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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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11-1984

## Evangelical Friend, November 1984 (Vol. 18, No. 3)

Evangelical Friends Alliance

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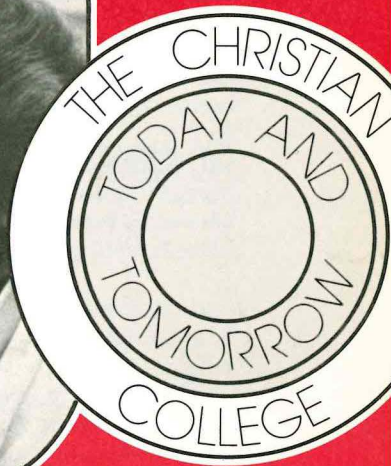
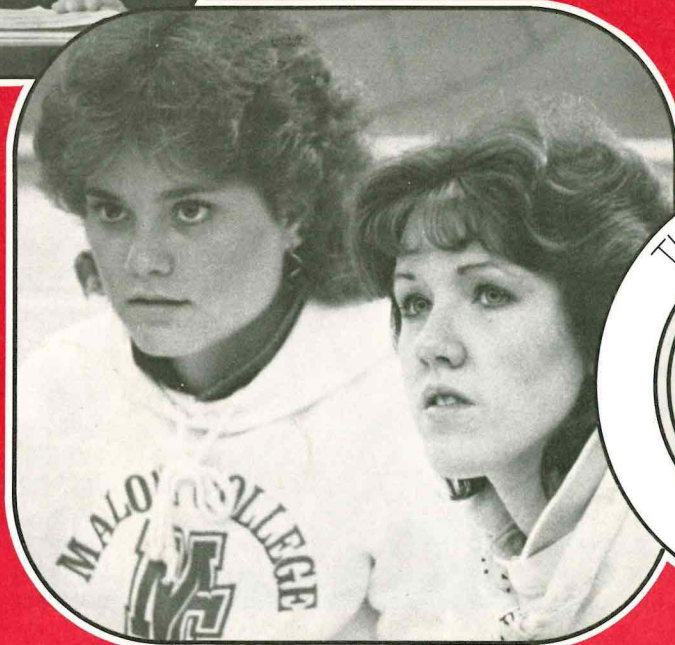
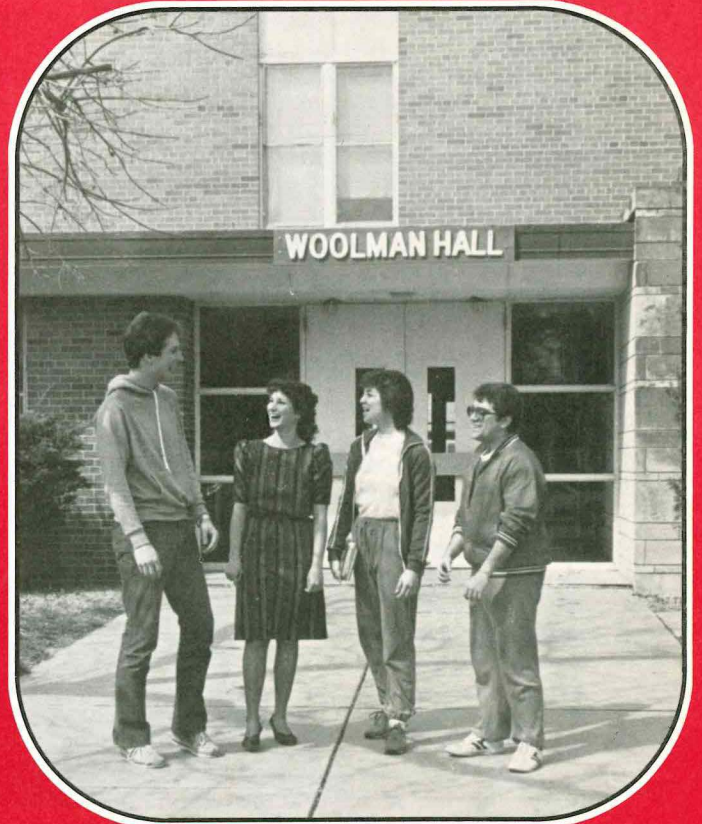
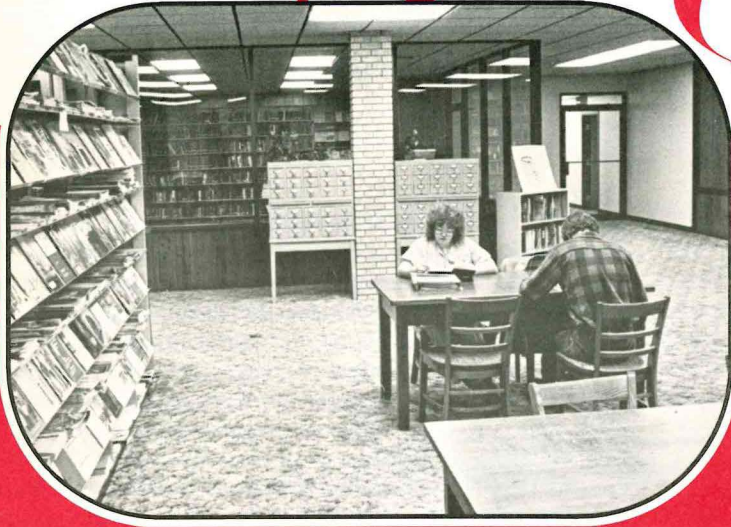
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# Evangelical Friend

November 1984  
Vol. XVIII, No. 3





*The EVANGELICAL FRIEND is pleased to share with our readers firsthand reports from the deans of our four colleges within the Evangelical Friends Alliance: Malone College, George Fox College, Friends Bible College, and Friends University. A few months ago interviews with the four presidents of these institutions were reported. This time the academic deans were asked to provide their vision, concerns, and evaluation of their respective schools. What specific Quaker values might all students find on the campus? How are they specifically preparing students for church leadership? What is the significance of a denominational connection? These and other questions were suggested to which they might respond.*

*Dr. Ronald Johnson is vice president for academic affairs at Malone and also serves as the presiding clerk of the Evangelical Friends Church—Eastern Region, centered in Canton, Ohio.*

*Dr. Bruce Hicks recently joined the faculty of Friends Bible College as dean of the college, at Haviland, Kansas. Formerly on the faculty of Western Evangelical Seminary, Portland, Oregon, and in pastoral work in Iowa Yearly Meeting, Bruce and his wife, Dorothy, both teach at FBC.*

*Dr. Lee Nash begins his responsibilities this year as the new vice president of academic affairs at George Fox College, after a number of years on the faculty. Formerly dean of Cascade College in Portland and chairman of the Newberg Friends Church Spiritual Life Committee, Lee brings a wealth of experience to his new assignment. He has become known as an authority on the life history of Herbert Hoover.*

*Dr. Harper Cole, executive vice president and academic dean of Friends University and a recorded minister of Mid-America Yearly Meeting, Wichita, Kansas, involved Dr. Howard Macy of the Division of Religion and Philosophy at Friends University in his report, conducting an insightful interview reflecting on the questions posed above.*

*Appreciation is expressed to these busy men for taking the time to prepare their essays and reports. Hopefully these presentations will inspire greater support, prayer, and confidence in our impressive Quaker schools. —JLW*



Ron Johnson  
Vice President of the  
College  
Malone College  
Canton, Ohio



# THE CHRISTIAN

BY RON JOHNSON

**E**VANGELICAL Christian colleges as we know them today are a relatively recent development and are largely an American phenomenon. Many of today's evangelical Christian colleges can trace their roots to the Bible college movement of late 19th-century America or to church or denominational academies. It is true that many of the oldest private colleges and universities in this country were once Christian and even evangelical, but I would argue that both the circumstances of their founding and the later demise of their Christian emphasis place them in a different category from the evangelical Christian colleges of today.

A survey of the original charters of today's Christian colleges would reveal that many were formed to train Christian workers, ministers, and missionaries. Often the emphasis on the liberal arts and preparation of graduates for other vocations has been a more recent development. The colleges that have been successful have maintained close ties to their supporting denomination or, if independent, a certain segment of the evangelical community.

Today's Christian colleges offer a viable, if not superior, alternative to secular higher education, not only because of their adherence to sound Christian doctrine but also because of the quality education they provide. It is at this point that the sharing of two concerns is in order. It seems, for one reason or another, that we evangelical Friends do not always recognize the significance of our colleges to our yearly meetings. Even we Friends who are faculty and administrators of the colleges often fail to recognize this significance.

There are two settings that have frequently reminded me of the significance of Malone College to the Evangelical Friends Church—Eastern Region. One setting is the annual recording service held at Yearly Meetings. A significant percentage of those recorded each year are Malone graduates. This service is often an emotional time for me as I recall the growth that occurred in each of those persons while they attended Malone. Some came with no intention of entering the ministry and experienced God's call on their life while they were here.

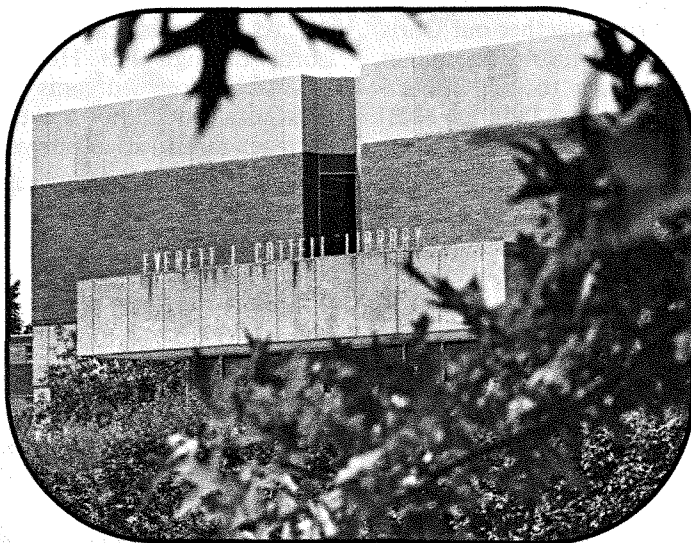
Another setting in which I experience the significance of the college is when I look over the congregations of our churches and see Malone graduates. I once remember counting those on the platform and in the choir of Canton First Friends who were Malone graduates, faculty, or staff. I was pleasantly surprised to find that more than two thirds of the folks fell into one of those three categories. Incidentally, the counting was done during the time of meditation, not during the sermon.

# COLLEGE: TODAY AND TOMORROW

Perhaps, because of familiarity or Quaker humility, we Friends often forget to expound on the quality of our colleges. This forgetfulness again applies to Friends faculty and administrators as well as those Friends not directly associated with the colleges. From an educational perspective, outside accrediting agencies and state boards of higher education have recognized our colleges as capable institutions of higher education. Beyond that, other specific programs on our campuses, i.e., social work, teacher education, accounting, etc., have been judged to be of sufficient quality to have received accreditation by the corresponding professional accrediting bodies.

One advantage afforded me as a college administrator is that of a broad perspective of both higher education in general and of Christian higher education in particular. The more I travel to other campuses and meet with other college administrators, the greater my appreciation for our Friends colleges. In spite of what I've said in the previous few paragraphs, the support and recognition that our evangelical Friends colleges receive from their yearly meetings compares favorably with the support and recognition that the colleges of other small evangelical denominations receive from their supporting denomination.

Earlier in this article, I wrote that Christian colleges were viable if not superior options to secular higher education. Briefly, let me expand on that thought. The strengths of these schools are in four areas: size, mission, instructional program, or curriculum and faculty-staff. The small size of these schools is not a unique factor, since there are many small secular liberal arts colleges. However, smallness, whether in a Christian or secular college, carries the distinct advantages of small classes and more significant interpersonal relationships whether student-student, student-faculty, or faculty-faculty. For example, the chance of becoming a student leader on a campus of 500 is obviously much greater than on a campus of 50,000, while the value of the experience to the individual will probably be unrelated to the size of the college.



It is in the areas of mission, curriculum, and faculty-staff that the Christian colleges come to the forefront. The mission of a Christian college can be clearly stated and most usually the statements express the need for students to develop a Christian world view. In simplest terms, this means attempting to view the world as Christ views it. What a significant and life-long challenge! Such a central

mission can be woven throughout the curriculum and experiences of each student by a caring and committed Christian faculty and staff. In short, Christ's presence in every aspect of such a school and the desire to "discover His truth" produce a unity of purpose that cannot be matched in secular western higher education.

A secularist might argue that Christian higher education, with Christ at its center and its belief that all truth is God's truth, is biased and inhibits freedom of inquiry. Sometimes even

we Christians fall into this line of thinking; perhaps it is even a cause of our inferiority complex about Christian colleges. The fallacy in this argument is that it fails to recognize that everyone, whether he realizes it or not, brings a bias to education. A secular humanist, a communist, or an agnostic each interprets the world through a particular bias.

A student in a history class taught by an atheist will certainly get a different perspective on the Reformation than would a student taking a history class at a Christian college. In a Christian college a student will be introduced to both secular and orthodox Christian thought. It is then the function of students and professors to recognize the secular thought that is in agreement with Christian thought and that which is not. In a secular system, essentially only secular thought is explored and there is no outside reference point from which to contrast the ideas.

I maintain that the unity of purpose centered around mission statements and exhibited in curriculum and student-faculty interactions can give Christian higher education a distinct advantage over secular higher education in the 1980s and 1990s. This is particularly true because of the direction that higher education seems to be




taking. The buzz words of higher education for the 1980s seem to be "integration of curriculum," "value added," and "global awareness."

*Integration of curriculum* means that certain themes should be traceable through a curriculum (e.g., social justice, international perspective, etc.) and that students should be introduced to the interrelatedness of all knowledge rather than seeing each course as separate and unrelated to other courses. *Value added* is a concept that encourages the evaluation of the effectiveness of education through a process of determining how much knowledge and social awareness a student has gained during four years of college. *Global awareness* means developing a view of the interrelatedness of all life on this planet.

Because we in Christian higher education have been working for years to integrate or bring together our Christian faith and all truth as found in the various disciplines, we are already aware of the many ways to help our students view all knowledge as a whole rather than unrelated fragments. The value-added approach only works if one

has a clear view of the purpose and mission of the college program. Here again, I believe Christian higher education is in the lead and can show the way.


The development of a global perspective in our students should be an area where Christian colleges can excel. We have the focus of Christ's Great Commission and His concern for the poor and disadvantaged, which can propel our activities and thoughts to problem solving beyond the borders of our campuses and country. I have great hope in this area because of the interest of today's Christian college students in serving the disadvantaged in this country and abroad. It is true that these students are more career oriented than their predecessors of the 1970s, but they seem also to have a sincere sense of the importance of service to others.

As we approach the end of the 20th century, may the Lord, through His Holy Spirit, encourage evangelical Friends to dream dreams and see visions of how our colleges can contribute in even more significant ways to the outreach ministries of our yearly meetings. 

## Queries for the Quaker Campus

BY ARTHUR O. ROBERTS

*Arthur O. Roberts, professor of religion and philosophy at George Fox College, Newberg, Oregon, presented these queries at the fifth annual conference of the Friends Association for Higher Education held in June at Friends University, Wichita, Kansas.*

- Is it reasonable to expect that students under your care will be strengthened in the Christian faith?
- Is it reasonable to expect that Quaker students under your care will increase their knowledge of and commitment to Quaker testimonies?
- Would you consider normative the Quaker witness demonstrated on your campus?
- Are meetings for worship held regularly for the campus community and are they vital and well-attended?
- Are there adequate opportunities for Quaker students, faculty, and staff to strengthen their own social and spiritual fellowship?
- Are Quaker mission and service projects attractively presented to students and faculty?
- Are your policies and practices such that no Quaker student is denied admission because of financial need?
- Are individual Friends, trustees, and local meetings diligent and generous in funding grants to meet such needs?
- Do counselors and admissions officers recommend to other Quaker colleges those students who do not meet your admissions criteria, or for whom you lack appropriate programs?
- Do you help non-Quaker faculty and administrators participate in Quaker worship and fellowship and so to gain an understanding of our principles and concerns?
- Are you diligent in efforts to increase the utilization of Friends speakers and resource persons for convocations, seminars, fine arts festivals, and other campus events?
- Are trustees knowledgeable of and sympathetic to the purpose of the Friends Association for Higher Education?
- If there is significant mistrust between your college and its constituent meetings, are you diligent in seeking to restore unity and to resolve differences?
- Are your search procedures for faculty and administrators equitable in respect to the candidacy of Quaker applicants?
- Are you careful not to mute Christian principles and Quaker testimonies to secure or retain useful patronage?
- Are you willing, under the guidance of the Spirit, to pray and work for Christian renewal and a deepened Quaker character of our colleges? 

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"Does thee have room for these Friends?"

### COVER

College scenes represent the four schools within the Evangelical Friends Alliance (clockwise from the top left): Friends Bible College, Haviland, Kansas; Friends University, Wichita, Kansas; Malone College, Canton, Ohio; and George Fox College, Newberg, Oregon.

### ANTECEDENTS

The cover and nine of the inside pages feature our four colleges within the Evangelical Friends Alliance. When you add Howard Macy's scrutiny of balance between being taught by the Spirit and by books that appears on the back cover, we have to admit that education gets 39 percent of the pages this month.

I suggest to you that this is not space that is "given to the colleges." Instead it is an evidence of our united concern as a church in the mission of higher education.

We have not "farmed out" to the colleges our responsibility in equipping our young people for meaningful lives of ministry and service. We have commissioned administrators, faculty, staff, and trustees to a vital ministry, but we dare not believe our responsibility ends there. The church and college are collaborators rather than a proprietor/patron relationship.

Our colleges do not exist because of a need to build facilities and employ professors. They exist to serve the church by providing training for our young people. Student recruitment, athletic teams, music groups, fund campaigns, and campuses with attractive buildings may be the more visible images of what our colleges are, but the commitment is to people—our young people.

If our colleges become "they" instead of "we," "they" will not be able to accomplish the task upon which "we" are dependent.

Let me call to your attention a couple of topics that are hidden among the regular features. Humanism is one ("Books," page 22). Religion in public schools is the other ("The Face of the World," page 16). These are not attempts to state a position or to really deal with these subjects that are highly publicized and yet perplexing in evangelical circles, but they may provide a little illumination.

—D.L.M.

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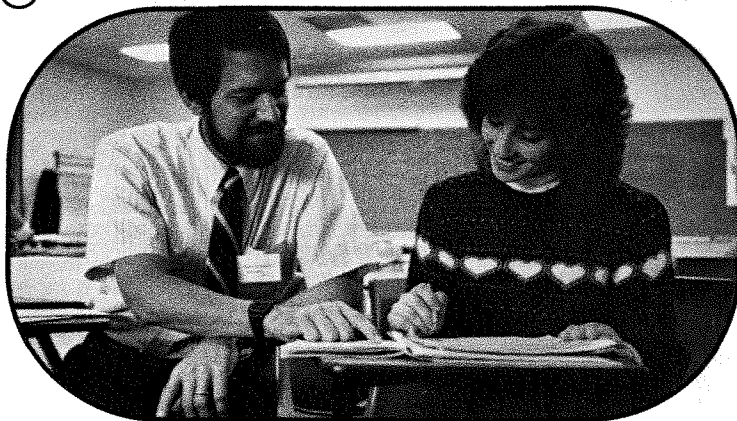
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# FRIENDS COLLEGES: ORIGINALS OR COPIES

BY LEE NASH



OUR EVANGELICAL Friends colleges have multiple pressures to go mainstream—to play down Quaker traditions so a maximum number of non-Friends will send in their checks and their children, to avoid the embarrassment of being perceived as sectarian or eccentric, to refrain from any words or ways that would disturb the comfort zone of the 700 Club or a Moral Majority rally. When the number of Friends students on our campuses is down to 20 percent or less, such accom-

modating restraint is obviously a matter of practical necessity. Or is it? Some weeks it does indeed appear as though that exact first-paragraph scenario is being played out on our campuses. This essay proposes a quite opposite approach. The cheerful message here is that faithfulness to our unique heritage serves not only our Lord and Christian integrity, but the practical end of strengthening our schools as well.

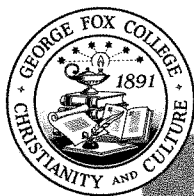
Consider an analogy between institutions and individuals. Those who experience the privilege of special ministries are invariably persons who have moved with the Spirit along the lines of their unique God-tailored set of gifts and circumstances. To speak personally, those few who have contributed most to my life and faith and growth have been the ones who have accepted and developed their individuality, whose only conformity has been to the Lord Jesus Christ. Certain of them were willing in their reckless abandonment to

God's purposes to accept, even, an image of eccentricity. To be true to their distinctive callings they sometimes became "fools for Christ's sake" (1 Corinthians 4:10), vulnerable clowns for the divine.

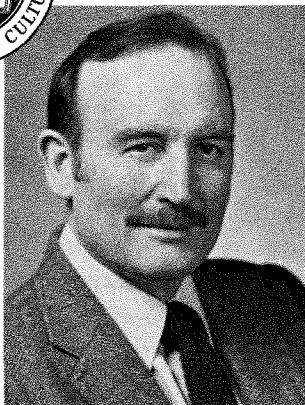
But most of us, persons and schools alike, prefer to fade unventuresomely into the background of great gray mediocrity. What the poet-critic Edward Young said of people could be said of many colleges: "How does it come, that, born originals, we die copies?"

Bland, conformist-mode colleges, intent on watering down their heritage, are obviously operated and supported by people unfamiliar with the best thinking of higher educational leaders of the last quarter of a century. A consistent emphasis of those authorities is that the primary responsibility of a college that wishes to survive and thrive is to identify and understand its distinctive mission clearly and follow it. Only thus will it attract the deeply loyal following of staff, students, and supporters required for a successful school.

The same point appears in this year's biggest buzz-book, *In Search of Excellence: Lessons from America's Best-Run Companies*, whose principles are being widely applied to the campus. "Stick to the Knitting," advises a key chapter. Specialize in what you know best, and do best. Don't dissipate limited energies by dabbling in every fad the *Chronicle of Higher Education* re-



Lee Nash  
Vice President for  
Academic Affairs  
Dean of the College  
George Fox College  
Newberg, Oregon

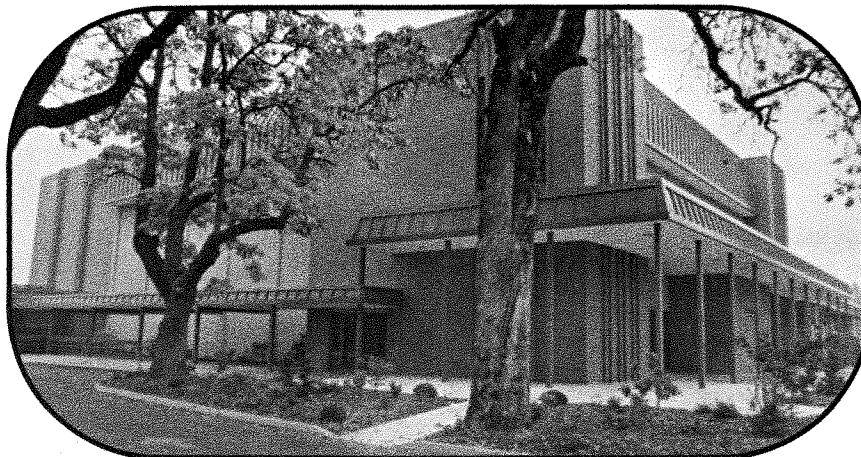


counts. Launch new exciting programs, to be sure, but only those that bear a natural relationship with some distinctive strand of heritage or local expertise.

In light of such counsel, Friends colleges find themselves the focus of a beautiful providential convergence. They have a particularly rich and goodly heritage. And that heritage coincides with a significant selection of the primary concerns and felt needs of the present world. Let's make a list of Friends distinctives in demand today, each of which holds potential for varied expressions on campus. The list will be refined and extended, hopefully, by inspired EVANGELICAL FRIEND readers. While these are not all uniquely Quaker qualities, all have distinctive Friends slants:

1. *Special approaches toward worship and the devotional life.* The best-selling acceptance throughout Christendom of Friends University Professor Richard Foster's *Celebration of Discipline* suggests the possibilities of exporting Friends ideas and ways to the larger church. This book, while erudite in the supradenominational devotional literature of the centuries, is distinctly a Quaker book. Without flaunting labels Richard instructs us all in how spiritual growth is enhanced by special uses of meditation and study, silence and solitude, simplicity and service, confession and community, and much more. In what varied ways might we create a vivid presence on our campuses of such principles and practices?

2. *The concern for peace in life and among nations.* If ever specialists in peace-making and peacekeeping should share their lights, it is in the America of 1984. The public, leaders, other nations have itching ears for authoritative preaching and teaching on how to apply the principles of the Peace Testimony. Pacifist scholars are becoming less isolated than heretofore. In partnership with "Just War" theorists, they are studying the intricacies of arms control negotiations, conflict resolution theory, security assessment, confrontation rhetoric, and the destructive economics of the international arms race. Is there a fugitive excuse remaining on this endangered planet that would exempt any Quaker campus from the obligation and privilege to estab-



lish a vigorous, high-visibility, deeply scholarly center for peace studies?

3. *An emphasis on community.* All our lives we seek to meet a deep sociopsychological need by finding an accepting, bolstering community. One that affirms our uniqueness, and liberates us to be our best selves. Friends traditions of equality, of respect for each person as a potential conveyor of God's will, hold great possibilities for work and fellowship on campus. A Christocentric sense of community bridges the traditional gulfs of academe—between students and faculty, between both groups and the administration, between the prominent and the obscure. Why not consider carefully the implications of community for a Christian campus?

4. *Group decision making with a difference.* The concept that a meeting for business among believers is also a meeting for worship, with the Lord Himself present to lend wisdom, comes as a happy new insight to many non-Friends. Even some business and industrial leaders are reinterpreting decision making in terms of convinced consensus. Shall we invite the Spirit to conduct more of our campus business, after the manner of Friends?

5. *A historic valuing and involvement of women in leadership.* With not a few denominations reacting against feminist promotions by narrowing subbiblically the roles of women in the church, this Friends tradition requires to be refurbished and strengthened. Are women increasingly visible as faculty and administrative leaders on our campuses?

6. *A special sort of servant-oriented leadership.* Robert Greenleaf, of Friends background, has found great acceptance of his *Servant Leadership* book in academe as well as business. Changing styles of governance have come to favor sensitive, people-oriented leaders characterized by plain-speaking integrity and dedication to principle. In our classrooms and offices do we

model humble Christ-likeness?

7. *Concerned service to hurting people.* From the antislavery movement to Elizabeth Fry's varied social missions, Friends have reached out to marginal and oppressed peoples. Those people

are still out there, open still to the sort of Christian witness that is introduced by loving service. Are we sensitizing our students to people in pain?

8. *A valuing of simplicity.* Multitudes today want to zero their lives in on fewer and more significant purposes. They want to understand with a deeper intensity the meaning of their mysterious presence on this planet. Do our schools keep *things* in their place, and discipline boastful display, and observe stewardly economies?

9. *A tradition of creative individuality, sometimes prophetic.* With examples ranging from George Fox the unlettered genius to Robert Barclay the talented scholar, early Friends learned to accept the risks of releasing Spirit-filled, called, and commissioned individuals for special ministries. They were careful not to limit by premature judgment the spiritual reach of the young. Do we affirm and release today the uniquely gifted ones in our student bodies and faculties?

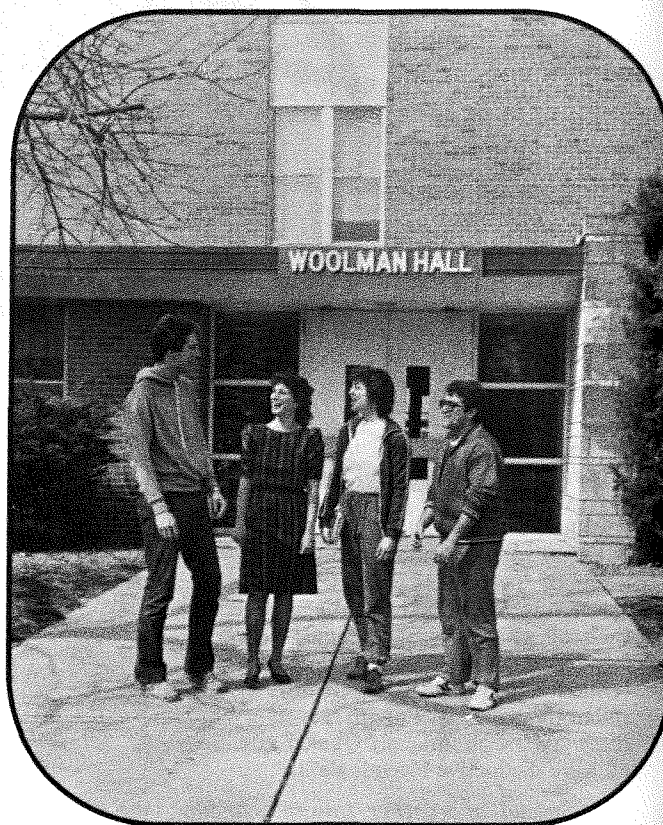
All faith-filled Friends in touch with their heritage will be grateful for how the teachings of our church thus speak to the needs of our day. For both church and campus, the ministering opportunities are immense. Mordecai's counsel to Esther springs to the awakened mind: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14)

Friends campuses that rise to these occasions will be those that strike a sensitive balance between history and ministry. They will study Friends distinctives, along with the Scriptures, avoiding the heresy for which Jesus condemned the Pharisees, of "teaching for doctrines the commandments of men." (Matthew 15:9) They will study the newspapers, too, and be creatively intent on serving this present age where its special challenges are addressed by those distinctives. They will become, indeed, original Quaker colleges, not copies from the *Chronicle of Higher Education*. ☐



# SEEKING AND ENHANCING QUAKER VALUES

BY HARPER COLE



**F**RRIENDS UNIVERSITY of Wichita has not been owned and operated by the Society of Friends since sometime in the 1930s. Quaker traditions and philosophies, however, are highly valued in the Friends community.

More than half of the members of the self-perpetuating Board of Trustees are Quakers or come from Quaker families. Two thirds of the Trustees are alumni of Friends University. Alumni are intensely loyal to the institution and guard jealously her heritage.



*Harper Cole  
Executive Vice President  
Academic Dean  
Friends University  
Wichita, Kansas*



Recently, I visited with Howard Macy, chairman of the Division of Religion and Philosophy, a birthright Quaker, to determine how he views Friends University in relationship to six vital questions. His responses I share with you:

*Cole:* What is your college specifically doing to prepare youth for church leadership?

*Macy:* First of all the Religion/Philosophy Major is focused toward ministry. The major is strong in biblical studies with significant additional work in philosophy, the-

ology, spirituality, and applied theology. All students who major in this division are required to take a course that examines the nature of Christian vocation and the varieties of Christian vocation and that requires students to consider their own sense of direction or call. We consider this major to be a preseminary program although a very strong program. We encourage our students as it is appro-

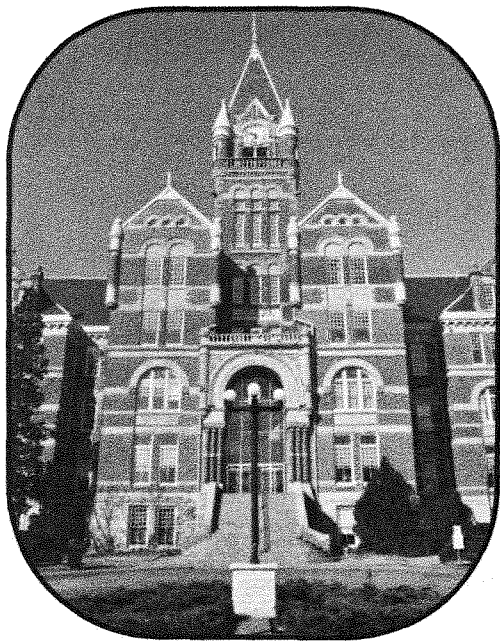
priate to continue their preparation in strong seminary programs across the country. In addition to the major we have a minor that is designed in part to help develop strong lay leadership in churches as well, possibly to attract people to full-time Christian ministry.

*Cole:* What is happening on campus now, and in preparing future graduates for a ministry of a special sensitivity to the marginal people in society, i.e., the disenfranchised, ethnic minorities, etc.?

*Macy:* Several of our students are involved even while in college with ministries to marginal groups. Some have been involved in street ministry. Quite a few have been involved in a local Spanish congregation composed principally of refugees from Central America. Several students have taken short-term missionary service, most of them in Haiti. These kinds of experiences have both raised interest and have recast the thinking of a number of our students about their future vocation. In addition these issues are raised specifically in a number of our classes and occasionally in a class devoted particularly to these kinds of concerns.

*Cole:* How are you attempting to develop scholarly excellence among students?

*Macy:* In the Division of Religion and Philosophy we expect first-quality work from our students and require it of them.



At the same time we try to model excellence in our teaching and writing.

*Cole:* Are there ways you feel your college is expressing Quaker values, faith and practice in a way that influences students . . . given the interdenominational composition of the student body?

*Macy:* 1. Friends has a caring environment by and large and sees individuals as valuable.

2. There is a concern for community on campus, although we have a very long way to go to reach the ideal in this area.

3. There are significant pockets of concern for and devotion to experiential Christianity, which I understand to be the root of the Quaker vision of faith. This again is certainly not universal.

4. I don't think simplicity reaches us very deeply. We know austerity but not simplicity.

5. Things at Friends are generally truthful, but it seems to me that the deeper meaning of integrity has not adequately taken root.

6. Though our faculty operates more or less on the basis of consensus, I don't think our patterns of governance are truly consensual, let alone informed by mutually seeking "the mind of the Lord."

7. Quakers have historically been concerned about social and human issues. This

is very weak here though some individuals carry these concerns very deeply.

*Cole:* Are the students receiving specific training in the processes of "clear thinking," communication skills, or other specialties they might not have had they not gone to Friends University?

*Macy:* Students in our division not only meet general university requirements of two writing courses as a minimum, but we also encourage them to take courses in speech, logic, or others that would develop thinking and communication skills. In addition to that we try to demand clarity in students' class work.

*Cole:* How do you evaluate the significance of the church "relatedness" of your college?

*Macy:* Friends University has a relatively warm relationship with Mid-America Yearly Meeting. There continues to be divided loyalties and tensions in the Yearly Meeting because we share Yearly Meeting loyalties with Friends Bible College. I expect that as long as there are two schools, those kinds of

tensions will continue and develop naturally. My own perception is that they are at a relatively low level at this time. I believe the Yearly Meeting relationship is valued by the college. The "Sunday with Friends" program expresses this directly and helpfully, and a significant number of the Board of Trustees are appointed from the Yearly Meeting. This, too, I think is helpful.



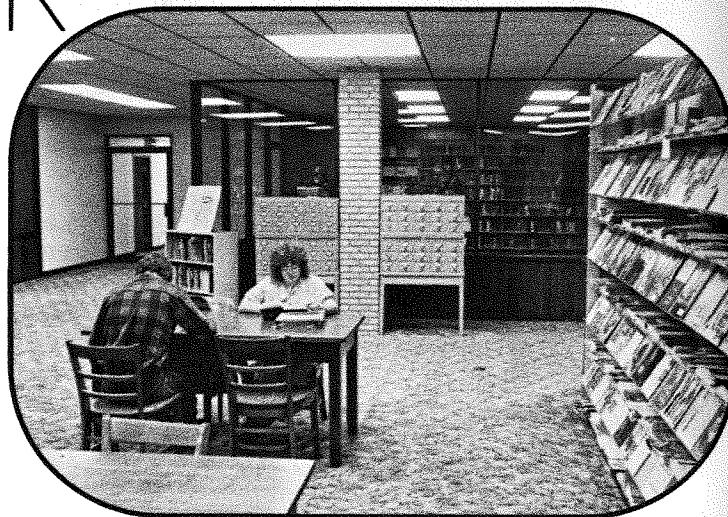
\* \* \*  
Howard Macy has shared with us his candid evaluation of the climate at Friends University. As he has indicated, we are struggling with our values. There is a firm commitment by the administration and the Board of Trustees to preserve and enhance the historical Quaker precepts of the institution. Faculty are generally supportive. Many students are responding to the challenge. I pray that the day may come when we are both truly Christian and Quaker.





# PREPARING STUDENTS FOR MINISTRY

BY BRUCE HICKS



**C**HRISTIAN education at the college level should be distinctive. All institutions of higher learning strive to prepare students for their chosen occupations or professions in life. Students should be introduced to the knowledge basic to their special fields of study, should acquire the ability to recognize and master fundamental principles in their fields of specialization, and should demonstrate the ability to reason critically from the facts.

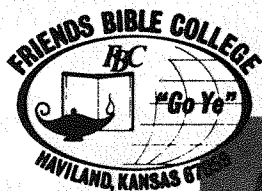
Further, all colleges strive to help the student to develop communication skills, to enhance their ability to apply critical and creative thinking to the solution of theoretical and practical problems, to develop habits of self-evaluation and responsibility, and to provide the basis for continued self-improvement. All of this is a tall order. However, the Christian college adds a distinctive dimension to this whole process: Jesus Christ. This addition permeates every facet of the whole.

Christian education is distinctive in that it goes beyond simply the cultivation of the intellect to the development of the moral and spiritual capacities of its students. It seeks to awaken in them an appreciation for their biblical heritage. The Christian college further strives to enable students to evaluate moral and religious ideas and make rational judgments upon them from a biblical perspective. In short,

the Christian college should give the student a Christian world view that embraces and integrates the spiritual with knowledge and experience. Friends Bible College is committed to these tasks.

Typically, Bible colleges focus on preparing men and women for pastoral or missionary service. Although FBC offers majors in business administration, elementary education, and prenursing, its primary focus is Christian ministries. The charter states that the aim of the school is "primarily to teach the English Bible and train Christian workers for the Lord's vineyard." Since this is the primary focus, I would like to discuss the principles involved in training these workers for ministry at FBC. Educational principles that are valid in the preparation of students for Christian service should be largely applicable to other fields of study.

It seems the task of the church is so great and so varied that the maximum total content in knowledge and skill that can be acquired by any student is relatively small, and partly out of date before the graduate begins to apply it. Thus, competency in ministry must be measured largely in terms of growth in one's ability to keep on learning, in his ability to apply the lessons of experience to new situations, and to adjust methods intelligently and efficiently in the face of change.



Bruce Hicks  
Academic Dean  
Friends Bible College  
Haviland, Kansas





In order to produce this type of flexible, maturing graduate, the constant integration of the theoretical and practical is necessary. Such integration is furthered by whatever gives the curriculum greater contemporary relevancy. As educators we must realize that for some courses relevancy is a primary test and for other courses a secondary test of value. Irrelevant content or methodology have no place in the curriculum. The curriculum as a whole must be viewed in terms of the total task of the church, juxtaposed against the background of the functional elements of ministry and of the problems in contemporary culture.

Society generally has ready, even if somewhat unrefined, tests of success in the more familiar professions. A good doctor is one whose patients get well or stay well. A good lawyer keeps his clients out of the clutches of the law. A good dentist does competent work in the least painful manner. Success in ministry is not always so easily tested and is not always found where many look for it. No other profession covers such a wide range of concerns or deals with such a variety of imponderables. Be this as it may, it does not negate the fact that every aspect of the educational process for the ministry needs to be brought to the test of its relationship to the actual performance of ministry. The question of relevance takes precedence over any other question in determining the nature of the curriculum.

There is a sense in which the mainspring of a watch is much more essential to its functioning than the dial or the hands may be. But if the mainspring functions perfectly in a watch that has no hands, one still can't tell the time by it, which is the only purpose for a watch. Thus a process of

education that is well developed regarding certain basic fields of knowledge but that leaves the student unaware of the relevance of that knowledge to his professional objectives or untrained in its use leaves as much to be desired as the watch that runs perfectly but has no hands. It is not the relative importance of what is included or excluded that matters, but whether everything is included that is necessary to get results.


If we apply this principle to education for Christian ministry, the question becomes one of how each course, internship, and practical experience, each church responsibility—whatever enters into the total educational experience—can be so prescribed as to make an integrated contribution to the vocational development of the student. The overall goal is to make all the facets of the educational experience contribute to an understanding of the meaning and scope of the Christian ministry. Each experience must contribute to the student's competency to handle the difficulties of ministry to real people under real conditions.

In order to integrate the theoretical with the practical, FBC incorporates three educational experiences in the pastoral ministry program. First, Friends Bible College requires practical experience in various phases of Christian work as an integral part of each student's training program. The Christian Service Department offers the opportunity whereby the student may invest his talents and apply classroom instruction to practical service. Each student is required to be involved in seven semesters of Christian Service. Upon being graduated the FBC student is expected to have demonstrated to supervisors, evaluators, and counselors his ability to implement a variety of programs in Christian Service. He

should be able to demonstrate competence in organizational methods such as planning, supervision, and promotion, loyalty to the organized church as Christ's fellowship, dependency upon the Lord for strength, wisdom, and ability; and the refinement of manners and attitudes becoming of an ambassador of Christ.

Second, pastoral ministry majors are each required to take a full year of Pastoral Ministry Seminar. This seminar allows for the discussion and practice of basic pastoral functions. Attempts are made to bring in as many resource people as possible. Those who have developed expertise in various aspects of Christian ministry are invited to share. One key focus of the seminar is the discussion of "first pastorate" concerns.

To further integrate theory and practice, a third element is required of pastoral ministry majors: two credit hours of practicum. Under this program the students serve an internship at Haviland Friends Church. This experience involves them in firsthand observation and participation in several facets of ministry. The practicum, along with the Christian Service experience and the Ministry Seminar, gives the prospective pastor a helpful introduction to the practice of ministry.

At FBC we envision our students standing between the Word and the world. It is our hope that their lives will become bridges between the two. It is our goal that all of our graduates will make a lasting impact on our culture for Christ. We strive to make our educational program holistic in the belief that we must prepare each student to be at his best spiritually, intellectually, and physically. Each should adorn the Gospel of Christ throughout life. This is our ultimate goal. 



# Discovering Africa

BY SHELDON AND ELDA ANN COX



**I**T SEEMED like a dream to be riding up the winding mountain road from Bujumbura to Kibimba. All the Burundi slides we had seen and descriptions we had heard did not really "tell it like it is." Our tour group of 21 from Mid-America Yearly Meeting was beginning to discover Africa for itself. The beauty of the gardens on the steep hillsides and the colorfully dressed people walking on the paths were almost breathtaking.

As soon as we overcame some of our jet lag, we all found things to do to help prepare for the big Day of Celebration that was the occasion for our visit to Burundi. Some built a platform for the special service, some worked on the sound system or hauled tables and chairs, others helped with food and table service.

## *Day of Celebration*

Excitement reached its peak as dawn broke on August 19, the actual "Day of Celebration." The day began with a moving memorial service at the Kibimba Church and

*Sheldon and Elda Ann Cox have pastored the Oklahoma City Friends Church for a number of years. They and their three children were part of a group of 21 who went to Burundi in August for the Day of Celebration that they report here.*

cemetery for the missionaries who had given their lives while in service there. Bouquets of flowers were placed on the graves of Arthur and Edna Chilson, Eli Wheeler, and the two infant children of Gary and Ann Fuqua, Marlys and Shaun.

The crowd, estimated to be 2,500, then moved to the soccer field about a mile away. The platform, with elevated seating and a tent stretched out for shade from the tropical sun, had been completed about nightfall the evening before. Even the governor and other officials were there. The surrounding trees, full of people, looked like flocks of birds had settled on them, and the water tower was also covered with observers.

Although the celebration service lasted six hours, our interest never waned because of the interesting African skits, choirs, and speeches. One part of the day's program was the recording of a new pastor, Isaac Bagoke, from Mutaho. All Friends pastors then gathered around him in a commissioning prayer. The persons who had been members of the Friends Church in Burundi during its 50-year history were invited to the platform for recognition; it was very inspiring to witness this faithful group. Although there were many speeches, Maurice Roberts, MAYM general superintendent, brought the principal message.

There was also a ceremony for the 50-year anniversary of the Mission, and signing of the official document making the Burundi Friends Church an independent yearly meeting. The respective officials of both yearly meetings involved signed the formal agreement, which was written in three languages—English, Kirundi, and French. Gifts were presented to each American visitor by Burundi Yearly Meeting, which also received gifts from MAYM.

As it grew dark, we finished a lovely meal served to 150 guests (including visiting Friends from countries of East Africa) and pastors and wives. Each pastor and wife was beautifully attired; the men had dark suits and the women lovely white dresses. It was striking to see the procession of these couples during the day. Finally, with the meal over, it was time to relax a bit.

## *Other Experiences*

A very meaningful part of the trip was the opportunity to feel with the missionaries, briefly, some of their daily pressures. We had prayed many times before for our staff in Burundi; now we know much better how to pray for them.

Working with Burundi workers on various projects became frustrating at times; it was difficult working with one with whom you could not converse. "Bgakeye" (Good





*Photo on opposite page: Mid-America Yearly Meeting Superintendent Maurice Roberts with missionary Willard Ferguson (right) and interpreter David Niyonzima (left).*

*Top: Maurice Roberts and Emmanuel Sibomana, legal representative of Burundi Yearly Meeting, cutting cake at meal after celebration service.*

*Center: Agreement between Mid-America Yearly Meeting and Burundi Yearly Meeting is signed by Maurice Roberts.*

*Bottom: Platform scene during celebration service.*

Morning), or "Amahoro" (Peace), was not sufficient! Communication is a necessary ingredient in successful relationships. For our missionaries there is continuing pressure due to communication problems; though they have years of experience, there are words that are difficult to express in another tongue.

A visit to the hospital and clinic was rewarding. Twin girls had been born the morning of our first visit there; the room they were in did not look like those in the States. There was the operating room, unused because of the lack of a doctor. The dental room was equipped with tools that Bob Shaffer had recently brought, but he has been unable to use it because of caring for other medical needs. He and Gerry Custer do a fine job of leading the staff of about 30 Barundi medical workers. Several hundred patients are cared for Monday

through Friday in the various clinics as they come from a different hill or area each day. It was quite a sight to look into the faces of those fathers, mothers, and children waiting for medical care and instruction in proper food preparation and diet.

Maintenance is an endless job at the mission stations. There is no hardware or lumber store nearby. Many items have been repaired over and over; the creative ability of the missionaries is of great worth. It was impressive to see the fruit of training as Barundi men worked on projects and ran shops.

Mutaho Church was a great inspiration, as we were reminded that there had been no American missionary living there for about 20 years, yet the church has grown. A visit to Mutaho and Kwisumo stations is no free-way drive. Some of our MAYM churches are great distances apart, making them

more difficult to visit. But in Burundi Yearly Meeting a 30- or 40-mile drive takes as long as a visit to a church here two or three times farther away. Burundi roads were handmade with shovels and hoes in the twenties and thirties by forced labor and, many places, they have deteriorated. It takes great patience just to visit a sister church; this is an added stress. The next time you drive on a smooth road, remember to pray for those in Burundi.

"Windy Hill," another name for Mweya (a station jointly operated by Friends and others), became "Quaker Hill" the morning we visited there. A mild earthquake rattled the metal roofs. The Bible School, School for Missionary Children, and printing press are at Mweya. At 9:00 p.m. we were prepared for "lights out"—a nightly experience when the power is cut off until 8:30 a.m. the next day. We were thankful to be able to visit the five main stations and some of the churches in outlying districts. There was always evidence of good missionary leadership.

#### *Need for Prayer*

One of the high points of our visit was a Sunday evening when the missionary staff and tour group shared together. The tour group first shared experiences from morning services in several of the Burundi churches, but the evening was not complete until the missionaries spoke. They needed the ministry of prayer, laying on of hands, and encouragement; they had put many hours into preparation for the Day of Celebration and the signing of the agreement to establish Burundi Yearly Meeting. Their new roles as advisors will require some adjustments. Certain details will have to fall into place as this new relationship develops, with the national church providing greater leadership. We have a responsibility to pray often for the missionaries in new counseling roles alongside their African brothers and sisters in Christ.

Of all our experiences in Burundi, the strongest is a better understanding of how to pray for the work and workers there—missionaries and Barundi alike. The need for prayer is probably greater than ever, with the new status of Burundi Yearly Meeting.



# From Breakdown To Breakthrough

BY DAVID JAQUITH

This morning, a breakthrough. I awoke before the alarm; it was cool after gentle rains in the night. Outside, a few sleepy birds heralded the dawn. Mary was still asleep. I wanted very much to slip out of bed, dress, and step out into the early morning air and feel the refreshing specialness that only dawn can claim.

But I don't "slip" out of bed these days. Nor do I "step" outside or anywhere else. Not for 11 years (I had to stop and count).

I am, each morning, lifted out of bed. I am dressed. If I am to go outside, someone must connect me up with a chair with wheels. If I go in a car, I am transferred—lifted, pulled, pushed, adjusted, packed. Mary does this beautifully, deftly; we go lots of interesting places. We especially enjoy going to our church, drives through this lovely countryside of ours, and ripping off to the coast for a bowl of chowder or a crab salad.

*David and Mary Jaquith of Newberg, Oregon, produce a quarterly newsletter called "The Pennypickle Press" from which this article is reprinted. David is a former graphic artist and became a part of the "Friends tradition" only a little more than a year ago.*

I can handle not walking. (Doctors call it rheumatoid arthritis.) Limited dexterity and mobility of the hands and arms is the more serious disablement. My fingers go every which way, a source of wonderment to small children.

I am disabled only when I think about it, and that isn't all that often anymore. I sometimes surprise people a bit when I say, "I am disabled only when I attempt to do something I am not able to do. But that's true of us all, isn't it?"

People often express admiration for those of us who "overcome" our handicaps and with grit, determination, and good cheer, forge ahead to lead useful, productive lives. Many people don't realize that it is not *in spite of* the handicap, but *because of* it that we emerge "more than conquerors."

What amazes me is how people with no disabilities whatever can rise above this handicap and with grit, determination, and good cheer, forge ahead to lead useful and productive lives.

But to get on to the breakthrough: I have had a hangup about praying for my own healing. Visions of those millions of sick and crippled come to mind. How can I be so selfish as to want *my* healing, while all

those others must remain in beds of sickness and affliction? A videotape in my head plays a scenario: I'm in a hospital ward with a dozen others. I am suddenly visited by an Angel of Mercy and ZAP I am healed. (It happens.) I jump out of bed, my body fully restored.

"Look!" I say to my fellows. "Look, look!" And I jump around the ward demonstrating my reconditioned limbs. And from their Stryker frames and their wheelchairs, from their splints and casts and tubes and weights and pulleys they look at me with those eyes and they say, "Yeah, great, David, way to go!" And in a welter of guilt (as the drama continues) I slink back into my bed and crawl under the covers, out of sight of those accusing eyes.

So it is that this theme, with its multiple variations, has haunted me, siphoning off my hopes and dreams and prayers.

This morning, though, I experienced a "new stage"—a new video. It went like this:

A wealthy landowner hires me to oversee a certain field. I am to plow, plant, cultivate, irrigate, and ultimately garner the harvest. This I covenant with him to do. But soon I notice that the overseer of the field next to mine, also belonging to the wealthy landowner, has become ill and cannot do his job. In a surge of compassion, I go help him, neglecting my field.

The landowner returns to find my field unattended and in poor condition. He censures me. "You were given a job to do," he said. "We have an agreement. Your first obligation is to see that your field is properly cared for as the season requires. If you see that your neighbor is in trouble and you are moved to assist him, first come to me and I will determine what is best for all concerned."

\* \* \*

I get the message. I will attend to my creature imperatives as required in order to fulfill my life assignment. I will pray ardently for—and just as ardently affirm—the healing of the world. For in my prayer for healing, whom shall I leave out?

I will accept healing, putting no restrictions upon the Lord of Life. Not upon His power nor upon His wisdom. I pray now without guilt, trusting God to deal with each of us as our soul requires. I pray for every heart, that openness and receptivity prevail. I pray with no conditions riding, and no bribes. I will happily tend my field with care and diligence, that the harvest may be a blessing to mankind and a joy to heaven.



BY JACK L. WILLCUTS

## It Takes Two to Make Good Preaching

There are two types of people among us—those who *preach* sermons and those who *listen* to them. These reflections relate to both.

What is *good* preaching? This is the question of both those who *hear* it and those who *do* it. Hearers answer that question instinctively, although two seated side by side may answer differently. Preachers need to answer more intentionally; there is “one Lord, one faith, one baptism . . .” but many kinds of preachers. Time was that a good thick book on preaching would do it, or a miscellaneous smattering of thin ones. Biblical and theological Quaker underpinnings are essential, of course, but craftsmanship in public speaking and good hearing take a lot of work and patience.

Preaching is really a two-way process: effective preaching without attentive listening is impossible. “The function of preaching belongs to the entire church and not to one person.” (Buford Dickenson, *The Hearing of the Word*) “The talk is only half, and it is the least important half. The other half, and the most important half, is listening.” (Charles Bartow, *The Preaching Moment*)

Preachers tend to assume that it is the responsibility of the congregation to pay attention to the sermons. But listening does not happen automatically, especially with those used to having a radio or TV going all the time in the background.

Listening is a skill or an ability, rather than a sense, as is hearing. Therefore it can be learned. It begins with one's attitude toward the speaker, oneself, and especially one's openness to the Spirit, who is really the Voice behind the person preaching. Effective preaching calls for active, dynamic listening.

When one considers the obstacles to good listening, it is a wonder that communication occurs at all. Programmed Friends insist they do not prefer silent meetings, but perhaps too many preaching sessions are barely an interruption of the inaudible musings of the congregants. The barriers that the preacher confronts each Sunday are phenomenal. Here are a few, some of which are taken from a seminary instructor in communication training (Myron C. Chartier, *Preaching as Communication*). The longer the sermon the greater the loss of specific understanding of the message. (The pastor has the same problem in listening to long-winded parishioners.) Also, it is the “center section” of the sermon that is least likely to be remembered.

People tend to interpret messages on the basis of their past experiences. If a preacher's past sermons have been dull or ambiguous, no matter how clear and compelling an unusually good message may be, the people will tend to yawn anyway. “We've heard all that before,” which may be far from the truth.

Researchers say people pay attention only to the material they find stimulating. Distortion of a person's message often occurs when the speaker's delivery is poor. Listeners are influenced

more by the delivery (voice, gestures, dress, etc.) than by the “truth” of the message. Such distortions, can cause both sermons and pastoral calls or counseling to be misinterpreted.

Being emotionally involved with the speaker can create message distortion. If, for example, someone has lost confidence in the integrity of the pastor as a person, or suspects disagreement on even one point of doctrine, it is not easy to remain open to *anything* being preached even though it is true, logical, and Spirit-anointed.

Mentally jumping ahead of the person speaking, or simply momentarily daydreaming can cause one to miss part of the message—perhaps an essential aspect of its entire meaning.

Distractions limit effective listening. Learning to tolerate and listen above those that cannot be avoided is a wonderful ability. Doing all possible to eliminate some (whispering, hymnal banging, funny gestures, snoring). Spurgeon is supposed to have told his head usher, “If you see anyone going to sleep as I preach, come and wake me up.”

Almost everyone considers a topic dull before understanding it. Also, people allow emotion-laden words to block their listening (example: feminist, homosexual, pacifist) or are more confident when certain theological code words are used making them comfortable (sanctification, holiness, born again). Poor listeners tend to respond to such loaded words rather than to the spiritual meanings surrounding these expressions. Effective listening is impaired when they feel that positions they cherish are being threatened. Grammatical errors can produce the same reaction.

These obstacles to be overcome every week seem rather formidable. But just analyzing them may help. Here are some practical suggestions that may make preaching and listening more profitable:

Stop talking mentally or aloud and start listening. Be as prepared to listen as the preacher is to be prepared to preach. Have a purpose, a reason for listening, which is as important as an outline for preaching. Note the content. Seek to understand the meaning of the message rather than hearing words or watching a person speak. Be patient, don't jump to conclusions and miss the unit of thought being presented. Practice what has been called “counterbias” listening. This technique requires that one be aware of one's biased attitudes and make the appropriate adjustments when listening to someone who is coming from an entirely different perspective, or generation, or culture. Everyone has biases, and rightfully so. However, the effective listener guards against imposing prejudices between the messenger and one's inner heart need.

Pray. Pray for the preacher, pray for the people, and pray for a clear exchange between the two as a conduit of the Holy Spirit's leadings. Most people function below their ability to listen well. Most preachers are trying to improve their usefulness as God's messengers. The effort required in both these exercises will produce a better quality of preaching for pastor and for people. And since preaching is a two-way process that requires listening and speaking on the part of both, the redemptive growth in the meeting will be well worth the effort.

Finally, consider the following thought: I know that you believe you understood what you think I said, but I am not sure you realize that what you heard is not what I meant. ☐





## Apathy—Not Courts or Opposition—Keeps God Out Of Public Schools

WASHINGTON, D.C.—Apathetic Christians, not courts or opposition, have kept God out of public schools. That's the view of Sam Ericsson, coordinator of the Center for Law and Religious Freedom.

There are means of reaching public school students with the Christian message if concerned groups and individuals will take the effort to do so, according to an article in the current issue of the *Christian Legal Society Quarterly*.

The primary reason for the lack of religious instruction or religious activities in public schools is the confusion as to what is constitutionally permissible, said Ericsson. "Most of the major Supreme Court decisions on the subject have been miscommunicated, misinterpreted and misapplied," he said. "The common thread running through the Supreme Court decisions on religious activities in public schools is this: State initiated, school sponsored and teacher-led religious instruction or religious exercises violate the Establishment Clause."

Ericsson said that open doors for a Christian witness in the public schools are to be found through these means:

- (1) released time instruction, (2) religious instruction before and after school, (3) teaching the Bible objectively as literature and history, (4) the witnessing life of a Christian teacher, and (5) student-run and student-initiated Christian groups at school primarily on a high school level.

Ericsson quoted some "pair words" originated by James V. Panoch:

- The school may sponsor the *study* of religion, but may not sponsor the *practice* of religion.
- The school may *expose* students to all religious views, but may not *impose* any particular view.
- The school's approach to religion is one of *instruction*, not *indoctrination*.
- The function of the school is to *educate* about all, not to *convert* to any religion.
- The school's approach to religion is *academic*, not *devotional*.
- The school should *study* what people believe, but should not *teach* a pupil what he should believe.

- The school should strive for student *awareness* of all religions, but should not press for student *acceptance* of any one religion.

- The school should seek to *inform* the student about various beliefs, but should not seek to *conform* him to any one belief.

— *Evangelical Press Association*

## More Books by Latin Writers Needed

TLAYACAPAN, MEXICO—Claiming that less than 5 percent of the evangelical books published in Spanish are written by Latin Americans, the Latin American Theological Fraternity has launched a new effort to remedy the situation. It will begin by forming local chapters to stir up new ideas, build respect and confidence, and promote more writing.

"We need evangelical literature that is ours, written from our perspective, grappling with our problems," said Rene Padilla, general secretary. He explained that "theological reflection is not a priority and is often feared and rejected," sometimes because people are more interested in doing other things. For the past 14 years the fraternity has provided a forum for evangelical theological interaction.

— *Missionary News Service*

## Israeli Research Scientists Seek To Find Secrets of Ancient Grain Storage Used by Joseph

TEL AVIV, ISRAEL—Research scientists in Israel are trying to find out how Joseph was able to preserve grain for seven years in the hot climate of Egypt. So far they haven't met with too much success, according to the *Jerusalem Post*.

Researchers at the Volcan Center in Rishon LeZion are experimenting with temporary silos for the same reason that Joseph built them; extra storage during the good years will prepare for the bad ones to follow. When there is a bumper crop today, very often there is not enough storage available to hold the harvest.

Joseph's feat of preserving grain for seven years is considered almost impossible today. Problems caused by micro-organisms, pests, and rodents that attack storage places often result in the loss of a crop.

Scientists believe that Joseph used a method still utilized by the Bedouins today; they dig deep holes in the ground and fill them with grain. This method has

some drawbacks, however; it is difficult to fill and empty such holes, and they can be susceptible to rodent attacks.

To overcome these problems, Israeli agricultural researchers are now using a large silo made of heavy metal mesh covered with heavy plastic sheets. Scientists plan to store wheat in the silo for a three-year test.

— *E.P.A.*

## Approximately 150 Churches in U.S. Have Provided Sanctuaries For Political Refugees

TUSCON, ARIZONA—Approximately 150 American churches have declared themselves refugee sanctuaries for people fleeing from Guatemala, El Salvador, and other countries because of political oppression during the past year and a half. Dick Corbett, a Quaker and former cattle rancher who founded the sanctuary

(Continued on page 19)

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# First Day News

## QUICK QUAKER COMMENTARY

**Mark and Wilma Roberts** are beginning missionary service in Mexico City with Evangelical Friends Mission. The Robertses have served four terms as Northwest Yearly Meeting missionaries in Bolivia and Peru.

**J. Brent Bill**, director of Christian education for Western Yearly Meeting, has taken a close look at rock music—its history and development, its place in our culture, and its good and bad points—in Rock and Roll, published by Fleming H. Revell. He is also author of David B. Updegraff: Quaker Holiness Preacher, which was published by Friends United Press.

**Rod and Barbara Routon** and children, Friends missionaries in Mexico City, returned to the States in October for an indefinite time. While here they are enrolled in a program designed for furloughed missionaries in the area of stress management.

**William and Dorothy Wagner** have started a new organization for Christian ministries—International Faith Ministries, Inc. They have served 36 years in pastoral work, mission service in Central America, church administration, and church extension leadership. They have ministered in Western, Indiana, and California Yearly Meetings, and Evangelical Friends Church—Eastern Region. Wagners are available for evangelistic meetings, missionary conferences, camp meetings, consultation, and foreign mission short-term ministry. They can be reached at 842 Park Court, Palm Harbor, Florida 33563.

## FRIENDS FOCUS

### Family Experiences Scheduled

Newberg, Oregon, Friends Church will host a Family Adventure Weekend January 18-20, 1985. Maurice and Peggy Roberts, who coordinated the first Family Adventure Weekend last February at Northridge Friends, Wichita, Kansas, will be the team leaders. Thirty guest presenters are being invited from throughout Northwest Yearly Meeting. Some specific goals of the weekend are 1. To increase family identity and unity; 2. Develop biblical attitudes and qualities that will build bridges in relationships; 3. Focus on each person's positive attributes and to encourage active forgiveness in relationships; 4. Improve communications; 5. Emphasize the importance of quality time.

Evangelical Friends Church—Eastern Region is planning to host a Family Encounter Weekend. Dave and Judy Summers from Salem, Ohio, are working to plan and staff the weekend. The date and location are to be announced later.

### 'Old Rugged Cross' First Sung at Friends Church

The Christian Book Nook of Sturgeon Bay, Wisconsin, recently took part in the celebration of "Historic Sturgeon Bay" by using the beloved hymn "The Old Rugged Cross" as the theme for a window display. The display was designed to depict the fact that "The Old Rugged Cross" was written and first sung at evangelistic meetings at the Friends Church in Sturgeon Bay in 1913. Some of the materials used in the window display were 100 years old. (Bookstore Journal)

### Conference on Quaker Camping Set for Quaker Lake

In January 1983 a number of folks connected with Quaker camping met at Quaker Haven Camp in northern Indiana to talk about their common interests and concerns. At the end of the time together it was decided to get together again in 1985. That second conference on Quaker camping will be January 8-10, 1985, at Quaker Lake Camp, southwest of Greensboro, North Carolina. Participants will have a chance to meet and dialogue with others who



are involved in Quaker camping. There will also be seminars on programming, staffing, camp maintenance, publicity, and more. All of this will take place in a relaxed setting, with plenty of time for informal conversations on topics of interest.

The conference is open to anyone with an interest in Quaker camping. The cost is just \$35. For more information, contact Brent Bill, P.O. Box 235, Plainfield, Indiana 46168.

### **Barclay Press Adds General Manager**

The Board of Directors of The Barclay Press, Newberg, Oregon, has announced the appointment of Bryan McClelland as general manager. Bryan received his bachelor's degree in graphic design and printing from San Jose State University in 1969. He spent seven years with Gospel Light Publications and four years with Mount Hermon Christian Conference Center in California before starting his own business three years ago near Portland.

In addition to directing and promoting the ongoing printing operations, he will work on developing the publishing efforts of Barclay Press. This will include working with the Northwest Yearly Meeting Board of Publication in the procurement of new manuscripts, developing marketing strategies for new and existing printed materials, and increasing the capabilities of the Press in printing and distribution.

With a strong vision for the ministry of publishing, he will develop a financial base for the increased publishing and marketing activities.

Dick Eichenberger will continue to serve as production manager. The Barclay Press is owned by Northwest Yearly Meeting and has been operating for more than 30 years.

### **Group of Twenty-one Visit Burundi**

In spite of extensive travel delays (2 days going and 5 days returning), the Mid-America Yearly Meeting tour group of 21 people reported a successful visit to Burundi for the August 19 Day of Celebration, which officially recognized Burundi Yearly Meeting and commemorated the 50th anniversary of the Friends Mission there. A report of the tour written by Sheldon and Elda Ann Cox appears on page 12.

Those in the tour group included the following: Naomi Archer, Seiling, Oklahoma; Clarence and Ferne Cook, Windsor, Colorado; Sheldon, Elda Ann, Chad, Todd, and Shelda Cay Cox, Oklahoma City, Oklahoma; Gary Fuqua (former missionary and present MAYM Mission Board president); Ann Choate Fuqua (former missionary, granddaughter of Arthur and Edna Chilson who founded the Friends Mission in 1934, and immediate past president of MAYM Friends Women), and their daughter Leslie, Wichita, Kansas; Agnes Hain (retired MAYM treasurer), Wichita, Kansas; Beth Jeffery, Northbranch, Kansas; Robin Johnston (MAYM presiding clerk) and his wife, Janet, Haviland, Kansas; Helen Ridgeway (one of the earliest Burundi missionaries), Stanton, California; Maurice Roberts (MAYM superintendent) and his wife, Peggy, Wichita, Kansas; Mary Snyder (MAYM Friends Women president) and her daughter Laura, Northbranch, Kansas; and Caroline Spaulding, Stanton, California.

### **Iowa Plans Mexico City Trip**

Iowa Yearly Meeting Mission Board is planning an opportunity for Iowa Quakers to visit the mission work in Mexico City. Persons serving on the local mission committees are being encouraged to participate. Tentative dates for the trip are January 31-February 11, 1985.

### **Georgia Work Team Returns Love**

John Ryser, pastor of Charity Friends, Marietta, Georgia, reports that "perhaps the best way to describe the Georgia Work Team is from the tears in the eyes of Ruby Jordon when she looked at the freshly painted house and manicured yard." The Georgia Work Team was one of Eastern Region's Friends Youth summer ministry opportunities. Fourteen people were involved in trimming trees, pulling weeds, mowing lawns, scraping old paint, and putting on a new coat of paint for two homes of elderly people.

"It is simply a means for us to open our eyes and find a world that is not far away where the people don't live in nice homes, don't eat three meals a day, and have no one to care for them," says John Ryser. "We did something that was not all that significant in many people's eyes, yet it helped . . . . We wanted to help by returning love which has been given to us by our God."



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Independent persons, the author very deeply gives hope for those who are struggling from a progressive "mental mis-

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(Continued from page 16)

movement over two years ago, says that church interest increased significantly when two Catholic workers were arrested last March for transporting Salvadoran refugees across the border.

Corbett feels that providing aid to refugees is in keeping with biblical directives to help the poor and the oppressed. Even the U.S. laws support that concept, he said, though the government is making strong efforts to deport illegal aliens. He said that he has helped about 1,000 people from Central America cross the border and get resettled, mostly in California. Because he is now well known to the border guards, he said, he has largely given up that activity.

Corbett says he got involved with helping refugees from Central America because of the apparent need, and "never stopped to think what it might develop into or the consequences involved." He said the provision of a sanctuary for the refugees involves both human rights and religious rights. "Unlike the Vietnamese War, which came to us on our TV screens, the turmoil in Central America is on our doorstep," Corbett said. "The homeless, wounded and the rejected will be right in our midst." —E.P.A.

### Oklahoma Repeals 'Anti-Saloon' Amendment

OKLAHOMA CITY, OKLAHOMA—After a 20-year battle, liquor forces here won by a narrow margin to repeal a constitutional ban on selling liquor by the drink. The vote was 425,779 to 396,986 for the repeal of an amendment that outlawed saloons.

The campaign for legalizing liquor was conducted under the slogan, "Let's Be Honest." It referred to the concept that selling liquor by the drink would be more aboveboard than the prevailing Oklahoma custom in which restaurants and night clubs just ignored the law. —E.P.A.

### Helping the Homeless Not A Church Function, Zoning Board In Virginia County Rules

MT. VERNON, VIRGINIA—Religious leaders in Mt. Vernon, Virginia, have appealed a county zoning decision that bars the use of churches as shelters for the homeless because it is not a "religious" activity. "They are trying to define what is and what is not an appropriate ministry of the church. And that is a violation of the First Amendment," declared Rev. Vin A.

Harwell of the Mt. Vernon Presbyterian Church. "Sheltering the homeless is as much a part of what we do as our Sunday worship." National religious organizations have entered the dispute hoping to see it resolved in a way that would serve as a model for similar disputes elsewhere. Ironically, the local Fairfax County Board of Supervisors passed a resolution earlier this year commending the churches' ministry to the homeless as a most worthwhile project. —Evangelical Newsletter

### South Korea Moves from 'Receiving' to 'Sending' Country

SEOUL, KOREA—Recession in the number of foreign missionaries and boom in the number of Korean churches and missionaries characterize South Korea today, according to Harvie Conn, professor of mission at Westminster Theological Seminary, Philadelphia.

Conn, a Presbyterian missionary to South Korea from 1960 to 1972, returned for a five-week teaching stint last summer. "The tent churches we had when I left now have buildings with two services," he told Missionary News Service.

He noted that while South Korea was 4 to 6 percent Christian in 1960, it is now 25 to 26 percent Christian.

South Korean church growth has brought a "recession" in the number of Western missionaries in the country. Conn reported that most mission boards "have cut back tremendously." "Missionaries are asking, 'Do they really need us?'" he said.

At the same time, booming churches are producing Korean missionaries. Conn taught 60 candidates at the Hapdong Presbyterian Theological Seminary's Missionary Training Institute. More than 50 Koreans are studying at Westminster.

"There's a tremendous enthusiasm for missions in South Korea," Conn said. The candidates, not all of them Presbyterians, were "quite mature—in their 30s and up," he noted. He was amazed to find that they all had their financial support to go to the field.

Most Korean missionaries go to other Asian countries, but some go to Africa as well. The Africa Inland Mission actively recruits Koreans. —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*



## THE WAY IT WAS

BY NANCY THOMAS

The anticipation had been building for weeks. In preparation I had endured a rigorous exercise program, bought new clothes, and got a hair cut (disastrous). Finally here it was—the day of my 20th high school class reunion. (Why was it so important to impress these particular people? I'm still not sure I know.)

Having skipped the "happy hour" and dinner dance of the previous night, I arrived at the Sunday family picnic with my reluctant husband and extraordinarily well-groomed children, a little fearful, but anxious to renew friendships that had been important in the past. (Why did I bother so much with the kids' appearances? In the meagerie of offspring of all stripes and sizes, no one knew, or much cared, who belonged to whom.)

It was a memorable day, disappointing in ways, but certainly revealing. At first glance, some people appeared not to have changed much, save for a few wrinkles and sags. This perception was, of course, deceptive. We had all changed. Some drastically so. Sue, whom I remembered as a cute, popular, cheerleader type, had become a fat vulgar woman with a string of ex-husbands and a vocabulary sprinkled with sexual innuendos. Shy Steve, always in the background, was currently mayor of a bustling California town of 35,000. My "best friend," Debbie, also formerly one of the quiet ones, had evolved into a lovely, outgoing, effervescent woman. I recalled our teenage dreams about how one day we would get married and live happily ever after, as Debbie told me about her friendly divorce and the warm relationship she enjoys with her ex-husband. Yes, times had changed.

Karen was one of my biggest disappointments. My closest Christian friend from this class, ours had been a nurturing relationship of shared confidences and prayers. As Karen and I talked, I found her opinions of other Christians very judgmental. I quickly grew intolerant myself, and felt a wistful sadness for the way things used to be. Had she changed so much, or was it I?

The afternoon proved too short a time to really renew friendships. It was, instead, a get-acquainted time for a group

of strangers. I still have hope of developing relationships, but it will obviously not be in terms of "the way it used to be."

As part of the homecoming weekend, Hal, the kids, and I toured the places that formed a part of my growing-up years: the house I lived in (repainted, remodeled, with the acacia tree I used to climb now cut down), my special hill (it must have been bigger than that!), the old high school (now a junior high), the Friends church I grew up in (recently declared defunct, due to lack of interest). David asked me about Ramona: "Why did you ever want to live here, Mom?"

Why, indeed? Yet this was home at one time, and all the experiences and relationships that evolved around Ramona helped bring me to the place I am today.

Many people long for the things of the past. Antique collectors abound. Even my kids refer to something known as "the good ole days" (thanks, maybe, to *The Little House on the Prairie*). But, if there's one thing my class reunion taught me, it's how glad I am to be who I am now, for the people and places that make up my life today. I've grown, and I have no desire to go back.

In reflection, I can see certain threads that run through my life and unite the different fabrics into one whole design. The brightest thread is God's love. I clearly see His love in my past, giving me the parents He did, letting me go through the experiences and have the relationships unique to me, letting me find Him in that little Friends church.

I see His love leading me away from Ramona, guiding me onto different paths, showing me (in part) my place in His Kingdom. His love has always been there.

I don't need to long for "the way it was," although I remember certain people with nostalgia. I don't need to fear for the future, although I know that things will continue to change. His love goes before me. It's the one constant I can count on.

"The steadfast love of the Lord never ceases,  
His mercies never come to an end,  
They are new every morning, new every morning,  
Great is Thy faithfulness, O Lord."  
(chorus based on Lamentations 3:22)

I thank God for His love, seeking, reaching, finding, keeping me, causing my grateful song for the way it was, is, and evermore will be! ☐



## Political View

I found the recent article "In Choosing a President" [July/August issue] quite interesting. However, I would take exception with Mr. Pippert's statement that there is no specific political point of view taught in the Scripture. The Bible teaches that theocracy is the ideal political system. It was when the Hebrew nation refused to continue under God's direct leadership and demanded a king that she began to experience serious difficulties in the Promised Land. There has been no theocracy since, of course, but those nations that have at least attempted to find leadership from God have been blessed.

The political ideologies for the coming election seem to be well defined, not only between the candidates for president but between the parties themselves. One party is running under the banner of Christian ideals. This is certainly not to say that all the members of that party are Christian, but at least they are making an attempt to uphold those ideals and are seeking to fortify morality in the land.

The other party is running under the banner of humanism with a leader who admits to growing up in Minnesota on a "rich diet of humanism" and to having been "deeply influenced by this tradition."

Humanism, with its anti-God, antilife, antimoral position is satanic.

DICK HENRY  
Vancouver, Washington

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

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### **In Search of Refuge**

Yvonne Dilling (with Ingrid Rogers)  
Herald Press, 288 pages, paperback,  
\$9.95, in Canada \$12.45.

For those of us who have an intense interest in Latin American affairs but are confused by the various reports, both in the media and from church-related sources, this book comes as a welcome though distressing light focused on one small frontier between San Salvador and Honduras.

The journal entries of Yvonne Dilling, a member of the Church of the Brethren, furnish the material for this book. She lived for 18 months on the western Honduran border among the Salvadoran refugees, suffering with them. The book includes many heroic and heartrending accounts of the life she shared there, setting up schools for the children and helping their parents survive.

The historical background in the appendix written by Gary MacEoin is helpful.

The book ends with the statement from her Salvadoran friends: "The deaths in our country will not end so long as U.S. policy continues on its present course. You can help us by working to change U.S. policy."  
—Phyllis Cammack

### **I'll Quit Tomorrow**

Vernon E. Johnson  
Harper and Row, 182 pages, hardback,  
\$10.95.

This book has been widely regarded as the authority on the subject of rehabilitation of the alcoholic. It is not a theoretical treatise, but the account of the successful approach to a most difficult problem—a problem long considered by society as hopeless. Here we find not only what alcohol does to the drinker, but also what alcohol does to the rest of the family and close associates.

While not in any way minimizing the problems in dealing with chemical-dependent persons, the author very definitely gives hope for those who are suffering from a progressive "mental mismanagement." The basis for this hope is the fact that "this pattern [of deterioration] can now be specifically described," and a "specific form of treatment can be employed with predictable and significant recovery rates." Recovery rates con-

sistently indicate that 62 percent of the patients never drink again after completing the program.

This book should be read not only by those personally involved in the problems of the alcoholic—but by all responsible persons to enable us to better deal with one of the most serious disasters of our society.  
—W. E. De Vol, M.D.

### **A Secret Hell**

Claire Costales and Priscilla Barack  
Regal Books, 135 pages.

Have you ever heard of "co-alcoholism," a disease? I had not before reading this book. Briefly defined, it is the effects—psychosomatic, mental, and spiritual—of living with, enduring, suffering with, covering up for an alcoholic. It is what happens to, mostly, the family of an alcoholic, and possibly closely involved friends. And it is a disease, mostly mental but also psychosomatic.

The two authors, out of personal experience and from subsequent service as counselors, write about this disease: its nature, development, its use by the alcoholic to control the co-alcoholic. They then call for a declaration by the co-alcoholic of his/her recognition of the situation, providing a form for the analysis. Then come suggestions for the cure, the escape from the tentacles of the alcoholic—all this in simple, clear language with many illustrating examples.

If you have or are likely to have any involvement in an alcoholism situation, don't forget the often overlooked victim(s) of co-alcoholism. This book will be of great help in your efforts for them.  
—Lauren King

### **The Wounded Parent**

Guy Greenfield  
Baker Book House, 135 pages, paperback,  
\$4.95.

"Coping with Parental Discouragement" is the subtitle for this book, which gives help and encouragement to parents whose children have proved to be less than satisfactory. Parents who have been wounded emotionally and spiritually because their children have chosen a different life-style, thrown over their religious upbringing, or otherwise have gotten themselves into difficulties will find help and solace in the things this experienced author has to say. Real-life illustrations make the book more than theory.

God Himself, says Greenfield, is a wounded Father. His own children went astray, yet He did not give up on them.

Encouragement is given to parents to make necessary changes in their own lives, to have faith in their children regardless, and to rebuild a new family relationship.

There are 11 chapters, and after each one are questions for discussion, making this book a useful tool for parent-support groups.  
—Betty M. Hockett

### **The Table of Inwardness**

Calvin Miller  
InterVarsity Press, 120 pp. paperback,  
\$4.95.

Using the concept of the "table"—"Thou preparest a table before me"—Calvin Miller encourages us to an inner life in Christ with this intimate fellowship at the table that is set for two.

In the first chapter, Miller explains the meaning of inwardness and then discusses three possible dangers in pursuing this inner relationship. These dangers are first, an addiction that may keep us from seeing the needs of the world; second, that we might be too heavenly minded to be any earthly good; and third, the danger of the "sweet Jesus" syndrome that addicts us to a lovely feeling.

Many enemies, points out Miller, threaten our ability to nurture the inward fellowship. Sex, food, power, busyness, and money can all distract from nurturing this inner life in Christ.

The highlight of the book for me was Chapter 7, where he discusses "Our Widening Intimacy with Christ." The thought of God pervading all of life until everything around us speaks of Him seemed to build up in a large crescendo. This book is worth reading and rereading to encourage our pursuit of the inner life in Christ.  
—Dorothy E. Barratt

### **How to Have a Better Relationship with Anybody—A Biblical Approach**

James Hilt  
Moody Press, 116 pages, paperback.

The title of this book defines its scope. The author, who is director of counseling for the *Chapel of the Air* and maintains a private practice for individual and marital counseling, states his purpose in writing this book: "It is meant to bring healing



to our minds and relationships. It is designed to identify and purge forces that divide us so that Christ's love can flow in and through our lives unhindered."

He deals with problems that commonly confront people, such as bitterness, jealousy, fears, and the like, using illustrations that make the discussions interesting, and giving a suggested application for each that makes them practical.

—Mildred Minthorne

### **The Search for Christian America**

Mark A. Noll, Nathan O. Hatch, George M. Marsden  
Crossway Books, 155 pages, paperback, \$6.95.

Three scholars (from Wheaton, Calvin, and Notre Dame) who have written extensively in this area combine to ask and answer some important questions: Was it authentic Christianity that characterized early America's religious climate? What was the relationship between the Great Awakening and the American Revolution? How much were American political institutions influenced by authentic, biblical Christianity? What negative effects does wrong thinking about America's past have on Christian thought and action in relation to today's problems?

Their answer, given mildly and coolly: "... it is wrong to call for a return to 'Christian America' on two counts: First, for theological reasons—because since the time of Christ there is no such thing as God's chosen nation; second, for historical reasons, as we have seen—because it is historically incorrect to regard the found-

ing of America and the formulation of the founding documents as being Christian in their origins. Yet this error is one of the most powerful ideas of our day; and on this confusion rest many of the calls to make war on secular humanism and to 'restore' the Bible as the sole basis for American law and government."

—Lauren King

### **What Is Secular Humanism?**

James Hitchcock  
Servant Books, 151 pages, paperback, \$6.95.

This is a disturbing book that every Christian ought to read. In it Hitchcock gives the history and present power of secular (that is, God-denying) humanism. A historian at St. Louis University, he writes clearly and simply but with impressive detail.

He begins with the various meanings of the term *humanism*, focusing presently on that variety embodied in such documents as the two *Humanist Manifestoes*. He then traces the development of secular humanism from the 17th century till now, with a special chapter devoted to its development in America, where it received the blessing of many of the founding fathers in the 18th century and of many intellectuals more recently. But this is not all. He next describes the steady infiltration of secular humanism into our schools, government, mass media, courts, and even our churches.

While he is not without hope, Hitchcock foresees even further triumphs for this anti-Christian world view and further secularization of the nation and hard battles for the faithful. I recommend attention to this flashing red light.

—Lauren King

### **The Christian Mind**

Harry Blamires  
Servant Books, 191 pages, \$8.92.

"There is no longer a Christian mind," asserts this author. "... the mind of modern man has been secularized ... as a thinking being, the modern Christian has succumbed to secularization." We have allowed the secular world to dominate our thinking on virtually all matters not directly related to our faith, and thus we are not likely to approach any given situation with Christian thought processes, to speak about it with a Christian vocabulary.

Mr. Blamires (pronounced "Bla-Meer-ays") attempts to make clear that he is not, in this book, telling Christians *what* to think, but rather attempting to stimulate the very notion of Christian thought processes by pointing out the lack thereof.

The marks of a Christian mind, he says, are its supernatural orientation, its awareness of evil, its conception of the truth, its concern for the person, its acceptance of authority, and its sacramental cast (i.e., showing the richness of life as being derived from the supernatural; this, by the way, is the chapter in which he has a lot to say about sex).

A reading of *The Christian Mind* may be for you, as it has been for me, the beginning of the undoing of years of damage perpetrated upon your thought processes by secular society. All of us need to cultivate a Christian mind. A good starting point is to read *The Christian Mind*.

—John Pierce

### **The Secularist Heresy**

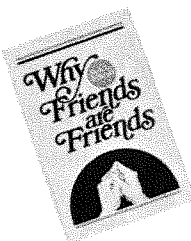
Harry Blamires  
Servant Publications, 155 pages, paperback, \$4.95.

This is a reprint of a 1950 book written for a British readership, but it is highly relevant to a 1980 American readership. It expands on what Hitchcock (*What Is Secular Humanism?*) gives only one chapter, the inroads of secularism into the Church. Blamires is a former student and then friend of C. S. Lewis and writes for an audience of the same intellectual level as Lewis—college and higher. This book is solid going and demands some philosophical/theological background.

Having set forth these possibly discouraging points, I want to report that Blamires gives us in this book a compelling and disturbing picture of the challenge and danger facing the Church from 20th-century thought and culture. "The issue, as I see it, is whether Christians who have a supernatural religion are going to be swamped by 'Christians' who have only a humanistic philosophy of life." For him the central characteristic of Christianity is that it is rooted in and suffused by the supernatural and infinite but is lived in a finite and natural world. The Christian thus exists in two worlds, of which the lower is always pressing in upon the higher.

This is a book to be chewed and digested; its taste will be sweet in the stomach.

—Lauren King



### **Why Friends Are Friends**

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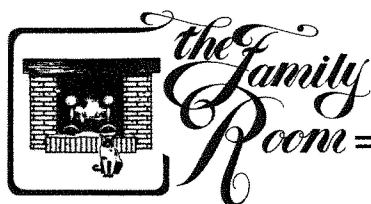
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## KEEPING DISCIPLINE ON TARGET

BY PAUL LEWIS

"Just wait till your father gets home!" The familiar threat brings to mind images of a tired and unsuspecting dad arriving home, only to discover he must now become the family ogre.

Unpleasant as it may be, child discipline is a biblical priority for fathers, and part of a much greater job: to model the authority of God the Father in our children's lives. In fact, that very challenge presents exciting opportunities to show through discipline both God's justice and His forgiveness—two important aspects of His love.

How, then, can you be more effective in discipline? Many volumes have been written on the subject, but here are a few guidelines that point in the right directions:

First of all, before a specific occasion for correction arises, you can create a climate for success. One key element is respect. To gain your children's respect, you need to be fair when you deal with them. Keeping your word is also essential.

Then, when you insist that your children behave respectfully toward you, their response will be genuine rather than forced.

That same respect should be shown toward your wife. Kids need to see their parents present a united front in discipline, and to know that Dad will always back up Mom. So you must settle any differences of approach in correction when the children aren't present.

At the same time, encourage your wife to discipline the children herself when you're not home. It's not fair for Dad to be the only parent cast in this unfavorable role, and correction is most effective when it's immediate.

Respect, however, is a two-way street. One way fathers can respect their children is by putting limits on their behavior, but not on their opinions. If children can express their feelings courteously without fear of reprisal, they'll be less likely to build up resentment and erupt in hostile

misbehavior. Even so, allow no room for rudeness when opinions are expressed.

Another important principle is to make sure your children understand the importance of rules, and that anarchy results without them, whether in your home or in society at large.

Once they understand the need for rules, make sure the rules you give are well defined. Children must know exactly what their boundaries are in order to know when they've crossed them.

Many confrontations can be resolved by turning threats into choices. Instead of saying, "If you don't stop hitting your sister you're gonna get it!" try saying, "You can stop hitting your sister, or you can play alone in your room for the evening. The choice is yours."

You're still in control, but the child has a chance to choose between consequences.

Once the inevitable occasions for discipline come up, keep these principles in mind:

- Don't express anger at your child's misbehavior with personal insults or accusations, such as "You're lazy! You never finish a job!" Instead talk about what specific behavior has angered you and why, directing your comments toward the "sin" rather than the "sinner." And remember not to discipline or decide on punishment when your anger or embarrassment is controlling you. You'll make mistakes and erode your child's respect for you.


- Make sure your child knows exactly what he or she did wrong. Though you can discuss why it's wrong with older children, don't argue. If you can, help your child think through the consequences of his or her behavior.

- Make the punishment fit the crime. Reserve severe discipline for serious offenses. If possible, let the punishment be a natural consequence of the misbehavior, like paying for a window that was broken through negligence.

- Make the punishment fit the child. Though spanking may work with young children, it only humiliates teenagers. Some children, no matter what age, respond best to words; others, to denial of privileges.

- Whatever discipline you choose, follow it with warmth and an expression of unconditional love. And remember—

don't bring up the offense again. Teach forgiveness as well as justice.

Finally, if you should ever discover that your child has been wrongly punished, admit your mistake and ask forgiveness. Such humility won't be interpreted as weakness, but rather as the kind of strength that deserves respect and assures them that even the "ogre" has their best interests at heart. 

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# FRIENDS CONCERNS



## EFC—ER Happenings

The FRIENDS DISASTER SERVICE AUCTION held on September 15 at the Summit County Fairgrounds in Tallmadge brought in \$18,094. Although it was \$500 less than last year, Dean Johnson reported there were more bidders this year. "I am very happy with the results," he said. "It was a miracle of cooperation—with many people helping out."

Perhaps the items attracting the most attention were the beautiful quilts donated by women's groups. The quilt that brought the highest price was a double wedding ring pattern made by Winona Women's Missionary Fellowship, selling for \$500.

The proceeds will be used to continue service to persons suffering disasters such as floods, tornados, fire, or other emergencies.

BILLY MELVIN, executive director of NAE, returned to Canton for two days to consult with the superintendents, members of the Executive Committee of Executive Board, and other key persons in EFC—ER. The purpose was to follow up his 1981 visit, when he recommended regional management and the delegates approved the plan in 1983.

A BIOGRAPHY of Everett Cattell entitled "Man of Wisdom and Integrity" appears in the new book *Living in the Light—Some Quaker Pioneers of the 20th Century*, edited by Leonard S. Kenworthy. Don Murray, Jr., wrote Cattell's life story, which is one of 21 accounts of eminent Friends in the United States. Copies may be ordered for \$9 plus postage from Quaker Publications, Box 726, Kennett Square, PA 19348.

PACKETS to fight pornography were sent to each pastor and administrative council chairperson in an effort to support Pornography Awareness Week October 28-November 4. David Byrne, Bruce Burch, and Gordon Werkema attended the Conference in Cincinnati, at which time a campaign was initiated to combat the destructive influences of obscenity, pornography, and indecency. Local churches are urged to work at this—especially in their communities.

TRAILBLAZERS Alicia Morris from Beloit and Sharon Lauffenburger from Hughesville have moved to Sarasota, Florida, where they will look for employment and assist the Friends Church in whatever they can to help out.

RICHARD SARTWELL was the keynote speaker for the triyearly meeting conference held recently at Fellowship House Farm in Pottstown, Pennsylvania. Representatives traveled from EFC—ER, Ohio Yearly Meeting Conservative, and Philadelphia, using the theme "Nurturing the artist in the local fellow—we may be better joined in serving God and each other." Alvin Anderson helped to coordinate arrangements, with William Taber and Randy Giffen.

DENNY AND SUE ANDERSON write that they are now living in Arequipa, Peru, in the quarters recently vacated by the Knights. The children are well, and they thank God for opportunities to minister both in Arequipa and in Tacna. Friends should note their new address: Apartado 455, Arequipa, Peru, South America.

NEW STAFF secretaries in the Yearly Meeting Office include Sheila Steer, who has replaced Anna Cobbs; Joyce Houser, part-time receptionist and mailing list coordinator; and Michelle Mains, who works two days per week with computer assignments.

ANNA COBBS has completed 29 years of faithful and dedicated service as secretary to five superintendents of EFC—ER: Walter Williams, Everett Cattell, Chester Stanley, Russell Myers, and Robert Hess. Her last day in the office



was October 12. In appreciation of her contribution and in honor of her retirement, the Executive Board gave her a plane ticket to travel with the group on the "Around-the-World Missions Tour" during November. She and her husband, Virgil, live in Damascus, Ohio, but plan to spend the winter in Florida.

## CALENDAR

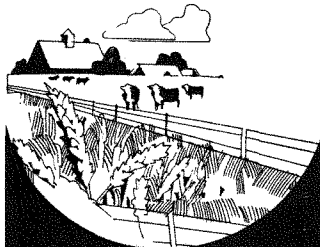
Dec. 8 Finance & Stewardship Board, YM Office  
Dec. 28-31 Midwinter Retreat, Niagara Falls  
Jan. 7-8 Central and Western Ohio Pastors Retreat  
Jan. 14-18 EFA Coordinating Council, Denver, Colorado  
March 1-2 Sponsors of Youth Retreat, Trinity Van Wert  
March 15-17 Friends Marriage Encounter, Wheeling, West Virginia

## Focus on Malone

ENROLLMENT statistics for the fall term are: 919 students (head count) with a full-time equivalent (FTE) of 779. This is an increase making it the highest enrollment since 1969 and the highest FTE since 1976. Included in the head count are 79 persons who are enrolled in the nursing program.

FOR THE FIRST TIME in five years, Malone finished the fiscal year on June 30 deficit-free. Vice President Ron Johnson reports that a \$750,000 deficit was wiped out, and a \$2 million endowment—including \$1 million from an out-of-town company wanting to remain anonymous—has been established.

A TOUR to Bolivia and Peru, scheduled for December 26-January 12 is planned by Alvin Anderson, tour director, and will emphasize missions, work assignment, and study. The group will visit Friends churches in Santa Cruz, Puno, and La Paz, and will work three days with Habitat for Humanity to help build low-cost housing in Puno for Peruvian families. The cost is \$995 from Malone College—including travel, accommodations, and food. For further information contact Dr. Anderson at Malone College.



## MID-AMERICA YEARLY MEETING

## Friends University

Friends University's quarterly magazine, *Focus*, received NSPRA's (National School Public Relations Association) award of merit in their 1984 School and College Publications Contest. The magazine was entered in the category of "Alumni Magazine (4-year colleges under 3,000)."

Dr. Richard Felix, president of Friends University, announced formal notification of its continued accreditation by the Commission of Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools. The action followed a comprehensive evaluation last spring.

Enrollment increased a dramatic 14 percent at Friends University this year, with head count enrollment jumping from 761 to 882. Full-time Equivalencies (FTE's) were also up,

showing a 7 percent increase from 629 to 676.

## Notes from FBC

Friends Bible College hosted a visiting team from the American Association of Bible Colleges on November 14-16. The visit was a part of the ten-year reevaluation process of the accrediting association.

Paul Romoser of Ridge Farm, Illinois, is the new president of the FBC Alumni Association. Paul is currently minister of youth and Christian education at the Haviland Friends Church.

Kent Binford has been appointed men's basketball coach at Friends Bible College for the 1984-85 season. Binford, an FBC alumnus and a graduate of Friends University, will be replacing Les Christensen, who has accepted the position of principal of Heritage Christian High School, Milwaukee, Wisconsin.



## NORTHWEST YEARLY MEETING

## Around Northwest Yearly Meeting

PUBLISHERS OF TRUTH is the title for two new pamphlet series. To encourage the preservation of some of the effective sermons being presented in Northwest Yearly Meeting, the Department of Christian Testimonies announces the creation of a new pamphlet series, "Publishers of Truth: The Spoken Word." Sermons preached within the past two years are eligible for submission.

An essay series on Quaker responses to contemporary issues, "Publishers of Truth: The Written Word," will run concurrently with the sermon series.

Both the essays and the sermons in manuscript form should be no more than 1,250 words in length. One manuscript per year for the next five years will be printed for each series and an honorarium of \$100 will be awarded for published material. Submissions should be sent to Louise Sargent, 101 Cunningham Road, Kelso, Washington 98626 by January 1, 1985.

A FAREWELL FOR HOWARD AND BETHLIN HARMON was held September 30 at Clackamas Park Friends Church, Milwaukie, Oregon. More than 200 were present for the



event honoring the Harmons, who had served the Clackamas Park Church for 19 years. Harmons have moved to Wichita, Kansas, where Howard is assistant superintendent of Mid-America Yearly Meeting.

**FRIENDSVIEW MANOR** retirement home in Newberg, Oregon, has recently completed construction of an addition to its health center. The new construction cost approximately half a million dollars and increased the health center capacity from 31 to 49 beds. A 12-space carport and additional food storage area were included in the construction project.

**SAMUEL SCHOOL**, a conference on Hearing, Learning, and Doing the Will of God for 6th, 7th, and 8th graders selected by their local church spiritual life committee, will be held November 23-25 at Quaker Hill, McCall, Idaho. Session leaders include Paul Bock, Tim Denney, Michael Graves, Rob King, Retha McCutchen, Clyde Parker, Steve Perisho, Arthur Roberts, Sherry Shulke, Jack Willcuts, and Sandra Wilson.

**FRIENDS YOUTH MIDWINTER** will be held December 26-31 at Twin Rocks Friends Camp, Rockaway, Oregon. Ron Ferguson, former pastor at Fowler, Kansas, now preparing for service with Mennonite Central Committee, will be the guest speaker. The theme will be "In His Steps." Cost is \$72.

**MISSIONARIES IN TRANSITION.** Roscoe and Tina Knight have returned to Newberg from Peru and will be doing deputation.

Steve and Janelle Baron are in Costa Rica for language school.

Ed and Marie Cammack arrived in Peru in early October.

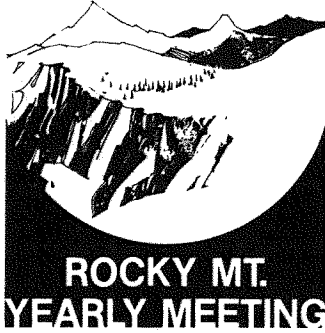
Denny and Sue Anderson are in Arequipa, Peru, where they will participate in a citywide Luis Palau crusade.

Ben and Gen Fitch are located in Juli, Peru, but spent time in Arequipa during October before and after the arrival of their third child.

Shelly Shorten, from Newberg Friends, is assisting missionary families with household chores and care of preschool children for a ten-week service experience.

Mark and Wilma Roberts of NWYM have been appointed by Evangelical Friends Mission to serve in Mexico City, arriving there in late October or early November.

**A WORKSHOP FOR PASTORAL CANDIDATES** under the care of the Department of Ministry was held a day prior to the Focus conference in October at Umatilla, Oregon. Bob Schneider, Gerald Dillon, and Jack and Geraldine Willcuts conducted workshops.



### Huffmans Teach in RMYM Churches

Max and Kathleen Huffman, of Muncie, Indiana, recently taught in three Rocky Mountain Yearly Meeting churches.

Huffman is a traveling teacher-evangelist who has visited churches throughout the United States. In September and October he spoke in Denver, Colorado Springs, and in Springbank, Nebraska. His Holy Life Conferences focused on topics such as discipleship, holy living, and loving like Jesus.

The sessions included Scriptures and examples designed to encourage more powerful, Christlike living. His wife, Kathleen, assisted in the sessions with a joint presession discussion of the topic, which included overheads.

Huffman has been in the ministry more than 25 years. He first pastored two churches in Indiana Yearly Meeting before starting the present work.



Max and Kathleen Huffman



Preschoolers sing before a Max Huffman meeting.

## FRIENDS GATHER

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

### Prayer Focus

**ALLIANCE**, Ohio, (Rick Sams) held a 24-hour prayer vigil preceding revival services with Evangelist Earl Bailey and Gerald Teague as song leader. The church has been praying for five persons among the congregation to go into full-time Christian service by 1988. Already, *Bud and Julie Binkley* have served a year as house parents at an Indian school in Arizona. Due to the taking over of all responsibilities at the school by Indian staff, this door is closing. However, the Binkleys plan to continue in this type of work in Akron, Ohio. *Tim Fox*, with his wife, *Kathy*, began pastoring at Fowler, Kansas, in June. *Dan and Jeanie Hanny* began in June pastoring the Methodist church in Westport, Kentucky, as Dan completes his final year at Asbury Seminary. *Sue Sarver*, recent graduate of Kent State University, is working as residence hall advisor at Baldwin Wallace College. She works under Christian Coalition Outreach.

At **PLAINS**, Kansas, (Sheldon Tucker) the Wednesday evening intercessory prayer meeting is directed by the pastor. There is an early Sunday morning prayer service also. Friends Women sponsored secret prayer partners among interested church women.

**DEERFIELD**, Ohio, (Christopher Jackson) enjoyed an evening of family fun entitled "Something Old, Something New, Something Sweet, and Guess Who's Who." This paved the way for concentrated prayer and efforts in preparation for a revival with Wayne Ickes.

### Spiritual Life and Growth

At **HOMESTEAD**, Cedar Point, Kansas, (John Hinshaw) Dr. Lowell Roberts of Wilmore, Kentucky, held special and meaningful evangelistic services October 28-November 2.

Pastor Russell Myers continues to inspire the **MORNINGSIDE**, Port St. Lucie, Florida, congregation. Attendance increases regularly and twenty-five new members were received in July. The moving of the Holy Spirit is evident in the worship services. The congregation warmly welcomed Tom and Pat Crawford to assist in pastoral duties. Pastor Crawford is organizing classes to instruct new Christians and to train members for evangelism, besides preaching and leading worship services. Pat Crawford is in charge of the growing Children's Church program.

**GLEN ELDER**, Kansas, (Ken Roe) held services with Tom and Karen Cobb as evangelists, with special emphasis on music. While the pastors were on vacation, we were priv-

ileged to have "Harvest" from Friends University and the Friends Bible College Singers.

**HAVILAND**, Kansas, (Gary Wright) had a special recognition service for 24 new members who recently joined the church.

"Revival in Joyous Harmony" at **BELOIT**, Ohio, (John Morris) was a rewarding experience for a week with Tom and Lois Kildow. There was a great time of sharing and enjoying the beautiful singing of Tom, with Lois as pianist.

**FORT COLLINS**, Colorado, (Lowell Weinacht) has begun a Navigators 2:7 Bible study group in their Sunday evening service. The study utilizes the "Design for Discipleship" Bible study program, as well as other materials. The goal of the group is to help develop deeper relationships with God and to encourage the group to minister more effectively.

### Outreach

Some 40 or more people from **ROSE VALLEY**, Kelso, Washington, (Roger Sargent) in campers, tents, and trailers attended the first "Friends and Family Campout" at River's End Campground, Chinook, Washington, on August 24-26. Voices joined together at the campfire to the accompaniment of guitar music by Bob Kelley. Sunday services were led by the Murphy and Wilson families.

**WESTGATE**, Columbus, Ohio, (Randall Neiswanger), in an attempt to get more people involved in the Sunday night service, holds "Family Night" every other Sunday. The first family night was a time of recreation, picnicking, and devotions. Other plans include dividing the group up and visiting shut-ins, having a talent/submarine sandwich night, etc.

With lots of love and much hard work the **DEERFIELD** ladies put the final stitches in the quilt for the Friends Disaster Service Auction.

The Friends churches of the **Tri-State Area**, Mid-America Yearly Meeting, sponsored a booth at the Tulsa State Fair. This gave opportunity for each church to share.

### Missions

**TECUMSEH**, Michigan, (John Williams, Sr.) had Mark and Wilma Roberts recently as guest speakers—their first visit to an Eastern Region church. After an evening meal with the youth, they participated in the evening service. The Mark Roberts are appointed to serve in the Evangelical Friends Mission in Mexico City and were attending a brief seminar at the Missionary Internship Institute in Detroit.

**WESTSIDE**, Kansas City, Kansas, (Dan Frost) Missions Sunday included an opportunity for every one present to be a missionary by sending a

copy of the New Testament to Chile—a "Bibles for the World" project.

Visiting at **DAMASCUS**, Ohio, (Joseph Kirby) from mission fields recently were Francisco and Juana Mamani from Bolivia, who were accompanied by Duane Comfort as interpreter, and Vijay Prakash from India. Frank Wu from Taiwan also spoke, along with Howard Moore.

### Youth and Christian Education

At **GLEN ELDER**, in an effort to boost Sunday school attendance with new people as well as rounding up the strays, a **SEPTEMBER ROUNDUP** was initiated by the Christian Education Committee. There was special emphasis each of the first three Sundays. The first was Promotion Day and Teacher Dedication, carried out in a western theme. The second Sunday emphasized honoring the grandparents; a small pin-on lariat was presented to each grandparent, and they were hosted at an all-church dinner following the morning service. The roundup was climaxed on EFA Sunday with an all-church barbecue in true western fashion.

Evan Cintron, a high school senior at **WEST PARK**, Cleveland, Ohio, (Mark Engel) is listed in the 1983-84 issue of *Who's Who Among High School Students of America* for academic achievement.

At **URBANA**, Ohio, (David Byrne) Marcia Michael and her puppets were featured this year during vacation Bible school. There was a record attendance of 120 children. Many children committed their lives to Christ during the week.

Through the fall season, **TRINITY**, Van Wert, Ohio, (Duane Rice) holds elective classes for all adults, including "Foundation for Faith" for new converts, "Maximum Marriage," "Study in Hebrews," "Faith and How to Exercise It," and "Prayer."

**ALLIANCE** Christian Youth Crusaders, ministering to children age 4 through 6th grade has begun with 51 children and 10 staff workers in the initial meeting. Steering Committee is Janet Soltis, director; Kathy Glass, Patty Criss, and Joyce Sams. The softball team placed first in the Friends Labor Day Tournament, Division 2. Coaches were Steve Adams, Gordy Waithman, and Bill Williamson.

**SMITHFIELD**, Ohio, (William Waltz) raised \$800 by the youth group, who sponsored a pizza booth at the county fair. The monies will be used for youth camps. During the eight years the young people have been involved in pizza sales, many young people have had opportunity to attend camp as a result.

At **CHEROKEE**, Oklahoma, (Robert Hutson), the Continental Singers and Orchestra presented a live concert of contemporary Christian music August 17 at the high school auditorium.

The **NORTH OLMSTED**, Ohio, (Neil Orchard) church sponsored a Friday night banquet and a seminar all day Saturday with speaker and seminar leader Lorine McGuyre, a noted Christian educator from LaVerne, California. She has written for *Chapel of the Air* and worked with Dr. James Dobson.

Activities of the **BETHANY**, Wadsworth, Ohio, (Walter Morton) youth group included an overnight camping retreat, a nine-mile canoe trip, and a six-mile bike ride and picnic.

A Five-Day-Club was held recently at **CHARITY**, Marietta, Georgia, (John Ryser) when Bob and Jenny Dawkins and son Keith, from Boston Heights, Ohio, visited the church and held Bible study in the backyards of two homes. The hour was filled with songs, stories, verses, and lots of inspiration. The young people ranged from 4 to 12 years.

The **PORTSMOUTH**, Virginia, (Frank Carter) congregation is praising the Lord for the new enthusiasm in the congregation. There has been an increase in attendance and a new emphasis on fellowship in the body. "Kids Day" was celebrated with 130 in attendance. The sanctuary was brightly decorated with helium-filled balloons. The evening service featured the Friends Puppeteers.

It is with regret that the congregation of **TRINITY-VAN WERT** must say goodbye to Scott and Karen Fleming. They came to the church in October 1980, Scott being executive director of the Van Wert Area Youth for Christ. They will be moving to Auburn, Indiana, to continue in God's work with young people there.

The **BELOIT** church has their own puppet team under the direction of Judy O'Hara. The team was in charge of the Bible school, which was a great success.

At **MORNINGSIDE**, two large offices have been added to the existing buildings and a new educational wing will be added this year.

### Special Events

On Sunday, September 30, **CLACKAMAS PARK**, Milwaukie, Oregon, celebrated their 19th anniversary with a potluck and farewell for their pastor, Howard Harmon, and his wife, Bethlin.

Stanley Tam, founder-president of U. S. Plastics in Lima, Ohio, a company with over 25,000 customers, was featured speaker at a **TECUMSEH** weekend seminar. Friday night's topic was "Missing the Opportunity," and topics for Saturday were "The Secret of Soul Winning" and "God's Guarantee of Answered Prayer." Two topics covered on Sunday were "God's Woodshed" and "Transmutation." Mr. Tam is author of *God Owns My Business*, which details his life story and his business.

At **MIAMI**, Oklahoma, (Merl Kinser) the pastor and his wife, Eunice, held open house in the parsonage on Sunday afternoon. Nineteen members

of the church attended the Passion Play in Eureka Springs, Arkansas.

A recent **ALLIANCE** all-church fellowship featured a "roast" of Lee Murphy. Lee has served on Ministry and Oversight or Administrative Council for 31 years and taught Sunday school for 29 years. Dean Willett served as emcee for the "roast," and those who brought highlights from Lee's past were his mother-in-law, Ruth Daily, Glenn Lipely, Don Murphy, and Glenn Aufrance. Lee's response to it all was, "After hearing all these nice words, I'd like to meet this guy."

Jennie Parker, Wichita, Kansas, conducted a "Listening Seminar" at **PLAINS** in three sessions on the theme "It's Okay to Be Human—How Christians Cope." Several women from other Western Area churches attended also.

In a recent Sunday morning service at **GREENLEAF**, Idaho (Paul Goins), Dean Douty, on behalf of the congregation, presented the pastors with an expense-paid extended vacation to tour the Holy Land in appreciation for their 10 years of faithful service. Our pastors left October 18; they spent some time in England visiting George Fox landmarks before going on to the Holy Land, where they will spend about two weeks.

Pulpit supply speakers at **WESTSIDE** during the summer included Jane Winters, a Friend active in Christian Women's Clubs; Tom Decker, now working the field of evangelism; and Clark Pickett, a member of the Westside church. A surprise celebration of pastor Dan Frost's 20th year in the Friends ministry was part of our service on September 9. Highlights of communications from his previous pastorates at Pelham, near Welland, Ontario; Raisin Center, near Adrian, Michigan; Trinity, near Lisbon, Ohio; and Morningside, at Port St. Lucie, Florida, were shared under the theme "I remember when . . ."

At **HAVILAND**, Labor Day was a Play and Praise Day. It began at 8:00 a.m. with motorcycling, golfing, swimming, walking, bicycling, fishing, three-wheeling, and house games. Ten o'clock was breakfast at the church and the Praise Gathering, with singing, special music, and sharing.

A "Funday" was held by **TRINITY-VAN WERT** at Third Ward Park with activities open to the public. There were an art/craft fair, auction, games and prizes, lunch menu, homemade ice cream, and a lot of fun for all attending. The project brought in approximately \$2,000, which was turned in for the building fund. Ray Etzler, basketball coach at Crestview High School, was featured speaker at the Father/Son fellowship. Herb Kiehl was chosen Father of the Year. Pastor Rice spent a week in Los Angeles at the Crystal Cathedral. The week included a two-day Seminar on Healing led by John Wimber and a four-day Institute for Successful Church Leadership, led

by Robert Schuller. Friends Marriage Encounter Community spent a weekend camping out at Mengerink's Camp Grounds. All "encountered" couples and their families were invited to attend.

Lester and Claudie McGee celebrated their 50th wedding anniversary at **LAS ANIMAS**, Colorado, (Steve Harmon) September 2. The couple, known as "Fibber and Molly," had more than 150 friends and family attend the celebration. They were presented with a handmade memory book and photo



album by children and grandchildren. The McGees are members of the Las Animas church.

At **GLEN ELDER**, in celebration of her 80th birthday, Hazel Thompson, a lifetime member of the church, was honored September 11 with an open house for her friends and church family by her children, Paul, Rex, and Lloyd Thompson, and their wives.

**ALBUQUERQUE**, New Mexico, (Terry Ash) recently held a retreat at a YMCA camp. The weekend included various activities including the showing of *Pilgrim's Progress*. The church also began a vacation Bible school program that will run concurrently with Sunday school for several weeks. Recently 93 children registered for the Vacation Bible School.

**NORTHWEST**, Arvada, Colorado, (Tom Bousman) recently presented a four-part film series, *What Makes a Christian Family Christian?* during evening worship services. The films feature *Chapel of the Air* speakers David and Karen Mains, and include a workbook.

## FRIENDS RECORD

### BIRTHS

**AGRIESTI**—To Tony and Susie Agriesti, a daughter, Melissa Ann, June 25, 1984, Columbus, Ohio.

**BARDO**—To Dan and Norma Bardo, a daughter, Esther Allyson, August 13, 1984, Damascus, Ohio.

**BUSTA**—To Larry and Marjo Busta, a daughter, Kristen Annele, September 4, 1984, Wadsworth, Ohio.

**CAMERON**—To Gary and Leona Cameron, a son, Luke Edward, August 5, 1984, Star Friends, Idaho.

**COLLIER**—A son, Michael Gene, to Phil and Ruby Collier, September 6, 1984, Ramona, Oklahoma.

DOBUSH—To Robert and Mary Dobush, a son, James Nicholas, July 18, 1984, Cleveland, Ohio.

EHART—A son, Russell Lane, Jr., to Mr. and Mrs. Russell Ehart, August 3, 1984, Springdale Friends, Leavenworth, Kansas.

EVERSON—To Ronald and Gail Everson, a son, Levi Sloan, July 13, 1984, Wadsworth, Ohio.

GETTING—A daughter, Kristin Jaide, to David and Tina Getting, September 5, 1984, Ramona, Oklahoma.

HANELINE—To Jeff and Nancy Haneline, a daughter, Julie Maxine, July 13, 1984, Wadsworth, Ohio.

MASON—A son, Danny Charles, adopted by Danny and Charlene Mason, August 3, 1984, Ramona, Oklahoma.

McGINNIS—To John and Laura McGinnis, a son, John Patrich, Jr., July 6, 1984, Cleveland, Ohio.

MILLER—To Michael and LeeAnn Miller, a daughter, Kerrie Marie, May 15, 1984, Wadsworth, Ohio.

NELSEN—To Rod and Dena Nelsen, a son, Randy Michael, August 16, 1984, Denver, Colorado.

PERL—To Mr. and Mrs. Gary Perl, a daughter, Brandy Barie, June 2, 1984, Van Wert, Ohio.

REED—A son, Darren Gene, to Steve and Anita Reed, September 4, 1984, Lone Star Friends, Hugoton, Kansas.

ROGERS—To Ruth Rogers, a daughter, Jennifer Eve, July 13, 1984, Wadsworth, Ohio.

SALINAS—To Mr. and Mrs. John Salinas, a daughter, Jonni Alexis, August 1984, Van Wert, Ohio.

SARGENT—A son, Ryan Andrew, adopted by Mr. and Mrs. David Sargent, September 19, 1984, Clackamas Park Friends, Milwaukie, Oregon.

SHIRKEY—To Jeff and Lisa Shirkey, a son, Hyatt Browning, July 13, 1984, Cleveland, Ohio.

THOMPSON—A son, Cody Michael, to Larry and Alice Thompson, September 3, 1984, Glen Elder, Kansas.

WALLACE—To Kelly and Susan Wallace, a daughter, Julianne Kathryn, August 20, 1984, Columbus, Ohio.

WARD—To LeRoy and Stacey Ward, a son, Robert Oran, April 24, 1984, Sioux City, Iowa.

WEBB—A son, Raymond Austin, to John and Ramona Webb, July 17, 1984, Willow Creek Friends, Kansas City, Missouri.

WOLFE—A daughter, Michelle Brooke, to Larry and Peggy Wolfe, August 13, 1984, University Friends, Wichita, Kansas.

WOOD—A son, Stuart Alexander, to Stuart and Laura Wood, July 16, 1984, Bayshore Friends, Bacliff, Texas.

## MARRIAGES

ANDERSON-CARR. Judy Anderson and Lonnie Carr, June 17, 1984, Star Friends, Idaho.

BARNES-CATTELL. Tracy Barnes and Joseph Cattell, August 25, 1984, Beloit, Ohio.

BILDERBACK-STAHLE. Sandi Bilderback and Brian Stahl, August 18, 1984, Van Wert, Ohio.

DEMING-NEISWANGER. Linda Deming and Darren Neiswanger, August 4, 1984, Columbus, Ohio.

FERGUSON-DAVIS. Debbie Ferguson and Craig Davis, June 16, 1984, Haviland, Kansas.

GRAHAM-WINGO. Maudie Graham and Tom Wingo, June 30, 1984, Van Wert, Ohio.

HARRIS-WHITE. Pauline Harris and Kevin White, August 10, 1984, Greenleaf, Idaho.

HAWTHORNE-NORFATZ. Deborah Hawthorne and Randy Norfatz, August 11, 1984, Smithfield, Ohio.

HEATON-THOMAS. Kei Heaton and Keith Thomas, July 21, 1984, Star Friends, Idaho.

HOUGHMAN-MURRAY. Anna Houghman and Steve Murray, June 15, 1984, Star Friends, Idaho.

JORNEY-HUTCHISON. Treva Journey and Randall Hutchison, August 11, 1984, Alliance, Ohio.

KRIEGER-ROBERTS. Jolene Krieger and Jay Roberts, September 29, 1984, Denver, Colorado.

KURTZ-OLSZESKI. Pamela Kurtz and Charles Olszeski, August 26, 1984, Smithfield, Ohio.

ROHRIG-PACKARD. Amy Lynn Rohrig and Christopher Packard, August 4, 1984, Greenleaf, Idaho.

ROSS-ROHLING. Diane Ross and Richard Rohling, July 14, 1984, Haviland, Kansas.

WHITE-BURNS. Robyn White and Richard Burns, May 19, 1984, Bayshore Friends, Bacliff, Texas.

## DEATHS

BROWN—Martha Brown, June 16, 1984, Urbana, Ohio.

DEATSMAN—Neil Deatsman, 38, August 9, 1984, Lincoln, Nebraska.

HARVEY—Larry Harvey, April 4, 1984, Star Friends, Idaho.

HESTER—Homer Hester, 77, September 11, 1984, Newberg Friends, Oregon.

HUBBARD—Eleanor Hubbard, 87, August 10, 1984, Alliance, Ohio.

JACKSON—Lillian Jackson, 91, August 27, 1984, Damascus, Ohio.

RAY—Eldon E. Ray, 61, May 7, 1984, Lawrence, Kansas.

REICHENBACH—Richard Reichenbach, April 17, 1984, Beloit, Ohio.

RIDDLE—Bill Riddle, August 10, 1984, Bayshore Friends, Bacliff, Texas.

RINARD—Harlan C. Rinard, 82, September 10, 1984, Newberg Friends, Oregon.

STERLING—Gray Sterling, July 10, 1984, Omaha, Nebraska.

THOMAS—Mike Thomas, March 29, 1984, Star Friends, Idaho.

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# What Do You Know By Heart?



## Let's Be Friends

BY HOWARD MACY

In sharp criticism of theological education in his day, Robert Barclay wrote:

One who is going to be a minister must learn this art or trade of merchandising with the scriptures . . . . All of this [theological training] is done so that the trained minister can acquire a knack of taking a verse of scripture and adding his own barren notions and conceptions to it. He also adds what he has stolen from books, and for this purpose he has to have a great many. Then on each Sabbath-day, as they call it, or oftener, he makes an hour-long discourse. This is called "preaching the word." *Barclay's Apology in Modern English*, pp. 204-205)

This quotation, taken from one of the great many books in my own library, could make one feel defensive or guilty for having and prizing a theological education. What it should do instead is help us to see more clearly the relationship between education and ministry. Many Friends today are struggling with this issue to understand how our tradition meets modern times.

Perhaps some of the following principles can help.

First, Christ prepares people for ministry (whether pastoral or other forms). This is simple, but it is also the single most important principle to remember. Friends from the beginning have insisted that Christ not only calls and ordains people to ministry but that He also prepares and empowers them for their ministry. This does not claim that people can minister effectively without preparation. Instead, it recognizes the genuinely necessary preparation. In the words of Joseph John Gurney:

The work of grace, which is carried forward in the hearts of his selected servants, by the Lord himself, is deemed by Friends to be at once indispensable and *sufficient*, as a preparation for the Christian ministry. (*A Peculiar People*, p. 220)

Christ's preparing work may take many forms. Christ teaches us in personal experiences, in the life of devotion, in the study of the Bible, in our worship together, and in many other ways. All of these avenues may lead to the kind of knowledge, understanding, and spiritual maturity that make effective ministry possible. We must remain open to all the means of Christ's work. Indeed, in contrast to Barclay, we may even suggest that faithfulness to Christ's call and preparatory work will lead some (or even many) to formal theological education. On the other hand, we must not insist that this will be true for all.

Another basic insight is that spiritual giftedness and formal education may have no relationship to one another. The Bible gives us no indication that gifts in the ministry are reserved for the educated. The biblical record, in fact, is filled with stories of how God powerfully used the least likely to succeed and the least well-prepared (according to common standards).

For example, the rough Galilean apostles stood in sharp contrast with the superbly educated clergy of their time. In our own history, the Valiant Sixty of the Quaker explosion were mostly humble folk whom God used mightily, much to the chagrin of the acceptable Cambridge- and Oxford-trained clergy. To insist that today God can minister only through educated persons is a heresy denied by both the Bible and the history of the Church. On the other hand, to say that God cannot use educated persons would be equally false.

As a college teacher I do not intend to undercut formal training. I value it greatly, but I also know some of its potential traps. Instead, I hope to point us back to the essentials. We must not limit God's work through a falsely narrow view of ministry. In evaluating our ministry, we must not substitute formal credentials or artificial standards for spiritual discernment. Ultimately we must ask our ministers what we ought to ask ourselves: "What do you know by heart?"

Let's be Friends.

