in the United States, is a new 88-page resource for parents and church leaders looking for camps or conference centers for their families or groups. Besides details about each camp, the guide includes eight helpful articles on how to select the right camp, and preparing children for camp. Gary Fawver of Camp Tilikum in Newberg, Oregon, wrote an innovative article—an interview with Jesus, the “Outdoor Son of God”—for the guidebook. The guide is available for \$9.95 from Christian Camping International, P.O. Box 646, Wheaton, Illinois 60189.

Boulder Friends Meeting Focuses on Russia

A public forum titled “The Soviet Union: a New Look” was the latest event in a peace program initiated by Boulder Friends Meeting, Colorado. Purpose of the forum was to educate Friends and others about the diverse peoples, cultures, and history of the Soviet Union and Russia. More than 60 people attended all-day workshops at the Boulder meetinghouse; speakers, crafts, and Russian foods were included in the program.

The Boulder Friends’ focus on the Soviet Union is enhanced by the large number of persons with continuing connections to the U.S.S.R. Friends are hoping to formalize a sister-city relationship between Boulder and a Soviet city.

Northwest Friends Couple Express Concern for British Friends

Daniel and Michelle Smith, Friends from Reedwood Friends Church, Portland, Oregon, share a concern for Friends throughout Great Britain. Dan, a student in Old Testament Studies at Trinity College, Oxford, and his wife are concerned to visit among Friends in Britain and share some of their interpretation and vision for Quakerism today, and encourage Friends throughout the world to rethink what a radically Quaker vision would be for our times—a vision true to Friends heritage, yet with spiritual nerve to face the 21st century.

Missions News

International Conference of Evangelical Friends. National representatives from EFM will gather in Wichita, Kansas, in August to begin planning a 1987 International Conference of Evangelical Friends. Robert Hess, superintendent of Eastern Region, chairs the committee; funds for the conference were raised through special Easter offerings throughout EFA yearly meetings. Representatives from Alaska, Burundi, Bolivia, Peru, Mexico, Guatemala, India, Taiwan, and the Philippines are expected to attend the planning sessions.

Bolivian Friends Near Completion of Aymara Bible Translation Project. Francisco and Juana Mamani, Friends from La Paz, Bolivia, are proofreading the Aymara Bible. Mamani, who has worked with the Bolivian Bible Society for 10 years, has been head of the Aymara project, now in its seventh year. The Mamanis have been working out of Newberg, Oregon, and have been speaking in Northwest Yearly Meeting churches during their stay. They anticipate completing the project by the end of July.

EFM Opens New African Field. A strategy emphasizing evangelism, church planting, and beneficial community projects was approved for the new field in Rwanda during recent EFM board meetings in Colorado. Fund raising for the new project will begin soon, and candidating of the first missionary couple has already begun.

EFM Launches New Program for Financial Planning. In January 1984 approval was given for Evangelical Friends Mission to launch a program of deferred giving. Financial planning meetings held May 17 and 18 following the annual EFM board meetings brought further action on this matter, to be communicated to annual yearly meeting sessions throughout the summer. Details will be announced this fall in the Evangelical Friend.

FUP Releases Book on Conscientious Objection in WWII

Friends United Press has recently published the book We Would Not Kill by Hobart Mitchell. The narrative records Mitchell’s experiences as a conscientious objector during World War II. The book is of interest to young men facing questions of registering for the draft, to historians, and to those interested in personal narratives. We Would Not Kill is available through Friends United Press, 101 Quaker Hill Dr., Richmond, Indiana 47374.

Editor Seeks 'Family Traditions' for Publication

Paul Lewis, editor of Dad's Only, a monthly newsletter for fathers (see "The Family Room," page 19, this issue), is compiling a publication of family traditions. "Your family traditions could be included in a very special collection," Lewis writes. To submit a "tradition," Lewis asks that you simply describe your family's unique tradition in a letter. Tell how it began and what it means to you. Send your letter to Paul Lewis, P.O. Box 785, Julian, California 92036. Deadline for submissions is September 1, 1984. Enclose a self-addressed, stamped envelope for the return of any snapshots you send.

Chicago Fellowship Dedicates New Facility

The Chicago Fellowship of Friends dedicated their three-story building this spring, with a crowd of over 200 participating in the ceremonies.

Acquired two years ago, the building (a former Catholic school) has been renovated for multipurpose use as a place for worship, educational and social programs. Over 6,000 hours of volunteer service went into repairs, plastering, and painting the facilities, with much of the materials donated. Representing EFC—ER at the dedication were Dean and Freeda Johnson and Bob and Betty Olmstead.

Ohio Church Celebrates Anniversary

Westgate Friends Church, Columbus, Ohio, celebrated its 95th year with special ceremonies at the church on June 10. "Homecomers" were encouraged to bring family pictures for the occasion; those unable to attend sent greetings and photographs for posting at the church.

Stewardship Curriculum Developed

Convinced that the way one lives is a matter of stewardship, Paul Anderson and Mark Kelley, Northwest Yearly Meeting pastors, have written a 13-week curriculum designed to cover a comprehensive view of Christian stewardship. Topics include the meaning of stewardship; stewardship of our world, bodies, homes, possessions, finances; stewardship and giving; stewardship of time, talents and vocations, hearts and minds; stewardship of the Gospel; and the stewardship of life.

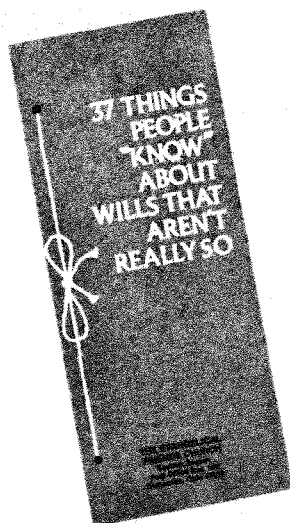
The series is cosponsored by the Department of Christian Testimonies and the Stewardship Board of NWYM, and will be available from The Barclay Press, P.O. Box 232, Newberg, Oregon 97132, by August 1.

Advices on Churchgoing

1. Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.
2. Go in a relaxed state of body and mind. Don't rush to church. Go in a leisurely manner. The absence of tension is a requisite to successful worship.
3. Go in a spirit of enjoyment. Church is not a place of gloom. Christianity is a radiant and happy thing. Religion should be enjoyed.
4. Sit relaxed in the pew, feet on floor, hands loosely in lap or at the side. Allow the body to yield to the contour of the pew. Don't sit rigid. God's power cannot get through to your personality through a tied-up body and mind.
5. Don't bring a "problem" to church. Think hard during the week, but let the problem "simmer" in the mind over Sunday. God's peace brings creative energy to help the intellectual process. You will receive insight to solve your problem.
6. Do not bring ill will to church. A grudge blocks the flow of spiritual power. To cast out ill will, pray in church for those you do not like or who dislike you.
7. Practice the art of spiritual contemplation. In church do not think about yourself. Think about God. Think of some beautiful and peaceful thing, perhaps even of the stream where you fished last summer. The idea is to get mentally away from the world, into an atmosphere of peace and refreshment.
8. Go to church expecting some great thing to happen to you. Believe that a church service is the creation of an atmosphere in which a spiritual miracle can take place. Men's lives have been changed in church through faith in Christ. Believe it can happen to you.

—from "Reedwood Today"

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QUERIES FOR THE TEAM MEMBER

BY NANCY THOMAS

It's been said that a major reason young missionaries leave the field is because of poor interpersonal staff relationships, missionaries squabbling with missionaries. This problem crosses denominational lines and does not respect age or experience. It saps energy, robs sleep, weakens ministry.

What? That doesn't fit the image.

Actually, Christians not getting along is a problem as old as the first disciples of Jesus, as old as Paul's letter to the Corinthian church. Here in our home churches, Satan uses divisions and personality clashes. We missionaries don't leave behind all our human tendencies and struggles when we cross the border of another country. In fact, added to the stresses of cross-cultural living, these same problems intensify, if not dealt with.

In the Friends mission in South America, the staff has made an effort to learn more about relationships. The following list of queries comes out of a missionary retreat session on this subject. I've found it helpful and would like to share it. Terms like "missionary team," "fellow missionary," etc. can easily be replaced by terms like "church," "Christian community," "co-worker," etc.

Jesus' words speak strongly to us all: "By this all men will know that you are My disciples, if you have love for one another." (John 13:35) They apply to all of us.

Queries for the Missionary Team Member

1. Am I fully aware that I'm part of the missionary team and not a lonesome hero? Am I doing all I can do to promote the unity of the team and the smooth working of all its parts?

2. Do I give my fellow missionaries freedom to try out new ideas? Do I give them freedom to fail and try again? Do I give them freedom to succeed?

3. Am I appreciative of former missionaries and the foundations they laid? Can I appreciate them without idolizing them?

4. Is the success of my fellow missionaries a priority in my life? Can I rejoice when they rejoice because of a job well done? Am I happy when national

Christians express love and appreciation for a co-worker? Am I content to take a back seat for a season and watch someone else succeed?

5. Do I give my fellow missionaries freedom to balance their work load and home priorities as they see best? Do I give myself this freedom?

6. Do I accept the differences between myself and my fellow workers and see our diversity as a strength? Do I try to work through the differences in a spirit of humility, acceptance, and love?

7. Do I recognize and appreciate my co-workers' special strengths? Do I encourage and stimulate them to excel in these areas of strength?

8. Do I seek to develop and use my own strengths in an attitude of service and humility? Am I willing to use my abilities to help someone else grow and excel in the same area?

9. Do I include everyone in my friendship and love? Am I sensitive to any fellow worker who might feel left out?

10. Do I take care of negative emotions as they arise, not letting them become long-term resentments? Do I quickly and habitually forgive?

11. Am I careful not to gossip, to talk negatively about a fellow missionary with other team members? Do I instead go directly to the person involved when necessary? Can I speak the truth in love?

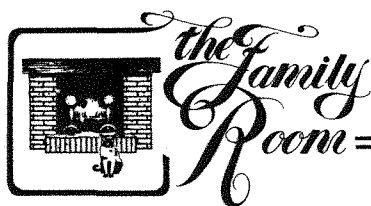
12. Am I willing to tell my co-workers who I really am? When appropriate, can I share my feelings, failures and fears, as well as my joys and dreams? Am I humble enough to accept the ministry of the missionary family?

13. Am I accepting and open when others share deeply with me? Do I genuinely bear my brothers' burdens, thus fulfilling the law of Christ? ☐

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YOUR KIDS and YOUR WORDS

By PAUL LEWIS

"Words are cheap," we're told—and certainly you can use all you want free of charge. But once spoken, words can cost or reward you dearly because of their power to create . . . to tear down . . . or to transform. As Proverbs 12:18 reminds us, "Reckless words pierce like a sword, but wise words bring healing."

Much as God the Father created the earth by the power of His words, you as a parent create a world for your children by what you say. Your words at home have the power to determine largely whether the environment in which your family grows is healthy or otherwise.

So think a minute. What kind of "climate" do your words create? Is your children's world warm and sunny, or cold and dark? A parent's words are like a thermostat that sets the temperature in the house. Frequent phrases like "I love you" or "You're special to me" warm a home and bring the sunshine in.

Ask yourself, "Are my words providing solid 'ground' for my children to walk on?" Inconsistency, like shifting sand, can cause them to lose their way in the resulting confusion about your expectations or intentions.

What kind of "atmosphere" do your kids breathe? The parent who begins the morning with pessimistic comments like "I hate Mondays" shouldn't be surprised when the atmosphere in the house becomes heavy. But positive, hopeful words about the day generate enthusiasm and become a breath of fresh air.

And what "grows" in this world your words create? Words are seeds, sown every day and reaped for years to come. Frequent criticism plants briars and weeds that will eventually scratch and choke your children's self-image. Praise, on the other hand, is the seed of a healthy self-image, producing strong roots of confidence and the abundant fruit of success.

Finally, what kind of "critters" inhabit your world of words? If you start to listen carefully to what's said in your home, you'll likely notice numerous words and phrases that have crept in and taken up residence. Some like "Shut up!" and "You turkey!" are annoying flies that buzz

around. Others, like "please" and "thanks," are welcome guests.

If upon analysis you find that some relandscaping is necessary in your world of words, here are some ideas about where you might start:

- Begin with a basic but invaluable rule: Think before you speak. Especially when you're angry, a little forethought will help you avoid the words you'll later regret.

- Go "hunting" for the critters in your family's vocabulary. Try hiding a tape recorder and capturing your dinner conversation one evening. Play it back to launch a family discussion of the topic. Trap as many of the undesirables as you can by identifying them together and then brainstorming some positive replacements. Post a written list in a prominent place around the house as a reminder.

- Over the next few days, try to catch yourself using the words you want to root out. Be honest, and each time you're caught, put a quarter in a can. When these "fines" add up to a few dollars, take the family out for ice cream, and ask if they've seen any improvement. In this

way you'll be in the lead to set a good example for a change in the vocabulary of your home.

- Ask family members to list the words they hear most frequently from you. (One survey revealed the three most common phrases kids heard from their parents to be "Shut up," "I'm too tired," and "We don't have enough money.") Ask yourself, "Are these the words I want my family to remember me by?"

- Write down the five phrases you would like to say most often to your family (such as "I'm proud of you"; "Good job"; or "Thanks for . . ."). Put these over your work area where you'll see them frequently, or on your car's sun visor. Remember to use them when you get home!

Words may be cheap, but they can also be priceless. You have available a limitless supply for creating a healthy and "wealthy" home. So the next time you're talking to your spouse or children, keep this thought in mind: What kind of world are *my* words creating? ☐

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Why Friends are Friends

Jack L. Willcuts

Some Quaker Core Convictions
by Jack L. Willcuts

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"We should be grateful for Jack Willcuts's ability and love for writing and for his grasp of the central issues in Quakerism . . . Jack intends that all Quakers examine the 'core convictions' that constitute the adhesive of our fellowship . . . Jack has provided the antidote for fragile loyalty, as much for the longtime Quaker as for the novice."

—Lon Fendall
(from the foreword)



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Heightened Religious Interest Offers Churches Opportunity

WASHINGTON—The “giant paradox” of religious activity increasing while moral standards continue to decline offers American churches a great opportunity, George Gallup says. Gallup told approximately 600 participants at the Christian Life Commission Seminar on Christian Citizenship 1984 that the Gallup polls consistently show interest in religion and church attendance has increased significantly in the past decade.

“However, we also find there is very little difference in the views of the church and the unchurched in many moral matters,” he explained. “Eight of 10 Americans claim to be Christians—only one half can identify who preached the Sermon on the Mount, and the majority could not

name even half of the Ten Commandments.” But among the 12 percent of the population Gallup defines as “deeply committed” to Christianity, the polls show moral standards are significantly higher.

“The churches urgently need to take advantage of the increased interest in religion to move the people from the ‘church’ category to the ‘deeply committed’ category,” Gallup said. “And the way to do that, I feel, is to become ‘intensely practical.’”

Among his suggestions were the organization of small Bible study groups with trained leaders; structured programs to help individuals with their prayer life; “thinking small” by building small support groups for prayer and Bible study, and dramatically increasing religious education programs. Failure by Christian churches to respond to the increased religious interest could mean other religions, including cults, could fill the void, he warned.

If churches can move an occasional church attender into a deeper knowledge and commitment to Christianity, moral and social conditions will improve, Gallup said. “We will not have social renewal until we have inner renewal. We will never have peace on earth until men are brought into a proper relationship with an indwelling Christ.” —E.P.A.

Evangelicals for Social Action Hopes New Agenda Will Up Membership

WASHINGTON—Evangelicals for Social Action has announced a new pro-life agenda in an attempt to organize evangelicals around seven issues, including opposition to both abortion and the nuclear arms race. Issues on which the group is taking a pro-life stand include “peace and

disarmament, rights of the unborn, sacredness of the family, disparity between wealth and poverty, race and sex discrimination, human rights, and the environment.”

“We believe thousands of evangelicals across the country want this,” said Ron Sider, founder and president of Evangelicals for Social Action. He called the platform a “new biblical vision for justice.” Spokesman Sharon Anderson said Evangelicals for Social Action hopes to increase its membership by 50 percent in 1984. —E.P.A.

Graham Invited Back to Preach in Russia

MINNEAPOLIS—Billy Graham has received an invitation to preach at several Soviet churches from the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R. The evangelist said the invitation is for him to preach in several Soviet cities and in large Russian Orthodox cathedrals. Graham visited Moscow in May 1982 to speak at an International Peace Conference. —E.P.A.

Church of the Nazarene Becomes NAE Member

WHEATON, ILLINOIS—The Church of the Nazarene, International, was accepted as a member of the National Association of Evangelicals (NAE) on March 8, 1984, at the 42nd annual convention of the NAE, held in Columbus, Ohio.

The Church of the Nazarene, with 4,931 congregations and 506,439 active members in the U.S.A., is the 43rd denomination to be granted full membership in the NAE. Individual churches from 33 other denominations have membership in the organization.

The more than 75 Protestant denominations served by NAE represent about 40,000 churches and 4 million members. Through its subsidiaries, affiliates, service organizations, commissions, and local/state associations, NAE services more than 10 million Christians. —NAE News

Thousands Turn to Christ in Nicaragua

MANAGUA, NICARAGUA—A week-long evangelistic campaign, sponsored by the National Council of Evangelical Pastors, resulted in 36,000 decisions. Evangelist Alberto Mottes spoke to some 288,000 people, a turnout that surprised church

FRIENDS WORLD COMMITTEE FOR CONSULTATION—GENERAL SECRETARY

An opportunity arises for a Friend to serve the Quaker World Family.

The position of General Secretary in the FWCC world office in London becomes vacant with the retirement of Richard Meredith at the end of 1985. This important post requires sensitivity and responsibility, and a personal knowledge of Quaker life and work among Friends of varying backgrounds in different parts of the world would be of significant advantage. In close supportive cooperation with the Associate Secretary, the General Secretary seeks to further communication and cooperation between Friends around the world, and to encourage growth and depth in our Religious Society. The post involves administration and travel and there is considerable scope for initiative in helping to implement the aims of the FWCC.

The appointment will be for three years in the first instance, subject to the conditions set out in a formal contract and would commence on 28th of October, 1985. Salary based on experience and qualifications will be negotiated, and pension rights will be a matter for personal arrangement. Applications (by air-mail from overseas) with names and addresses of two references should reach the Chairman, Joseph P. Haughton, “Rockspring,” Hillcrest Road, Sandford, Co. Dublin, Ireland, by September 1st, 1984, but enquiries and requests for the job description should be made immediately to FWCC, Drayton House, 30, Gordon Street, London, WC1H 0AX, England.

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Oak Grove Friends Church Monroe County, East Tennessee

Modern brick church nicely equipped. Partially furnished modern parsonage on 13 acres with barn and other buildings.

Located in friendly community near elementary school. If interested please contact:

Robert Beck, Executive Secretary
Wilmington Yearly Meeting
Wilmington, Ohio 45177
Telephone: Office 513/382-2491
Home 513/382-1223



leaders. The number of people making decisions overwhelmed the counseling staff.

On short notice, the meetings had to be switched from the bullfight arena to the baseball park, which held only 8,000 people. Thousands had to stand on the field, or listen from the streets. By Saturday, attendance grew to 60,000, but that was surpassed by Sunday's crowd of 80,000. Mottesi attributed the unusual response to unified prayer. — *Missionary News Service*

Rios Montt Addresses NAE Convention Banquet

COLUMBUS, OHIO—The former president of Guatemala, General Ephraim Rios Montt, brought greetings to the concluding banquet of the National Association of Evangelicals convention in March. The controversial leader, who was ousted in a coup last August, has now returned to the post he previously held as academic director of the Verbo Christian School in Guatemala City.

His ardent evangelical testimony unsubdued, Rios Montt said through interpretation that the only alternatives for Central America are Christ and Satan, and that only a change in man's heart will bring meaningful change to institutions and governments. "Instead of sending in marines," he advised Americans, "send in pastors."

In addressing the reason for his removal from the Guatemalan government, Rios Montt said with no apparent bitterness, "Because I acknowledged God as my Lord and King, I was considered crazy and had to be ejected from the presidency."

— *NAE News*

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

Faith Friends Church (Evangelical) of Northern Virginia

meets at Woodlawn Meetinghouse, near Fort Belvoir, Virginia. Morning Worship is at 11:00 a.m. on the 2nd Sunday of each month; Bible Study at 4:00 p.m. on the 1st, 3rd, and 4th Sundays of the month in the homes of members.

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

The Religion of Power

Cheryl Forbes
Zondervan, 164 pages, hardback.

I had not thought much about power (called by Ted Engstrom the most serious problem in Christianity) before reading this book. But now I am and shall be thinking about it, for this book sticks in the mind.

Forbes gives a wealth of valuable and profound insights into the subject of power, which will surely be much-discussed in the future. Here are some samples of her thoughts.

"Resorting to piety is a power play peculiar to Christians. It is manipulation at its worst—and best—since it nearly always succeeds." "Protestants have been overly concerned with material possessions and success . . . Contrary to the advice of those who know how to acquire and use power, Jesus demands unself-serving behavior. There is no room in the Gospel for climbing the rungs of the ladder of power."

I have two reservations about this book. The first three chapters seem to me somewhat wordy, general, and abstract. Thereafter things went better. Second, I am confused by Forbes's use of the word *power*. For most of the book, power is evil ("Power means insistence on what we want for no other reason than that we want it." "It's also the opportunity to act without restraint." Then in chapter 8 we come to "true" power, and we have two kinds of power. But as a result it is not always clear which power is being spoken of. I think it would be clearer to define power as the capability to affect events and situations, and in itself neither good nor bad; simply potentiality. What is good or bad is the motivation and methods in the use of power and the results of that use.

Nevertheless this is an important and valuable book.

— *Lauren King*

Caring Enough to Forgive

David Augsburger
Herald Press, 175 pages, paperback.

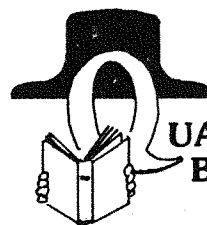
When I was first handed this book, the title I saw was *Caring Enough to Not Forgive*. Overlooking the split infinitive for the moment, I was nonetheless rather curious about the title. "Not forgive?" I

asked. "How can one ever not offer forgiveness?"

A little later I happened to turn the book over to its reverse side, where it is yet another, and different, book. *Caring Enough to Forgive*. Now this made more sense, I reflected.

But in reality, both are good titles and good books, separate approaches to a problem that is much more complex than many of us would think. David Augsburger, professor of pastoral care at Associated Mennonite Biblical Seminary in Indiana, challenges us to transcend superficial forgiveness and traditional patterns thereof.

"When 'forgiveness' denies that there is anger, acts as if it never happened, smiles as though it never hurt, fakes as though it's all forgotten—don't offer it. Don't trust it. Don't depend on it. It's not forgiveness. It's a magical fantasy," he tersely writes. In each of the five chapters of the *Not* portion of the book, he offers circumstances and situations in which forgiveness is false and is not to be sought or



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offered. Every situation is amply described with examples, illustrations, charts, diagrams, and Scripture.

In the positive side of the book, Dr. Augsburg tells us when and how we ought to forgive, and what benefits can come as a result of true forgiveness. "No relationship exists long without tensions. No community continues long without conflicts . . . Without forgiveness, community is only possible where people are safely and cautiously superficial. With forgiveness, we are set free to meet genuinely, to interact authentically, to risk being fully present with each other in integrity," he writes in the prologue. "Any movement toward forgiving begins with recognizing that we are in this pain together."

When I look at my bookshelves and see the several dozen still unread volumes there, one of the highest praises I can give to a book is to say that I intend to reread it soon.

I intend to reread this book soon.

— John Pierce

When Caring Is Not Enough

David W. Augsburg
Herald Press, 190 pages, paperback,
\$5.95.

In previous books David Augsburg has addressed the question of "caring": caring enough to confront, to forgive, to hear and be heard. Now in this book he goes a step further and deals with the problem of "when caring is not enough."

Many of us have the idea that when we care enough, all is well, for caring (loving?) will take care of a "multitude of sins." Augsburg's thesis is that caring alone is not enough, because it does not, necessarily, resolve the underlying causes

of conflict in relationships. For interpersonal relationships to be what they ought, these conflicts must be addressed and resolved.

The substance of the book outlines a 30-day experiment with 30 ways to fight, dirty and clean. In addition to the narrative, each chapter has a list of ways not to act and a list of ways to act and concludes with a dirty fighting code and fair fighting creed.

In the epilogue, fair fighting is caring-fighting in which equal relationships can be fostered and an application is made to the relationships of marriage.

I have the feeling that the book articulates what many of us have suspected all along but needed someone to say clearly and forcefully. David Augsburg has done this and done it well.

— Philip E. Taylor

Spiritual Dimensions of Mental Health

Judith Allen Shelly, Sandra D. John & Others

InterVarsity Press, 178 pages, paperback,
\$5.95.

This book is made up of three sections: "What Is Mental Health?" "Spiritual Care and the Psychiatric Client," and "Personal Mental Health: How to Keep Your Sanity." Each is concisely dealt with by its author.

The trichotomous nature of man, which is recognized in Scripture and emphasized by the apostle Paul (1 Thessalonians 5:23), is being dealt with in modern medical literature with increasing interest even in secular magazines. We agree that physical, mental, and spiritual health are closely related. The publisher's note states, "In modern mental-health care one of them is often neglected. Nurses, social workers and counselors are rarely taught to minister to their clients' spiritual needs. In fact, they are sometimes told to ignore them altogether. But spiritual needs can play a part in any illness. They may become especially strong when the mind and the emotions are affected. So how can Christian workers help their clients spiritually without violating their freedom or antagonizing other members of the health-care team? . . . The authors and other mental-health professionals join to show how Christians can minister effectively to such deep needs."

I have found this book very helpful and recommend it to all who are interested in this field.

— W. E. DeVol, M.D.

GFA Youth Shares

An Investment In the future

Greenleaf Friends Academy, one of the oldest Friends schools in the Evangelical Friends Alliance to have continuous operation, has in recent years enlarged its program to include grades kindergarten through high school. With the increasing costs of tuition and to care for debt retirement, GFA Youth Shares will be sold at \$10 per share per month. The goal is to sell 8,000 shares, which will enable a lower tuition for students and provide for debt retirement.

Respond today by mailing the coupon below to:
Greenleaf Friends Academy
Greenleaf, Idaho 83626

YES, I am interested in the Youth Share program! I understand that it is designed to provide (1) an investment in youth, (2) a tax deduction, (3) and ultimately lower tuition so that more students will have the opportunity to attend Greenleaf Friends Academy.

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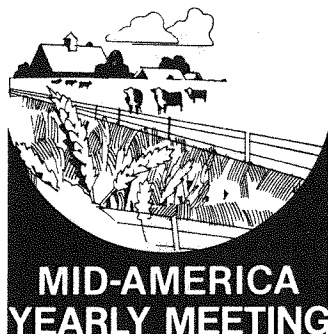
State, Zip _____

PART-TIME FIELD SECRETARIES

for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents on West Coast and in midcontinent U.S. Two needed by November 1. Send inquiries and suggestions to:

Wilton Hartzler
Friends Committee
on National Legislation
245 Second Street NE
Washington, DC 20002.

FRIENDS CONCERNS



Pastors' Retreat

Approximately 122 pastors, missionaries, Christian workers, and their spouses met together in the hills of the Ozarks for four days of rest and renewal.

The Stonecroft Retreat Center, located south of Branson, Missouri, was the site selected for this year's retreat. The change in location following several years in Oklahoma City was well received. The setting was secluded and peaceful, the motel-type rooms were comfortable, and the Stonecroft staff radiated an "at home" atmosphere throughout the week.

The schedule was less structured than previous retreats, which allowed for excursions to nearby Branson, Lake Taneycomo, or Table Rock Lake. The free time was also spent in sharing and fellowship with fellow ministers as well as quiet moments alone, or with a spouse.

Mornings and evenings were spent under the teaching ministries of Richard Foster and Jack Willcuts. Foster centered on the need for disciplines in the Christian life as well as the pitfalls that come by making the disciplines our religion. He stirred the imagination in finding ways to center our thoughts on God during quiet times. Willcuts gave instruction on the biblical basis for Quaker beliefs intermingled with personal tidbits of his experiences in the ministry.

The week was very inspiring and refreshing, and attendees left with a renewed vision in their various roles in the ministry. —Linda Snyder

FBC News

Twelve seniors received their bachelor's degrees at Commencement, Sunday, May 6, 1984. Speaker for the 3:00 p.m. ceremonies was Dr. Bruce Hicks, incoming FBC academic dean.

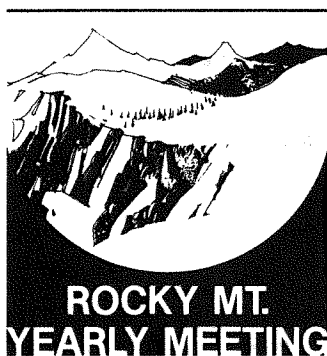
The following received degrees: Benson Nna Dike, Nigeria, West Africa, and Lawanna Lewis-Gibson, Macksville, Kansas, Bible Majors; Dan Biernacki, Oklahoma City, Oklahoma, and Doug Clarkson, Mexico City, Mexico, Bible/Pastoral Ministry; Loren Boettcher, Duncanville, Texas; and Judy Frye, Fairmount, Indiana, Bible/Christian Education; Teresa Coleman, Central

City, Nebraska, and Anita Starkey, Haviland, Kansas, Bible/Missions; Karen Huisenga, Lake View, Iowa, and Valerie Stratton, Omaha, Nebraska, Bible/Elementary Education Concentration; Rod Christie, Council Bluffs, Iowa, Bible/Business Administration, and Sheryl Smith, League City, Texas, Bible/Music.

The FBC Singers will be traveling and ministering three weeks in June and three weeks in August. During June they will be at Mt. Ayr Camp Meeting in Kansas, Quaker Haven (Kansas) Senior High Camp, Rocky Mountain Yearly Meeting, and churches in RMYM.

In August the six-member group will be at yearly meetings including Mid-America, Western, and Iowa. The FBC Singers are composed of Alan and Sheryl Mullikin, Patrice Kester, Jeff Cammack, and Professors Robert and Marilyn Ham.

Nearly 400 enjoyed the Christian musical *Go Out Singing* presented in April. It was a musical about Peter and the other early Christians and showed their joys, disappointments, humor, and sorrows. As they became aware of the importance and power of their calling to serve God, they changed from discouraged grumblers to joyous servants and faced persecution, jail, and even death as confident men and women.

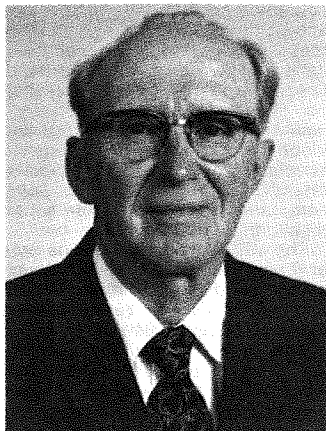


Paonia Holds Marriage Helps Seminar

Leland Griffin, a Christian counselor from Grand Junction, Colorado, recently led a "Preventative Marriage Maintenance" seminar at Paonia Friends. The seminar focused on relationships. Topics included self-esteem, communication, sexuality, parenting, romance, and renewal. Twenty Paonia couples attended.

Omaha Couple Heads to Alaska

Daniel and Trisha Eaton of Omaha will soon head for Glennallen, Alaska, to serve in a mission hospital through SEND International. Daniel will serve as a hospital administrator and his wife as a nurse.



Dr. Charles E. DeVol, speaker at Rocky Mountain Yearly Meeting sessions June 9-14 at Quaker Ridge Camp near Woodland Park, Colorado.

RMYM Briefs . . .

OMAHA, NEBRASKA—The Union Pacific Railroad System recently donated several pieces of office equipment to Omaha Friends. The equipment included three cabinets and two desks.

ALLEN, NEBRASKA—Pastor LeRoy Ward recently had the privilege of serving as the Nebraska State Legislature's guest chaplain March 2. Ward, along with church members Herbert Ellis and Vern Ellis, traveled to Lincoln. The visit included several tours.

DENVER, COLORADO—*The God-makers*, a film about the Mormon church, was recently shown. The film, detailing many Mormon beliefs and practices, was shown by Ex-Mormons for Jesus, a Christian outreach to inform believers in Christ, and to witness to the Mormon cult. First Denver Friends annual high school pie social raised more than \$1,200. Funds raised through pie auctions help with youth programs and missions.

WESSINGTON SPRINGS, SOUTH DAKOTA—Harmony Friends celebrated its 100th anniversary in June. The special program was well attended.

RMYM Prayer Opportunities . . .

1. Pray for changed lives among youth attending RMYM's three youth camps in June and July.
2. Ask God to bring unity of purpose and ministry among people in Rocky Mountain Yearly Meeting.
3. Ask God to reveal some evil in your community that you can take a stand against with other believers. Perhaps God would have you help oppose abortion, acceptance of homosexuality as normal behavior by society, pornography, et cetera.
4. Pray God's strength for your pastor.

First Denver Friends Hosts Family Weekend

By Mike Henley
Regional Editor

Building stronger families through greater sensitivity and better communications was the theme of the Family Encounter Weekend held in Denver March 23-25.

The special family weekend had seven couples attend. The couples came from Idaho, Ohio, Nebraska, Colorado, and Oklahoma. Couples and family members presenting included David and Lestia Brantingham, the Larry McKim family, the Jack Rea family, and the Bud Van Meter family.

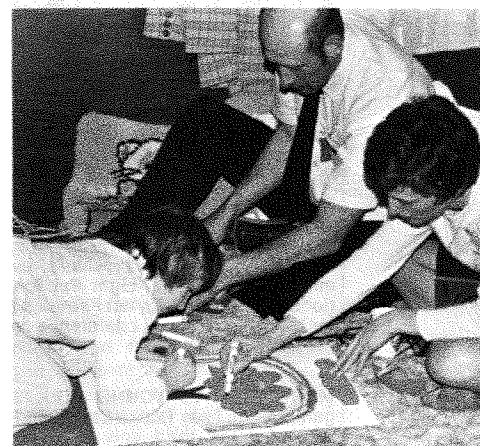
Rocky Mountain Yearly Meeting hopes there will be additional family encounter weekends in the future. One plan is for a weekend for families with retarded children. That weekend would include special needs of such families. Another weekend will be patterned after the initial weekend. No dates have been set as yet.

Content covered in the family encounter weekend included expressing feelings, influences on families, the value of each individual, interferences to relationships, removal of blocking interferences, and forgiveness. Saturday night of the encounter program was devoted to family time together, and Sunday included a special worship time.

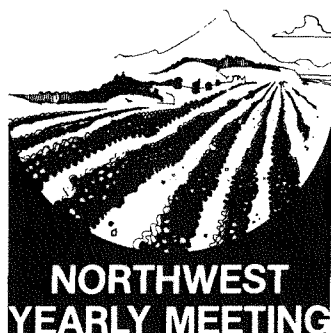
Program presentation was through filmstrips, craft projects, dialogue notebooks, and open sharing time.

A conclusion to the weekend was the introduction of family nights. A family night is a weekly time that family members set aside to themselves for group activities designed to strengthen family unity.

Further information about Family Encounter Weekends may be obtained from Jack Rea, 29 No. Garland, Colorado Springs, Colorado 80909; (303) 636-2729.



Ralph and Miriam Beutler and daughter work together on a drawing at family encounter weekend.

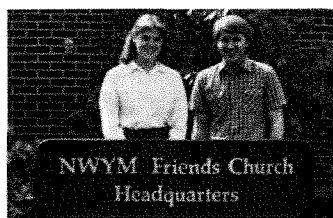


Around Northwest Yearly Meeting

YEARLY MEETING SESSIONS July 28 through August 3, will feature Juan Carlos Ortiz, noted speaker and writer. Sessions will be held on the George Fox College campus, Newberg, Oregon. Reports from Bolivia will include word from Francisco Mamani, and Friends Youth short-term YCEW travelers will report about their experiences in Bolivia and Peru.

Francisco Mamani will be sharing at the men's banquet; Lois Harmon and Becky Williams will speak at the Women's Missionary Fellowship banquet.

FRIENDS YOUTH FIELD SECRETARY Sandra Wilson has officially begun duties, making her office headquarters in the Yearly Meeting office. Sandra comes to the position with experience in camp counseling and Bible study leadership; she graduated June 3 from Oregon State University. Sandra, a member of



Newberg Friends Church, replaces Frank Engle of Melba, Idaho, who has served since 1982.

GEORGE FOX COLLEGE will hold its annual Christian Education Conference November 8, 9, and 10. Rodney G. Toews, vice president for ministries of Gospel Light Publications, will address general sessions for this eighth annual conference on the GFC campus.

MORE THAN 85 YOUNG ADULTS gathered at Twin Rocks Camp April 27-29 for the third annual Young Adult Friends Conference, making this the largest gathering of young adults to date. Roy and Karen McConaughy of Spokane, Washington, shared as guest speakers, en-

couraging conferees to look for and accept the various areas of ministry that God might bring into their lives. Jane Vanderploeg, from Portland, Oregon, brought a special workshop on "Discerning One's Ministry": how to know God's leadings and identify and overcome hindrances to obedience to those callings. Several attenders led interest-group seminars, and small group interaction highlighted the weekend.

The 1985 conference will be held at Twin Rocks April 19-21. Young adults will also gather for fellowship and business during Yearly Meeting sessions in July 1984.

FRANCISCO MAMANI, a Bolivian Friends minister, will see the reality of seven years' vision and hard work when he finishes translating the Bible into the Aymara language this summer. Mamani and his wife, Juana, have been living in Newberg since early April, working on final proofreading of the Aymara text with missionaries Hal and Nancy Thomas.

Francisco has been employed for the past 10 years by the Bolivian Bible Society. For seven years he has coordinated and directed the Aymara translation project. The work has been tested in the Aymara communities, brought back, revised, and tested again. Here in the U.S. the Mamanis are doing the final work necessary before publication. This is the first effort at translating the entire Bible into Aymara; the project is sponsored by the United Bible Society.

MAMANI SPEAKING SCHEDULE:

June 3—Friends Memorial
10—Lynwood
17—Camas
24—West Chehalis
July 1—Vancouver
8—Kent
15—Svensen
22—Rosedale
29—Yearly Meeting Sessions

George Fox College News

Lee M. Nash has been named the new vice president for academic affairs and dean of George Fox College. He will begin duties August 1.

The selection of Nash follows a nationwide search that brought five finalists from Oregon, Washington, California, and Indiana to the campus. In the end, George Fox tapped one of its own. Nash joined the GFC faculty in 1975 and during the 1982-83 school year served as associate dean. Currently he is on a sabbatical leave for research and writing.

Nash, 56, previously was academic dean at Cascade College, Portland, from 1962 to 1967. He served on that school's faculty as professor of history and English in 1951-56 and 1959-62. For eight years, from 1967 until joining the George Fox faculty, Nash was pro-

fessor of history at Northwestern Arizona University in Flagstaff. He has served as chairman for the GFC Division of Social Science and holds a doctoral degree in history from the University of Oregon.

He will replace Dr. William D. Green, who retires this year.

Robert P. Dugan, Jr., director of the Office of Public Affairs for the National Association of Evangelicals, and Dr. William D. Green, retiring George Fox College vice president for academic affairs, were speakers for George Fox graduation ceremonies June 2.

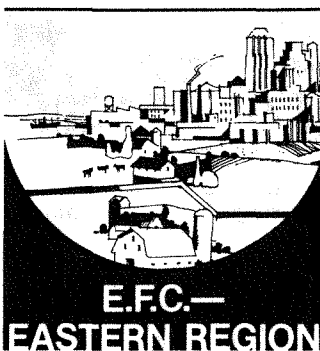
Dugan was commencement speaker and Green delivered the baccalaureate address.

Dugan writes the monthly newsletter "NAE Washington Insight." He has been with the Washington, D.C., organization since 1978.

Allen Hilton, a junior religion major from Sheridan, Oregon, is the new George Fox student president. He ran unopposed with new vice president Sue Fridley, a Hillsboro, Oregon, junior. The new secretary is Newberg business economics major Shawna Chandler, a junior. The treasurer is Dwight Larabee, a junior business major from Jefferson, Oregon.

George Fox College religion and philosophy professor Arthur Roberts is the author of one of the first two monographs published by the national Christian College Consortium.

The topic is "The Intellectual Substance of the Educated Christian: Some Contributions of Philosophy to Its Prophetic Function." The 16-page work is being distributed to the national consortium colleges.



EFC—ER Happenings

YEARLY MEETING dates are August 11-16. The traditional banquets will be held on Saturday night, the 11th, with worship services on Sunday, business sessions convening on Monday morning, and the concluding service on Thursday night, the 16th. Our superintendent, Robert Hess, will be the evening speaker, with morning services led by area

superintendents—Milton Leidig, Bruce Burch, and Duane Comfort. Don Murray, Sr., will be director of music for the week.

Those desiring lodging at Malone College should write to Doris Dagy, c/o Malone College, 515 25th St. NW, Canton, OH 44709. Gary Kasler will coordinate all activities for the week.

EFA FAMILY MINISTRIES Committee met at Westgate Friends Church in Columbus for a day of planning. Jack Rea, facilitator for the program, chaired the meeting attended by Maurice Roberts, Jack Willcuts, and Robert Hess.

QUAKER CANYON camp schedule:

Junior Camp: July 16-20 (children entering grades 4 & 5)
Youth Camp: July 23-27 (6th, 7th, & 8th grades)
Primary Camp: July 30-Aug. 3 (2nd & 3rd grades)
Day Camp: Aug. 6-10 (K & 1st grade)
Dale Hetherington of Deerfield, Ohio, is the director for the Camp.

ROBERT AND JANE DYE, pastors of Springfield Friends, represented EFC—ER at the 175th anniversary of Miami, Ohio, Quarterly Meeting. The celebration was held at the Friends Meeting in Waynesville, Ohio, on May 5, and was a joint observance by both Ohio Valley and Wilmington yearly meetings.

HUGHESVILLE CAMP MEETING will be held this year July 7-15 with three special workers—H. Albert Brown, evangelist; Harold Duff, Bible teacher; John Grafton, youth speaker. On July 8 there will be a special service of dedication for the David Christensen Memorial addition to the boyel (boys dormitory).

A **CHRISTIAN FAMILY** seminar was held at Damascus Friends Church, according to Pastor Joe Kirby, for six Wednesday nights through May and closing June 6. Alvin and Lucy Anderson led the seminar, emphasizing these topics: Relationships in the Family, Understanding the Child's Development, Parenting—Love and Discipline, The Teen-Age Years, and Bridging the Generation Gap.

Focus on Malone

FREE ENTERPRISE STUDENTS representing Malone College won first place among 20 Ohio colleges competing in April at Findlay College. Winning in the special project category, the students were awarded a \$1,000 cash prize and the chance to compete in the national contest in New Orleans. Malone's special project was "High School Education," with nine teams presenting lessons in 11 area high schools on various economic subjects. Included in the team were Barbara Curtis, Dave Fatheree, Jann

Koster, John Stanonis, and Scott Wiskofski. Professor William Dykes is faculty supervisor.

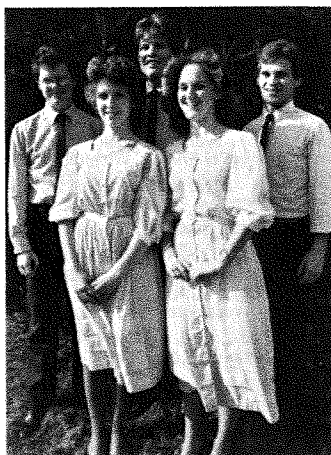
GARY KASLER will continue in his role of Assistant to the President, Gordon Werkema, but will assume responsibility for directing the newly formed Office of College Personnel. He will coordinate the expanded student work program and preside at administrative council meetings.

STEVEN PLOTTNER has been named director of public affairs at Malone effective March 1. For the past three years he has directed the food service at Malone, and prior to that he worked for four years as supervisor at Sugardale Foods in Canton. A graduate of Malone College, he has studied also at Ashland Theological Seminary and has had his articles and poems published in several magazines.



DR. CHARLES CURETON recently conducted a workshop at Van Wert Trinity Friends Church on the topic of "Stress in the Home, on the Job, and in the Church." It was scheduled on a weekend and was well attended. Pastor Duane Rice reported that it was "extremely helpful in its focus on a very real family problem."

SUMMER SESSIONS at Malone College are First Session—June 4-July 6; Second Session: July 9-August 9.



"Potter's Clay" is a summer ministry of Malone College students, who are traveling to various Eastern Region churches and camps. In the group are Rick Merrin, Jane Mitchell, Mike Brown, Shari Taylor, and Matt Mosher.

FRIENDS GATHER

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

Spiritual Life and Growth

NORTHBRANCH, Kansas, (Lester Snyder) had "Learning to Love like Jesus" as the theme for a week of services. Max and Kathleen Huffman were speakers for four days, followed by a weekend with David and Mae Kellum that included a men's breakfast and ladies' salad luncheon.

NEWPORT, Middleton, Rhode Island, (James Brantingham) had as special speakers for an exciting and spiritual weekend Dr. Robert Hess, Dr. and Mrs. Herbert Dymale, Rev. Jerry Wenger, and Dr. and Mrs. Alvin Anderson.

ALUM CREEK, Marengo, Ohio, (Dan Ruff) reports members and friends of the church compiled a devotional booklet commemorating the Easter season. Each of the 47 pages contained an original devotion based on the central theme "A Look at the Cross."

BAYSHORE, Texas, (Mahlon L. Macy) reports the interest and attendance during the special Good News services with Gary Wright was inspiring, and many spiritual victories were won. The Sunday night service ended with a time of praise and thanks to the Lord Jesus Christ for the conversions, new commitments, and a wonderful revival spirit. Gary Wright's ministry from the Word of God and his music ministry were inspirational and faith building. His deep concern for the needs of the church and community was in evidence in each service.

DEERFIELD, Ohio, (Christopher Jackson) has a series of prayer cells known as "honeycomb of ministry and prayer" that have been formed for the purpose of being a storehouse of strength, refuge, and release for the concerns of the fellowship and community.

Community Outreach

Sixteen women of the **NEWPORT** church met at the home of Rose Barboza, where Shirley Zdanuk gave guidance in making 36 silk floral baskets to be given to terminally ill patients at the Rose Hawthorne Lathrop Home. Ladies also donated canned meats and fish to the Johnnycake Center to help feed the hungry of the area.

GATE, Oklahoma, (Richard Buck) reports that many activities take place in the church building that are not a part of the official church program but are in harmony with its objectives. Several years ago Ellis Hein drove to Costa Rica and spent

several weeks there. In the process, he gained more than a nodding acquaintance with the Spanish language. So when several Spanish-speaking people moved to this area to work in a nearby metal fabrication establishment, he could communicate with them. Many of them were interested in learning more English, so Ellis, with the approval of the meeting, started holding classes in one of the Sunday school rooms. They were held one evening each week for nearly a year with attendance of 10 to 20 per session. Several Mexican families have been attending church services, three quite regularly, and some others as time and distance allow. There is an adult Spanish-speaking class, but the children attend regular classes because for them language is no longer a problem.

Among many outreach ministries at **PLAINS**, Kansas, (Stan Thornburg) have been fund-raising projects to assist one of their young men, Steve Dufield, in continuing his ministerial studies at Associated Mennonite Biblical Seminary, Elkhart, Indiana, following his graduation at Friends University in May. A women's basketball game with a neighboring church was sponsored, with the offering to be used for a tape ministry. Mae and David Kellum were guests at Western Area Mission Conference April 12, sharing a challenging ministry through slides, speaking, and displays. They spoke in an evening meeting April 11 especially arranged for teachers and others who could not attend the conference.

Phyllis Ryser has coordinated a women's fellowship group that meets once a month for dinner and fellowship at **CHARITY**, Marietta, Georgia, (John Ryser). They have donated their service to the Association for Retarded Citizens. Future plans are to visit nursing homes and investigate possibilities of ministry to the Cherokee Indians.

Youth and Christian Education

The film *My Brother's Keeper* was shown during Sunday school Easter Sunday at **FORT COLLINS**, Colorado, (Lowell Weinacht). Special Easter music was provided by the junior and senior high youth and by an adult trio.

Following a series of 52 lessons in Children's Church at **ALUM CREEK**, trophies were presented to Christ



Christ Walker, Terri Bloomfield

Walker, who had memorized 50 Scripture verses, and to Terri Bloomfield, who learned 40 verses.

NORTHBRANCH used a six-week series with the theme "Heartfelt Thanks" to emphasize the Sunday school areas of the church. Each Sunday different departments and areas of the Sunday school were recognized. A "Heartfelt Thanks" and appreciation party started the six weeks. People were given special awards for doing things in the church that are taken for granted. A love food shower was given to the pastors in appreciation of their love shown to the congregation. On the last Sunday the birthday offerings were collected and presented to David and Mae Kellum for one of their special mission projects. Everyone agreed it made the church more aware of the functions and importance of Sunday school. It was emphasized throughout the six weeks that we must encourage and

Evangelical Friend

Tax-deductible contributions help make it happen.

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

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132

pray for our teachers and workers and everyone must work together to have a successful Sunday school.

Lisa Cash, a member of **WEST-GATE**, Columbus, Ohio, (Randy Neiswanger) received a Wilmington College Quaker Leadership Scholarship for the fall of 1984.

The Young Adult Fellowship of **HIGHLAND AVENUE**, Salem, Oregon, (Glenn Leppert) meets every other Sunday evening. The church plans to use the World Vision materials (Bible Treasures Exploration) for VBS this summer.

Building Improvements

The **NORTHBRIDGE**, Wichita, Kansas, Friends Church congregation felt special gratefulness and praise at the Easter season as they moved back into their newly remodeled sanctuary, which provided additional room for the choir, the addition of a balcony and enlarged foyer. A new K. Kawai grand piano was installed, provided by the David M. Leach memorial fund. Special Holy Week celebration included a musical praise service, "I Am," presented by the Sanctuary Choir with soloists, orchestra, and media on Palm Sunday, and on Easter, breakfast followed by worship.

Other Special Events

At **GREENLEAF**, Idaho, (Paul Goins) Cloyd Smith celebrated his 100th

birthday on April 24, and attended worship service with all of his children and many of his grandchildren and great-grandchildren on Easter Sunday. Dean Douty, chairman of the Spiritual Life Committee, presented Cloyd with a beautiful appropriately inscribed plaque, and Gary Brown read a Citation of Merit to him that had been prepared by Iverna Hibbs. The family is planning to construct a bell tower as a memorial to Cloyd on the lawn to house the old Academy bell so that it can be used again to call people to worship.

OMAHA, Nebraska, (Ronald Miers) and **ALLEN**, Nebraska (LeRoy Ward) both had David and Mae Kellum, missionaries from Burundi, Africa, direct special meetings at their churches in April.

NEWBERG, Oregon, (Ron Woodward) will be continuing its annual "evening barbecues" on the church lawn this summer, planned for the three vacation weekends—Memorial Day, Fourth of July, and Labor Day. The evening service is held on the church lawn with barbecued hamburgers, chips, and soft drinks. A member of the congregation is in charge of the burgers, another in charge of the rest of the meal, and someone else has the devotional for the evening. These times of fellowship have proven to be effective in getting to know other people in a large, two-service congregation.

Special ministries at **PLAINS** in the absence of the pastors have been by Ed Roberts, Fowler, Kansas; Stanley Brown, Wichita; Delmar and Karen Loesch, Booker, Texas.

LIBERAL, Kansas, (Kenneth Pohlenz) has one Sunday evening a month when Friends share together in "Chupper" (church supper). These are times of sharing a meal and fellowship and a special program. Recent "Choppers" have featured pancakes and sausage, followed with the showing of Charles Swindoll films; a Mexican supper, and a travelogue; and homemade ice cream, cake, and pie, with Mark Fisher sharing his experiences last summer in Burundi.

Darius Salter, representing Western Evangelical Seminary spoke May 6 at **HIGHLAND AVENUE** Friends. They hosted the Salem area rally and Friends Women's Missionary Fellowship spring rally on April 29.

WEST CHEHALEM, Newberg, Oregon, (Jim Settle) reports that Dick and Sandy Wild and sons Casey and David will be moving to Kellogg, Idaho, early this summer, where Dick and Sandy have accepted the call to pastor the Silver Valley Friends Church. This is a new work sponsored by the Post Falls, Idaho, Friends Church. One of the events of this country church that is proving to be helpful as well as inspirational is the Men's Breakfast, held in the Fellowship Hall. Dennis Bean and Ken Winegar have launched this new

ministry and have received a good response, with 34 in attendance at the February gathering—a great time for the men of West Chehalum to join in fellowship, inspiration, and devotion.

PLEASANT VIEW, Eagle Springs, North Carolina, (Terry Knighten) viewed a major catastrophe at the end of a Sunday school contest—the



preacher got hit in the face with a pie by his own wife! The pastor was the captain of one team and his wife the captain of the other. It appeared that Terry's team was winning, until the last Sunday, that is. His wife's team won, and Terry reaped the loser's reward.

FRIENDS RECORD

BIRTHS

ANDRES—A daughter, Amanda Kay, to Danny and Stacy Andres, March 17, 1984, Independence, Kansas.

BARKER—A daughter, Sarah Elizabeth, to Jay and Debbie Barker, April 9, 1984, California.

BEVERIDGE—To Ken and Dawn (Millage) Beveridge, a daughter, Laura Karen, April 4, 1984, Biloxi, Mississippi.

BRINEGAR—A son, Justin Ross, to Charles and Karen Brinegar, March 25, 1984, Bayshore Friends, Bacliff, Texas.

GILBERT—To Kevin and Denise Gilbert, a daughter, Jessica Jae, November 26, 1983, Kuna, Idaho.

GROSVENOR—A daughter, Catherine Joyce, to Ric and Laura Grosvenor, March 13, 1984, Bayshore Friends, Bacliff, Texas.

HUME—A daughter, Leslie Claire, to Brent and Courtney Hume, March 16, 1984, University Friends, Wichita, Kansas.

LAMM—To Gregg and Teresa Lamm, a son, Ryan Trautman, May 1, 1984, Reedwood Friends, Portland, Oregon.

LAWSON—A son, Derek Ray, to Larry and Paula Lawson, March 21, 1984, Ramona, Oklahoma.

LUNDERMAN—A son, Paul David Lunderman III (Trey), to P. D. and Kathy Lunderman, February 18, 1984, Riverton, Kansas.

McFADDEN—To Robert and Linda McFadden, a son, Jerry Allen, April 3, 1984, Rollin, Michigan.

MEVEY—A son, James Robert, to Zane and Jane Mevey, March 22, 1984, University Friends, Wichita, Kansas.

NELSON—To Keith and Annette Nelson, a daughter, Leigh, September 2, 1983, Robbins, North Carolina.

NICK—To Dennis and Caprina Nick, a son, Charles Daniel, November 19, 1983, Meridian, Idaho.

PITTS—To Wendell and Marleen Pitts, a daughter, Katherine Kaye, December 29, 1983, Booker, Texas.

RUTHERFORD—A daughter, Andrea Renae, to Darrell and Cheryl Rutherford, March 11, 1984, Springfield, Colorado.

SANDERS—A daughter, Dinah, to Eddie and Rhonda Sanders, March 10, 1984, Bayshore Friends, Bacliff, Texas.

STRAIT—To Don and Erin Strait, a son, Paul Zechariah Aragorn, April 22, 1984, Newberg Friends, Oregon.

TUCKER—To William and Pamela Tucker, a daughter, Kristen Marie, March 13, 1984, Rollin, Michigan.

WESTBY—To Dale and Trude Westby, a daughter, Rebecca Fay, March 2, 1984, Meridian, Idaho.

MARRIAGES

ALLEN-STOCKHAM. Sherry Ann Allen and Samuel Taylor Stockham, April 14, 1984, First Friends, Pueblo, Colorado.

BREWER-KOCH. Debbie Brewer and Martin Koch, February 11, 1984, Caldwell, Idaho.

BRIGHTUP-MYERS. Myrtle Brightup and Arthur Myers, April 15, 1984, in California.

BULLINGTON-HAWKINS. Melinda Bullington and Jeff Hawkins, April 14, 1984, Ramona, Oklahoma.

CONDE-WILSON. Cheryl Conde and Doug Wilson, March 24, 1984, Northridge Friends, Wichita, Kansas.

ELLIOTT-REIMER. Beverly Elliott and Loren Reimer, March 2, 1984, Plains, Kansas.

HANEY-HUTCHINSON. Trudy Haney and Robert Hutchinson, February 29, 1984, Bayshore Friends, Bacliff, Texas.

NEWBY-WIENS. Anita Newby and Jerome Wiens, April 7, 1984, Fowler, Kansas.

DEATHS

BINFORD—Lena Binford, March 22, 1984, University Friends, Wichita, Kansas.

COOK—Dan Cook, Jr., December 29, 1983, Independence, Kansas.

CORDER—Millie Corder, 53, March 16, 1984, Ramona, Oklahoma.

CRISMAN—Luella Crisman, 91, April 18, 1984, Camas Friends, Washington.

DAWSON—Pearle Dawson, May, 1984, Caldwell, Idaho.

DOWNING—Mabel Downing, March 18, 1984, Fowler, Kansas.

HIBBS—Eugene Hibbs, minister, 81, April 10, 1984, Newberg Friends, Oregon.

HUFF—Opal Huff, March 31, 1984, Independence, Kansas.

JONES—Bessie Mae (Wines) Jones, 80, December 12, 1983, Adrian, Michigan.

LAIRD—Ray Laird, March 23, 1984, Bayshore Friends, Bayview, Texas.

LUPTON—Elisabeth Lupton, 88, April 12, 1984, Newberg, Oregon.

MARDOCK—Lydia Mardock, March 20, 1984, University Friends, Wichita, Kansas.

MORGAN—Loyal Morgan, March 25, 1984, Wichita, Kansas.

PEARSON—J. Howard Pearson, minister, 86, April 24, 1984, Newberg Friends, Oregon.

PERRY—Paul D. Perry, 88, April 10, 1984, Spokane, Washington.

ROBERSON—Della Roberson, 106, March 12, 1984, Ramona, Oklahoma.

SCHOPPE—Fred Schoppe, 35, March 2, 1984, Bayshore Friends, Bacliff, Texas.

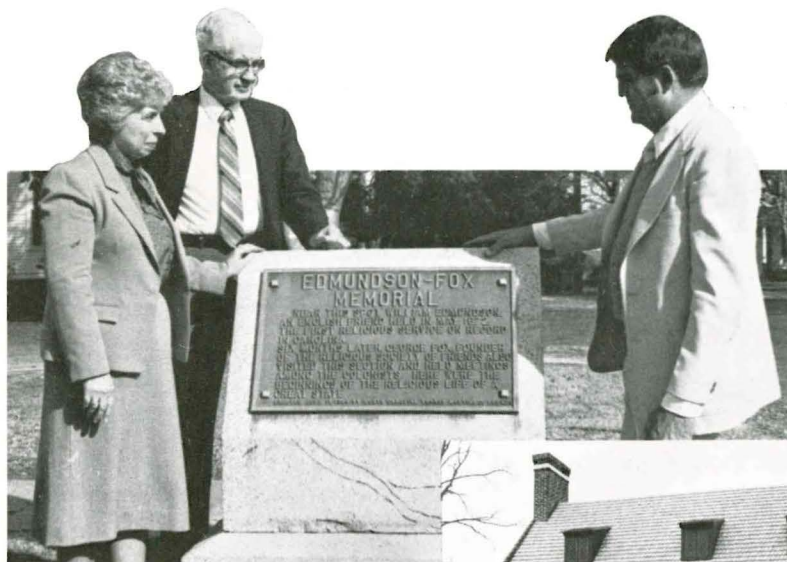
SHEFFIELD—Dennie Lee Sheffield, 23, Seagrove, North Carolina.

SMITH—Oscar Smith, March 23, 1984, Cherokee, Oklahoma.

WARD—Rose Ward, 94, March 13, 1984, Ramona, Oklahoma.

WHITCHER—Roger L. Whitcher, 32, December 10, 1983, Damascus, Ohio.

WINSLOW—Verlin Wayne Winslow, December 7, 1983, Caldwell, Idaho.



Jeanne C. White, Rendel Cosand, and Kenneth Spivey stand at the memorial where the English Friend William Edmundson held the first religious service on record in Carolina in May 1672. Six months later George Fox held meetings in the area. Clifford Winslow, clerk of Friends United Meeting, is standing on the step of the Newbold-White House (right). George Fox preached at this house in November 1672.



Quaker Pilgrimage

FRIENDS across America are invited to join with North Carolina Quakers in a Pilgrimage October 12, 13, 14, 1984, on the very ground where George Fox preached. The location is Hertford, Perquimans County, North Carolina, some 50 miles southwest of Norfolk, Virginia. Dr. D. Elton Trueblood will be guest speaker in Morning Worship on October 14.

To this area many Friends can trace their roots because of the vast Quaker migration westward and northward to Ohio, Indiana, Illinois, Iowa, Kansas, and the west coast.

Perquimans County will join other North Carolina counties to begin the commemoration of the four hundredth anniversary of the Roanoke Voyages on Roanoke Island on July 13, 1984. But October 12, 13, 14 will be celebrated in Perquimans County.

Perquimans County's Four Hundredth Anniversary Committee is joining the East-

ern Quarterly Meeting of the Society of Friends and the Perquimans County Restoration Association to commemorate the Proprietary Period of North Carolina and the beginnings of Quakerism as the first organized religion in the State.


The first religious service on record after Roanoke Island was held in the spring of 1672 under the leadership of William Edmundson, a Quaker minister. Later that year George Fox, the founder of the Society of Friends, wrote in his *Journal* that he "came to Phelps Point [now Hertford] from a Friends Meeting in Somerton, Virginia." Another *Journal* entry shows that Fox preached at Joseph Scott's house in November 1672. Other Society of Friends services followed, meetinghouses were erected, and such ministries were the beginning of organized religion in North Carolina. Joseph Scott's house is now known as the Newbold-White House and has been

restored by the Perquimans County Restoration Association as the oldest house in North Carolina. A three-day commemoration of the Quaker and Proprietary Period will center around the Newbold-White site on October 12, 13, 14.

Friday, October 12, will be Perquimans HERITAGE Day. An invitation has been extended to the Chief Justice of the North Carolina Supreme Court, Joseph Branch, and to the associate justices to take part in the ceremonies on October 12. Later in the day there will be a dinner at Missing Mill Park followed by a presentation of the outdoor drama *The Sword of Peace*, which plays each summer at Snow Camp, North Carolina, and tells of the Quaker resistance to war.

On Saturday, October 13, a Society of Friends Historical Pilgrimage will be made to sites prominent in the educational and religious life of early Perquimans. Clifford Winslow, a native of Perquimans and clerk of Friends United Meeting with headquarters in Richmond, Indiana, is arranging the tours. Raymond A. Winslow, Jr., archivist, Perquimans Restoration Association, is planning the tours. Mrs. Kenneth Spivey will prepare an exhibit on Quaker Life at Piney Woods Meetinghouse. The Women's Missionary Society will offer a sandwich and beverage lunch for those on tour.

Sunday, October 14, will be a very important day. D. Elton Trueblood, a nationally known Society of Friends minister, author, and lecturer, will conduct a religious service at the Newbold-White House, where George Fox had preached 312 years before. He will be assisted by Billy M. Britt, superintendent of North Carolina Yearly Meeting. The musical part of the program will be arranged by the music committees of Piney Woods and Up River Meetings. An old-fashioned "dinner on the grounds" will be served, with every family bringing a basket for themselves and guests.

An invitation is extended for everyone to make this a national pilgrimage to the place where the Society of Friends and organized religion began in North Carolina in 1672. A housing committee will seek to find "bed and breakfast" accommodations for all visitors. Further information is available from Kenneth Spivey, Route 1, Box 51, Belvidere, NC 27919. 



The Meeting for Learning

BY HOWARD MACY

Until recently I thought I had heard about every sort of Friends "meeting" there could be. This delusion quickly disappeared when some fellow conferees talked with enthusiasm about the "meeting for learning." Friends probably don't need to proliferate specialized language, but this term deserves our attention. "Meeting for learning" immediately evokes for me the importance of learning as a part of Christian experience, the importance of the learning fellowship, and the inseparability of learning from constant attention to Christ our Teacher.

Two opposite dangers undermine a clear appreciation of the importance of learning in the meeting. On the one hand, learning has sometimes become sterile intellectualizing that hinders or replaces faith. On the other hand, there is a false spirituality (which occurs among all sorts of Friends—fundamentalists to humanistic mystics) that asserts that to know facts or to use reason is beneath the true saint. Both hazards threaten the truth. A dynamic, enduring faith is one that grows through both intellectual and spiritual experience.

Learning about our faith helps to deliver us from "goosebump religion" in which we rely almost wholly on our feelings. It helps to deliver the Christian from misleading errors, which could cut the nerve of faithful living. Beyond its preventative value, however, learning can lead into new depths of spiritual experience.

It is no accident that many of Christendom's spiritual giants have also been intellectual giants—Paul, Augustine, Luther,

and Pascal, for example, and leading Friends in all periods of our own history.

The term "meeting for learning" suggests the importance not only of learning itself but also of the learning fellowship. Just as many fruit trees require cross-pollination if they are to bear fruit, so Christian learners become healthier and more productive when they learn together.

We have often thought that "fellowship" happens only before or after learning experiences while we are sipping coffee and swapping jokes and gossip. But this is quite mistaken. On the contrary, we can come to have a special delight in, and appreciation for, one another as we share ideas and insights or as we struggle through (or even argue through) life's big questions together. Some of the friends I cherish most are those who will, out of the freshness of their own learning, share new insights and ask penetrating questions about God and the life of obedience. I need them. We all need each other.

Even standing together, we must ultimately depend on Christ to teach us. "Meeting for learning" reminds us that we still must approach living and learning in humble obedience. Without this our best efforts will fail. But there is great hope, for Christ still comes "to teach his people himself."

The term "meeting for learning" may pass (I hope not), but its significance must endure. People who know God with both heart and mind can powerfully advance God's good purposes in our world.

Let's be Friends.



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