

9-1984

## Evangelical Friend, September 1984 (Vol. 18, No. 1)

Evangelical Friends Alliance

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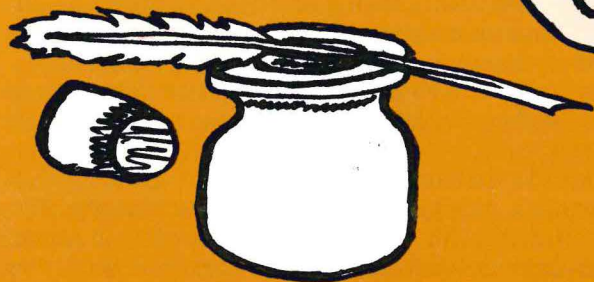
# Evangelical Friend

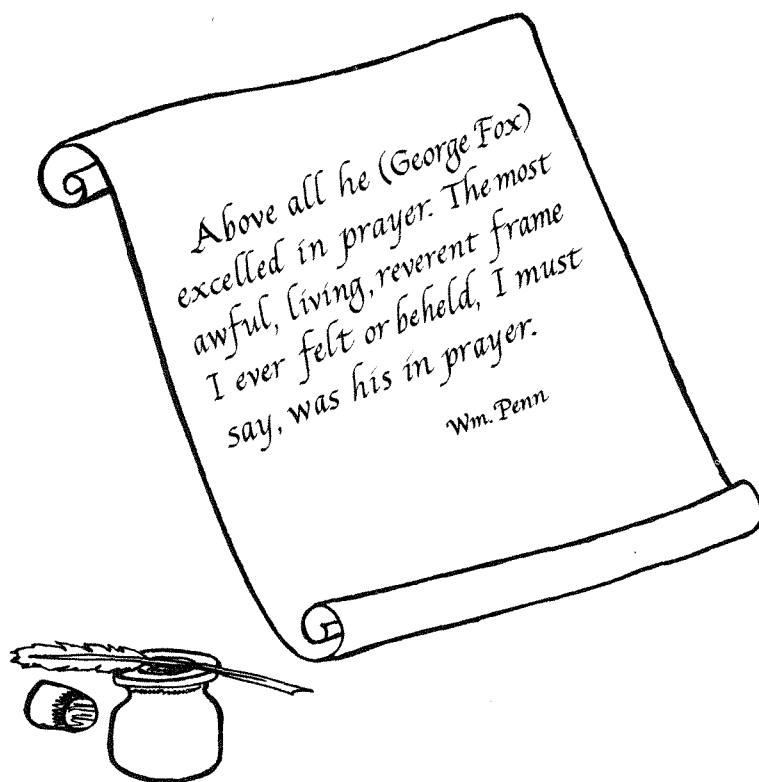
September 1984

Vol. XVIII, No. 1

Above all he (George Fox)  
excelled in prayer. The most  
awful, living, reverent frame  
I ever felt or beheld, I must  
say, was his in prayer.

Wm. Penn





# Lessons

BY DAN QUALLS

Experiences in prayer are as varied among Christians as denominational groupings. Martin Luther once commented, "I am so busy that if I did not spend two or three hours each day in prayer I could not get through the day." While C. H. Spurgeon, speaking of prolonged prayer said, "I could not do it if my life depended on it. It's like going to the bank with a check. I don't loaf around the premises after I already have my money."

Spurgeon knew the power and importance of prayer, though, for on one occasion he was asked the key to the success of his preaching ministry. His quick response: "My people prayed for me."

Little prayer, little power. Much prayer, much power. We have heard those words often and even believed them. We want to be people of "much prayer." Many of us want to say a fervent "Amen!" as I did back in seminary days when I heard the title to a sermon on prayer: "Let's Face It, We Know Next to Nothing About Prayer!" That expresses how I often feel. Prayer is so expansive, yet personal; so complex, yet simple. There is so much to know about prayer. To enter into prayer is to enter into God. To touch prayer is to touch infinity, to touch divinity, to touch eternity. "How great is God—beyond our understanding! The number of his years is past finding out." (Job 36:26 NIV)

Prayer, like a sparkling diamond, has many facets. As the light strikes it, new expressions of beauty are seen. My experience with prayer has been like that. Patiently, God has shed His light on the discipline of prayer, showing me new dimensions of Himself, His love, His wisdom, and His goodness.

*Don Qualls is pastor of Derby Friends Church in the Wichita, Kansas, area. A well trained and spiritually sensitive young pastor, Dan shares out of his heart and love for the Lord and for Friends.*

## *Prayer Means Learning*

It seems redundant at first but it is true that learning to pray means discovering that prayer is a process of learning. There is a natural ebb and flow to prayer, a rhythm just as there is a rhythm to life. "To every thing there is a season." (KJ) Prayer is not the end itself, it is the means to an end. It is a pathway down which I run, sometimes encountering thorns and thistles, sometimes roses and springy turf.

For too many years I viewed prayer as a polished product. I had to be "up" for my best performance; after all, a monologue for God should be your very best, right? The problem was twofold with this attitude.

One had to do with superficiality. Desiring to be "at my best" I became less than honest. My goal was to impress God with how much Scripture I knew, how articulate I was; in short I wanted Him to be impressed with my fine performance. This led to a prayer life that was all glitter and no "guts." There was no depth, for I was not allowing the Spirit to lead me through the dark side of my soul or through the light of His presence.

**H**IS PRESENCE—that was the second problem. I was so intent on my performance, so caught up in how I was doing that entering into His presence was difficult. My awareness was of me, not God. My attention was fixed on the wrong point.

"Our Father which art in heaven" Jesus taught us to pray. A turning away from ourselves, a turning toward God.

To realize that prayer is a process of learning gives freedom to fail. It helps us shrug off the shackles of perfectionism. Britisher Jill Briscoe once observed that Americans often don't do something because they don't think they can do it perfectly. The British are different, she said. Even though they may do it badly, they still do it heartily.

# in Prayer

That which is worthwhile comes slowly. It was Alexander Pope who said, "Some people will never learn anything because they understand everything too soon."

It has been liberating to me to relax and simply offer my best to God in prayer, realizing that I have much to learn. Time is required and the lessons come slowly. I must be patient with the process of prayer. So even when I do it "badly" I am going to persist in doing it "heartily," confident *that* will unfold His truth, His reality to me, and I will begin to see the fruit of my prayers.

## *Prayer Involves Waiting*

Often my mind has gone to the experience of Mary and Martha recorded in John 11. Their brother Lazarus, Jesus' good friend, was dying. They sent word to Jesus pleading with Him to "come quickly." In their hour of need, like us, they cried out to their Lord. And then they waited. The days must have dragged on like weeks. Their minds must have been filled with questions and apprehensions. "Why doesn't our Lord come? Doesn't He know how desperate we are?"

The Lord, of course, did know but He purposely waited before going to Bethany and by then Lazarus had been in the grave four days.

His reason? "It is for God's glory so that God's Son may be glorified through it." (John 11:4 NIV) Jesus forced Mary and Martha to wait that they might participate in bringing glory to God. In the process their faith was deepened.

Valuable lessons come in the "waiting room" of prayer. In those times of silence, when it seems that nothing is happening, God is actively preparing to carry out His purpose.

What are we to make of the times of waiting when it seems God has not heard, that our prayers have not risen above the ceiling? There is no answer. Only silence.

When "God has trusted you with a silence," writes Oswald Chambers, "it is big with meaning. His silence is the sign that He is bringing you into a marvelous understanding of Himself. Are you mourning before God because you have not had an audible response? If God has given you a silence, praise Him, He is bringing you into the great run of His purposes. If Jesus Christ is bringing you into the understanding that prayer is for the glorifying of His Father, He will give you the first sign of His intimacy—silence." (Oswald Chambers, *My Utmost for His Highest*, p. 285, Dodd, Mead, and Company, New York, © 1935)

The work God desires to do in us through prayer is a greater work than the request we are making. Mary and Martha desired the healing of their brother. Jesus desired

that they learn the primacy of bringing glory to God. The success of prayer lies not in the answer that lines up with the request, but in the honor that is brought to the Father. "Thy kingdom come, Thy will be done" was the model prayer of our Lord.

Waiting, though difficult it is, is part of that glorification process. Absolute reliance on Him is essential. That includes His timetable. Such waiting has a refining effect on me as I pray. It develops perseverance, the strength to trust even when progress is not visible.

We need the waiting that prayer requires in our day of "instant" everything: instant coffee, instant breakfast, instant weight loss, instant replay. "Relief is only a swallow away," or so we are led to believe. Not so in the things of the Spirit. Instant results in prayer are the exception, not the rule. Painstakingly interwoven in the fabric of prayer is the necessary thread of waiting.

## *Prayer Requires Listening*

Much of my prayer life has been like a "divine shopping trip to God's celestial mall." Shopping list in my hand, I would burst into God's presence hoping He would fill my cart from His eternal supply. "Lord, I want this, and this . . . and oh, yes, this!" Are you smiling? You've done it too, I take it.

**B**EFORE I go any further, let me be clear. I believe we are to ask. "Ye have not, because ye ask not" Scripture declares. But before we plunge headlong into asking, we must first hear His voice so our asking can be in tune with His will. There is no greater confidence than to request what is known to be His will.

We must beware of the error Paul speaks of: "They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised." (Romans 1:25 NIV)

Prayer is to be enriched by the awareness that God is always speaking, He is always active. The initiative for prayer rests with Him. He desires that I listen to His voice. John White is right when he states, "Deep within your vast interior spaces (and inner space and outer space are all one in eternity) is a tabernacle God built to commune with you. From it He calls you with tender urgency. And from the furthest reaches of your inner space an ache of yearning echoes back His call." (John White: *The Fight*, InterVarsity Press, p. 22, © 1978)

To enter the joy of prayer is to enter the silence of listening. "Behold, I stand at the door, and knock:" come the words of our Master, "if any man . . . open the door, I will come in to him, and will sup with him [have fellowship] and





he with me." (Revelation 3:20) Deep within our spirits we must affirm that God IS there and He is NOT silent. He speaks.

But I have an addiction and I suspect it affects you too. It is the addiction of noise. The blare of the stereo, the sound of the TV . . . without them our world seems void and empty. Or so it seems. Actually, their constant din becomes a "sound barrier" between us and God. With minds so cluttered with voices we are unable to hear *the voice* of Him who calls us by name.

Thomas a Kempis asked, "Why were some of the saints so perfect and contemplative? Because they studied to mortify themselves wholly to all earthly desires; and therefore they could from their very heart's core fix themselves upon God, and be free to retire within themselves."

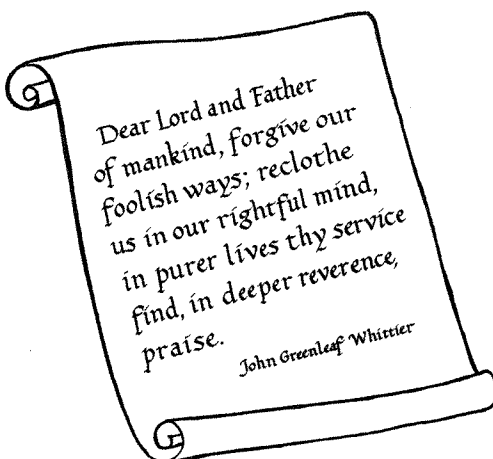
The noises without and within must be stilled that we may listen to His "still voice." Learn the joy of a 10-minute walk before bed just to listen; a three-minute pause on bended knee in the office between appointments; a 30-second listen before slipping in the key to start the car. God is speaking. Are we listening?

#### *Prayer Involves Enjoying God*

What a prediction Jesus made when He said "out of his belly shall flow rivers of living water!" (John 7:38) John explains that Jesus was referring to the giving of the Spirit, which would not happen until Jesus had been glorified. Today, Jesus has been glorified. We are on this side of Pentecost . . . where are the streams? Why do so many of us struggle to see even a trickle of God's presence and power in our lives?

Most sermons on prayer stress either its importance or our Christian duty to pray. And certainly it is our duty to pray and it is important. The Scriptures themselves emphasize this: "Pray constantly." (1 Thessalonians 5:17 RSV) "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:6) "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance." (Ephesians 6:18 RSV) "Men ought always to pray, and not to faint." (Luke 18:1)

Yes, prayer is an important duty, but if all I know is my obligation to pray, then I am bound for suffocation. Duty can motivate for only so long. To know what is right to do is not enough. There must be more than a stirring of the conscience into action. There must be the awakening of joyful expectation, of hope, a looking for-



ward, an inner birth. "Restore unto me the joy of thy salvation" was the cry of David.

Perhaps you will identify, though painfully, with the early prayer experience of John White as he tells it in his book, *The Fight*. He writes of his struggle with the duty of prayer:

Dissatisfied with the quality of my Christian life and having read some (now forgotten) exhortation on prayer, I set my alarm for 6:00 a.m., determined to begin the day with two hours of prayer and Bible study. It was winter. English houses are not only dark but miserably cold in the early morning. My eyes were sore. My nose ran. I shivered and still felt dirty, even though I had washed and shaved. The silent house seemed strangely unfriendly. Determinedly I prayed—for my immediate family; for distant cousins, uncles, aunts; for neighbors and friends. Then I looked at my watch to find that only five minutes had gone by. Somehow I had to carry on for another hour and fifty-five minutes. Time stretched ahead like a cold eternity. (John White; *The Fight*; p. 21, InterVarsity Press, 1978)

One obstacle to enjoying God in prayer is to assume that prayer is confined to the "quiet time." The time of quiet, in a regular place, at a regular time is a "tuning-in time." It is entering the presence of God, allowing His presence to envelope you. It is being reminded deep within our spirits that He is actively reaching out to us. He desires to share His life with us.

A reluctance to be myself with God, to simply be honest and real in His presence can be another obstacle to enjoying Him. A friend is someone that I can be comfortable with. I am free to be myself. I can say what is on my heart, or say nothing at

all. Tears can flow, laughter can roll. My friend loves me for who I am, not what I do or how I perform. There is an unconditional acceptance.

So it is to be with God. Prayer is a visit with a loving friend, sharing what is in my life, then listening to His sincere response.

The Episcopal prayer book records a confession we have all felt the need of praying: "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." Our guilt over past failures can be an obstacle to enjoying God. How can we enter His presence with a sense of dirtiness and shame? The Evil One knows our hesitation and loves to hurl debilitating accusations at saints who are genuinely sensitive to the Spirit. Satan is an accuser who "accuses [us] before our God day and night." (Revelation 12:10 NIV)

Sensing our unworthiness, we shrink back from God. But on what basis do we enter God's presence? "We have confidence," the Scripture declares, "by the blood of Jesus." (Hebrews 10:19) Christ's righteousness, goodness, and provision for us is the holy ground we stand on. So, when Satan taunts our unworthiness, we boldly reply, "You're right about my weakness, but wrong about Christ's! I stand clothed in His righteousness!"

So, in joyful anticipation "let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water." (Hebrews 10:22 NIV)

One of my favorite stories is the one a pastor tells of a late-night (past bedtime) visit from his four-year-old Ryan. It was the pastor's habit to slip into his study on Saturday night to review his sermon and make sure he had God's message for the next morning. He was at his desk when he spotted four little fingers wrap themselves around the door, followed by a tousle-haired boy who looked up shyly and said, "Hi."

"Son," the father said, "What are you doing up so late? You should be in bed. What do you want?"

Little Ryan dropped his head, looked at the floor a minute, then quietly said, "Dad, I don't *want* anything . . . I just want to be with you. Can I come be with you, Dad?"

His heart warm, that dad picked up his son, snuggled him to his chest, and thought, "Isn't this what God hopes we will do? Just come and want to be with Him?"

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"Would thee ask thy husband if he would let thee serve  
as chairman of the spiritual life committee?"

### COVER

William Penn's recognition of George Fox's prayer life may lead us to consider why prayer was important to him. It is the teaching and example of Christ that guided Fox and that calls us today to "excel" in prayer. (Drawing and calligraphy by Peter Snow, associate professor of art at George Fox College, Newberg, Oregon)

### ANTECEDENTS

The general purpose of this column is to introduce the material to follow. Since the cover and lead article get prime billing, you already know this issue focuses on prayer.

I am uncomfortable with writing a nice little introduction to the subject of prayer because I am dissatisfied with both the quantity and quality of my prayer life. I believe *in* prayer, have read *about* prayer, attended meetings *for* prayer, have experienced dynamic answers *to* prayer, but these are not enough. Doing things *with* prayer will never adequately take the place of praying. We need the books, articles, conferences, and covenants, but these must be recognized as pathways rather than the destination.

A paper I recently read addressed some of the problems in social work and stated that the theorist must be a practitioner and the practitioner must be a theorist. This is the kind of dual approach and balance that we must exercise in prayer. We need to learn the principles of prayer, but they will lack useful purpose if not practiced. We need to practice the discipline of prayer, but the fruit will be limited if we "ask amiss."

The articles by Dan Qualls, Lauren King, Karen McKim, Oscar Brown, and Jack Willcuts, even though very good, are not likely to transform you or me into dynamic instruments of prayer. However, I trust they will help you, as they have helped me, to grow in my knowledge and practice of prayer. —D.L.M.

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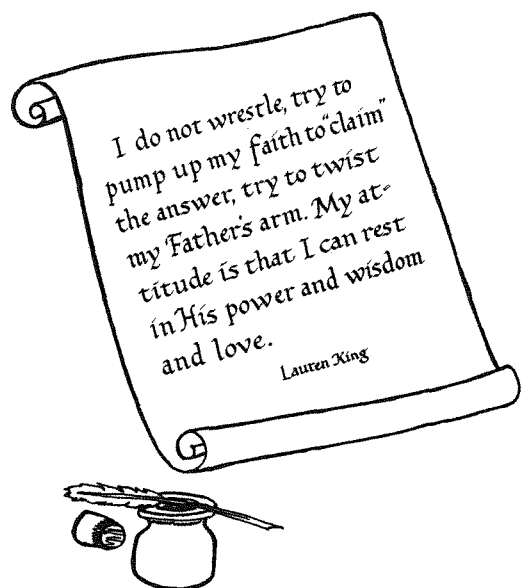
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I wonder about praying. Could we be going at it the wrong way? I hear about "wrestling" with God. "Prayer is battle, not prattle; conflict, not mere conversation. We wrestle not against flesh and blood, Paul says." I see statements that we will get no answers to our prayers unless they are precise and detailed. I know of persons who have prayer lists on which they check off "answers."

I am told that if I have faith I can claim anything I want, and get it. In the mail I received an offer of a cross that had been prayed over, and if worn would guarantee me health, wealth, and every "good" thing.

It all seems to me to involve a questionable idea of God and of our relation to Him. Take that quotation above about wrestling not against flesh and blood when we pray. I had thought Paul was talking there about evil forces, not about God. We are told that prayer is "battle," "conflict." Prayer is not "conversation." I had thought that prayer is talking with God. And there is this wrestling with God in prayer. What kind of God is this that we have conflict with Him, wrestle with Him, and don't talk with Him? And I suspect that, less overtly, a good deal of the prayer of all of us is infused with this same suspicion that God is a reluctant giver of blessings, one who has to be begged, wheedled, nagged, arm-twisted until finally He gives in.

Is this reluctance of God's because it is good for us to beg? Or are we really secretly suspicious of God? I had supposed that His love had been demonstrated as beyond anything we can imagine, beyond anything

*Lauren King is a retired English professor from Malone College who lives in Norwich, Ohio. This article is reprinted with permission from Gospel Herald, Scottsdale, Pennsylvania.*

# Now About Praying

BY LAUREN KING

we are capable of. Why, then, must we wrestle with Him? Why is dealing with Him not conversation but conflict? Is it so with a loved and trusted human father? We sit down and talk with our fathers; we plan together what is to be done, what is best in the situation. And we cannot deal with God in the same loving relationship?

And when we do approach God to twist His arm, how do we ask? We are urged to be precise and detailed: "Lord, you know Johnny needs new shoes, and Sue must have a coat, there's a leak by the chimney, and the furnace needs new coils. I've had a nagging headache for two days now, and Jim has a nasty cough. So now we've got to have \$345 right away. Please give Jim some overtime, and heal my headache and Jim's cough. Please, please. Amen."

It's a sort of heavenly briefing approach. As if God hasn't been around for a while and doesn't know what's going on. We can't trust His knowledge and wisdom. I had thought that it would be difficult indeed to find anything that God doesn't know or understand—far better than we.

Also with the precise and detailed praying we often keep lists, so that we can keep count of our "answers to prayer." If things happen as we want, we have an "answer." If not, then we must wrestle some more. If finally not, then we have had no answer. And some accuse us of lacking in faith: if we had enough or the right faith, we would get everything we want.

**N**OW this looks to me a good deal like making God a heavenly errand boy. We speak of what we want, what we need, what we are asking for, what we have persuaded God to give us. And if we get good at it, we can get almost anything we want. What God wants seems not to be central, nor important. That He in His infinite love and wisdom should desire something other than we want is to us almost unimaginable.

I had thought that He is high and lifted up, and that we pray "Thy will be done in earth as in heaven." I had even supposed that His will, though perhaps far different from our wants, would be wonderfully the best for us; that what He does, however different from our wants, is truly an answer.

## Thinking Mistakenly

I suspect that we are thinking mistakenly about prayer. Some incidents in the Bible seem to confirm my suspicions. There is

Jacob, for instance. We are told that he wrestled with the angel of the Lord. But was his trouble with God or with himself? It had something to do with his confessing his name, which in that culture was to confess his character—not a lovely one. His wrestling therefore was really with himself, with his unwillingness to make himself capable of receiving the blessing that God was waiting to give him. Paul, too, kept trying to persuade God to remove that thorn in the flesh. But finally he accepted God's answer of a weakness in which he would be strong, but in God—a condition he realized was God's best for him.

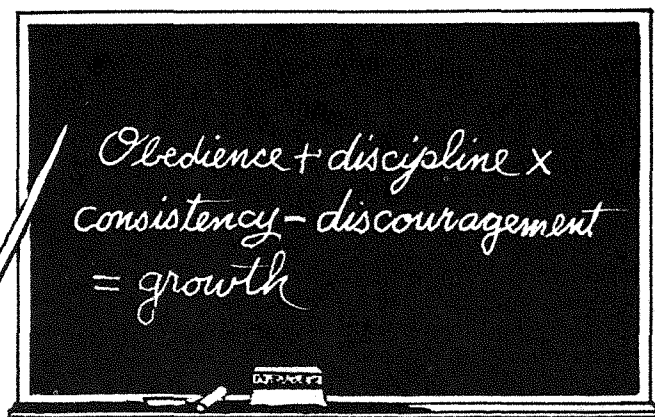
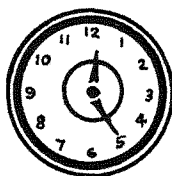
Jesus, too, struggled in Gethsemane, naturally appalled at the fearful suffering He faced. Yet in the end He too could pray, "Not my will, but thine." Now it will be observed that in each case the end was a simple reliance upon the love and wisdom of God. The struggle was not with God; it was with the wrestlers themselves. Each one came at last within himself to a submission to the will of God as his answer.

As a result of my questioning about praying, I have come to try a different approach, different in attitude and in results. As I had done before, in my praying I still bring all my concerns to God and tell him about them, often in detail. This is not for His information nor to persuade Him to my desires. It is for my benefit, I think, to express my feelings. More and more now, though, I find myself saying, "Father, you know more about this and my hopes than I do. And I know Your love and concern is more than mine."

Then I simply put it in His hands. I do not wrestle, try to pump up my faith to "claim" the answer, try to twist my Father's arm. My attitude is that I can rest in His power and wisdom and love. From eternity He has known of my whole life and my present situation and my praying; from eternity loved me and the one for whom I pray; from eternity has been almighty. He is my Father; I love and trust Him. He will do what is best.

Now whatever comes is acceptable to me. It may not be what I had preferred. It may be. That does not matter. I will not keep tabs on my Father, nor boast of what I have got from Him. What He does is what He wills, it is His best, He will not do less. I am content, at peace, joyful in Him, full of gratitude and praise for Him, for His love and goodness.

# Learning to Worship



BY KAREN MCKIM

Obedience + discipline  $\times$  consistency - discouragement = growth. I knew the formula!

I had been aware for some time of my need to apply it to one particular area of my life; I needed to draw closer to God through developing my ability to enter into personal, individual worship. It sounded so simple!

I love church. Regardless of how I felt beforehand, I had a real sense of joy as I entered the sanctuary for congregational worship. It wasn't hard to enter into the spirit of the meeting, every part of the service was meaningful to me. My daily quiet time was a different matter. Although it was important to me, and I was pretty con-

sistent in prayer and Bible reading, waiting upon God and entering into any extended period of worship when I was alone was a real struggle. Even when I managed to discipline myself to set aside part of my prayer time for that purpose, I seemed to spend most of that time either trying to stay awake or fighting to concentrate as the concerns of the day kept crowding their way into my thoughts.

I didn't consider myself a lukewarm Christian: there was no doubt that Christ changed my life radically, and although I had been a Christian for nearly 10 years the joy of my salvation had not diminished. I cherished the heritage I had received through Christ.

I grew up with almost no spiritual training. I don't remember ever going to church as a family, although I do recall that Grandma sent just about every minister who came to town to try to convert Dad. I was a pretty wayward kid, Mom realized I needed direction, and tried to intervene, sending

me to Sunday school, and to vacation Bible school in the summer. I must have heard the Gospel at some time, but if I did it had no effect on my life. As soon as I learned that Mom wouldn't check up on me, I started to ditch Sunday school, spending the time in a cafe with my friends, drinking cokes and listening to the juke box.

As a teenager I started attending the Catholic Church with friends, and, for the first time, I really wanted to go to church. I loved the ritual, the prayers, the sense of order and security, the beauty of the Mass, and I was sure this was where I belonged. However, when I left home after graduating from high school I left the church behind as well.

Larry and I were married in 1964. We were as happy as we could be considering the fact that I was immature, selfish, and demanding. Although we had many needs and many problems, the deepest source of pain in our marriage was the fact that I supposedly could not have children as the result of surgery to remove a number of cysts. When I did become pregnant, my doctor was absolutely astounded and we were ecstatic. Sean was born on September 23, 1966; even now, 14 years later, tears come as I remember how bewildered and heartbroken we were when we learned that he was a Down's Syndrome (mongoloid) child, severely retarded. We accepted him as he was, and loved him with all of our hearts, and yet we were shattered. Although we didn't allow anyone to see our pain, unable to share it even with one another, we grieved. I went to the little Catholic chapel many times during my stay in the hospital, and continued to reach out to God for comfort and help in the following months.

When I accepted Christ as my Savior in June of 1967 and Larry renewed a commitment he made as a child, our lives began to change in every area, but the clearest evidence of God's power at work in our lives was the healing of that pain. Psalm 30:11-12 has since been our testimony: "Thou hast turned for me my mourning into dancing. Thou hast loosed my sackcloth and girded me with gladness, that my soul may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee forever"! God continues to use Sean to reveal to us the depth of His love, concern, and provision for every need. He has taken Sean far beyond anything the doctor hoped for in his development, and he is the joy of our lives, chock full of love and light and fun. (God has given us two

*Karen McKim and her husband Larry are the parents of three children. They live in Henderson, Colorado, and are members of Peace Friends Church, a comparatively new Friends meeting in the northern suburbs of Denver.*



lovely daughters as well; Shannon is 12, Michal Rene, 8).

God has revealed Himself to me in other ways. He supernaturally healed a chronic kidney problem and directs our lives in so many ways. I had experienced a dramatic change in my spiritual life as the result of the infilling of the Holy Spirit, the Lord had given me a love for the Word and for sharing it with others. I was sure the Lord called me to teach, and I enjoyed tremendous freedom and joy in outward worship. In spite of all these things I still felt that my walk with Christ was lacking, for the one area of my life that was most important was almost totally undeveloped. I did not know how to commune quietly with God or how to build the intimate, personal relationship I desired to share with Him. It wasn't a lack of love for the Lord that made me so unsatisfied, it was the fact that I did love Him, and I was sure that He had something for me far beyond what I was then experiencing.

Coming to the Friends Church made me even more aware of my need in this area. We were used to services in which there was a lot of outward expression in worship—giving testimony and praising the Lord and sharing needs. But the Friends concept of open worship was new to me. When the spirit of the meeting called for a time of silent worship, I was so uncomfortable after a few minutes, I couldn't "center down." I felt so guilty as I would find myself thinking about other things. I knew the source of my problem: I had never learned to practice waiting on the Lord during my devotion time at home, that sense of quiet communion with God that I was being exposed to was missing.

I had been a Christian long enough to have known better than to practice the principle "when all else fails, trust God," but that's exactly what I did. I doubled my efforts to exercise self-discipline, finally becoming so discouraged with my efforts I simply decided to give up. I told God how hard I had tried. I confessed my failure and sense of defeat, and told Him that if He wanted this to be a part of my prayer life He would have to teach me how to enter in, I couldn't make the formula work. (I didn't realize I was finally on the verge of winning the battle!) I gave up trying to fit worship into my schedule, making a commitment to give Him whatever time He chose out of my day instead, and for the first time I started to relax about the whole thing, for I had placed the burden of my schedule and all my inabilities on His shoulders.

At first He chose to awaken me for a "night watch." It had never occurred to me that I might get up at two o'clock to spend time with the Lord; if it had I am sure I would have rejected the idea immediately! Now, instead of awakening to the grim buzz of an alarm clock, I simply trusted Him to wake me up when He wanted to meet with me, or direct me to set aside some time during the day. I really felt I was responding to my Father's voice. I had a sense of stealing away for a secret meeting with the One whom I love.

My relationship with God took on a new dimension. I had been playing the role of faithful servant, ever toiling, ever mindful of my duty; now I was learning that I was truly His beloved, one with whom He yearns to have fellowship. He never failed

*Our first thought in the morning and the last at night should be of God, whether we express it as the psalmist 'upon loud instruments' or in the secret recesses of our hearts.*

*Elizabeth Gray Vining*


to call me; I didn't always respond, but the more I became sensitive and obedient to His voice, the more precious those times became. When I failed to respond I felt a real sense of loss, not condemnation, but as if I had missed a special opportunity. It wasn't that these times were always emotional highs. I didn't always hear an inner voice or have an outward sign of God's presence; the tremendous thing was that irregardless of how I felt or what I "heard," I knew God was there.

The old battle against my own inconsistency and lack of self-discipline gave way as I learned to rely upon His faithfulness,

building a habit of obedience by responding to the Spirit's direction day by day. There are many areas of the inner life I have yet to discover. I am well aware I have just begun to learn what it is to worship in Spirit and in Truth, but I no longer worry about what I lack at this point, for I trust Him to teach me, line upon line, step by step. I am confident that He will keep His promise to continue the work He has begun in me until it is complete.

Once the problems of discipline and consistency had been dealt with, we started to work on the other major problems I had faced: distraction, the inability to concentrate for more than a few minutes, and the lack of spontaneity, as I found myself repeating the same things day after day. I found the direction I needed in the Scripture, using Ephesians 5:18-21 as an example. I appropriated verses of Scripture, songs, and scriptural choruses, personalizing them and learning from them how to express myself to God in worship. I found my entire day was made more alive with a sense of God's presence, for the verses I memorized would come to mind often throughout the day drawing my attention to Him. My favorite has been Isaiah 25:1, "O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

I then started a "journal"; this proved to be the tool I needed to aid me in concentrating for extended periods of time, for as I wrote, my attention was fixed, closed to the clamor of the other concerns. I wrote letters to God as my friend, Father, counselor; often they were purely devotional, always containing an expression of love and giving of thanks; but I also learned to use this medium to express my concerns, anxieties, and needs. I now also record the verses of Scripture that speak to me from my Bible reading, responding to them in written prayer and using them as the basis for that day's worship.

Perhaps the most important thing I have learned in all of this has been the fact that formulas for Christian growth work only as we allow God to make them work. I was able to obey, to be disciplined and consistent, and overcome discouragement enough to begin to enter into this part of the Christian life when I learned to trust Him to teach me. My part was essential; I had to make a commitment to respond to His direction, instruction, correction, and admonition, but it is He who works in me the desire to obey, and the ability to enter in. 



# Forgiveness Is Harder at Home

BY RICHARD SARTWELL

"Why is it," I asked, "that sometimes it's harder to give and receive forgiveness with our own family members than with others?"

The small group gathered for prayer and Bible study took only a few moments to think about that question and then the discussion flowed freely. What follows are their insights.

**1. Idealism.** For some, forgiveness comes hard because we have an idealistic view of the family—the way it should be—that does not include the possibility of hurt and the need for forgiveness. We don't expect to be hurt by the ones we love and who love us. When we do hurt one another, then by denial we try to protect our ideal image of the family. But denial added to hurt and disappointment prevents the necessary and healing transaction of requesting and granting forgiveness.

**2. Vulnerability.** Closely related to the above is the fact that just because we do know each other in the family so well, we can be easily and deeply hurt. Because of the depth of those relationships, the hurts are deep, too. Because of this vulnerability of knowing and being known deeply, we can also consciously "hit" where it hurts, if we choose to be less than Christian.

**3. A Double Standard.** Whereas at work or with friends we feel social pressures to be at our best and we control feelings and reactions. At home we "let our hair down." We save our worst behavior for home and family.

**4. Proximity.** The fact that we live together in the same house, eat at the same table, sleep in the same bed, etc., amplifies any broken relationship. The problem is always before us. Somehow the very circumstances that ought to force us to want to move quickly to forgive and be forgiven are the circumstances that highlight barriers.

**5. Assumption.** "They know how I feel." "She knows I'm sorry." "He knows I forgive him." Sometimes "they" do know,

but sometimes not. Our assumptions frequently result in "mis-communication," and in missing the healing transaction of repentance and forgiveness. Instead of the problem being confronted and both parties *knowing* it has been dealt with, it gets buried. The need to reconcile may be forgotten, but the resentment is not. It just builds more emotional power for the next hurt.

**6. Superficiality.** Even when forgiveness is requested and granted the transaction may only be on the surface. Consciously or unconsciously we may fail to deal with the real depth of an issue in our home. To say, "I'm sorry" and "I forgive you" may not be a deep enough exchange. If the one who says, "I'm sorry," really isn't and the one who says, "I forgive," really doesn't, there will be no reconciliation.

David Augsburger in *Caring Enough to Forgive*, and Dwight Hervey Small in *Your Marriage Is God's Affair*, help us to see that forgiveness is often more complex than we first realize. Their insights on the difference between forgiveness and condescension, forgiveness and justice, forgiveness and tolerance, etc. help us to see that sometimes even when we think we have forgiven, we have not.

**7. Role Expectations.** Sometimes, especially between parents and children, role expectations make forgiveness difficult. The young child "knows" the parent is bigger, smarter, has authority, and is always right. (Teens, of course, "know" otherwise.) Unfortunately, parents often think they must fulfill this role expectation and find it very difficult to acknowledge to their children that they have been wrong. Would it really do for a father to admit fault (or even sin!)? Many apparently think not, thus teaching by example that apology and forgiveness are not as important as status and authority.

**8. Satanic Attack.** The family appeared early in God's plan and creation. Obviously, God wants a strong family where His leadership is known and where His grace flows freely. We shouldn't be surprised when Satan attacks the family, exploiting our pride, assertion of rights, jealousy, etc., to make forgiveness seem inappropriate.


Well, if those are some of the reasons it is especially difficult to give and receive forgiveness in the family, what can we do about it? Is there any help from the Scriptures?

We can read biblical accounts like those of Jacob and Esau (Genesis 27 and following), Joseph and his brothers (Genesis 37 and following), and the prodigal son (Luke 15). These accounts will remind us how complicated and tangled our lives become when we sin. But they also encourage us by showing that forgiveness is possible.

We can make a discipline of praying together in the home. If there is a correlation between unheard prayers and poor relationships (1 Peter 3:7), then it stands to reason that regular praying with each other can, in a positive way, help us to cleanse our relationships and make the giving and receiving of forgiveness easier.

Further, we can heed the counsel of James 5:16 and confess our faults to each other that we might be healed. Facing the hurts and acknowledging our part in the problem is a first step in dealing with it. Politicians debate who should go first to national disarmament talks, and that's probably one reason they don't make much progress at it. Fighting family members would be wise to say, "I'll be first. I was wrong . . ."

Finally, we can endeavor to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18) Christian maturity and genuinely allowing His Spirit to change us will put us in a relationship with the Lord that makes human relationships stronger. It's the best of preventative medicine. As Paul says in 1 Corinthians 13, love "is not easily angered," or as *The Living Bible* paraphrases it, "will hardly even notice when others do it wrong." Having that mature Christian love in our lives significantly reduces the incidents of hurt in the first place. But even when they do occur, this mature love can forgive and "keeps no record of wrongs."

There is no doubt about it: forgiveness is hard, and especially in our families. But thank God there are resources in His Word, His Spirit, and within ourselves to do something about it. 

*A prominent pastor (Salem Friends Church in Ohio) and yearly meeting leader, Richard Sartwell dares to discuss a concern touching all of our lives. His practical suggestions come from one whose own home reflect a positive model for family relationships.*



# The International Prayer Assembly



*Participants in the International Prayer Assembly stand outside the Young Nak Presbyterian Church where they held their meeting in Seoul, Korea. Oscar Brown, Friends minister and former missionary, and his wife Ruth from Newberg, Oregon, were among the delegates.*

BY OSCAR N. BROWN

Join us in the International Prayer Assembly in the crowded sanctuary of Young Nak Presbyterian Church, Seoul, Korea. Thousands of Christians stand in recognition of national flags from 68 represented nations as they parade before the platform, where voices of that great audience lift the strains of an old missionary song. Standing there with tears in my eyes and goose bumps all over me, I sang with the thousands:

Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?  
Salvation! O Salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

We had come to seek God's face for a new vision of world need, to unite in Spirit-anointed prayer for spiritual revival in the churches, to prepare us for worldwide evangelization.

Ruth and I were privileged to represent Friends through EFM appointment. It was a great delight to meet with other Friends from other parts of the world—Jaime Tabingo, Philippines; Cindy Aufrance, Hong Kong; James Roberts, Bolivia; and Norval Hadley, California Yearly Meeting, who led a seminar on "Hindrances to Prayer."

We set our purposes before going—to meet as many as possible from as many parts of the world as possible. Barriers of language were overcome by agape love, Holy Spirit dynamics, and through simultaneous translation, which we received through earphones when necessary.

We were called to prayer by host pastor and cochairman of the assembly, Dr. Cho Choon Park. It was a prayer of repentance on behalf of the worldwide church for our unbelief and reluctance to carry out the Great Commission of our Lord, a prayer for revival and for unity of all true believers everywhere that we may be cleansed of all sin and empowered by the Holy Spirit.

Dr. Joon Gon Kim, executive director, called for an explosion of the Holy Spirit like a spiritual bomb with worldwide impact through united, desperate, wholehearted praying. As John Knox fervently prayed, "Give me Scotland or I die," let us pray, "Give us our world for Christ or we die."

Rev. Thomas Wang, general secretary of the Chinese Center for World Evangelization, urged us to join him in vision and faith in prayer for one million missionaries worldwide by the turn of the century.

Rev. Jonathan Chao, founder-president of the Chinese Christian Research Center, believes that in answer to prayer China can become the greatest Christian harvest of souls in the history of mankind. Even now there are vast movements of evangelism explosion in China (in spite of persecution) producing between 50 and 75 million Christians, according to his group's research.

With every challenge and every call to prayer we had opportunity to respond. Thousands enmasse joined hands in groups of three or four, and as we prayed the building reverberated with the voices of prayer like a rushing mighty wind. I heard a comment that the rushing, mighty wind was to blow away the human interference to God's great plan and power.

Pastor Irving Jones from New Hampshire had asked President Reagan if he would be willing to write a prayer that would express his concern. This was read to the session as follows:

Dear Father, as You watch over this earth which You created and see the people which You love so much, I pray that Your mercy would be extended to each and every one of us. No one would dare allege that we have made You very happy. But we do desire to please and to love You, as You love us. Teach us how.

Your Son and our Savior Jesus Christ exists for the reconciliation of God and man. We thank You for that. Peace on earth, whether between nations, races, or families, has not been our best product. However, this is the decade for some vigorous new attempts. We need Your help and encouragement.

My prayer for America is that all of us would recognize Your deity and then be effective in communicating the message of the Gospel of Jesus Christ to the people around us—especially our own immediate family. If this can happen, both man and his society will be reshaped in Your image. Amen.

At the close of this prayer there was a volume of "Amen—Praise the Lord."

I had my own private prayer in preparation for going to Korea for this Prayer Assembly. "Let me see Jesus in clear focus in the midst of world need." A second prayer was also growing in my spirit, "Lord, let my heart be broken with the things that break Your heart—in Your world—in Your church, and in me."

I FOUND myself praying that prayer again and again as new challenges came day after day. A Pentecost of renewing came on Friday when in a morning session the Holy Spirit released the floodgates of brokenness and weeping. In that large sanctuary there were no dry eyes. People kneeling in pews, in aisles, at the altar. I was too occupied in my own responses to observe many others, but it was a different kind of praying. It's interesting how tears are the same in all languages!

My prayer continues, and is being answered more fully as days pass since coming from Korea.

In the words of Mrs. Vonette Bright, co-chairperson for the assembly, "Only the Lord Himself knows how far the ripples of this gathering will spread, but we believe that God has used this assembly to lay the foundation for a global movement of prayer to mobilize the church for world evangelization."

One Scripture describes the impact of the International Prayer Assembly—"He hath set the world in their heart." (Ecclesiastes 3:11)

Let the prayer volume increase! Let praying Christians join hands around the world, responding to the heart of God until the earth is "filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14)



## The Future Is Now

In January 1984, Evangelical Friends Mission decided to launch a program of deferred or planned giving. As a result of this action, a financial planning meeting was held May 17 and 18 in Colorado after the annual EFM Retreat, with the following persons present: Walter Wilhite, Stan Brown, Dale Field, Don Worden, Robert Hess, Quentin Nordyke, Maurice Roberts, Jack Rea, James Morris, and Reta Stuart.

The dual purpose of the new deferred giving plan adopted for EFM is to provide a program that relates charitable objectives to complete financial needs and to develop adequate financial resources for future needs of EFM. The following example of deferred giving shows how it can benefit the donor's family as well as the cause of world missions.

### *Planning Ahead*

Lyda Lyon Trueblood signed her will on May 7, 1923, and it was filed on May 8, 1928, following her death.

She was a longtime member of University Friends Church, Wichita, Kansas. A widow for several years, Lyda Lyon rented rooms in her home to boys attending Friends University. She was well acquainted with Arthur and Edna Chilson and their new call to foreign missions in Central Africa. One of her roomers was a young man from Jamaica. Through this acquaintance, she became familiar with mission work in the West Indies. A follower and supporter of missions, she also knew of Friends serving in India and China.

Lyda Lyon had somewhat of a reputation as a hard-boiled and uncaring person. Yet, through conversing with those who had rented a room from her, it was found that she was very fair and compassionate.

Later marrying W. P. Trueblood, professor and registrar at Friends University,

Lyda, with her husband, continued to be active in University Friends Church and always encouraged the financial support of missions.

The filing of the will disclosed that Kansas (now Mid-America) Yearly Meeting was named trustee of a trust, with the principal to be kept intact under certain terms and earnings from that principal to be "expended for the benefit and support and furtherance of the work of the Society of Friends in foreign missions . . . including the use of mission schools . . ."

One of Lyda Lyon's stipulations was that a portion of the earnings be used to provide annual support to her only child, Irving, whose whereabouts was unknown. As trustee, Mid-America Yearly Meeting has carried out that responsibility from the time of her death in 1928 by locating Irving and making annuity payments to him until March 15, 1984, the time of his death at age 96. Lyda's planning resulted in over 55 years of guaranteed income for her son. As a result of that condition having expired, all earnings now go to support the mission program that the trustee may designate.

### *Benefits of Planning*

This modest gift, established almost 60 years ago, has directly benefited mission work in Kenya, Jamaica, India, China, and Burundi.

Planned giving is an important part of everyone's estate, whether large or small. With professional help, such planning can care for dependents and heirs, and at the same time, make provisions to help missions or other charitable ministries. This proper planning will also reduce estate and inheritance taxes.

### *EFM's Deferred Giving Program*

Those who participated in the EFM financial planning meeting in May established

policies and guidelines under which a program of deferred giving will be developed. This program is not in competition with existing EFA yearly meeting-related programs, but rather offers new opportunities for supporting the Lord's work to those especially concerned about world mission outreach.

The objectives of EFM's deferred giving program are (1) to provide a service of information and counsel in estate planning for friends of EFM whereby they may effectively and efficiently accomplish their financial planning objectives for themselves, their dependents, others, and Christ and His Kingdom through a comprehensive plan—utilizing the benefits of related legal, tax, and technical information; (2) to help our friends exercise good management of their resources for the achievement of their personal and charitable goals; (3) to provide friends of EFM with an opportunity to extend their influence for Christ on into the future beyond their lifetime; and (4) to develop additional resources necessary for the support of existing and new mission projects as the need arises.

Evangelical Friends Mission has developed a procedure whereby qualified planned giving consultants will be available to work with persons who desire to include EFM in their future financial planning. If you are interested, contact the EFM office; we will refer you to a consultant in your area who is qualified to tailor a plan of deferred giving to fit your personal desires, needs, and circumstances.

### *Plan for the Future*

The open door of opportunity to establish a new mission field in Rwanda, Central Africa, must be funded at least in part by special giving—above and beyond what EFA yearly meetings will provide through other channels. The opportunity to begin in this new field is now, but Rwanda's future may depend on what you decide *today* about planned giving. (See ad on page 20 about EFM's deferred giving program.)

You may wish to consider the example of Lyda Lyon Trueblood. Mission ministries have received amounts far greater than her initial bequest. Yet, her estate is intact and the earnings from her account continue to provide support year after year. Over 56 years after her death, Lyda Lyon Trueblood's influence is still felt in the mission program of Mid-America Yearly Meeting.

—EFM Office Staff

# The Future Is Not the End

BY KEITH LAMM



It is inevitable that we will age, yet some apparently try to hold Father Time at arm's length, or imagine he never existed. People usually go to one of two extremes, seeing the aging process as either attractive or threatening. You see, the way we view our aging and retirement years is often previously and personally planted, nurtured, and cultivated. As we try to successfully deal with another transition in life, what we have sown we will surely reap.

While yet many years from retirement, I, like everyone, am in the process of growing older; but all too many times we fail to prepare ourselves for this new and latter stage of life.

"... whether viewed positively or negatively, retirement is a time of rethinking and transition and reordering of life... retirement is a time of adjustment, of reviewing the past and previewing the future. There are negotiations to be conducted, trade-offs to be made, bargains to be struck. And, as at every other transition of life, there are both dangers and opportunities."

— John Killinger

You may be saying, "What dangers? When I or we retire, it is going to be sheer bliss." There are many who fail to anticipate the "dangers" and miss, as well, real opportunities. So, what are some of these dangers and opportunities?

## Dangers:

1. Refusing to *admit* that physically, our strength and often our health will eventually dissipate.
2. To *withdraw* into the structured, comfortable areas of life we have constructed.
3. To *refuse to let go* of what we have invested our life in, and, as a result, we con-

*Keith Lamm is a Friends pastor (San Diego Friends Church) with a seminary degree in counseling and theology. He writes with a sensitive insight beyond his age, with good advice for everyone. It is a subject needing thoughtful, prayerful attention.*

sciously or unconsciously set ourselves up for failure or rejection.

4. To *respond in fear*, accompanied by depression and anxiety rather than living life with joy, expectation, and excitement.

5. To *see life as completed*, without further purpose, no goals or ambitions.

## Opportunities:

1. Anticipating and acknowledging physical changes, recognizing that wisdom, experience, and a practical walk with God prepare us for significant usefulness.

2. Expand in areas of life we have always desired to, but never have, because of previous job commitments.

3. To see life from another perspective.

4. To see the rest of our years as full of opportunities just waiting to be entered.

5. To realize that, in many ways, our best of years are just starting.

The patriarch Moses must have gone through the whole gamut of emotions and feelings that Christians face, approaching the changes in his long life.

1. Reared in the prestigious Egyptian 19th dynasty, he surely had a bright future.

2. He knew he was a Hebrew and when he saw a fellow Hebrew being mistreated, he killed the abuser.

3. Moses became a murderer, not a missionary!

4. He fled to the desert and herded sheep.

5. God met him by means of a burning bush, and commissioned him to lead the children of Israel out of Egypt.

6. He was frustrated by the intolerant, stubborn, grumbling Hebrews.

7. When the Hebrews were in need of drink, he became impatient, finally striking the rock in fury, from which his spoken word was to bring forth water.

8. As a result God told him he would not see the Promised Land.

9. He handed over the leadership to another. Moses probably did this reluctantly, for he also wanted to see the Promised Land.

Just think, Moses was so involved with these griping, grumbling, murmuring people that he really had no time to think about retirement. Since he hadn't taken time to think about it, God in essence said, "I'm going to give you early retirement." Remember, "his eyes were not dim, nor his strength abated." In God's sovereign will, it was time for Moses to turn his badge of authority or leadership to another.

Turning over one's badge of authority, position, vocation, or call can be extremely difficult if this transition is not thought out ahead of time. If this transition can be seen as an opportunity, rather than debilitating, God can use us in new avenues that are liberating, exciting, and fulfilling.

A graceful entry is just as important as a graceful exit. The way we exit will either tell others that we regret this transition or that we are looking ahead to this time of retirement and expanded opportunities.

**S**O, HOW do we constructively deal with the crisis stages of life, which may involve aging and retirement?

1. Realize that we all are in the process of growing older.

2. Refuse to see retirement as failure, but rather as a new phase, which will liberate, expand, and allow God to continue His work.

3. Verbalize feelings about retirement, or other transitions, and deal realistically with them.

4. Plan for retirement.

5. And *live life* to its fullest before retirement comes—

Do all we can do

Be all we can become

Know that we can succeed  
and have succeeded.

We may not be a "Moses," but as Christians we are called to lead people out of their own Egypts, see them through wilderness times, and bring them into the promised land of spiritual maturity in Jesus Christ. All are called to be witnesses and to minister. This is our task, but regardless of the enormity of our task, it's imperative to remember that we, too, will be removed, not always because we want to, but because we must.

Become excited,

Build anticipation,

Look ahead, and

Be prepared.





BY JACK L. WILL CUTS

## What Happens When We Pray?

Prayer is a little like the weather, much more is said about it than done about it. "Men ought always to pray and not to lose heart," Jesus said one day (Luke 18:1). This is the solution to a lot of discouragement. "Don't worry over anything whatsoever," Paul wrote, "... tell God every detail of your needs in thankful prayer, and the peace of God, which surpasses human understanding, will keep constant guard over your hearts and minds." (J. B. Phillips on Philippians 4:6)

Prayer is one privilege all of us have in common. No one I know is completely satisfied with his prayer life; there is always more to learn. Every Christian prays, but the Lord warned against professional pray-ers. Pray we must, and will, is implied in Jesus' introduction to the "Lord's Prayer," in saying *when* you pray, not *if* you pray, do it like this.

Let's look in on a prayer meeting. This one happened in the book of Acts, chapter 12. Peter had been picked up by the police and pinned down under the all-night care of 16 of Herod's hardest guards. These fellows meant business, they had him chained with double chains, with a strict watch in the doorway of the prison.

James had just been executed and it "pleased the Jews." So, Peter was next. No wonder "many had gathered together in prayer." The very worst thing had happened, *and God had not stopped it!* Were they praying in faith, or in despair? The most relevant part of this account comes not in the fact that God put all 16 soldiers to sleep at once, or that Peter (sleeping, too!) was tapped on the shoulder by an angel of the Lord saying to get up quickly, who did it so literally he almost forgot his jacket and shoes; the part we can identify with comes when Peter made a beeline for where and what he knew his friends would be doing—praying at Mary's house. Listen to this:

Rhoda, a maid, tiptoes to the door to see who might be knocking at this hour. Probably there was a lot of coming and going, typical of all-night prayer meetings.

"Let me in!" Rhoda would recognize that voice anywhere; she had heard Peter preach by the hour. In her excitement she ran back screaming, "Peter is here! He's out of jail. Our prayers are answered!"

The reaction was typical of too many prayer meetings. "Shh! Hush up girl . . . can't you see we are in prayer?"

"But Peter's outside. I heard him!"

"Peter is in prison, Rhoda," a kindly older woman whispered her out of the room. "You mustn't interrupt serious prayer, girl. This is a very important meeting."

The Bible says poor "Peter kept on knocking." He was feeling just great, smiling to himself, hurrying to the prayer meeting and tapping on the gate in the dark. *But it was harder for him to get*


*into this prayer meeting than it was out of prison!* Unfortunately, the Lord's angel had apparently not stayed around after getting Peter out on the street. Maybe angels don't go to prayer meetings.

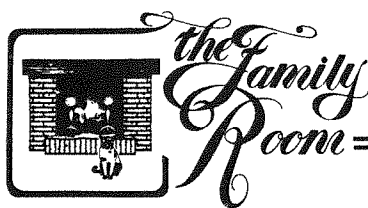
There are several significant lessons about prayer here. First, we can limit prayer with too many preconceived ideas of what we think God will do. We keep God confined to the limits of our experience and expectations. God seldom answers twice the same way. Why Peter and not James? And, "you just walked out of jail, Peter? All those guards didn't notice?" (Looking over his shoulder) "Are you sure you aren't being followed?" They were all so shaken by the circumstances they couldn't get a grip on anything good, or left to do, see, or come out of all of this.

Second, how's come no one praised the Lord? No singing of the Doxology. Was even their faith so frail they were afraid of another disappointment? Sometimes we have to protect God from being too remote or weak to handle *this* particular problem. Routine, bland prayer meetings are safer, less embarrassing than radical answers, or of "unanswers."

Third, it is actually possible to pray so earnestly about a problem that we feel no need for the answer. Praying can be a form of substitute for faith. Is it possible God *is* answering and we haven't noticed, are incredulous, uneasy, even irritated about what it would be like if He did? In prayer for getting along with someone on the job, or in the family, when God is answering, do we ignore it and keep on praying anyway? Prayer for new people in the church turns into insecurity when they start coming. Oh, we can handle a new family once in awhile, but what if the church doubled in size overnight? What would happen to *us*, our position, our influence?

Is it possible people all around are actually knocking at the gate of our prayer meeting . . . but in ways so differently than we assumed possible or desirable that we keep on praying rather than letting them in?

Ponder this possibility. "Until we start to walk and live and operate our churches by faith in Him alone, there will be all too much about our churches that declares them to be little more than the frail efforts of dedicated *men*, trying to do something all by themselves and then, in vain, trying to convince the world and themselves that 'God did it!'" (Robert Girard in *Brethren, Hang Loose*) 



## YOUR CHILD CAN LOVE TO LEARN

BY PAUL LEWIS

Would it surprise you that research reveals a strong and direct relationship between parents' involvement with their children and their achievement in school? It shouldn't.

Yet many parents tend to let teachers carry the full burden of their children's education.

If you sincerely believe that teaching your child to value school and the learning process is one of the most important gifts you can give, you must get involved. Here are some ways:

- With preschoolers, the critical focus is to build a strong sense of self-worth and the knowledge that they are loved and accepted for who they are. From this secure foundation, they can explore the new world of people, things, and ideas to which they'll be exposed.

Listen to your children when they talk. Your genuine excitement over their interests and discoveries is essential to helping them learn that exploration and discovery are both fun and important.

Consistently read to your child from a variety of sources. Listen to records and play together with toys that prompt creative interaction. Also let your preschooler observe you solving problems and tracking down information. This is the age to introduce him or her to the riches of the public library.

- With children in early elementary grades, your participation at their school is most important. Take the time to meet your child's teacher and ask direct questions about his or her educational philosophy and approach to teaching. Ask what special activity or project you could help with. And seek time off from your job if necessary to help in the classroom twice a year. Make sure you show up at parent-teacher conferences, open houses, school programs, and even some PTA or school board meetings.

From your child's teacher, obtain a copy of the basic weekly class schedule and the themes that will be taught each week. This will help you to avoid questions like "What did you do in school

today?" and the common "Aw, nothing" response.

Ask your child to read to you from books, newspaper, or magazine articles, menus, and signs. Let your child know it helps you when he or she shares something interesting or informative. Stimulate math and language skills by playing Scrabble, Dominoes, Monopoly, and the like. Dig into a book of world records or trivia together (both favorites with kids).

- During the late elementary grades your focus will likely shift a bit from cultivating a desire for learning to a stronger emphasis on the constructive use of time. Help your child think through priorities and set goals. Guard against too many "good" things overtaxing his or her energy and enthusiasm.

Provide your children with a quiet, comfortable, well-lit place to study. Equip it with the basics, such as a dictionary, an atlas or globe, and a pencil sharpener.

Maintain a pattern of learning together by reading books of common interest. Discuss together newspaper articles or TV news. When you perform some task or assembly, let him or her read the directions. Praise accomplishments and help your child understand what can be done to overcome weaknesses. Offer to go along on school field trips.

- At the junior and senior high grade levels, use everything you know about what motivates your children to keep them encouraged and moving in the right direction. Share adult conversation. Once in a while, take them to work with you. Arrange to speak in their classroom on an interesting aspect of your job.

Without pushing, remain their "pal" and let them know you're always there to lend a hand with a difficult assignment, or just to talk. Take an interest in the people and places that consume the bulk of their time.

While your child's enjoyment of school and commitment to the value of learning may expand or shrink with varying teachers or learning environments, these are only second in importance to your own influence and modeling. With lifelong patterns of growth and achievement at stake, no amount of effort is too great. In the words of one slogan: "A mind is a terrible thing to waste." ☐

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## Article Performs Valuable Service

Thanks to Corliss Mick for her article, "The Emotional Maturing of the Believer," June EVANGELICAL FRIEND. Her description of the hurting process and how accepting responsibility for our own emotions and responses moves us to maturity was excellent and true to my own experience. This approach has given me a technique for managing anger, depression, and other negative emotions that sometimes overpower me.

Evangelicals give heavy emphasis to the doctrine of instant salvation by faith (which I do not question). We also depend on an almost uninterrupted pulpit rhetoric of "God can do anything in your life." Taken together, these two mainstays of our faith can suggest that if we somehow get close enough to God, He will instantly remove these emotional thorns in our flesh. When this does not happen, it can become an additional load of guilt instead of an indication that we lack understanding of God's way with us.

The real process is less like being rescued from a sinking ship (a favorite sermon metaphor) and more like learning to ride a bicycle. For most of us the initial stages of the process consist of more falling and crying than actual mastery. In Paul's words, it is an athletic event that requires long and rigorous training. This article performs a valuable service by reminding us of this. As with being overweight, learning to beat the problem seems to be an essential part of the cure.

*(Continued on page 19)*



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# First Day News

## QUICK QUAKER COMMENTARY

**Leroy Brightup**, religion department professor at Friends University, Wichita, Kansas, will be taking a sabbatical fall term. Travel in Europe during the summer included a biblical archaeology conference in Oxford, England, and the International Conference of the Society of Biblical Literature in Strasburg, France.

**Hal Cope**, former president of Friends University and currently serving with his wife, Ann, as resident managers of Pendle Hill, Wallingford, Pennsylvania, has accepted the invitation to become executive director of the Friends Association for Higher Education. He and Ann will begin this work in January 1985.

**Charles Mylander**, who has been associate pastor at Rose Drive Friends Church, Yorba Linda, California, has accepted the superintendency of California Yearly Meeting. He replaces Earl Geil, who resigned in July.

**Howard Harmon**, pastor of Clackamas Park Friends Church, Portland, Oregon, since its beginning 19 years ago, will be moving to Wichita, Kansas, to become assistant general superintendent of Mid-America Yearly Meeting starting in October.

**Paul Brantingham**, beloved Friends pastor for many years, died August 16 in Martinsville, Virginia, due to cancer. A memorial service was held at his home church, Trinity Friends, in Martinsville and another at Winona Friends Church in Ohio. Survivors include his wife, Ellen; sons John, Robert, David, James, Ben, and Sam; and daughter Paula, many grandchildren, and a host of relatives and friends.

## FRIENDS FOCUS

### Burundi Friends Hold Day of Celebration

Sunday, August 19, was a Day of Celebration for Friends in Burundi. Services that day commemorated the 50th anniversary of the Friends mission and was also the official time of establishing Burundi as an independent yearly meeting. A group of 21 people from the United States traveled to Burundi for the special occasion. Designated representatives from Mid-America Yearly Meeting were General Superintendent Maurice Roberts, Presiding Clerk Robin Johnston, and Mission Board President Gary Fuqua.

### Raisin Center Celebrates 150 Years

Raisin Center Friends Church located in Adrian, Michigan, will celebrate the 150th anniversary of the church's founding on September 23. Helen Mitchell, chairman of the planning committee, reports that many invitations have been sent to former pastors and friends; Superintendent Robert Hess will be speaking, and according to host pastor Stephen Savage, a fellowship meal is planned at noon.

## SPECIAL REPORTS

### Friends United Meeting Triennial

by Norval Hadley

The 1984 Friends United Meeting Triennial sessions were held at Chapman College in Orange, California, July 12-18, 1984. Four hundred and thirty-seven people registered from all 15 of the FUM yearly meetings, and additionally there were guests from 9 other yearly meetings. Each morning Howard Macy, chairman of the Department of Religion and Philosophy at Friends University, led a Bible study, going through sections of the book of



Jeremiah. This was followed by about 25 intimate worship sharing groups. There were 26 workshops that met before and after lunch.

During the first evening service, I led a session on "Ministries on Our Doorstep." There were presentations by the Chicago Friends Fellowship, a group of about seven young people and their leaders, Steve and Marline Pedigo; and a presentation from the Friends Inner-city Ministries led by Fred Newkirk, Long Beach. Fred's message was especially moving because just the Saturday before, a busload of approximately 30 young people from his inner-city ministry went off the road on the way to Quaker Meadow Camp, killing 2 of the young people and hospitalizing 10. Fred told how God had helped the families, and through the incident many had been drawn nearer to Him.

In the Friday night session, Elizabeth Watson, author and speaker from New England Yearly Meeting, spoke on "Comforting God's People." During the Saturday night session, the group heard from Sadie Vernon, who serves FUM in Belize (formerly British Honduras), in a program called International Night. Sunday evening the speaker was John Perkins of Voice of Calvary Ministries.

Monday, the whole group moved to Whittier College, where they had an orientation to the college, an organ program at Whittier First Friends, a panel discussion on Friends colleges, yearly meetings, and local meetings, and concluded the day with a concert in the Whittier College Amphitheater, presenting "The Whittier Service" by John LaMontaine.

Tuesday evening, the sessions closed with the Johnson lecture presented by William R. Rogers, president of Guilford College, Greensboro, North Carolina.

The major action taken by the representatives at the Triennial was to vote into FUM membership the two yearly meetings that have split off from East Africa Yearly Meeting—East Africa Yearly Meeting South and Elgon Religious Society of Friends.

There was a proposal for reorganization of the FUM commissions, but after much deliberation a decision was made not to change the organization at this time. The new presiding clerk for FUM is Richard Whitehead of Iowa Yearly Meeting. Assistant presiding clerk is Sheldon Jackson of California Yearly Meeting, and recording clerk is Marilyn Bell of Western Yearly Meeting. Kara Cole, Jack Kirk, Bob Williams, and Virginia Esch were reappointed as executive staff for Friends United Meeting.

According to Jack Kirk, there will be a celebration of the 100th anniversary of the Richmond Conference of 1887. It is hoped that representatives from most of the yearly meetings who were in that first conference will be in attendance in 1987.

### **Evangelical Friends Church—Eastern Region**

by Lucy Anderson

Eastern Region Evangelical Friends met at Malone College August 11-16, 1984, for the 172nd Yearly Meeting sessions with "Friends Faith for the Future" as the theme.

Robert Hess, general superintendent, was the speaker for four of the evening services, in which he pointed out the distinctives of Quakerism based on the first three chapters of Revelation. He emphasized (1) as Friends, our greatest distinctive should be the centrality of Christ; (2) followers of Christ should care for others; (3) Christians can overcome—through the abiding fullness of the Holy Spirit; (4) service is our mandate.

At the closing service on Thursday evening, Robert Dugan, Jr., director of the National Association of Evangelicals Public Affairs Office in Washington, D.C., spoke on "The Evangelical Christian and Government."

The daily morning devotional hours were led by Howard Moore, Duane Comfort, Bruce Burch, and Milton Leidig. In addition, the testimonies of Quaker nationals proved a great blessing—Frank Wu from Taiwan, Francisco and Juana Mamani from Bolivia, and Vijay Prakash from India.

Seven ministers were recorded—David Conant, Larry Grigsby, Dennis Mote, Randall Neiswanger, Charles Ruiz-Bueno, Philip Taylor, and Rick Hundley—while Stephen Tseng, John Young, and Duane Comfort transferred their ministerial credentials. Recognition was given to Vernon Diggs, retiring pastor from Warren, and to Anna Cobbs after serving 29 years as secretary in the Yearly Meeting office.



Earl Bailey, evangelist from Canton, was used of the Lord as youth speaker, and Marcia Michael of West Liberty (with her puppets) was the children's speaker. Don Murray coordinated the music ministry. "God's Project" was the delightful children's musical presented at the closing service under the direction of Debbie Robinson.

The Saturday night banquets were enjoyed by 469 women (WMF), 250 Friends Men, 61 Singles, 180 Friends Youth, and 89 children at their Pizza Party.

John Ryser, pastor at Charity Friends, an extension church in Marietta, Georgia, ministered at the Sunday morning worship hour. The Sunday afternoon Summer Ministries Concert was enjoyed by an enthusiastic audience.

The following delegate decisions were significant: acceptance of the Appropriations Budget of \$281,867 with an apportionment of \$32.20 per member in 1985; approval of the Missionary Outreach Budget amounting to \$871,570; approval of the minimum base salary for full-time pastors raised to \$310 per week; and after hearing the report for the Camp Gideon fund campaign, the delegates asked the Executive Board to consider all the options regarding the future of Camp Gideon, and following the midyear meeting of the board, to poll the delegates for final approval of recommendations.

A "first" for the 1984 sessions was the substitution of 13 workshops for Tuesday afternoon's business session.

### **Mid-America Yearly Meeting**

by Marcile Leach

The awareness of the importance of each person who makes up the Church among Friends in Mid-America seemed strong this year. Members of boards met on Saturday, August 4, to do pre-Yearly Meeting business and planning. On Sunday, the sessions officially opened, very appropriately, with a day of worship and celebration as the family of Friends in Mid-America met with local Wichita congregations for worship. The spirit of excitement at greeting old friends and welcoming first-timers was contagious optimism and this feeling continued throughout the day's activities.

A production of *Children of the Light* written by Arthur Roberts and presented reader-theater style by Northridge Friends Fine Arts Department, under the direction of Phil Speary, was well received by a full house. The portrayal of the roots of our faith was a poignant reminder of the persistence to follow Christ that early Friends accepted.

Adding to the sense of a wider family of Friends was the attendance of visitors from Alaska, Guatemala, Bolivia, India, Taiwan, and Burundi who were meeting to plan an international conference of evangelical Quakers.

On Sunday evening the celebration and praise continued as 150 participants of Youth Yearly Meeting joined the adults for a banquet highlighting the week's theme "One in Christ Jesus." Dr. Norman Bridges suggested how oneness occurs among Quakers from wide diversity of vocation, education, geographic environment, and tradition. A commitment to Christ is the unifying ingredient.

During the week, Richard Sartwell, pastor of First Friends, Salem, Ohio, brought helpful messages on the Scripture Ephesians 4:1-13, teaching the facets of unity that come to the Body of Christ as we follow His high calling.

The Yearly Meeting joined our prayers for the group of 21 persons who left August 10 for Burundi and their "Day of Celebration." This activity marks the occasion of the 50th anniversary of our Friends mission in Burundi and also the official time of establishing Burundi as an independent yearly meeting. Included in the tour group is Ann Choate Fuqua and her daughter, Leslie, the granddaughter and great-granddaughter of mission founders Arthur and Edna Chilson.

The appropriate business of the session was cared for: reports read, budgets accepted, and personnel approved, but the desire to reach toward Paul's call to the Ephesians and make it our own moved Yearly Meeting sessions past "business as usual" and gives hope. "... that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God . . . ." (Ephesians 4:12, 13) This is our task.



### Northwest Yearly Meeting

by Wendell Barnett

Drawn by the Spirit of God, Friends gathered on the George Fox College campus, in Newberg, Oregon, July 28-August 3, 1984. In his keynote message, Jack Willcuts challenged Friends to establish a "covenant of prayer": 1. To study prayer in the Scriptures, in meetings, preaching, and classes. 2. To give a day to prayer each month, accentuating reading, waiting, reflecting, confessing, and praying. 3. Make the first Tuesday of each month a time of praying with others. 4. Commit one-half hour to prayer each Saturday night, and another one-half hour on Sunday morning to pray for revival in your own church.

Juan Carlos Ortiz was guest minister for the sessions. His animated delivery anointed by the Holy Spirit brought great challenge and searching of souls to the worship meetings. He admonished listeners to reestablish the Kingdom of God as top priority.

Testimonies relating blessings and experiences by the YCEW (Youth Consecrated to Evangelize the World) team of seven young people, who served in Bolivia and Peru, were received enthusiastically.

The Mission's Rally highlight was a report by Francisco Mamani, who with his wife, Juana, have completed translation of the Aymara Bible. Visiting Friends from Alaska, Taiwan, India, and Mexico dramatically illustrated our mission to the world.

Ministers recorded were Kurt Eshelman, William Ellis, Kevin Thienes, Hubert and Vivian Thornburg, and Richard Wild. For the first time, ministers of music were certified: John Bowman, Sharon Bowman, and Dennis Hagen.

The Yearly Meeting was challenged by the superintendent's concern to develop a Special Ministries Board to meet the unique opportunities for ministry that the Lord presents to us, and to which He will hold us accountable. The challenge includes ministries to Korean, Hispanic, Black, Vietnamese, Cambodian, and other brothers and sisters in Christ to whom we can be of assistance and encouragement.

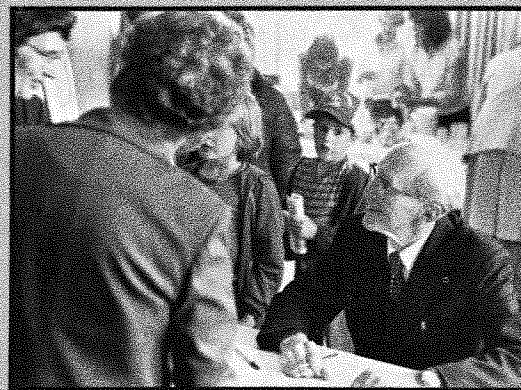
The business concerns and reports of various boards were given, and a spirit of unity and conviction of the Holy Spirit permeated the sessions. Attenders were lifted to the challenge of world peace, excellence in education, establishment of new churches, concerns for men and women in ministry, priority of personal prayer, and were often prodded by a humorous skit, to consider a greater involvement in personal ministry.

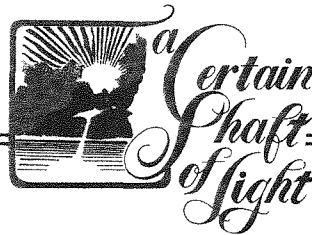
### Rocky Mountain Yearly Meeting

Annual sessions of Rocky Mountain Yearly Meeting enjoyed the ministry of Charles De Vol June 9-14 at Quaker Ridge Camp, Woodland Park, Colorado. (Initial report on page 20 of July/August issue.) Photo shows Charles De Vol at autograph table for his missionary biography, written for children by Betty Hockett.

Presiding Clerk John Bawner cites the following evidences of God's blessing:

1. Two prospective families to minister at Rough Rock Friends Mission in Arizona in the next couple of years.
2. Quaker Ridge is operating at near capacity during the camping season.
3. The Education Board is bringing television to Sunday school with the use of VCR equipment and tapes to enhance our learning experiences.
4. During our Yearly Meeting sessions, the Spiritual Life Board challenged us with inspirational leaders as speakers.
5. Outreach—there are whispers of starting new churches; is this possible?
6. A new approach to budget raising was presented by the Stewards.
7. Youth Coordinator Karen Cordova shared her work with preparation for our summer camps. She included some of her needs and concerns for this essential area.





(Continued from page 14)

We should note, however, this simply seems to be the way God designed us. These insights seem rather to belong to general revelation than to Christian theology as such. They have been expounded by dozens of secular self-help authors, particularly by the Rational Emotive Therapy (RET) school and secular evangelists such as Wayne Dyer (Your Erroneous Zones), as well as Christian writers such as Paul Hauck (who is himself quoted with favor by RET writers). (RET claims that we actually create our emotions by our internal self-talk. If you don't want to be angry, change the sentences; tell yourself about those situations that "make you angry.")

Second, Mick weakens the article by her scattered, ambiguous references to the renewing work of the Holy Spirit. In the context of her insights, what do these references mean? Surely not instant cure. Surely that as we struggle throughout the months and years, "it is God who is at work in you, both to will and to work for His good pleasure." With this understanding, the article shines; without it, the article trades the truth for a platitude worn too smooth by time and repetition.

DAN HOBBS  
Newberg, Oregon

### Editorial Well Stated

I want to commend you on the article you had in the May issue of the EVANGELICAL FRIEND entitled "Mother's Day and Divine Healing." I appreciated it so much; it expresses my feeling in such matters. But you have stated it much better than I could.

MERLE A. ROE  
La Junta, Colorado

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### Friends Must Speak

I wish to express my personal thanks to you for publishing Rick Sam's fine article, "Sanctity of Life," in your May issue. His book review of John Powell's *Abortion: The Silent Holocaust* was also good. I too highly recommend this book.

I hope your editorial pens will not be silent on this tragic issue. The American people have perhaps faced no other issue of equal moral weight and responsibility since slavery. Friends were not silent then. We must not be silent today!

Where are the Friends of conviction and conviction today? Do we have fearless leaders who see with spiritual eyes? Can they exercise the discernment necessary today to see the moral dilemma of the American people? We have, as a government and as a society, abandoned our long-standing defense of life for a "social-theology" of self-gratification and convenience. May it not be so among Friends! Let us take our stand.

Though our numbers may be small, let us be faithful to our call. The Spirit of God is saying to His people today, "Come out! Come out from the midst of the world. Stand apart, and be separate. Be holy. Be pure. Walk ye in the light as He is in the light."

Let us answer that call today. To Friends everywhere I implore you for action. The time to stand is NOW! Between 15 and 16 million innocent pre-born infants have already been sacrificed in a heathenish manner in the U.S. alone. Let God's people stand forth and loudly proclaim: "No more!" No more tax support for the senseless slaughter of innocent children. No more social acceptance of a "convenience mentality." No more legal sanction for an immoral act of cruelty unparalleled in modern times, except perhaps, by the barbarism of the Nazi regime in W. W. II—*which we as a nation violently opposed!*

When God replays the events of our lives, I pray that we as His people will not be condemned by our silence in the face of the degradation of abortion. Let us unitedly say, "No more!"

STEVE SAVAGE  
Adrian, Michigan

*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.*

### BLESS OUR PROFESSORS

BY NANCY THOMAS

I intensely dislike the term *missionary wife*. Once in a public interview, someone asked me, "How do you really feel about being a missionary wife?"

I responded, "I really feel about being a missionary wife the same way Hal feels about being a missionary husband. We're both excited to be part of what God's doing in other cultures. We're also happy that we're married to each other."

My negative reaction is certainly not directed against either the word *missionary* or the word *wife*. Rather, I react against the idea that in a couple serving overseas, the man is the missionary and the woman is the missionary's wife.

In my high school and college years I became interested in missions. The excitement and significance grabbed me, and I gradually sensed that God wanted me to be personally involved. I began preparing before I knew Hal. Then we met and were attracted to each other. A conflict early in our relationship was not knowing how much Hal shared my commitment to missions. I had to be willing to break off the relationship if he wasn't going in the same direction.

Thanks to God, he was, and we did marry. But my point is that I personally have a strong sense of vocation in missions that didn't come from "marrying a missionary."

Early in our marriage, Hal and I decided that we were a team. We try to live this out in concrete ways, working together as much as possible. And we support each other in the tasks we work at separately. For example, I lead a group of Bolivian Christian writers, and although Hal is not directly involved, his encouragement helps keep me going. And I support him as he travels out to train pastors in a Bible School center on the altiplano. We discuss, pray about, plan, and evaluate our work together.

During our seminary days, one of our missions professors advised us not to have children, saying that we could get more done without that complication. He may have been right, but we had already decided we wanted a family. In order to han-



dle our extra "complications," Hal and I have had to weigh priorities and values. We've decided that our family comes first and that any missions work that threatens this priority is probably not worth it. The only way we can possibly juggle all the demands of work and family is to be a team in the home as much as in our job. We share household chores. We both parent. Hal's role as a father is as important as my being mother.

Sometimes David and Kristin participate with us in the work. They especially like to travel in the country. But this usually isn't possible because of school, and we have to make other adjustments. Hal and I team teach less now that the kids are school age because one of us needs to stay home in the evenings.

We struggle to make it work, but it's worth it. Because we're committed to the team idea, I'm able to live out my vocations of missionary, wife, and mother. And I believe Hal is freed in ways that expand his ministry, both in and outside the home.

Not that there aren't obstacles. In fact, I'm often my own biggest obstacle. I'm affected by the set of role expectations that come from my own Christian cultural background. At times I fear what others will think if I don't fit a certain womanly image. A little voice whispers in my inner ear, "Don't do that. It's not feminine." Obedience to God often means saying "No" to that voice.

For example, for several years now I've been the only woman member on an interdenominational committee on extension Bible schools. My strong areas are curriculum development and teacher training, yet I've wrestled with the "unfemininity" of being capable in these areas and exercising leadership. Rather than state my opinion in a heated discussion, it's easier to sit back and just be secretary. That fits the role. But it doesn't fit what God asks of me, and I have to resist the easy way out. I have to reassure myself that being feminine and being capable aren't mutually exclusive.

Mission policy, official or otherwise, can also be an obstacle to the active participation of women in missions. This has not been my experience, however. I've been grateful so many times that I'm a member of the Friends denomination. While I realize we aren't all in perfect agreement on the role of women in the church, I also know that there's a great

deal of freedom for women among Friends. My co-workers on the missionary team (both men and women) have encouraged me in my particular aspect of the work, even naming me to positions of leadership. I trust I've been equally encouraging to them.

For the last three years my co-workers have named me chairperson of our mission council, something that would be unlikely in many other evangelical denominations. I remember once when the different missions were cooperating in a project. I met the man in charge on the street one day. He was mailing letters to each group, and he inquired, "Who is the current president of the Friends Mission? Hal, Ron, or James?"


I smiled and replied, "I am."

He said, "Oh." I maintained my composure on the outside, but my inner grin spread from ear to ear.

Role expectations from the host culture can also be an obstacle. Aymara Christians have certain ideas about what women are capable of and what's appropriate. This applies both to women in their own churches as well as to missionary women. It's funny at times. I remember when Hal and I first team taught a seminary course. Some of the students wondered what I was doing there. Early in the term someone opened the class with a prayer for the Lord to "bless our professor and his wife." But by the end of the term the students were praying, "Lord, bless our professors." A small victory.

Another time, Hal and I had been teaching in an extension Bible school center on the altiplano. On the way home, I overheard one of the brethren remark to Hal, "It's really helpful the way your wife can teach alongside you. It's almost as good as having another man along." What can you do but chuckle?

I remind myself frequently that the missionary role (whether carried out by a man or a woman) is essentially a servant role. I'm not out to prove anything or to force my ministry on anyone. As God wants me to be a collaborator with Him in the work, He Himself makes a way through the obstacles. And all work I do will be as a servant.

So, while I would not make a very militant feminist, I may be a good missionary. Being a woman almost seems irrelevant to the issue. 

Reprinted from Priscilla Papers, March-April 1984.

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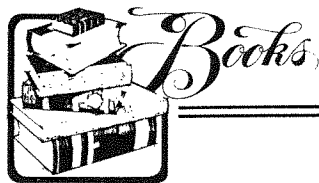
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### Open to Glory

Carol Doran and Thomas H. Troeger  
Judson Press, 1983, 160 pages, paperback,  
\$9.50.

This is a book about renewing worship in the life of the local church. Those expecting in it a catalog of "good ideas we can try in our services" will be disappointed. Though it does offer specific suggestions, these are given only to illustrate principles the authors are seeking to clarify. Those willing to have their own understanding of worship and their planning of worship services probed and challenged will find the book most helpful.

The authors both come from church backgrounds more comfortable with liturgy than Friends would be. Yet their understanding of nonliturgical churches is obvious, and their approach is relevant even for Quakers. For example, their discussion of finding the balance between "planning" and "soaring with the Spirit" could well generate constructive change among programmed Friends. Evangelical Friends will be helped by the brief descriptions of historical development that document the shifting focus of Christian worship from congregation to clergy and from praise to performance. Knowing how we have changed in the past may guide us to change in the present.

—Richard Sartwell

### In His Presence

Robert N. Schaper  
Thomas Nelson Publishers, paperback,  
\$5.95.

This is a book about worship, about what should happen to man in the presence of

God. Schaper defines this happening as "the expression of a relationship in which God the Father reveals Himself and His love in Christ, and by the Holy Spirit administers grace, to which we respond in faith, gratitude and obedience."

Worship is therefore giving and getting (not entirely one or the other) and you can't have one without the other. People worship in community with others of like faith who have similar ways of expressing that faith.

Besides worshipping in community on occasions set apart by the church (as on Sunday), we also worship as a way of life, and the various phases of worship should flow into one another naturally and easily as a river flows into the sea.

The book is meant to enhance one's appreciation of his/her worship tradition. It is well researched and documented regarding the various worship traditions of Christendom. With so many misconceptions abounding in our day as to what worship really is, it deserves the widest possible reading audience. —Philip Taylor

### After Fundamentalism

Bernard Ramm  
Harper & Row, 205 pages, hardback,  
\$14.95.

This is a solid, even difficult, book because it deals with some profound theology and requires some knowledge of philosophy and theology. But pastors, seminarians, and others with the necessary background will find it stimulating.

Ramm sees evangelicals facing the fact that modern culture under the influence of modern science and historiography has largely abandoned most of historical Christian faith. How to face this development? How to speak to the questions of their young people?

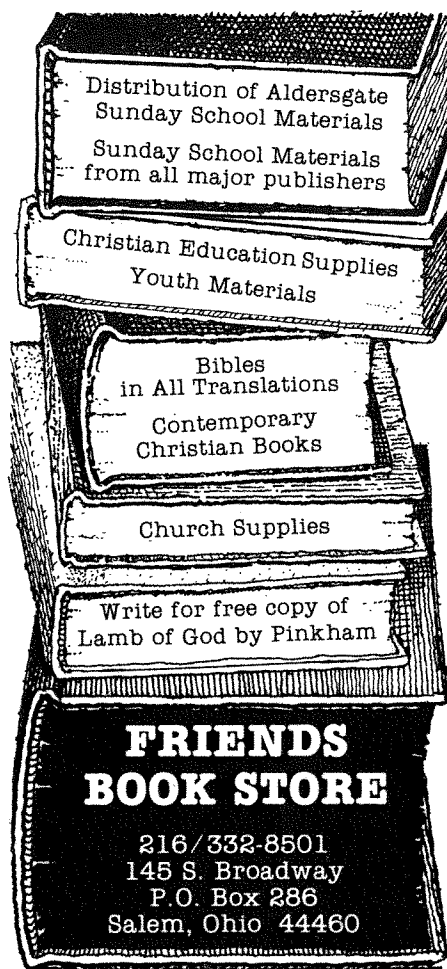
Ramm's answer to these questions is: adopt Karl Barth's *method* of thinking theology, though not all his theology. Barth, he reasons, faced modern thought and acknowledged what truth it held, but at the same time kept the historic faith. Evangelicals, on the other hand, have tended to shut their eyes to what modern thought is saying as being merely the errors of sinful men. But this, Ramm argues, simply will not wash. Evangelicals must, like Barth, face the thought patterns of their times and deal honestly with them. Only thus can they hope to survive in these times and have any chance of winning their contemporaries.

Ramm insists that he is not proposing the wholesale adoption of Barthian theology. Indeed, he has a chapter of his reservations with that theology. Nevertheless, it is impossible to advocate a theological method and demonstrate how a great theologian used it without coming upon some points of theology that seem good. Ramm has, incidentally, studied the whole body of Barth's theological writing, a considerable feat that not all of Barth's critics have equaled. —Lauren King

### Traits of a Healthy Family

Dolores Curran  
Winston Press, 280 pages.

*Traits of a Healthy Family* is a compilation of responses from hundreds of professionals in various family-related fields who have ranked 56 values in order of importance to what they consider to be a



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"healthy family." Curran groups and lists the common traits (or values) together and gives reasons for and examples of each. This book could easily serve as a text for a course in family psychology or a group study.

Though this book is not written specifically for evangelical Christians, I believe there are positive traits identified and discussed that a Christian would embrace. The lordship of Christ is not mentioned though there are references to church and religion. To quote the author, "It is in [families] that we find our meaning, our strength, and our future." Granted this is true in part, but there is a sad neglect of our Creator and Lord throughout the book.

In general, Curran's coverage of healthy family traits provides insights that may be used as springboards for living out values necessary for healthy family life for Christians as well as non-Christians.

— Julie Jenkins

#### Tell It to the Church

Lynn R. Buzzard, Laurence Eck  
David C. Cook Publishing Co., 154  
pages, paperback.

Should Christians be involved in lawsuits? In his letter to the Corinthians the apostle Paul suggests that even "men of little account in the church" are better able to judge disputes between believers than are unbelievers.

It is an uncomfortable fact that conflicts arise between believers that need to

be settled. If they are not to be settled in the court system, how are they to be resolved?

Lynn R. Buzzard and Laurence Eck, in *Tell It to the Church*, have explored this issue. "Till now, Christians have had only two choices when serious legal conflict emerged. One was to simply swallow hard and 'forget it' . . . the other alternative was to hire an attorney and 'go after them.'" They suggest that there should be another alternative, that the church, rather than running from conflict, has been commissioned to take a peacemaking role in the lives of believers.

This book tells how that can be done, by explaining the dilemma, challenging the church to a role in reconciliation, and explaining how such peacemaking can take place. A Bible study, "Readiness for Reconciliation," is included in an appendix, as well as a uniform arbitration act and sample mediation/arbitration agreements.

This is an exciting and practical book for Christians in a world of personal and interpersonal trouble. — Mildred Minthorne

#### War of the Moonrhymes

Calvin Miller  
Harper and Row, 214 pages, paperback,  
\$7.95.

If you can still get excited about "other-world" science fiction/fantasy battles between the innocent and the evil, and their accompanying imaginative creatures, you will like this story.

*War of the Moonrhymes* is easy reading and full of action. Though not a very original story and lacking in a moral plot, it is a good alternative to super heroes and comic books.

The moonrhymes, a "hobbit" like people, are hiding in the high "West Wall" Mountains in a frozen northern continent. They discover a terrifying threat coming from underneath their own maze of tunnels. The "Groggs," ruled by the ugly Thaneviel, will soon attack the moonrhymes, aided by the powerful Singreale—that had been stolen in an earlier battle. Evil Parsky, a "greygill" gone bad, also is a constant threat to the greygill moonrhymes. With the aid of giant salamanders, Jendai and Grentana help the starriders and other moonrhyme heroes in the last climactic battle against the evil horde. This is the last book in the trilogy—*The Singreale Chronicles*.

— Jannelle W. Loewen

#### Korean Christian Ranks Grow At Explosive Rate

SEOUL, SOUTH KOREA—South Korea now reports more than nine million Christians, about a fourth of the population. That represents 900 percent growth since 1950. By the end of the century, claim some church observers, the total could double.

In South Korea today, perhaps one million Christians from all denominations gather in churches every morning as early as 4:00 a.m. to pray. Many sponsor all-night prayer meetings on Fridays. The practice, according to Baptist leader Stephen No, is "not easy either for pastor or people, but Korean churches are never lazy about their prayer meetings."

— Evangelical Press Association

#### Kirkpatrick's Facts on Central America Prompt Challenges At Evangelical Round Table

ST. DAVIDS, PENNSYLVANIA—"You have your sources and I have mine." United States ambassador to the United Nations Jeanne J. Kirkpatrick told missionary educator John Stam. Stam was one of several missionaries and Latin Americans who raised questions about U.S. policy in Central America after the ambassador had spoken for over an hour tracing the development of the current crises there. Kirkpatrick was addressing an Evangelical Round Table on "Christianity and Latin America" at Eastern College.

Stam told Kirkpatrick, "I have problems with many of the facts you mentioned," and shared his own experiences, which contrasted with the picture the ambassador had presented of restricted liberties in Nicaragua.

Dr. Myron S. Augsburger, moderator of the Mennonite Washington (D.C.) Community Fellowship, who chaired the sessions, respectfully challenged Kirkpatrick's recitation of alleged Sandinista actions against religious groups in Nicaragua. The ambassador had reported that eight Mennonite missionaries had been expelled from Nicaragua. Augsburger said he would like to know the source of her information since her report did not "correspond at all with our understanding of what is happening." He said Mennonites were unaware of any of their missionaries having been forced to leave Nicaragua. The challenges left Kirkpatrick unmoved in her assertion that



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the "three-cornered struggle" for power in Central America necessitated present U.S. policy in the area.

The "three corners" were identified by Kirkpatrick as (1) "an entrenched privileged class," (2) "a growing professional, business sector . . . seeking democracy," and (3) "relatively small, highly trained, sophisticated guerilla groups tied to Cuba and the Soviet Union."

—E.P.A.

### Supreme Court Rules Against Law Limiting Fund Raising Costs

WASHINGTON—The U.S. Supreme Court struck down a Maryland law that limited the amount that charitable organizations could spend on fund raising to 25 percent. The high court said the law violated the free speech guarantee of the U.S. Constitution.

Justice William H. Rehnquist objected as he held that the Maryland law was merely "an economic regulation" and encouraged charitable giving by assuring the public that money given for a specific purpose would be spent for what it was designated. It would also protect charities from being overcharged by "unscrupulous professional fund raisers."

While the implications of this decision are not yet known, 24 other states and numerous cities and counties have similar laws for the protection of fund raisers.

—E.P.A.

### Minister Invests Gift In Mixed Market of Givers

LOS ALTOS, CALIFORNIA—In just six weeks Rev. John Dodson at the United Methodist Church of Los Altos has parlayed \$1,000 into almost \$7,000, without once calling his broker or scouring *The Wall Street Journal*.

His only financial counseling came from a New Testament parable that advises: "To everyone who has, more will be given . . . from him who has not, even that will be taken away."

Mr. Dodson took \$1,000 that had been donated to the church, converted it into 200 \$5 bills and gave one to each congregation member, challenging old and young to multiply it. The returns were to become a stipend for Jim Forderer, a single parent who has adopted eight handicapped children and teaches in the 4-H organization's handicapped riding program at the Westwind Barn in Los Altos Hills.

Dozens of cookies, pieces of pottery and clean windows later, Mr. Dodson can now pay Mr. Forderer a stipend of \$3,500 for two years. "But the real value was not in the money, it was in the excitement of people doing what they set out to do," the minister said. "It would work anywhere, depending on the spirit of the congregation."

Children were some of the most resourceful multipliers. A bunch of third-grade pupils used the \$5 to organize a garage sale and lemonade stand—net profit, \$100.85. Others used the money to copy a flier that advertised their services. They then hired themselves out—for baby-sitting, gardening, odd jobs.

But some decided their own needs came first. Mr. Dodson had simply said to "see how far the money could go," and had not demanded that it come back to him as a gift for Mr. Forderer. So those who spent it on themselves wrote Mr. Dodson thank-you notes.

—E.P.A.

### Church/State Expert Reflects On 'Christianization Of the Public Schools'

NEW YORK—The secular status of this country and its public schools is being threatened by a concept of the U.S. as a Christian state held "fervently and widely" by millions of Americans, according to Dr. James A. Wood, Jr., director of studies in church and state at Baylor University.

Wood described Christianization of the public schools as "a major force in American politics with an agenda largely orchestrated by the New Religious Right." As a result, he asserted, the public schools have become a battleground for key political issues, the resolution of which "will be crucial not only to the public schools and to public society but also to the nation's future as a free and pluralistic society."

Wood said "scapegoating the public schools has virtually become a national pastime—a way of explaining many of the causes of the nation's social ills." The charge that the public schools are dominated by "secular humanism," he went on, "is increasingly being made the basis of a wholesale indictment of American public education."

The charge of "secular humanism," the speaker said, is deeply rooted in the notion that neutrality on religious ques-

tions in the public schools equals the teaching of secularism as a religious philosophy. This pejorative, the speaker declared, is offered by many as evidence of deterioration in academic achievement and moral values in the public schools.

—E.P.A.

### Just When You Thought You'd Heard It All: Here's a Miss Christian America Pageant

CHICAGO—The Annual Miss Christian America Pageant was held July 13 in Chicago. The pageant is for born again, single women between ages 17 and 26.

The pageant is sponsored by Track Down Crusade for Christ, an organization founded by Rev. Howard S. Nichols and dedicated to the betterment of mankind. The Miss Christian America Pageant was conceived by Nichols's daughter, Debra, who was annoyed by the treatment of Christian contestants in secular pageants.

Miss Nichols competed in many local and national pageants and on one occasion was told she would have won had she not sung Christian songs and witnessed about the Lord.

—E.P.A.

### Manila 'Midnight Ministry' Reaches Street Kids

MANILA, THE PHILIPPINES—Manila's estimated 50,000 to 80,000 street kids are being reached through Action International Ministries' unique Midnight Ministry, which runs from 8:00 p.m. to 4:00 a.m. Director Doug Nichols reported to Missionary News Service that about 30,000 of the children and youth—often victimized by molesters and pimps—have no homes at all.

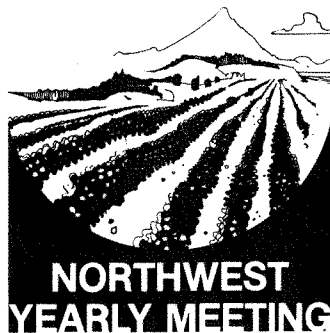
A regular team of four ACTION Filipino missionaries works the midnight beat, supplemented by a rotating team of up to 16 helpers.

The typical approach includes lots of games, singing, food, medical care, and Bible study in small groups. Nichols believes the key is keeping the groups small. This practice carries over to Home Bible Fellowships, which are limited to about 30 people, including youth and adults. In some cases, youth reached by the midnight ministry are instrumental in getting their parents into the home Bible fellowships.

—M.N.S.

*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*

# FRIENDS CONCERNS



## Around Northwest Yearly Meeting

ED AND MARIE CAMMACK, veteran NWYM missionaries from Rosedale Friends Church, have been appointed for a three-year term to Peru. They will live in Juli and will assist in church planting in that responsive area. Cammacks will return to the States at their own expense for the summer of 1985 to care for farming responsibilities, then return to Peru.

STEVE AND JANELLE BARON, with their children Landon, 6, and Kelsey, 3, have been placed under appointment as "associate missionaries" to Bolivia and Peru. They will have a specialized assignment, working with the Greenhouse Project and other preventative programs designed to improve nutrition and raise living standards among the Aymara people. Steve and Janelle Baron have been serving at Twin Rocks Friends Camp. They will spend the fall in language school in Costa Rica and then take up residence in La Paz for most of 1985.

LUCY ANDERSON, a staff member of Evangelical Friends Church—Eastern Region in Canton, Ohio, will be the speaker for Friends Women's Missionary Fellowship Fall Retreat. Lucy's background and experience include foreign service and a continuing family heritage of ministry among Friends. The retreat is being held at the Red Lion Inn, Pasco, Washington, September 27-30.

VOLUNTEERS ON WHEELS (VOW) will hold a jamboree September 21-23 at the county fairgrounds in Madras, Oregon. VOW is an NWYM program for recreational vehicle owners who want to offer assistance in Christian ministry to local churches or related organizations. In August VOW provided construction assistance for an addition to the Woodland, Idaho, Friends Church.

J. D. BAKER of Hayden Lake, Idaho, Friends Church has been appointed as associate director of Friends Fund. He will be assisting with the estate planning and deferred gift plans throughout the churches of the Yearly Meeting.

SAMUEL SCHOOL, a conference for nurturing church leadership, will be held November 23-25 at Quaker Hill, McCall, Idaho. This will be the second Samuel School for 6th, 7th, and 8th graders appointed by their local church spiritual life committee.

GEORGE H. MOORE, former dean of George Fox College and a faculty member for 18 years, died July 6, 1984. Moore, 77, was awarded faculty emeritus status upon his retirement in 1975. He was the college's academic dean from 1961 through 1968. Moore was a Friends minister, holding pastorates in Michigan, Oregon, Idaho, and California.

YOUTH LEADERSHIP SEMINARS will be held with the focus this year on "Training for Discipleship." Seminars will be Saturday from 8:00 a.m. to 5:00 p.m. Approximately half the day will be spent with a guest speaker focusing on discipleship. The rest of the day will be spent in seminars led by youth workers from the yearly meeting.

Miriam Clark and the rest of the Friends Youth Exec will be coordinating the day for the youth that attend. The cost will be \$10 per person with lunch included. The dates are:

October 20, 1984—Portland and Southwest Washington Areas  
October 27—Inland Area  
November 2—Southern Oregon Area  
November 17—Boise Valley and Greenleaf Areas  
January 12, 1985—Newberg and Salem Areas  
January 19—Puget Sound Area



## EFC—ER Happenings

CHRIST FELLOWSHIP in Greensboro, North Carolina, was approved as an "associate" church of EFC—ER at a recent meeting of the Executive Board. The church was founded in 1977 when Jack and Jewel Tebbs met with 30 others and started praying and working to plant an evangelistic church.

By definition an "associate" church is an established, independent congregation that wishes to explore an affiliation with EFC—ER with the possibility of full membership with the denomination.

Agreement with the statement of faith found in the Yearly Meeting *Faith and Practice* and annual approval of the pastoral leadership of the church are the two main requirements.

The church is located at 2317 Stanley Road in Greensboro, and the pastor reports some 56 families now attending regularly.

HOWARD AND MARY EVELYN MOORE have arrived in Canton to begin a four-month furlough. Enroute to the States, they visited their daughter Darlene and husband, Gustav Johnson, in West Germany. The Moores visited Northwest and Mid-America yearly meeting sessions before our own sessions August 11-16. The Moores will visit churches during September and October, returning to Taipei the first of November.

DAVID AND CINDY AUFRANCE and children, Becky, 6, and Joshua, 3½, arrived in Cleveland on July 26 to begin a year's furlough from their work in Hong Kong. They will live in the Stark County area, and after visiting the churches will engage in some refresher courses before returning next summer.

The DUANE COMFORT FAMILY were welcomed to Ohio by many friends in the Mt. Gilead community when they arrived on July 17 from Metolius, Oregon. Duane is the new Western Area superintendent. Their address is 4837 St. Rd. 42, Mt. Gilead, Ohio 43338.

"PARTNERS IN THE HARVEST" is the theme for the fall Outreach Conferences. Each church will be having guest speakers during September and October who will present various phases of outreach by Eastern Region Friends. It is a concerted effort to fund the 1985 Outreach Budget. All requests for speakers should be sent to Lucy Anderson at the YM headquarters office.

FRIENDS DISASTER SERVICE AUCTION is scheduled for Saturday, September 15, at the Summit County Fairgrounds in Tallmadge, Ohio. Friends are urged to come for the entire day and enjoy the action!

THE MISSIONS TOUR to Friends mission fields of India, Taiwan, the Philippines, and Hong Kong is now filled. Thirty-four have signed up to go on November 2. Roger Wood and Robert Hess are directing the tour.

ANNA NIXON, retired missionary living now at Friendsview Manor, Newberg, Oregon, has gone to Santa Cruz, Bolivia, to teach English at the *Universidad Evangelica Boliviana* during the second semester. She visited Eastern Region's YM sessions and left August 14 for her new assignment.

## CALENDAR

Oct. 21—185th Anniversary: Pelham, Ontario, Canada

Oct. 26-28—Friends Conference: Philadelphia, Ohio Yearly Meeting, and EFC—ER, near Pendle Hill, Richard Sartwell, keynote speaker.

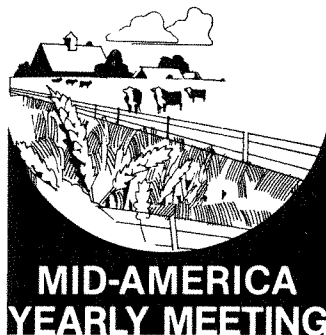
Nov. 2-4—Friends Marriage Encounter, Ramada Inn, Lima, Ohio

## Focus on Malone

RICHARD A. PAKEL of North Canton was named Vice President for Financial Management by Malone Trustees at their recent meeting. Pakel formerly was Vice President, Retail Systems, of the Ameritrust Co. of Cleveland. Grace Brethren Church in North Canton is his home church. In his new job, he will be responsible for the management of financial and physical resources and the provision of all auxiliary services.



TWO PROMOTIONS were recently announced by President Gordon Werkema. Ron Johnson has been named Vice President of the College, and Mike Paris is now Vice President for External Affairs.



## Jubilee in Burundi

Departing from Wichita on August 10 were 21 people representing Mid-America Yearly Meeting who went to Burundi to join in the Jubilee Celebration and 50 years of mission outreach. MAYM established this work in 1934 when Arthur and Edna Chilson and daughter Rachel set up their headquarters on Kibimba Hill. They were joined a few months later by Ralph and Esther Chilson Choate, and Kibimba became the hub of the wheel whose spokes reached out in many directions in years to come. A total of 31 family units have served in Burundi as missionaries from MAYM during these 50 years.

It was this same Kibimba that became the hub of activities in August as that Day of Celebration arrived. The traveling group set foot in Bujumbura on August 14. Not only was this the Fiftieth Anniversary, but it was also the time that our church

in Burundi was being set off as an independent Yearly Meeting.

The official service and program took place on Sunday, August 19, with government personnel, representatives of other missions in the country, and our own representatives and visitors all in attendance. The official representatives who had been sent by MAYM included Gary Fuqua, president of the Foreign Missions Board; Maurice Roberts, general superintendent; and Robin Johnston, presiding clerk. In addition, the Friends Women sent their president, Mary Snyder, and past president, Ann Fuqua. The group included former missionaries Helen Ridgeway and the Fuquas. On the days following, Burundi Yearly Meeting met in official sessions and continued to develop plans for its programs and ministries of the future.

From atop Kibimba Hill, we could look across the valleys below and see the homes of many people. It was easy to sense the heartbeat of our forefathers who came to live among these brothers and sisters in order to teach the good news of Jesus Christ to these people and to live it out among them.

Mid-America has been faithful to support this outreach and will continue to do so as He leads. We are entering a new era in the relationship. Our Burundi Church provides its pastoral and administrative leadership. They manage the affairs of the church, and our missionary personnel are available to give counsel and advice. At the same time, we are excited about the new doors of opportunity that are opening for Friends to serve in Rwanda.

The traveling group had made a brief stopover in Athens, enroute to Burundi. After visits in Nairobi and Cairo, they returned September 1.

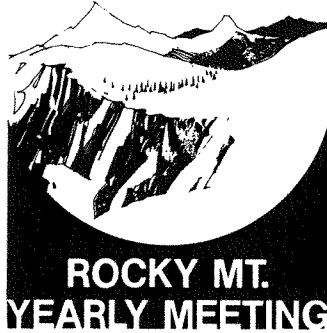
—Maurice Roberts  
General Superintendent

## Notes from FBC

Herb Frazier, director of admissions at Friends Bible College, resigned effective August 20, 1984, in order to take a position teaching high school mathematics.

Professor Gene Pickard, his family, and seven FBC students spent three weeks in Mexico City working with the Routons and the Friends mission there. The students participated in services, evangelism, and visitation as well as seeing some of the history and culture of the country.

The 53rd Annual Women's Auxiliary Sale at Friends Bible College will be held Friday, October 5. The all-day auction features hundreds of handmade articles, food, and general merchandise. Quilt sales usually make up nearly half of the total. Proceeds of the auction go into the general operating fund of the college.



## Women's Retreat

The fall Women's Retreat will be September 14-16 at Star Ranch near Colorado Springs. The theme is "God's Earthen Vessels." Newt and Joyce Newton will share via three multimedia presentations. Their titles are "Listen to the Butterfly," "The Potter," and "Love Is the Answer."

## Men's Retreat

The fall Men's Retreat will be October 5-7 at the YMCA Camp of the Rockies at Estes Park, Colorado. The 1984 theme is "A Father's Role in the Family." Topics will include a doctor's view, a lawyer's view, a financial view, a minister's view, and an educator's view.

## RMYM Briefs . . .

OMAHA, Nebraska—Omaha Friends recently held a training seminar for Sunday school teachers and those interested in teaching. David Jenkins, director of Christian education studies at Grace College of the Bible, was speaker and seminar leader. Future sessions are planned.

NIORRARA STATE PARK, Nebraska—The Springbank Area Retreat took place in the state park here during the Labor Day weekend. Churches in the area are Omaha, Plainview, and Allen. In early August the Area Meeting took place at Omaha Friends.

## Focus on Lamar Faith Friends

By Galan Burnett

A lot has happened in the last five years since the Friends Church was started in Lamar, Colorado.

The church gathering began with the desire of two families with Quaker background that Lamar have a Friends church. After some investigation with other Friends and contact with the Rocky Mountain Yearly Meeting superintendent, the church started in April 1979.

Jim Summers and family of Jet, Oklahoma, came as the first pastors. In the early days, the services were held in the homes of Chuck Bowen and Homer Carpenter. There was no

Sunday school, but Shawn and Sue Summers took the children while Jim preached and taught. The church grew and soon had 30 people attending.

The Summers returned to Oklahoma after a year.

The next pastor was Arden Kinser, who came in 1980. During this time the Outreach Board set the meeting up as an extension meeting. The board also held evangelism classes using the Kennedy plan to help the church reach out and grow. A search was launched for a church building. After the Kinser family left to minister in Colorado Springs, the church experienced falling attendance.

Galan Burnett became pastor in 1982. At that time a Sunday school started with two classes, and a

search for a church building was renewed.

In November 1982, the church purchased the "Second Baptist Church, Colored" for \$7,500. God provided the \$4,000 down payment in one month's time. A loan was picked up for the repairs, remodeling, and upgrading to meet codes.

Many days and nights of volunteer labor helped gut and rebuild the lower level. Upon completion of the lower level work, the services began there while work started on the upper level. The upper level has an entryway and an auditorium that seats 75 people. The furnishings are in the 1920s style, which was when the building was built.

The church was dedicated June 2 and 3. Approximately 60 people attended. —from *The Traveling Minute*

# FRIENDS GATHER

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

## Youth and Christian Education

A camp auction was held in May at MEDFORD, Oregon, (Paul Meier) to raise money for youth who wanted to attend summer camps. A total of \$1,360 was raised and 18-20 young people attended various Twin Rocks camps. A "Teacher Appreciation" dinner was held in June to honor Sunday school teachers. On Father's Day special recognition was given to Larry and Lucille Osborn for their continuing service in the church nursery. VBS was held in June with 73 children attending and many enthusiastic teachers and helpers.

The ALLIANCE, Ohio, (Rick Sams) youth auction this summer netted over \$900. Barbara Grove was in charge of promotion and Nancy Wolam ran a refreshment stand. Chuck Kreiner, auctioneer and head high school wrestling coach, volunteered his services, assisted by his family. Tim Fox, recently graduated from Asbury Seminary, has accepted a call as pastor of the Friends Church at Fowler, Kansas. The junior youth traveled by bus to the Cathedral of Tomorrow, where they viewed the Life of Christ exhibit, created by Artist/Sculptor Paul Cunningham over a 30-year period.

NORTH OLMSTED, Ohio, (Neil Orchard) youth presented a "Youth Missions Program" during a morning worship hour. It included vocal and instrumental numbers and a skit entitled "The Challenge of the Cross." Six youth have accepted the challenge by serving in summer ministries.

SOUTHEAST, Salem, Ohio, (Kenneth Hinshaw) reports that in addition to the crafts and Bible studies at

VBS, June McLaughlin shared the Gospel with the children by means of her puppets.

At BOISE, Idaho, (Harold Antrim), "The Wonder Fair—God's Wonderful Surprises" was the theme for VBS June 18-22. An average of 253 children plus more than 60 workers attended. Nicki Nine and Randy VandenHoek are part of the Mid-America musical group known as "Cornerstone." Their Northwest travels brought them to Idaho for our All-Church Retreat at Quaker Hill July 22. Peter Norquest at 12 is one of the youngest Eagle scouts on record, having fulfilled all the requirements for advancement in near-minimum time allotments.

Jim Davis, a student from Malone College, is serving as youth leader this summer at BOSTON HEIGHTS, Ohio, (Allen Richardson).

EUGENE, Oregon, (Harold "Scotty" Clark) reports that Nancy Smalley, one of their high school youth, traveled with Teen Missions International to Kenya, Africa, this summer. Biking is alive and well at Eugene Friends Church as several members rode the San Francisco to Mexican border section of a west coast trip from the Canadian to Mexican borders. The youth planned a three-day bike trip to the coast on July 23-25.

At DEERFIELD, Ohio, (Christopher Jackson) their pastor shared the Word over WCRF, Cleveland radio station, for a week, as well as at Camp Caesar during youth camp.

PLAINS, Kansas, (Sheldon Tucker) reports that "I Am Something Special" was the theme of VBS, with classes and all program features held in scenic outdoor areas.

HILLSBORO, Oregon, (Earl Persh) combined VBS and Camp Tilikum this year for an outstanding program of Christian education. Five couples attended the Portland Marriage Encounter.

PROVIDENCE, Virginia Beach, Virginia, (James Kilpatrick) reports a

family crusade held by Ralph and Peg Hudson (Mopsy and Derby), gospel clowns. Twenty-seven children asked Christ to be their Savior. Russ Berry also presented a Kevin Leman film series, *Growing Up Whole in a Breaking Down World*.

**TRINITY**, Van Wert, Ohio, (Duane Rice) held a Kids' Crusade featuring Mopsy and Derby, gospel clowns, recently. Senior Recognition Weekend honored 14 high school and 6 college graduates.

### Missions

At **PLAINS** Debbie Newby and Justin Webber of **FOWLER** Friends told of their mission to Haiti, using slides to illustrate many of their challenging experiences. Using the overhead and readers from the congregation, Friends Women president Marilyn Webb presented a series of interesting and informative studies on Evangelical Friends Mission fields in Sunday morning worship services. A Western Area peacemaking conference was held May 6 with Steve Graham, Denver, as speaker.

Cheryl Bailey, a member of the **NORTH OLMSTED** congregation, left Cleveland June 16 to serve as a nurse in India for three months. She will begin duties in Jhansi, at the end of July will move to Chhatrapur, where she will assist at our Christian school and hospital.

From **CANTON**, Ohio, (John Williams, Jr.) 12 youth and 3 adults shared in an eight-day music ministry tour of Haiti. The tour was led by Phil DiSabatino.

Martha Davis of **SEBRING**, Ohio, (L. Edwin Mosher) is spending her summer in Jamaica with Christian Service International helping with Bible schools and other ministries.

### Spiritual Life and Growth

A series of very special, positive things have been happening at **WESTSIDE**, Kansas City, Kansas (Daniel Frost). The first convert to Christ made directly through the ministry of Westside came in early June. The first family to be received into church membership who had not heard of Friends until our church began was also received in June. We hosted a concert by "Cornerstone," our Yearly Meeting Teen Summer Ministries team, on July 8. With the cooperation of several area Friends churches, our building was filled completely.

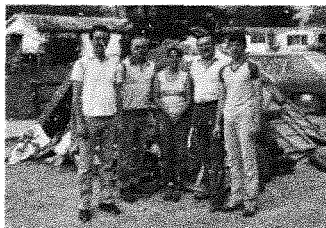
**WEST PARK**, Cleveland, Ohio, (Mark Engel) held a *Church Alive* weekend recently when Jim and Mary McMillen from Barberton coordinated a Lay Witness Mission.

During Wednesday night prayer services at **PROVIDENCE**, Virginia Beach, Virginia, (Jim Kilpatrick) our pastor has been teaching on "The Gifts of the Spirit."

### Outreach

**GILEAD**, Ohio, (Charles Robinson) enjoyed a musicale presented by the youth group from **TRINITY** Friends,

Lisbon, Ohio (Don Murray, Jr.). Patty Hamsher, teacher at Riverside Christian School in Lost Creek, Kentucky, shared concerning the heavy losses suffered in recent flooding. Don Henry, Jim Curtis, Garry Casto, and John Delawder are shown with Patty



Hamsher when they went with the Friends Disaster Service van to aid the school.

At **WESTSIDE** the Fellowship of Friends Women, composed of ladies from the Westside and **WILLOW CREEK** churches, sponsored their first Mother-Daughter Banquet with 37 mothers, daughters, and guests present. David Hallenbeck, member of the Friends Family Life Division, was present for our May fellowship supper and shared some concerns and also the assistance available to families through the division.

**TULSA**, Oklahoma, (John and Betty Jean Penrose) had "Our Best Creation" as the theme of the Mother/Daughter Banquet.

### Building and Grounds Improvement

At **GOSHEN**, Zanesfield, Ohio, (Bruce Bell), it recently became necessary to enlarge the parking area. Through the generosity of the neighboring Marmon Valley Farm Camp, it was possible to acquire the needed land without marring the beautiful setting the church enjoys.

**TRINITY**, Van Wert, received a special offering amounting to \$10,347 for the blacktopping of the parking lot.

### Other Special Events

Sunday, July 8, was "Ethel Miller Recognition Sunday" at **SOUTH**



**SALEM**, Oregon, (Hubert and Vivian Thornburg). Along with love and hugs, she was presented with a bouquet of flowers. Ethel and her husband joined South Salem Friends in 1918. She has been a working and faithful member ever since.

At **PLAINS**, the homesite of the Gary Bonsall family was background for a farewell supper for our former pastors, Stan, Cathy, and Max Thornburg, who have joined the pastoral team and church family of **REEDWOOD**, Portland, Oregon. Our new pastoral family, Sheldon, Annette, Tonya, and Mark Tucker, were welcomed, and desserts were served with homemade ice cream.

Walter and Lillian Ryan of **PELHAM**, Ontario, Canada, (John Young) celebrated their 50th wedding anniversary June 30.

**CHARITY**, Marietta, Georgia, (John Ryser) received a trophy for having the highest percentage of local men at the Men's Retreat in West Virginia. Associate membership classes were held for adults and one youth. Subjects included salvation, Friends heritage, cults, and baptism.

The **HANOVER**, Mechanicsville, Virginia, (George Robinson) choir presented "Exaltation," a Scripture song experience of worship and praise during a district rally.

**FRIENDS MEMORIAL**, Seattle, Washington, (Roger Knox) held a Teachers' Appreciation Dinner May 19, with 37 people there to enjoy barbecued steak at the home of Les and Barb Mann. All the Puget Sound Area Friends churches were together at Quaker Cove over Memorial Day weekend for a Family Camp, with 122 people there for the Area Rally and salmon bake on Sunday evening. We welcomed Francisco and Juana Mamani in our morning worship service June 3.

**ALLIANCE** reports Dr. Edward Mitchell has been featured recently on TV programs from Canton addressing topics on abortion and missions. The annual Sunday school picnic, after the usual food and games, closed with a baptismal service, conducted by Pastor Rick Sams. He emphasized that the essential baptism is that of the Holy Spirit. Albert and Edith Kelbaugh recently celebrated their 69th wedding anniversary.

**MEDFORD** is delighted to add two new families to the pastoral staff. In June Paul and Peggy Baker were welcomed as associate pastors. In July we welcomed Ron and Debbie Mulkey as ministers to youth.

**FORT COLLINS**, Colorado, (Lowell Weinacht) have as new members Jeanie Krise, Marji Vance, and Vickie Day, and as new associate members Stacy and Jacob Vance and Matthew Day.

**LONGVIEW**, Danville, Virginia, (Al Walden) Friends were invited to join the **IMMANUEL** Friends of Eden, North Carolina, one Sunday evening for a covered-dish supper. After the meal, all were invited to the sanctuary to enjoy a service of communion in which all felt drawn closer to the Lord and to one another.

The **NAMPA** church gave a call to Ron Friedrich, and he came to preach his first message July 1. His wife is Beverly, and they have three children—Jeremy, 12, Dawn, 9, and Ty, 2. Former pastors, Homer and Lois Smuck, have taken up a new work as pastors at **QUAKER HILL**, McCall, Idaho.

Danny Gaitner gave a gospel concert July 21 at **TRINITY**, Van Wert. Sid Boyd brought the Sunday evening message in word and song. He shared concerning Camp Gideon.

For years the **WEST CHEHALEM**, Newberg, Oregon, (Jim Settle) Sunday school has held its annual 4th of July picnic, either at some park or on

the church grounds. Some 60 people, young and old, gathered at the church grounds this year. A special feature of the afternoon was a concert given by the George Fox College group "Dayspring."

The men of the **PUTNAM**, North Carolina, (Linwood Johnson) church worked hard to make the Mother/Daughter Banquet a special affair. The theme was "Sisters in Christ," and sisters from different families took part in the program. Jill Tillman, a teen, dressed in Quaker fashion, gave a brief history of Friends mission work. Elizabeth Reich, recently returned from a trip to Rough Rock, was speaker.

### 'Idea Bank'

"Love Your Pastor" month included numerous "special things" for Pastor Rick Sams of **ALLIANCE**. A birthday party was held following the evening service on his birthday. The Samses were named "Missionaries of the Month" and had their picture and background written up in a bulletin insert. One Sunday they were given a "pounding."

At **ALUM CREEK**, Marengo, Ohio, (Dane Ruff) Mother's Day morning worship service depicted a mother's joy, challenge, pain, and sometimes disappointment. A slide projection was shown of mother with infant, small child, teenager, newly married, and a mother alone in prayer. Following each slide was a reading, then a musical number. Members of the congregation gave the readings, provided the music, and were earlier photographed for the pictures.

A new "campers and outdoor activities club" has been formed at **ALLIANCE** called H.O.P.E. (Happy Outdoor People Endeavors). Fourteen young people, accompanied by eight adults with five children, recently spent eight days at a Christian campground as a reward won in the L.I.F.E. program. They earned points by bringing visitors, memorizing Scripture, attendance in Sunday school and church, participating in fund-raising activities, attendance at youth meetings, and numerous other ways.

"Renewing Our Vows" was the theme for morning services June 10 at **OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) services June 10. This emphasis was in three areas. The stronger emphasis of importance was given to renewing our vows to the work of the Holy Spirit in our lives, as this was Pentecost Sunday. This was also the Day of Prayer for World Evangelization, so we were challenged to renew our vows to our neighbors next door and "to the uttermost part of the earth." The third renewing of vows was the reaffirmation of marriage vows by ten couples. Our pastors, Sheldon and Elda Ann Cox, were celebrating their 25th anniversary. They invited other couples to participate in this experience of reaffirmation. Sheldon's father, Weston Cox, who had assisted in their original exchanging of

vows, led the couples in their vows. The years of marriage by the couples ranged from 8 to 53 years. Our pastors were honored with a beautiful reception in the afternoon given by their children, Chad, Todd, and Shelda Cay, and the church. Three of Elda Ann's brothers, Lowell, Hubert, and Paul, came to share the day with them. More interest was given to the day as Sheldon wore his wedding suit and Elda Ann her wedding gown.



*Richard and Elaine Wood, Lowell and Josephine Thornburg, Merl and Betty Downs, Hubert and Vivian Thornburg, Gary and Jackie Redman, Sheldon and Elda Ann Cox, Mike and Bernice Bogle, Jim and Esther Whiteman, Paul and Leona Thornburg, and David and Vicki Dooley.*

Two new outreach groups have begun at **TRINITY**, Van Wert. (1) **HOPE** (Helping Other Parents Endure), a support group for parents who have children with special needs—emotionally and/or physically handicapped. The group meets biweekly and is open to the community. (2) A single parent (women's) support group meets weekly for single mothers in the community.

## FRIENDS RECORD

### BIRTHS

**BEATTY**—To Doug and Eileen Beatty, a son, Kirk Patrick, June 2, 1984, Boise, Idaho.

**BLASIMAN**—To Ron and Lynette Blasiman, a son, Andrew Paul, May 16, 1984, Alliance, Ohio.

**BLANK**—To Mark and Corrine Blank, a daughter, Karen Ashley, March 20, 1984, Mt. Gilead, Ohio.

**BRATT**—To Steve and Sara Bratt, a son, Schuyler Charles Paul, April 29, 1984, Kent, Washington.

**BRINKMAN**—To Mark and Libby Brinkman, a daughter, Hannah Margarite, February 5, 1984, Zanesfield, Ohio.

**CLINE**—A daughter, Marie Dennise, to Charles and Denise Cline, May 19, 1984, Friendswood, Texas.

**COAST**—A daughter, Brianna Denise, to Mike and Sheryl Coast, June 26, 1984, Ramona, Oklahoma.

**COBBS**—To Dean and Bev Cobbs, a daughter, Rebecca Elizabeth, May 16, 1984, Damascus, Ohio.

**COPPOCK**—A daughter, Courtney Allyson, to Allen and Paula Coppock, June 6, 1984, Cherokee, Oklahoma.

**CROSBY**—A daughter, Elizabeth Ann, to John and Betty Crosby, June 29, 1984, Omaha, Nebraska.

**DANDY**—To Mike and Katie Dandy, a son, Peter Kenneth, May 27, 1984, Hillsboro, Oregon.

**DEAN**—To Rick, Jr., and Robin Dean, a daughter, Adrian Lynn, May 29, 1984, Alliance, Ohio.

**DENMAN**—A son, Noah Conrad, to Carl and Becki Denman, May 28, 1984, Angleton, Texas.

**DIEPENBROCK**—A son, Daniel Edward, to Daniel and Paula Cline Diepenbrock, June 15, 1984, Lawrence, Kansas.

**DREYER**—A daughter, Wendi Leanne, to Robert and Reta Dreyer, May 19, 1984, Emporia, Kansas.

**FESSLER**—A son, Richard Brent, to Richard and Pam Fessler, February 20, 1984, Shawnee, Kansas.

**GRAVES**—A son, Matthew Allen, adopted by Mr. and Mrs. Gary Graves, June 12, 1984, Gate, Oklahoma.

**HAHN**—A son, Jake Matthew, to John and Guyilia Hahn, April 20, 1984, Hay Springs, Nebraska.

**HART**—A son, Levi Daniel, to Larry and Dana Hart, May 17, 1984, Havelock, North Carolina.

**HAYNES**—A son, Travis Robert, to Chuck and Debbie Haynes, June 8, 1984, Northridge Friends, Wichita, Kansas.

**HEADLEY**—To Jerry and Brenda Headley, a son, Jamie Levi, April 24, 1984, Mechanicsville, Virginia.

**HOUGH**—A son, Cody Edward, to Dan and Patricia Hough, June 17, 1984, Ramona, Oklahoma.

**HUNTER**—A son, Matthew, to Monte and Mona Hunter, July 9, 1984, Friendswood, Texas.

**HUNTER**—A daughter, Lona Marie, to Vincent and Betty Jo Hunter, June 5, 1984, Hay Springs, Nebraska.

**JACKSON**—To Pastor Chris and Nancy Jackson, a daughter, Tricia Ruth, June 19, 1984, Deerfield, Ohio.

**KING**—A daughter, Jana Michelle, to Robert and Linda King, May 3, 1984, Bayshore Friends, Bacliff, Texas.

**LORA**—To Jack and Sue Lora, a daughter, Kate Ann, March 4, 1984, Salem, Ohio.

**MARRS**—A daughter, Trista Marie, to Phil and Staci Marrs, June 18, 1984, Fowler, Kansas.

**MCCAFFERY**—To Jerry and Carol McCaffery, a daughter, Sarah Lynn, May 20, 1984, Welland, Ontario.

**MILES**—To Richard and Mary Miles, a daughter, Jessica Jae, May 17, 1984, Kent, Washington.

**MITCHELL**—To Harold and Sandra Mitchell, a son, Ryan Hall, May 7, 1984, Mechanicsville, Virginia.

**NEUBERT**—To Dave and Colleen Neubert, a daughter, Rachel Marie, April 17, 1984, Boston Heights, Ohio.

**PERKINS**—To Doug and Beth Perkins, a son, Jonathan Douglas, May 19, 1984, Van Wert, Ohio.

**PHIPPS**—A daughter, Sara Ranae, to Alan and Sandie Phipps, July 10, 1984, Homestead Friends, Cedar Point, Kansas.

**PROVEAU**—To Dan and Bambi Proveau, a daughter, Desiree Michelle, June 24, 1984, Welland, Ontario.

**RICKEY**—To Brad and Denise Rickey, a daughter, Bethany Janelle, June 6, 1984, West Chehalis Friends, Newberg, Oregon.

**RYEL**—A daughter, Shelby Jo, to Terry and Sandra Ryel, May 11, 1984, Cherokee, Oklahoma.

**STOLLE**—A son, Nathan Jay, to Shawn and Cindy Stolle, April 25, 1984, Angleton, Texas.

**WEINACHT**—A daughter, Kristen Anita, to Alan and Marge Weinacht, June 8, 1984, Haviland, Kansas.

**WHITEMAN**—To Daryl and Patricia Whiteman, a son, Roy Kevin, March 31, 1984, Atlanta, Kansas.

### MARRIAGES

**BENNET-HAMMER**. Michelle Bennet and Douglas Hammer, April 14, 1984, Virginia Beach, Virginia.

**BETZ-HARSH**. Val Betz and Dan Harsh, May 12, 1984, Canton, Ohio.

**BRADLEY-WORTHINGTON**. Kim Bradley and Stan Worthington, October 8, 1983, Anderson, Indiana.

**BROOKS-DOZIER**. Patsy Brooks and Carol Dozier, May 26, 1984, Virginia Beach, Virginia.

**DAVIS-MEYER**. Vicki Davis and Chris Meyer, June 23, 1984, Unity Village, Missouri.

**DRAGOMIR-BARNETT**. Martha Dragomir and John Barnett, June 2, 1984, Alliance, Ohio.

**FOSTER-BOSTRON**. Donna Loy Foster and Conrad Earl Bostron, May 26, 1984, New Hope Friends, Hay Springs, Nebraska.

**HAMEL-HINSHAW**. Linda Hamel and Scott Hinshaw, May 26, 1984, Canton, Ohio.

**HAMILTON-TRITTON**. Judy Hamilton and Randy Tritton, August 18, 1984, Fonthill, Ontario.

**HAMSHER-JACKSON**. Patricia Hamsher and Glenn Jackson, June 23, 1984, Mt. Gilead, Ohio.

**HANSEN-BELFIELD**. Fonda Hansen and Jon Belfield, February 18, 1984, Willow Creek Friends, Kansas City, Missouri.

**HUBBARD-JORDAN**. Sherri Hubbard and John Jordan, May 12, 1984, Northridge Friends, Wichita, Kansas.

**JOHNSON-HUXTABLE**. Ruth Johnson and Brent Huxtable, May 26, 1984, Boston Heights, Ohio.

**KEMPER-BURNISH**. Cheryl Kemper and Richard Burnish, June 30, 1984, Springfield, Ohio.

**LISTER-FRIESEN**. Lisa Lister and Phil Friesen, June 2, 1984, University Friends, Wichita, Kansas.

**LOUTHAN-RICHTER**. Lynn Louthan and Robert Richter, June 10, 1984, Portland, Oregon.

**MAPLES-ZINN**. Linda Maples and Edward Zinn, June 16, 1984, Worthville, Kentucky.

**MILLER-COMFORT**. Tonya Miller and Ken Comfort, June 23, 1984, Quaker Hill, McCall, Idaho.

**NEWHOUSE-LANTZ**. Carla Newhouser and James Lantz, May 26, 1984, Canton, Ohio.

**RANK-HENLEY**. Lori Lynn Rank and Michael Dennis Henley, August 4, 1984, First Denver Friends, Denver, Colorado.

**RILEY-WALTERS**. Wendy Riley and Steve Walters, May 27, 1984, Beloit, Ohio.

**SANTEE-THORN**. Judy Santee and Jeff Thorn, May 26, 1984, Damascus, Ohio.

**SHORTSLEEVE-BERRY**. Nancy Short-sleeve and Philip Russel Berry, January 28, 1984, Virginia Beach, Virginia.

**SHREVE-TOWNSEND**. Linda Shreve and Jim Townsend, June 2, 1984, Beloit, Ohio.

**WALLACE-KLEINKE**. Bonnie Wallace and Bill Kleinke, May 19, 1984, Lodi, California.

**WREN-SCHRAM**. Brenda Wren and Mark Schram, July 7, 1984, Fonthill, Ontario.

**YAZVAK-BOSO**. Debbie Yazvak and Mike Boso, June 16, 1984, Boston Heights, Ohio.

### DEATHS

**BETZ**—Miriam Betz, 84, June 1, 1984, Alliance, Ohio.

**BOGUE**—Bill Bogue, May 12, 1984, Topeka, Kansas.

**COPPOCK**—Bertha Coppock, May 25, 1984, Cherokee, Oklahoma.

**CHADWICK**—Gladys E. Chadwick, 82, Ashly, Ohio.

**EMERY**—Minnie Emery, 91, May 28, 1984, Alliance, Ohio.

**HENRY**—Jefferson B. Henry, 90, June 25, 1984, Mt. Gilead, Ohio.

**HINSHAW**—Lowell Hinshaw, May 21, 1984, Rose Hill, Kansas.

**HOPKINS**—Evelyn H. Hopkins, April 25, 1984, Mechanicsville, Virginia.

**HYLTON**—Nancy Lizzie Hyton, 93, Longview Friends, Danville, Virginia.

**KINSER**—Chester Kinser, June 7, 1984, Hugoton, Kansas.

**LAWTON**—Mary Myers Lawton, April 1984, Oklahoma City, Oklahoma.

**MCINTIRE**—Lanta and Edna McIntire, May 2, 1984, Cherokee, Oklahoma.

**MENDENHALL**—Alma Blanche Mendenhall, 92, May 31, 1984, Hay Springs, Nebraska.

**MERCER**—Tom Mercer, June 7, 1984, Greensburg, Kansas.

**PAYNE**—Agnes Payne, February 1984, Oklahoma City, Oklahoma.

**PAYNE**—Charles Payne, April 1984, Oklahoma City, Oklahoma.

**POPE**—Raymond Pope, 82, June 1, 1984, Plains, Kansas.

**POWELL**—Don Powell, 65, July 4, 1984, Plains, Kansas.

**SCHWINN**—Willoughby W. Schwinn, May 4, 1984, Easton, Kansas.

**SHREVE**—Arthur Shreve, 103, June 1, 1984, Alliance Friends, Ohio.

**SNOW**—Ruth Elizabeth Snow, 76, June 8, 1984, Hillsboro, Oregon.

**SWAIN**—Frances Swain, July 14, 1984, Alliance, Ohio.

**THORNBURG**—Marie Brown Thornburg, minister, July 6, 1984, Oklahoma City, Oklahoma.

**TOWNSEND**—Ivan Townsend, 77, March 2, 1984, Salem, Ohio.

**WATSON**—Helen Watson, June 26, 1984, California.

**WHITEMAN**—Orville J. Whiteman, 83, March 15, 1984, Atlanta, Kansas.



# A Case (Cassette) for Recording

**M**OST Friends recognize that a "cassette ministry" is not what is meant by "recording" persons in the ministry. Unfortunately many Friends (among both those who "re-cord" and those who do not) cannot as easily describe what "recording in the ministry" is. This is a great loss, since "recording" is woven into the fabric of our understanding of ministry. Frayed ideas at this point will surely injure the whole cloth.

Basically, "recording" is the formal recognition by a meeting of a gift in the public ministry demonstrated in action over a sustained period of time. Though a bit awkward, like many definitions, this statement includes what is essential.

The practice of formally recognizing certain gifts grew out of need and is still useful. Recognition potentially increases effectiveness. In the local meeting such recognition encourages persons to use their gifts. In effect we say, "God has given you public gifts that we need. We release you to use them freely under God's guidance." In broader circles, such recognition is a way of commending these persons' ministry to Friends and others who don't know them. Recording these gifts in ministry is a practical way to broaden their usefulness.

Traditionally, Friends have recorded gifts in public ministry such as preaching, teaching, and (more recently) skill in pastoral care. Because these gifts are so visible, recognition both encourages the gifted and protects Friends in some measure from self-proclaimed leaders whose service is not from a spiritual root or consistent with Friends insights. From the beginning, Quakers have been concerned that the Friends movement not be discredited by a few individuals who are "out of the Truth."

Dangers exist, of course, in recognizing these public gifts. Some may think that gifts of preaching or teaching are more worthy than other spiritual gifts. Others may suppose that "recorded" persons with these public gifts have, or should have, more status than others. Unfortunately, Friends have sometimes made both of these mistakes. At our best, however, we know that Paul was right when he eloquently argues in 1 Corinthians 12 that gifts are different only in function, not in status. Recording

should not give special status or pride of place. That is why it is so important when we talk about recording to avoid priestly language such as "set apart," "specially chosen by God," or "high-calling," all of which wrongly suggest that the gifts of public ministry confer special honor, status, or divine favor. Public gifts need to be recognized, but not because they are better than other gifts.

Another long-standing principle in recording public gifts is that Friends simply recognize the effective exercise of those gifts. Recording does not certify that one is ready to begin ministry. Instead, it points out ministry in action. When a person's effective service has demonstrated that God has ordained him or her to the ministry, then Friends can record that giftedness. In this way Friends differ from many other Christians who tend to inaugurate a persons' ministry with ordination.

Several modern errors are weakening the practice of recording. On the matter of recording and status, some Friends have in fact elevated the status of recorded ministers while others have given up recording altogether, trying (in part) to avoid giving status. Both groups have diminished the effectiveness and breadth of their ministry.

Another error is the increasing tendency in several yearly meetings for recording committees to act as training committees. There surely is a proper place for the nurture of emerging gifts, but this task must not be confused with the task of recognizing demonstrated gifts in ministry. The educational prerequisites to recording in several yearly meetings fall prey to this confusion.

Finally, in recent decades there has been a misleading professionalization of recording. It is almost as if some (at least) think that if one gets paid for ministry, one is gifted; if one is not paid, then he or she is not gifted. This is a foolish and debilitating error.

Many Friends today are considering anew the meaning and usefulness of recording ministers. It is right that they are. A sound understanding of recording is important to an effective Friends ministry. Let's record thoughtfully and with discernment.

Let's be Friends.

ea

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