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Evangelical Friend

December 1984/
January 1985

Vol. XVIII, No. 4/5



"Ask the Lord . . . to send out workers." page 2

"As you did it not to one of the least of these." page 7

"Faith . . . makes us certain of realities we do not see." page 10

"Encourage one another . . . just as you are doing." page 12

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In Search of Leaders

BY CLYNTON CRISMAN

"TOO MANY chiefs and not enough Indians" may be true of some organizations, but not of the majority of our Friends churches. We need leaders!

Nominating committees struggle as they try to fill offices and find those willing to chair committees. In every congregation a few emerge with the vision, capability to inspire others, and the dependability to carry through on responsibilities. Because they are few, these often shoulder more than their share of the load. If this situation continues over a long period of time, the joy of service may turn into fatigue, discouragement, and eventual burnout. It is not healthy for the congregation to view this small group as "running the church."

So what shall we do? Throw up our hands, giving in to the fatalism of the old adage, "Leaders are born, not made"? The saying does contain truth; some are born with outgoing personality and natural charisma. Even in individuals so blessed, these qualities must be nurtured and refined. Others, lacking in inherent leadership traits, may develop these through encouragement and training.

Clynton and Marjorie Crisman are loved and respected by not only those whom they have pastored across the years (21 years at Medford, Oregon, Friends plus other pastorates), but have been effective in motivating young Christians toward Christian ministries. Clynton was Yearly Meeting youth advisor for several years, as well as associate general superintendent of Northwest Yearly Meeting with Dean Gregory. They now are on the pastoral staff at Hayden Lake Friends Church in northern Idaho.

Training is the key! From the vantage point of 40 years in pastoral service, we look back to our youthful experience in Christian Endeavor. The requirement for being a member was to sign the C.E. pledge. This involved a commitment to attend every meeting "unless hindered by a reason I can conscientiously give to my Lord and Master," to participate, and to tithe. There were four committees, and year by year as officers were elected we learned to serve in various ministries (program, social, missionary, and membership). Members took turns leading the weekly lessons and had opportunity to develop their musical skills as song leaders, instrumentalists, or in performing "special numbers."

Youth respond to training. A young sapling can be straightened, but it is impossible to bend or shape a full-grown tree. In our early pastoral experience, as yet without children of our own, we poured time and energy into the junior high and high school youth groups. We met monthly with the C.E. executive committee, helping them plan Sunday night meetings, projects, and social events, and weekly to help the leader outline his or her lesson. Over a dozen from that group have entered full-time ministry, and others are active as Christian leaders.

Working with young people has continued to be one of the great joys of our lives. When a quarterback initiates a play and then passes the ball to a runner or throws to a receiver, his reward comes as the receiver scores. What a thrill to transfer knowledge, experience, and enthusiasm for

service from our lives to another and watch him/her "take the ball and run with it!"

Dr. Milo Ross recognized, in one of the churches he pastored, that there was a group of young people who showed unusual leadership potential. "I invested myself in these youths," was his statement. How wise an investment this has been proved through the years; from this group have come pastors, missionaries, Christian educators, physicians. Each one has offered strong leadership to the Friends Church.

Learning to lead in the nonthreatening situation of a youth meeting before peers equally untrained prepares church young people for leadership among adults. Some become qualified for ministries while very young, and need not be set aside until they have reached an "appropriate" chronological age.

* * *

Statistics show that out of all proportion to their size, the *small* churches have produced the leaders. This is true not only among our yearly meetings but also across denominational lines. Out of the small, rural churches have come the well-known Christian spokesmen of our day. This seems paradoxical. Surely the large church, with many leadership positions to be filled, would offer more opportunities for leadership development than a small congregation. Not so. Then why?

Could it be that individuals in a large church feel intimidated? As a church grows in numbers it seems more difficult to do a job acceptable to the standards being set. Higher qualifications are demanded. Chairing, for instance, the stewardship committee, involves handling, spending, and investing large amounts of money. The Christian education committee's responsibilities are complex, requiring a full-scale program of classes for every age, and interest groups, clubs, camps, Bible studies, children's church, etc. The spiritual life committee, dealing with all aspects of worship as well as the spiritual development of

Training is the key! . . . A young sapling can be straightened, but it is impossible to bend or shape a full-grown tree.

the entire congregation, seems to have an awesome task. Every ministry undertaken by the church assumes enlarged proportions because of the sheer numbers involved.

Yet we need these large, strong churches! We need more of them! The successful missions being carried out abroad by EFA and its member yearly meetings need the generous financial support of the large churches to balance the lesser amounts being given by small congregations, who must devote the major part of their budgets to pastors' salaries and local church maintenance.

Is there no way of developing leadership among *adults*, specifically those in the larger churches? Some suggestions for doing this follow, gleaned not only from personal experience but in talking with fellow pastors. (The pastor must be the key person.)

1. Help your people recognize their gifts. Then encourage them to volunteer for related tasks.

2. Offer on-the-job training. Don't "wash your hands" of a leader after he/she accepts a responsibility. Offer support, encouragement, counsel. Be the person to whom the leader is accountable, and then expect (demand) accountability.

3. Make contacts with the leaders in informal "social" situations (coffee, lunch, an evening in your home or theirs,

The manner in which an individual is approached has much to do with whether a leadership role is accepted.

etc.) when you will say nothing about "official" business unless they bring up the subject. Minister to them. Be a friend.

4. Lead a discipleship class. (The Navigators' "2-7" group material is ideally suited to this.) Open the class to those willing to make a commitment to attend each session. (There should be a definite time frame of weeks or months.) Undoubtedly there are those in the congregation who you feel have leadership potential; make sure to invite them personally to enroll. The "2-7" format stresses Scripture memorization, daily Bible reading and writing down personal insights, sharing spiritual growth and answers to prayer with the group, writing and memorizing one's personal testimony, and giving this testimony before the congregation as well as to non-Christian friends. Commitment and accountability are key factors in this group method of developing leaders.

5. College-age young people are an often overlooked source of leadership. For a number of years in one church a Summer Servants program has been in operation. Collegians, career people of college age, and the high school graduates of that year are invited to volunteer their services to the church during the summer. Early in June the volunteers share in a retreat during which they get acquainted with one another and discuss the various types of ministries they may be involved in. They make plans to get together weekly for sharing, prayer, and encouragement. (Because of summer jobs, the time most often chosen for these weekly group meetings has been an early morning breakfast.) At the retreat the pastor provides a list of tasks in which the young people may serve. They volunteer, or accept assignments, as vacation Bible school workers, Sunday school teachers, helpers in youth activities, office helpers, bus drivers, musicians, camp counselors, etc. During the months when vacations take regular workers from their

church duties, the Summer Servants offer invaluable assistance. The summer work also serves as practical training for future leadership responsibilities.

* * *

The manner in which we approach an individual has much to do with whether he or she accepts or rejects a task or leadership role. Some "don'ts":

1. Don't be abrupt.
2. Don't underemphasize the demands of the position by saying, "This won't require much effort or time."
3. Don't insist on an immediate answer.
4. If the task is refused don't lay a burden of guilt on the person.
5. Don't plead or beg.


Some "do's":

1. Pray before approaching an individual.

2. Be straightforward; tell him or her what you are asking. Challenge him/her with the opportunity you are offering for ministry.
3. Affirm the confidence you (or the nominating committee) have in the person's ability to do the job with God's help.
4. Ask him/her to pray about it.
5. Assure him/her of your support. Offer to assist with counsel, training, materials, etc.

Pastors, nominating committees, elders should be on the alert to detect qualities in young or older members of the church body that would qualify them to become leaders. When such are discovered, begin to meet one-on-one with them. Instruct them in private devotional habits, public testimony, participation in meetings for worship. Offer suggestions of good reading material. Encourage them to take advantage of con-

ferences, training seminars, and college classes. Let them learn by doing. If their efforts prove less than satisfactory, meet privately and offer helpful suggestions. Encourage them to try again. Scarcely ever has anyone done a perfect job the very first time.

In one of our early pastorates there was a lack of men in the church, most of the congregation being female. A small nucleus of five men began to meet each Saturday morning for prayer, asking God specifically to send men to take leadership positions in the church. God heard and answered, sending those not only deeply spiritual but also of high caliber professionally. The *one* prayer request made by Jesus is so simple that we tend to overlook it as a means of procuring and developing leaders: "Ask the Lord of the harvest . . . to send out workers into his harvest field." (NIV) 

One Measure of Church Leadership

BY VAUGHAN PALMORE



UPON being asked to recommend characteristics of strong leadership my answer was, "Accountability, Accountability, Accountability." This does not imply three levels of accountability, but rather to emphasize the importance of this

measure of leadership. In most volunteer organizations we seldom emphasize accountability.

From leaders in any organization one expects loyalty, ideas, motivation, involvement, and a measure of success. What

about accountability? That they account for their action or lack of action to the authority that placed them in their position of responsibility is assumed.

In using the word "leaders" in the framework of the church I am not referring only to clerks, chairmen of boards and committees, presidents or principals of programs or agencies in the body. The accountability factor is not limited to persons in *high* leadership roles. A leader is simply one called to do a job; whether to drive the church bus, teach a class, or be clerk of the meeting. In the secular world authorities place a great deal of emphasis on accountability. Promotion and pay raises are given to those who have proven their accountability. Why is it that in God's work we are often reluctant to hold each other, even volunteer leaders, accountable?

But first, what are some of the reasons why leaders are not responsive to the call given them to serve? Although not necessarily in the priority order given, we usually find these situations: The initial thrill of being asked to lead is quickly followed by a sudden awareness of the reality of the work expected. The initial excitement of becoming a member of the church "inner circle" when entered usually reveals quite ordinary people with their own everyday problems. The habit of being "in charge" year after year can lead to boredom and stale energy. The naive, excited new Christian asked to serve, if not adequately prepared, can soon become disillusioned and frustrated. The pressure from the pastor or nominating committee may even create guilt feelings,

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COVER

Few delegates will be traveling by horse and sleigh, but Evangelical Friends Alliance Coordinating Council will meet January 14-17 in Denver, Colorado. (Photo by Jeff Andrew courtesy of Denver and Colorado Convention and Visitors Bureau.)

ANTECEDENTS

No Friends Write this month. We don't usually get very many letters to the editor, but this time we don't even have one.

Maybe it's like the phone conversation I had a few weeks ago. The dialogue had substance and it drew me toward reflection. I was ready to pause and try to assimilate the material discussed. After a few moments of silence, the quiet was interrupted with the question: "Are you still there?"

Had we been face to face we would have known what was happening in the absence of words. Without eye or voice contact the quiet had introduced an uncomfortable unknown.

Are you still there? Letters to magazines and newspapers often are stimulated by a response of the emotions. But what is happening in your mind?

Letters are interesting to a magazine's readership and they also provide valuable information to editorial staff. We hope these pages stimulate your thinking and thus influence actions. Unless we hear from you, we may begin to wonder if you are being affected—either positively or negatively—by the articles.

Arthur O. Roberts's poetic description of "Your Silences" closes with consideration of the dilemma of not knowing how to respond to the silence "unless you call" and in our case we would add "... or write."

Sometimes we all have to take shortcuts. Book reviews are one of those shortcuts. Who of us has time to read all the books we should? Reading reviews is a reasonable substitute for some of the many volumes that are on the market. Children, youth, the crises of the family, and the problem of war—if these topics touch your interests, check out "Books" on page 16. —D.L.M.

EVANGELICAL FRIEND

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which increases inefficiency. Also, changes may occur in the life of the leader such as increased family responsibilities, additional job requirements, or other factors all of which produced inconsistency for the volunteer. In such cases, if the individual is not responsible, the appropriate authority should hold him/her accountable if that particular person has not *seen* the problem or realistically faced the shifts in priority and performance.

Since there are many situations in local churches where leaders are not responsible, why then are they not held accountable? The calling authority, i.e., nominating committee or individuals who *found* the "volunteer," too often consider their duty completed. They do not want to wrestle with accountability or follow-up. Fre-

quently there is not a clear procedure concerning who will monitor accountability. Should the responsibility rest with the pastor, clerk, or administrative committee? The easiest way out of being involved in accountability is to simply assume that it is the pastor's responsibility. Another side-stepping technique that is used is the "I don't want to stir up trouble," so the matter drifts.

One of the unfortunate underlying excuses as to why we will not hold another accountable is the fear of making someone unhappy . . . at us. We do not want to offend people. We do not want to be the one labeled the "bad guy." Another reason is the inability to confront without creating an unpleasant situation. There seems to be an axiom that if you confront someone, then you do not like them—or the people

confronted feel that you do not like them. To honestly confront in a loving, sensitive way is not easy and requires practice and skill, but it need not weaken relationships. It should strengthen them! Care enough to confront.

A consistent practice and system of accountability will assist in the actual development of responsibility. Not only will people feel better about themselves and their ministry, the church will also benefit. A call to leadership in any responsibility is assumed then to involve an accountability. And that accountability when broken requires the willingness and caring enough to confront. This is what is meant in being good stewards of our calling. Let us gently, sensitively, and consistently hold each other accountable.

God does.

☐



Leadership Is All About . . .

BY LORRAINE PALMORE

Vaughan and Lorraine Palmore are active members in Reedwood Friends Church, Portland, Oregon, having filled a number of local church responsibilities demonstrating significant leadership abilities. They were asked to express their concerns regarding effective leadership in the local congregation. While nearing retirement age, they have been in the Friends Church only a dozen years or so, and are much loved and respected by Reedwood Friends. Vaughan was a career officer in the Air Force and Lorraine a schoolteacher before coming to Portland.

... **P**URPOSE! Structure! Goals! Process! Education! Good order! Implementation! Follow-through! Personal inconvenience! Responsibility!

These are some of the words that describe leadership in one's church. There are different styles of leadership, but these are common elements in all successful leadership.

A leader should have a good understanding of the *purpose* and *structure* of the organization. Understanding purpose will help to define goals. Structure is important to know the process that will be used in accomplishing goals. Confusion exists when these elements are not fully understood.

Many committees have arrived at great decisions on Tuesday nights only to have them "go by the board" on Wednesday mornings. The reason? The committee members or leader did not know how to *implement* the decision. Implementing means to start and *follow through*. Leaders create an atmosphere in which others find it possible to implement actions and decisions.

Good order is understanding the steps to take and a willingness to take these steps (not leaving out steps that lead to clarity). Minuting of actions of committees is of particular importance in maintaining good order. It is unfortunate when memory and personality are relied upon rather than minutes. Good order should lower the confusion level and raise the success level of any organization.

Assuming leadership is often a *personal inconvenience*. A person called to leadership should be willing to set aside time and adjust personal preferences and schedules to complete the job.

Continuing education within an organization is necessary for continual strong leadership. It is not to be assumed that committee members will assimilate by osmosis the purpose, goals, and structure of an organization. Education needs to be ongoing and carefully planned.

Although stated last, *responsibility* is really what "leadership is all about . . ." In some measure it encompasses all the elements of leadership. Leaders respond to the authority that places them in their position. They are obligated to carry out the duties for which they were called.

☐



INNKEEPER SYNDROME

BY DAN MCCrackEN

To the extent that you did not do it to one of the least of these, you did not do it to Me. Matthew 25:45

IT WAS the kind of weather that made the heat pump run continuously in order to produce enough warm air to make my home comfortable. Everything outside was frozen and the cold wind had reached under the house and placed its grip upon the water line to the washing machine. A heat lamp was doing battle with the cold, attempting to turn ice back into water.

The door bell announced someone who had braved the elements. An unfamiliar face and a pen clipped to a hand-scrawled note greeted me. The man who stood there appeared to be outfitted from Goodwill stores. On his feet were the kind of rubber boots with metal fasteners that I wore for farm chores as a kid. His face had a couple of days of unshaven growth. The note read:

"I am a deaf-mute supporting my family by selling these pens. You can give whatever amount you like for the pen."

Here was a Christmas season caller whose need was greater than his ability to give. So I gave him a kind smile, fumbled for my billfold, and handed him a dollar.

As he walked down the sidewalk and I closed the door, I fleetingly wondered if he

was authentic. Authentic or not he deserved my dollar if he had enough initiative to face the cold weather.

It was later in the day when I realized that I had joined ranks with the Bethlehem innkeeper. "As you did it not to one of the least of these, you did it not to me." (Matthew 25:45)

An opportunity to encounter Christ and all I had was a patronizing smile and a dollar bill.

There have been other foiled opportunities—some that I later recognized and most likely a host of missed chances to which I am still oblivious.

Another Christmas the setting was Jackson, Mississippi. Late afternoon on December 24 we learned of a man who was stranded at the police station while traveling from Florida to Louisiana. He was a black man, who by his accent I presumed to be from one of the Caribbean islands. His story was so pathetic, one was tempted to wonder if it could be true. His face and his voice convinced me it was.

His wife was with her mother in Louisiana and he received word in Florida that their baby had died. He abandoned his car

when it broke down and began thumbing a ride carrying whatever he had of any value. When he got a ride, he was willing to comply with the driver's demands that he buy gas and also furnish beer and cigarettes. When stopped at a gas station in Jackson and the young man went inside, the driver sped off with the man's possessions.

In the hour and a half between the police station and the bus station, we provided a change of clothes, some food, and a ticket to Louisiana. At the time I wasn't thinking of Matthew 25:34-46. We were just responding to a pathetic situation.

Christmas is a time of giving and receiving. And Christ desires to give and also expects to receive. One of the ways He receives is by our compassionate acts to "one of the least of these." One of the ways He gives is through our reflecting His love.

In Charles Sheldon's book, *In His Steps*, an unemployed stranger came to the First Church of Raymond and described the lack of Christian compassion that he had received in their town. He asked the congregation, "What does following Jesus mean?"

The stranger died during the week and the next Sunday pastor Henry Maxwell responded. "A good deal that was said here last Sunday was in the nature of a challenge to Christianity as it is seen and felt in our churches . . . I want volunteers from the First Church who will pledge themselves earnestly and honestly for an entire year, not to do anything without first asking the question, 'What would Jesus do?' . . . Our aim will be to act just as He would if He was in our places."

And I've seen it happen. Not because of an effort to pattern the book, but because of a commitment to represent Christ.

I think of the time I reached out to touch someone with a phone call and my need produced a luncheon appointment from one of Christ's active stand-ins. His hairline recedes and his waistline protrudes, but his heart is warm and his tongue is gentle.

A casual acquaintance makes a special trip to my front door, and as we talk on the porch, I realize he is an ambassador on a vital mission of mercy.

A friend and I meet for a cup of coffee and a piece of pie. Christlikeness in word and attitude turns the restaurant booth into a miniature sanctuary where joy and hope prosper.

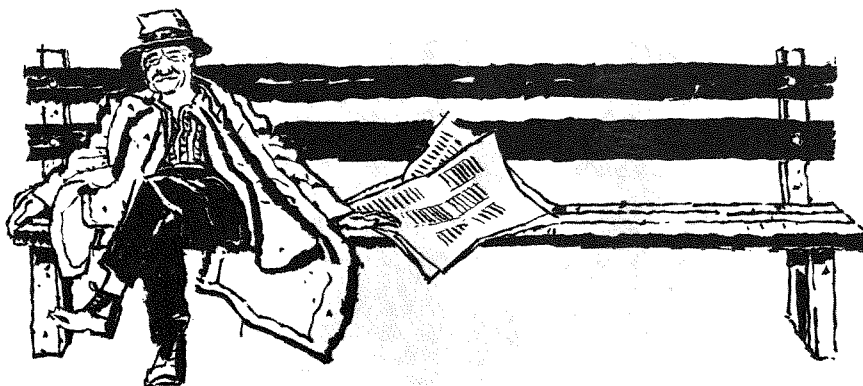
In the front seat of a car, I share my agony with a brother and the pain and confusion that is displayed on his face is like a mirror of my turmoil. Some of my burden

dissipates as this envoy of Christ absorbs some of my despair.

The minutes taken from a pastor's busy schedule now total hours. But the Good Shepherd calls him (and all of us) to feed the lambs.

Christ is come to serve and to be served. Although I often do not recognize Him, He comes to my humble Bethlehem inn not only at Christmas, but also throughout the year.

Rejoice! Immanuel is come.



REFLECTIONS ON PEACE

BY MARK O. HATFIELD

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. Isaiah 9:6-7

OUR WORLD is not a peaceful world. The wars and brutality that continue to assault my consciousness keep fresh in my mind my own experience of war. I will never forget what it was like to be in Hiroshima shortly after the atomic bomb was dropped. Death was everywhere, and the ruins still smoldered when I

Senator Mark Hatfield of Oregon has spent 34 years in politics and is highly respected within both church and government circles for his Christian convictions. He recently won reelection to a fourth term in Congress, maintaining a record of never having lost an election during his career as a state representative, state senator, secretary of state, governor, and senator.

was greeted openhandedly by the people on the streets anxious to help us. They happily exchanged their bicycles (for a bit of food) so we could get around. Since then I have been profoundly moved by the realization that many people buried in the rubble or scarred for life were a part of me as members of the Body of Christ.

That experience, and others, have made me want to be a "peacemaker" among nations and between individuals. As I have studied the Scripture I have come to understand a fuller meaning of the word *peace*. Peace, or *Shalom*, is not only the absence of trouble, but it is also all that makes for a person's highest good. "Whole, well-being, harmony, complete" get close to the meaning. Romans 5 adds the dimension of a restored relationship to this definition: "Since then it is by faith that we are justi-

fied [brought into a right relationship with God], let us grasp the fact that we have peace with God through our Lord, Jesus Christ."

"What causes wars and fighting among us?" The question is asked in the fourth chapter of the book of James. The answer given gets to the root of our problem: "Can't you see, it is the passions at war within yourselves?" We are not at peace in our inner selves and this produces hostility toward others. We long for restoration within our own life, in relationship to others, and with the Lord even as we are experiencing loneliness, alienation, and exile. The peace we experience is piecemeal.

I have given a good deal of thought as to how the idols we worship keep us from peacemaking. Webster defines idolatry as

"excessive devotion or reliance upon a person or thing." We continue to believe that peace can be achieved and security won through instruments of war. Every 12 days the nations spend \$17 billion for military priorities. That is nearly one million dollars per minute—a minute in which 21 children die of starvation. This two-week expenditure of capital for tools of destruction is enough to provide adequate food, water, education, health, and housing for an entire year for the half of the world's population that goes to bed hungry each night. Reliance only on military might is idolatry!

We have sought, also, through political negotiations, to win peace. But again and again we fail. Each side negotiates from a position of self-centeredness in the desire to impose our way, our truth, and our image upon others. Reliance only on human diplomatic skill is idolatry!


There is a better way but it is not an easy one. Charles Williams speaks of substituted love in his book, *Descent into Hell*. He conveys in this novel that the imitation of Christ in our character, in its clearest form, is in the giving of ourselves unreservedly to bear the trial, burden, pain, temptation, or punishment of another. I have heard recently of a woman who has the gift of substituted love, and in hearing of a suffering friend, by God's grace, can actually take on such symptoms as severe headaches from brain tumors so that she stays awake from pain and her friend can sleep. It is reported that C. S. Lewis practiced this with his cancer-ridden wife, Joy, and so lengthened her days.

I realize that this may seem peculiar as well as costly and few of us relate to these experiences. However, we can all experience the power of intercessory prayer. As we receive the news of the world we can pray for those who are being oppressed and for their oppressors. We can pray for the starving and for those who can alleviate starvation. We can pray for nations that are locked in brutal and deadly combat and for the leaders who will lead in the ways of peace. Even as the specially gifted woman did for her friend and as we are learning to do for those we love we can experience bearing the burdens of people around the world. By prayer and by an act of the will, it is possible for us to set aside the idolatrous pillars of our foreign policy and become peacemakers.

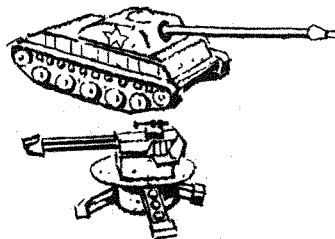
Without question our idolatry is so deep that we will not succeed this year or even in the near future no matter how strong our

hope in Jesus Christ. But before His image of peacemaking blurs under the stabbing, nagging blows of self-interest, perhaps we, who are called by His Name, can share His love with one other person who could help build the network of peace worldwide. Certainly there are people of like-minded vision in all the war-torn lands of the globe. Certainly, there are people of similar commitment even behind the iron walls erected by self-centered nationalistic interests. Certainly there are people who share our concern even among the poorest of the poor in the streets of our cities. Let us begin to act creatively to be at peace with these people who are alienated from us by a political belief, geography, ethnic origin, or economic condition.

My dream is that we as a nation might offer an increasing amount of food, medical supplies, and educational resources to the needy of the world, setting aside political expediency in favor of a genuine concern for human suffering. Why not challenge our enemies to a "peacemaking race" so that together we, who are adversaries, can feed and nourish the people of the world—both spiritually and physically. By God's grace we can reach out to those in need, rather than arm them against one another.

Let us pray for each other that we can learn to practice "substituted love" in ways that will change this world by degrees into, "Thy kingdom come on earth . . . as it is in heaven." 

ADVENT APPREHENSIONS



*Plastic machine guns
blossom in toy stores,
camouflage jackets
abound—and war movies.*

*The days may be bright
but the dark nights
fill with foreboding.*

*The Herods of the world
are nervous, and must
be placated.*

*Weep, Rachel,
for your children.
Joseph and Mary,
take flight
into Egypt.*

*We pray again
for the Daystar.*

—Arthur O. Roberts

The Audacity of Faith

BY DUANE COMFORT



Have you ever stopped to think how silly it looks when someone steps out in faith? I'm thinking about people like Abram. How crazy he must have looked to his family, to



Isaac asked, "Where is the lamb?" Abraham replied, "God will provide for Himself the lamb...."

his friends, and to others he was acquainted with, as he obeyed God and started out across that desert at the age of 75! He had sensed God's call and he had a promise, "Go forth from your country, and from your relatives, and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great . . ." (Genesis 12:1-2a) Onlookers, perhaps, had watched many young men go

forth to seek fame and fortune, only to return poor and broken to their families. Now, Abram, in his later years, was going "to the land that I will show you," because a promise of blessing and success had been given him. We now look back and we can see that God was in it and that He did lead and bless.

Later in his life, after Isaac was born, he felt impressed to do another "stupid" thing (in the eyes of onlookers) when he heard his God say in Genesis 22, "Abraham . . . Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering . . ." So Abraham, at the risk of great criticism, rose early in the morning . . . and went . . ." When Isaac asked, "Where is the lamb?" Abraham replied, with his heart nearly breaking, "God will provide for Himself the lamb . . ." How do you think he looked to his servants? to his son? and to his wife? Yet, because of his faith, he is listed in Hebrews as a giant of faith; but also, his life must have been rich because he was accustomed to believing and obeying God.

Consider Noah, when he was commanded to build that ark. I'm sure people of that day were ready to commit him to a mental institution. It had never rained! He looked completely ridiculous for 120 years. Yet, we now know how God used him. There are many other examples of people who, humanly speaking, tried to do things that were impossible just because God asked them to.

Noah was so confident that God had spoken that it didn't matter what all those people thought. It didn't matter what they said to him because he was convinced, by faith, of one thing—God had revealed to

him a plan and he would be faithful, regardless of the cost.

"Faith is being sure of what we hope for and certain of what we do not see." (Hebrews 11:1 NIV) Perhaps in your life you have heard, "Oh, it's silly to be a Christian! How can you possibly have faith in a God you cannot see?" I've heard that. When we were called to go to the mission field, many would-be counselors came around and said, "Duane, that's crazy! It's not right to take your wife and children into such a strange environment. Don't go!" Even in our call to move to Ohio there were those who said, "Don't leave your church now! Things are going so well! It surely isn't God's plan. The community now knows you. Think of all the contacts you have had that the new pastor won't have. And the new building and new office are just finished and ready to move into. It doesn't make sense to move when you have a ministry right here."

God gave us the assurance, however, that moving was His plan. He has given us the faith to believe that He really did want us in Ohio. I'm not sure what is going to happen here, but I am excited about what the future holds because I know God is leading.

"The audacity of faith" is simply believing God. Sometimes we struggle with that, don't we? When God calls us to walk across the street to minister to our neighbor, what's the first thing we say? "Oh, Lord, not me! That other person can do it so much better." And so, because we won't exercise our faith, we are not able to see God's power at work in our midst.

As yearly meetings we often plan large projects for mission and home extension. These are great! Sometimes we even step out in faith to initiate a special new work,

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trusting God to provide. We have the faith to believe that God wants us to go to India and we have the faith to believe that He wants us in Taiwan, Rwanda, etc.; we often don't have the faith to believe that He can lead us to witness effectively in our own community.

How many of us go through each day of our lives without expecting God to use us for His glory? And if we do work for Him, do we really expect results? Faith, this "hope for what is certain" must begin with us. We must see it at work in our lives and in our communities. If it doesn't begin there, can we really have faith that He will work in other areas?

When I was at Missionary Internship, they gave a definition of faith that I have never forgotten. It isn't a quote from the Bible, but it is food for thought and action. They said, "Faith is putting yourself out on a limb so far that if God doesn't come through, you will look absolutely ridiculous."

The thing that keeps most of us from ever witnessing personally to another person is that we are afraid of failure and rejection. Though we know God commands us to witness, we are not willing to put ourselves out on that limb because we are afraid of looking silly if they reject us.

We read in the Scripture, "You shall receive power when the Holy Spirit has come upon you," and we kind of believe that. I believe that the reason we don't see more of God's power at work in our lives is because we seldom put ourselves out there, on the line, where we need His power. We



Faith is putting yourself out on a limb so far that if God doesn't come through, you will look absolutely ridiculous.

limit ourselves to our own abilities. We work only where we feel comfortable. Therefore, God doesn't need to supplement us with His power to go beyond our own abilities.

I have become convinced that one reason we don't see more "power" at work in the Church today is because too many people are saying, "I can't," "I won't," "I don't have time," or "I don't want to." They are making excuses about their busyness and

they are forgetting that God has said "Go" and "I will give you power." He doesn't promise that we will feel powerful before we go, but that as we go forth in faith, He promises to give us all the power we need. We must be stepping out in faith as individuals, as churches, and as yearly meetings. There is nothing that concerns me more than seeing a church completely content with where they are today, unless it is to see a Christian completely content with his Christian life, with no concern for growth or his walk with the Lord each day. That is not God's way! God would have us moving forward, seeking ways to know Him better and better ways to make Him known.

Jesus in His ministry performed many miracles. As He walked those roads and visited those cities, He came across sick, hurting people who often said, "Master, if you will, you can make me whole," and on one occasion Jesus said, "I will! Rise up!" It sounded so easy. I can nearly read the thoughts of that person. Perhaps he thought, "But I can't stand up, I'm a cripple." A struggle must have gone on within him. He knew he couldn't do it. Could he really trust this stranger? He had to come to the place, by faith, of actually trying to stand, not trusting his own power but the power of the Master. I don't think the miracle took place until he decided to try. It was his will, working with the power that Jesus offered, that produced the results. It was at the moment of trying that strength flowed and healing resulted.

There is a very simple prescription for building faith. We sing about it often. It's called, "Trust and Obey." We say that we believe God when He tells us to do certain things, but sometimes we hesitate and do not obey the commands that He has given us. How can we expect Him to give us new commands if we haven't done what He has already told us to do? Sometimes I get discouraged. I think, "My faith is so small."

As we look at Friends throughout history, isn't it amazing that for such a small denomination, we have a surprisingly high number of colleges, universities, and high schools! All of this happened because someone had a dream and started by faith. Other men picked up these dreams and continued with them.

What are your dreams? What is it God wants you to do? Make a goal to become "all that God has had in mind for you to be." Be willing to give up some of those selfish ambitions. Be willing even to give up the right to be right. Sometimes we in churches get so involved in being right that

we destroy each other. We get to fighting and bickering. Perhaps one of the greatest steps toward the "audacity of faith" is to believe that God might be able to actually use some of those new ideas or one of those new Christians to do something in a new way that could result in new spiritual victory in the church. Can you trust God to




The "audacity of faith" is to believe that He can bring His church to completion through your efforts and mine.

use another person, even one who doesn't agree with you?

Some of our churches are in rural areas and there aren't thousands of people around waiting to be ministered to. It is tempting to sit there, patting ourselves on the back, rejoicing in past successes, happy that we have been successful. It seems to me, however, that even if there aren't a lot of opportunities in your community, your church should develop a burning desire to help start new work in other areas. It should never be happy and content with where it is but must continue to "look forward to becoming all that God has had in mind for it to be." The "audacity of faith" is to believe that He can bring His church to completion through your efforts and mine.

Do you carry a concern for your neighbor? for your family? for your church? Too many times we have gone to church for years and it has become just another routine that we practice regularly. Many of us have lost our joy and the concern for others. I pray that today we will allow God to instill in us a new vision and a new concern for the lost. I hope that when He does, it will look so impossible that there will be no way we can reach it except by trusting God. Hoping for what is God's will and knowing that we cannot accomplish it alone—That is faith in action. Philippians 1:6 says, "Being confident [full of faith] of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Fix your eyes on Jesus. Dream! But don't stop there. Move! Expect God to work: "Without faith it is impossible to please Him." (Hebrews 11:6) Exercise faith today: Strive for your Master! 

Are You Listening?

BY CURTIS B. ANKENY



JUDY, harried after a busy day with the children, tries to share her day with Jerry, her husband. Jerry, mind and face deeply into his newspaper, grunts occasionally, mostly out of habit. A specific question directed to him receives an affirmative response. Judy has frustrations and she despairs of ever getting Jerry to really listen. She seeks understanding and empathy.

A young couple in XYZ Friends Church are having marital difficulties. Feeling that this sort of thing should be shared with others in the Body they summon up the courage to share it publicly. The response is not what they expect. They receive proof texts and simple "we'll pray for you" promises. These are not what they are seeking. They are hurting and no one hears what this young couple is really saying. Who is listening to them? Who is hearing Judy's deep frustrations? Are we hearing people like this?

When it comes to helping someone we often think that the best way to help is to talk to them—give them some sage advice that may or may not be helpful in their situation. Anthony Hoekema, in his book *A Christian Looks at Himself*, (Wm. B. Eerdmans) suggests that the best service we can offer to our fellow believers (or unbelievers) is to listen. Hoekema shares in his book his own experience of making pastoral calls to hospitals and to homes and finding himself planning out what he was going to say.

Curt Ankeny is administrative aide at Tilikum—George Fox College's center for retreats and outdoor ministries—and a member of Newberg, Oregon, Friends Church.

He realized one day that the best way to meet a person's need was to listen to what the need was and then to adapt his ministry to that need. "Sometimes there is nothing a lonely person needs more than just someone who will listen, who will lend a sympathetic ear. In such instances one might say hardly a word, and yet really help that person." (Hoekema, pp. 133-34) We need to hear what people are saying, not what we think they are saying, but what they are actually trying to communicate. Listening then needs to be "attentive listening." Hoekema says, "The better we understand our Christian brother [or sister], the better we love him and meet his needs." (p. 134)

Two factors come into play when listening closely or attentively, whether it be with our spouse, our children, or other brothers and sisters in the Body. Donald Smith in the April 1969 issue of *Guideposts* (and quoted by Anthony Hoekema) suggests two factors to consider when listening. The first is to listen deeply. Pay attention to what the person is really saying. Be intent on what is being said. Hear with focused ears. Listen to and (try to) understand the feelings being conveyed with the words that are being spoken. In many books about raising children there is the suggestion that parents should look for feelings being expressed by their children. For example, Johnny is very angry with his friend. Instead of disciplining Johnny for his anger the parent should first seek to understand the child's feelings and thus find the source of the anger.

Listen for underlying feelings that bring the motivation. Norman Wright, author and marriage specialist, uses a little phrase to describe the problem of getting through

to the person that is listening: "I know you believe that you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant."

The second suggestion that Smith makes needs to be considered and worked on even before the first factor can take place effectively. That is to keep our egos out of our listening. We may listen to what the other person is saying to us, but we are probably forming the words to speak in reply as we listen.

I find this to be true in some of my relationships; my wife or friend speaks and I hear them but I don't hear them as clearly because I am thinking of what I am going to say when they are finished. It is impossible to truly hear what the other person is saying when our minds are occupied with our own verbiage. Smith suggests that the "spotlight" that we place on our ego and attention to it should be shifted over to the other person and their needs, hurts, and joys that are being shared with us.

This does not rule out caring, careful guidance that we may be able to offer them, but it does require us to teach our ego "to hold its breath." Both speaking and listening are important, but we learn so much when we are hearing with open, receptive ears. Dietrich Bonhoeffer says that listening is the first service we owe to our brothers and sisters in Christ and that a half-attentive ear is a way of despising our fellow Christians and presuming to know what they are going to say. Bonhoeffer cites the example of Christ as the great listener. "We should listen with the ears of God that we may speak the Word of God." (*Life Together*, p. 99) In Psalm 46:10 we find the familiar words, "Be still, and know that I am God."

That is the real need today. With the growing numbers of hurting people both inside and outside our churches, there is a need for listening people whose sensitivity is heightened by the touch of the Holy Spirit—listening to brothers and sisters and then listening to the Holy Spirit's words as we may be led to share comfort and guidance. We all need one another—spouses, teachers, supervisors—to listen and to share the deep concerns, hurts, and joys of our lives together. There is no choice whether we hear or not. We must learn to listen carefully and to create an atmosphere of trust and empathy. We must hear with open ears and slow tongues. It is what God would require of us—to encourage one another and build each other up, just as in fact you are doing. (1 Thessalonians 5:11)



Unashamed to be a Minister

BY HOWARD W. MOORE



Titus Tung

TAIWAN Yearly Meeting's presiding clerks are elected for a two-year term, and then changed. For this present term, 1983-85, the presiding clerk is Titus Hung-Lin Tung (pronounced "doong").

Raised in north China, Titus escaped to Hong Kong as the Communists were taking over the mainland. There he found Jesus Christ as his Savior. By the time the Lord began speaking to him about entering full-time Christian ministry, he had decided it was not for him. This was because he had observed pastors burdened from problems with laymen who grasped for power without spiritual life to match—and he was not about to become another victim.

But in his own words, Titus Tung now says, "The Lord had to put me down where He could talk to me and I would listen." Today he is thankful he listened, and unashamed to be a minister of the Gospel. Furthermore, while still a layman he not only learned how it should not be done but saw positive ways to support and work with pastors. This has given him good background for discipling believers as a pastor, as well as for his present added Yearly Meeting responsibilities.

In his early ministry, Pastor Tung worked at a university student center near National Taiwan University, where Charles De Vol taught for over 20 years. There he took part in discipling hundreds of students who found Christ through the center's outreach. He also gave freely in counseling and praying with those who were burdened, struggling, or hurting. Many of these former students now scattered around the world still keep in touch and call him by the endearing term "Uncle."

Since coming to work with Friends, Titus Tung has been pastoring congregations. For the past 12 years he has pastored the Wan Shen Li Friends Church in the southern part of Taipei City. Here he has continued a vigorous youth program, along with outreach to adults and children. To sit in on one of their Saturday night youth services is a long-to-be-remembered experience. Forty, 50, and sometimes 60 sharp, wide-awake senior high, university, and graduate-age youth will be busy... as workers in a beehive... but orderly, and

serving with joy. The program is moving and changes with precision—as if each one participating knows just when and what to do—often with little or no announcement. The type of service is varied from week to week. There is the imprint of the pastor's straight biblical preaching and teaching, which is committed to faithful ones who can teach others.

Pastor Tung expects the young people to observe and follow what is taught, and is firm in seeing that there is follow-through. Yet, they love him and know that he loves

that he did not sleep for three nights—spending the time in earnest, heart-searching prayer. Three important things were impressed upon him. It is not difficult to understand why one of these would be in-depth training at all levels in the local churches as well as the Yearly Meeting. The other two were personal prayer for a humble heart and attitude in serving his brethren, and a desire to do everything possible to facilitate a greater degree of oneness throughout the Body, the Lord's Church.



Presiding Clerk of Taiwan Yearly Meeting, Pastor Titus Tung, right, with Missionary Howard Moore, left, and Luke Cheng, center, pastor at Bridgeport and chairman of the Yearly Meeting Evangelistic, Pastoral, and Extension Board.

them. He plans for maximum involvement as part of discipleship. Ninety-five percent of these young people tithe their income. For each position, assistants are appointed who are either younger in age or in Christian experience. These learn while doing and growing spiritually to prepare for more responsibility the next time around. It is not unusual, when they have an annual service of dedication for new Friends Youth Fellowship officers, to have more people standing in front than left sitting in the congregation.

And this involvement does not end in the youth fellowship. Almost all adults now serving as overseers or in other leadership functions were disciplined in the youth group. One large task they are working on with Pastor Tung is to replace their outgrown building with a new multistoried one, more adequate for the growing congregation.*

After being elected as YM presiding clerk, Titus Tung shared with fellow pastors

*Because of a problem related to property boundaries, the Wan Shen Li building project is being delayed. Pray that the problem may be resolved favorably soon, so that the much-needed building may be done.

Mrs. Tung, a trained Christian worker in her own right, labors faithfully beside her husband. They have a fine family of four grown children. More than once, Pastor Tung has remarked about their desire for all four children to be available to the Lord for His service, and this is happening. Their daughter Louise is serving the Lord faithfully as secretary in the Taiwan Friends Mission office, and her husband, William Ho, is a young doctor with a vital witness. The other daughter, Ellen, is attending China Evangelical Seminary in preparation for full-time service. The older son, Yu-Kuang, who is in university, has written several Christian songs, and had told his parents of a leaning toward missionary service in Africa. During the past year the younger son, Cheng-Kuang, also in university, has said that the Lord is working in his life about preparing for Christian service.

Thus, a life ministry, already having influence around the world, is continuing—with potential for ever-increasing outreach through the family and those they touch for Christ and His Kingdom. They would thank you for your prayers.

Howard W. Moore, missionary to Taiwan since 1954, and his wife, Mary Evelyn, served as pastors in Eastern Region before going to the mission field. Both Howard and Mary Evelyn attended Cleveland Bible College, and Howard is a graduate of Asbury Theological Seminary, Wilmore, Kentucky.



Hospitable Friends

Let's Be Friends

BY HOWARD MACY

After we had entertained visiting Friends overnight on several occasions, one of our neighbors asked, "Does your church tell you that you have to do that?" My wife, Margi, responded, "No, these are our friends. We like to do it." It had not occurred to me up to that point that showing

hospitality was unusual, even though I especially enjoy being either a host or a guest.

Hospitality has been a wonderful quality of Friends through the years. In a time when hospitality is threatened, it can continue to characterize Friends today.

Early Friends were strengthened immeasurably by the openhanded hospitality of the Fells of Swarthmore Hall. That spirit traveled at least from northwest England to the northeast United States. Rufus Jones, in recalling his boyhood in Maine, describes how at the rise of the meeting for business "began the invasion of the homes in the neighborhood. Every dining room had its long table, and an elastic supply to fit the rather reckless invitations which all the members of the family gave with little or no consultation." For Jones, memories of the blend of "positive religion and genuine hospitality" endured for a lifetime.

Fortunately, hospitality has not become as rare as Quaker gray. Many Friends gladly open their homes to others for meals or to traveling Friends for lodging. Some continue to prepare more food than is necessary for their families alone so that they can invite visitors or other Friends home with them after meeting for worship. Others in college communities faithfully invite students for meals or simple social occasions.

Despite the joyful benefits of hospitality and its value in building the community of faith, it seems threatened in our time. Unhappily, some Friends are too busy pursuing their own interests to take time for it. The stunning reputations of hospitality wizards intimidate others. Still others have limited means and feel that what they could offer would be inadequate. Yet hospitality must continue.

Some offer hospitality more easily than others due to both means and aptitude. This does not surprise us. Yet Paul apparently urges all Christians to practice hospitality (Romans 12:13), and 1 Peter 4:9 pointedly advises, "Welcome each other into your houses without grumbling." (*Jerusalem Bible*) All of us need to seek occasions to share our lives with others in this way.

If our personal schedules prevent us from offering hospitality, it is time to simplify our schedules. If we are too busy to share our lives with others, we are *too* busy.

Friends need not entertain to impress others, nor do they need to be embarrassed that others can entertain more lavishly than they. Hospitality can (and should) be offered simply and within one's means. A plaque in the home of some very gracious Friends includes these words: "Let the guest sojourning here know that in this home our life is simple. What we cannot afford we do not offer, but what good cheer we can give, we give gladly."

Hospitality is simply offering our love and our lives to others as freely and as sincerely as possible. It does not seek reward or praise, but has its own reward in joy. It is a privilege no Friend should fail to exercise.

By the way, when you next visit Wichita, why don't you stop in for dinner?

Let's be Friends!



BY JACK L. WILL CUTS

What Are You Looking Forward To!

Jesus has something to say about how we handle hopeless situations. *He* is our hope, as Paul explained to Timothy (1 Timothy 1:1). So our Lord Jesus Christ, the gift of hope, enables us to respond to hopelessness wherever it is experienced or observed. The Bible is full of incredible tales of hope in the midst of desperate circumstances. Have you read Hebrews 11 lately? Hopeful people are nicer to be around. Hopeless people need hopeful people.

Hope for the future seems rather absurd now. What is there really to look forward to, living as we do in the shadows of mushroom clouds; massive hunger on every side of the world; ecological destruction putting millions of acres under asphalt cities and highways, as well as polluting rivers and the air we must breathe; genetic engineering; regimentation of oppressed peoples? Then there are the very personal problems close at hand in families, troubled marriages, aging, ill-health, job insecurities, or joblessness. The list goes on.

Then we look at a prayer like Paul's in Romans 15:13: "May the God of hope fill you with great joy and peace as you trust him, so that you may overflow with hope by the power of the Holy Spirit." God of hope? Overflowing with hope! Is God actually able to use the most devious designs of evil men, the most horrible circumstances to accomplish His ends?

Christian faith and practice always begin right now. One starts and follows up on being single-minded, not double-minded. Trying to look two ways at once makes it impossible to see in either direction. So, "looking unto Jesus" and listening to His careful teaching as reported by Matthew (6:25-34), we can hardly believe it. "Take no thought for your life . . . take no thought for tomorrow." *The Living Bible* translation has Jesus saying: "So my counsel is, don't you worry about a *thing*—food, drink and clothes. You already have life and a body. Will all your worries add a single moment to your life?"

Then He draws examples from the flowers and the birds. Solomon in all his glory was not as beautiful as a lily; our Heavenly Father takes care of the birds of the air. Are you as important?

Remember Matthew who was writing this? A tax man! A shrewd, no-nonsense public accountant who was probably thinking when he first heard it, "Yeah, but birds don't pay taxes either!" And it could be added that they are not totally irresponsible either, perching on limbs waiting to be fed (at least adult birds don't!). The point of it comes a notch closer to us—it is the danger of being depressed, distracted, hopeless, with an outlook and mind-set that makes our private values and society so all-important.

Actually, hearing these comments from Christ is to bring us into the middle of a rather long Sermon on the Mount. The bottom line to follow is "Seek ye first the kingdom of God and all these things will be added" as needed. The point is learning how to

live as citizens in His kingdom while surrounded by the world. How can our personal problems, paychecks, careers, kids, jobs, homes—the things we think (or worry) about a lot, how can these be relinquished to God's care? How do we learn the way of living under the Spirit's constant control rather than part of the time under our own?

The hopeful Christian is not one "taken out of the world" but learning to be a light in it. That means doing it in the very thick of things, with the same evening news others watch, when there are communications problems in the family, when we feel left out or lonely, when pastors, elders, and other church leaders are tempted to despair.

The language and tone of all this is different than merely hanging on or shoulder-shrugging resignation. Paul's prayer wasn't for that. He talked about "overflowing" with hope! Hope pouring out, all over the place, as excited as children counting the days until Christmas.

Finding hope in hopeless times is a gift of God! It is to be a way of life. It is to be given away, or it is lost. Hope is an indispensable ingredient for becoming God's person. It is to be shared like love and faith. It is one of the fruits of the Spirit, not a shallow optimism by which we talk ourselves into feeling better. It is facing into the dark thoughts and gloomy future with a sense of God's nearness, power, and grace. Without Him there is really nothing much to look forward to. With Him there is everything! ☐

After the Election

This is written before November 6, but will be read after the election. So the concerns expressed are not partisan, nevertheless deeply felt. Some of the thoughts come from Timothy Smith, professor of history and director of the program in American religious history at Johns Hopkins University, and, I believe, a member of the Church of the Nazarene.

Much will have happened in past months to blur our vision of what is central in a Christian perspective of several issues. Symptoms of the visual blurring surround the recent determined quest of superiority in the nuclear arms build-up; the U.S. government's willingness to allow poor people in some areas to be deprived of their liberties in order, supposedly, to protect our own; the lingering realities of racial oppression evidenced in many sad ways. Hopefully the few voices crying out for compassion for truly needy persons in our country (not everyone out of work or dependent on government assistance is lazy or dishonest!) and for the starving millions in sub-Saharan Africa, for villagers and small farmers wishing justice in El Salvador, Nicaragua, and Chile, or for the hiding, suffering refugees in Cambodian jungles. Shouldn't we be more prayerfully concerned about the slaughter of Moslem teenagers in the Iraqi-Iranian war than about its effect on the price of oil?

With political campaigns behind us for the moment, let us pray our national leaders will be given God's wisdom in considering these pressing problems by rediscovering the prophet Micah's summation of biblical ethics: to love mercy, to do justice, and to walk humbly with our Maker into the hovels of human suffering wherever we find them. ☐



Jesus Friend of Children

René Berthier, Pat Alexander. Illustrations by Noelle Herrenschildt
Lion Publishing Co., 78 pages, paperback, \$3.95.

Finally! A decent devotional book of stories for the very young to preschool children. My daughter (3 years) and I found this book's illustrations interesting and colorful and the stories about Jesus factual, enriching, and delightful. A very good way to tell a child the story of Jesus' life—from birth beginnings to the dramatic events of Easter week.

—Jannelle W. Loewen

In Defense of the Family—Raising Children in America Today

Rita Kramer
Basic Books, 263 pages, hardback, \$15.50.

I've read so many books "about children" that I picked up this one with a bored premonition. Surprise! It's really good! Kramer has written a common-sense, in-depth, insightful book on every aspect of growing up in our society today.

Rita Kramer, who has been writing about child development and early childhood education for 20 years, has reviewed both current research and past standards and is trying to persuade parents today to develop in their children qualities of character, conscience, and maturity. She believes that parents are the responsible nurturing caretakers and that mothers (and fathers) should not, in any way, feel uneasy about staying home with their children.

I found this book to be a wholesome and enlightening experience. It is on the "expensive" side—borrow it if you can.

—Jannelle W. Loewen

Growing Pains, First Aid for Teenagers

Fred Hartley
Fleming H. Revell Company, paperback, \$4.95.

The author has done a good job of showing many of the "hurts" for which teenagers need first aid.

Thoughts of the future, themselves, dating, and parents are some of the areas that trouble teens the most. Fred Hartley does not make light of these pains but offers hope and encouragement along

with practical ideas of how to deal with them.

He believes in such things as honoring parents, having Jesus as Master of the home, relationships based on "who you are" rather than "what can I get?" and studying the Bible to find out God's standards for living.

Since each main chapter contains both personal and group questions, the book is versatile for either class or individual study.

—Betty M. Hockett

Counseling Teenagers

Dr. G. Keith Olson
Group Books, 520 pages, \$19.95

Dr. G. Keith Olson brings together his many years of counseling with the insights and experiences of other professionals to provide a resource for those who counsel teenagers. This book is an introduction to adolescent psychology and counseling. No easy answers are given. But much guidance is given as to how to approach adolescent development and counseling situations from a Christian perspective.

The first one third of the book is devoted to gaining a better understanding of teenagers. This section of the book explores adolescent physiological changes, developmental tasks, intellectual and moral development, age-appropriate behaviors, and the impact of the family. Dr. Olson presents a very clear picture of the circumstances in teenagers' lives that need to be considered when entering counseling situations.

The middle section is devoted to bringing together psychological understanding with the Christian perspectives. Dr. Olson builds on the foundation that "all truth is from and consistent with God."

Some tips on how to get started, discerning the real problem, confession and repentance in counseling, physical contact, and making referrals, are also presented. Some things would apply only to those involved in professional counseling, but there are many things that would be helpful to parents and others who have close contact with teenagers.

Part three of the book is focused on "special issues in counseling teenagers." Some of the topics included are defense mechanisms, emotions and related problems, depression, suicide, identity problems, sexuality issues, delinquent behavior, experiences with loss, and spiritual problems.

No book on counseling can present rigid guidelines for each counseling situation, nor can it give all the answers. The acquired techniques and skills are very important and take many years of study, research, and experience to master. As Christians who work directly with youth, it is important to realize that being empathetic, nonjudgmental, willing to listen, and full of warmth and love are the vital qualities that will open up counseling situations. But it is also important to be able to recognize those situations that need to be approached by a professional who has spent years studying adolescent development and counseling.

The author suggests that this book be used as a text in introductory college-level classes. Anyone who works with youth would also find it a very valuable resource.

—Sandra Wilson

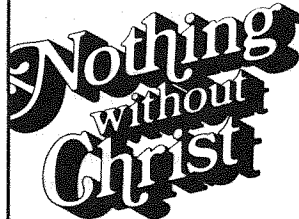
Try Marriage Before Divorce

James Kilgore
Word Books, 158 pages, paperback, \$5.95.

There are many books, seminars, and resources available on marriage, but this one contains insights that will perhaps make it more useful and practical than some others.

Written from a positive perspective, it lists several observations of healthy marriages with practical suggestions for adapting these principles in a marriage—however healthy. Written by a marriage

(Continued on page 19)



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First Day News

EFA Commissions Scheduled in Denver

Christian education, missions, publications, and family ministries will be the major areas of ministry considered at the January 14-17 meeting of the Evangelical Friends Alliance Coordinating Council being held this year in Denver, Colorado. Cooperative efforts of the four EFA yearly meetings include Evangelical Friends Mission, the Evangelical Friend magazine, George Fox Press as the agency for Sunday school curriculum, and Friends Ministries to Families.

Quakers Quoted

Eugene H. Peterson, pastor of a United Presbyterian Church in Bel Air, Maryland, in a recent issue of Leadership, analyzes George Fox's unsuccessful search for spiritual counsel from five pastors. Peterson draws valuable lessons from the inadequate responses of the five clerics to Fox's spiritual quest.

Bruce Larson, in his book The One and Only You (Word, \$4.95), uses John Woolman as a great example of "one man's hope having far-reaching effects on all society . . . an amazing Christian in the 18th century, who had great passion and zeal, the gift of hope and knew how to call forth hope in others. John Woolman's strategy was basic and unique. He did not picket or hold mass rallies. He didn't publish vindictive sermons against slavery and those who practiced it. Rather, over thirty years he travelled up and down the length of the land visiting with slave holders. He would simply accept their hospitality and ask them questions about how it felt as a Christian to own slaves . . . So, one hundred years before the Civil War not a single Quaker held slaves."

New Dates for Youthquake

Originally scheduled for December 1985, Youthquake has been rescheduled for June 19-23, 1986, due to facilities becoming unavailable for the December date. The international gathering is expected to draw 600 high school and college Friends. Expectations of the conference include a deeper spiritual commitment for each young person, new insights from a cross-cultural Third World experience, and a broader vision of mission or purpose in life.

'Profundizar Más' or . . .

Digging Deeper is a study booklet to assist Friends prepare for the 16th triennial of the Friends World Committee for Consultation to be held August 1985 in Mexico. Nine writers share papers that are printed in both English and Spanish. Copies are available from FWCC, 1506 Race Street, Philadelphia, Pennsylvania 19102. Contributions for costs and postage are appreciated.

Quilts Maintain Major Role in 53rd Annual Sale

A record price of \$6,600 was received for this year's top quilt, a "tree of life" design made by Myrtle Kinser, at the Ladies Auxiliary Sale at Friends Bible College, Haviland, Kansas. A little more than \$26,000 was received for quilts, and total receipts for the event exceeded \$50,000. Eight auctioneers helped with the sale, which drew nearly 500 people.

New Friends

What did you find in the Friends Church that met your needs? Or, do you know a newcomer to the family of Friends whose story should be shared?

Articles are being sought that tell the personal discovery of Friends testimonies, a caring fellowship, and meaning to life through a new relationship with God. Stories should be about an individual or family who has chosen to become a part of a Friends church within the past five years. Manuscripts should be 600 to 1,200 words in length and mailed to Evangelical Friend, P.O. Box 232, Newberg, Oregon 97132.

Lip Sync Breaks Prohibition of Recorded Music

Friends camps at Twin Rocks, Rockaway, Oregon, have traditionally asked campers not to bring radios, phonographs, and tape players. These devices have been considered a distraction to listening to God; to other campers, counselors, and teachers; and to the physical environment. An exception has been made for the Midwinter Conference this year. Northwest Yearly Meeting Friends Youth will be allowed to have music for "lip sync" practice. Lip sync is a nonverbal enactment of a noted music group's performance accompanied by the recorded music. Campers will be recreating the animations of musical performances by Christian groups in a special lip sync event.

Creation / Evolution Policy Reworded

The Columbus, Ohio, Board of Education recently reworded its policy on creation/evolution. The words "creation" and "evolution" were dropped, but the revised policy continues to stress that the concepts of origin of life and the universe are theories. Opponents of the policy strongly pressed for rescinding the entire policy. They said it required teaching religion. Creationists desired that there be academic freedom for discussion in science classes of the problems of evolution and are satisfied with the change in wording. The original creation/evolution policy was introduced by Paul Langdon, who served for 27½ years as a member of the Columbus Board of Education and was an active leader in Evangelical Friends Church—Eastern Region. Paul now lives in Newark, California.

New Book Release

Sunrise and Shadow is the title of a new book of poems by Arthur O. Roberts, religion and philosophy professor at George Fox College, Newberg, Oregon, to be released after the first of the year. Richard Foster says in the introduction to the book, "This collection of poetry does two very extraordinary things: it touches the most universal experiences of our lives and challenges us with prophetic perception. The combination is genuinely unique." Arthur's poetry has been published in previous volumes (Move Over, Elijah; Listen to the Lord; and in an anthology of poems by Northwest Quakers—On the Edge of a Truth) and in periodicals such as The Banner, Christianity Today, Evangelical Friend, Friends Journal, Friends World News, Quaker Life, and Sojourners. The book will be available from The Barclay Press, P.O. Box 232, Newberg, Oregon 97132 for \$7.95 plus \$1 for postage and handling. A prepublication price of \$6.95 is offered for orders received before January 1.

CHA to Meet in Oklahoma

The Christian Holiness Association will host its 117th annual National Convention at Bethany First Church of the Nazarene, Bethany, Oklahoma, April 23-25, 1985. The theme for the convention will be "Holiness and Hope—for the 21st Century." David LeShana, president of Seattle Pacific University and former president of George Fox College, is one of the featured speakers. Darius Salter, professor at Western Evangelical Seminary, Portland, Oregon, and previously a minister in Evangelical Friends Church—Eastern Region, is executive director of the Christian Holiness Association.

Faculty Sought for Three Positions

The Earlham School of Religion expects to make three new appointments to its teaching faculty to begin in September 1985. Discipline areas will include New Testament, Quaker studies, theology, peace and justice studies, and pastoral counseling/applied theology. Women are particularly encouraged to apply. Nominations and applications should be sent to Fredrick C. Tiffany, Academic Dean, Earlham School of Religion, Richmond, Indiana 47374.

For More than Bread

Using seven major points from the New Testament book of Mark, Father José Alamiro Andrade Silva, a priest working in nonviolent efforts for justice in Brazil, delivered a powerful message to the annual public meeting of the American Friends Service Committee held in Philadelphia. He spoke on the theme "For More than Bread," presenting the close relationship between the biblical Scriptures about the five loaves of bread and two fish for the hungry, and the realities and challenges of his work with the poor and the oppressed.

(Continued from page 16)

counselor, it includes a 30-day program for revitalizing a marriage that can be easily utilized by any couple.

The title may give the impression this book is the last resort to save a dissolving marriage, but actually the content is wholesome and useful for all marriages. The subtitle "30 Days to a Happier Marriage" is a more accurate and descriptive title for this book.

—Celesta Rea

Saturday Night, Sunday Morning (Singles and the Church)

Nicholas B. Christoff

Harper & Row, 143 pages, hardback, \$7.95.

One out of every three persons in the United States belongs to that neglected minority, the singles. Nicholas Christoff, himself a single, became the American Lutheran pastor of a large apartment complex for some 4,000 singles in Chicago. After five years of ministering full time, experimenting, and researching, he writes this hard-punching book.

The word "singles" covers the divorced, elderly, widowed, and those who have never married, and with the increase in the elderly as well as the growth of new life-styles, this group is very large. In many cases it is ignored or regarded with puzzlement by many churches.

The two best chapters, and the most objective, are entitled "Seven Deadly Sins" and "Seven Lively Virtues" of singles. We must remember, as Christoff writes, "The church has the means and the power to become the healer of the multitude of problems it has been accused of creating. The message of Christ calls for love of God and of one another, compassion, kindness, humility, gentleness, and patience."

—Phyllis Cammack

The Problem of War in the Old Testament

Peter C. Craigie

Eerdmans, 112 pages plus appendix and further readings, paperback.

You remember My Lai, the killing of a village—men, women and children—by American soldiers and the revulsion and trial that followed? But what about Jericho, where Joshua and his soldiers killed everybody in a whole city? That's in the Old Testament. How do you deal with it? (1) Quietly forget it or see it as a

primitive practice? But for Jesus and the apostles the Old Testament was the Bible, the Word of God. (2) Spiritualize it for lessons in spiritual war? But Jericho wasn't a spiritualized event. (3) Use it to justify war, say against communists? But those Old Testament wars hardly sound like the New Testament picture of Jesus. (4) Study the matter for a sound understanding? This last is what Craigie attempts.

In the concluding chapter he draws together his study into a two-headed tension: (1) War is unspeakably evil but (2) in the present world states are absolutely necessary and states inevitably wage war. Since he sees the Christian as a citizen of both the kingdom of God and of a secular state, he finds the Christian involved in inescapable evil, forced in this present world to commit unavoidable sin. I find this conclusion highly unsatisfactory; I believe that if Christians take seriously, as seriously as Jesus intended, their citizenship in the kingdom of God, they would not be caught in this tension. The difficulty in accepting the tension is that when shove comes to push, the Christian almost always chooses the necessary sin.

—Lauren King

What About the Russians—And Nuclear War?

Earl A. and Roger C. Molander

Pocket Books, 230 pages, paperback, \$3.95.

What About the Russians?

Dale W. Brown, ed.

The Brethren Press, 153 pages, paperback, \$6.95.

A group of Scandinavian women on a pilgrimage for peace to Russia met a great many Russians along the way who said, "We want peace [Invaded four times from the west; 20,000,000 dead from the latest]. But we can't trust the Americans. If we show weakness they will overwhelm us. The only thing Americans understand is power." We of course would indignantly reply that the Russians don't know us. But do we know them? They have more teachers of English than we have speakers of Russian. Hence these two books, and their usefulness.

The first is the product of Ground Zero, a nonpartisan educational organization, and takes no position other than deep apprehension of the possibility of a

nuclear war. It is full of basic information about the U.S.S.R.—history, economy, society, culture, political organization, foreign policy. The feeling is that if our two governments would get out of the way, the Soviet and American people would make peace with each other. But there are many people both in policy-making circles and in the general public who want ignorance and misunderstanding to continue. If you want to learn something about this nation-state that exists with us on this earth, this book will help.

The second book is called a Christian approach to U.S.-Soviet conflict. It consequently speaks with a more than impartial viewpoint: it hopes to work for peace. It gives some of the same information as the first book, but with a different tone. For instance, it tells much more about the millions of Christians in the U.S.S.R. where to choose to be Christian is to abandon all hope of any good job, for only Party members and non-Christians get the good positions. One wonders what the count of Christians would be in this country under similar conditions. In the final section on Christian responses to our situation, we are told that popular religion is doing much more to *reinforce* the walls between the two nations than to reduce them.

—Lauren King

Warday

Whitley Strieber and James Kunetka
Holt, 374 pages, hardback.

This is a frightening book, but good though bitter medicine for those who for one reason or another do not wish to confront the possibility of nuclear war. Fictional and five years after a brief nuclear war, it traces the travels of two reporters over what had been the U.S.A.

It all happened very simply. The U.S.A. was preparing to deploy a system capable of shooting down all missiles and make the U.S.A. invulnerable to nuclear attack. The Russians, lacking such a system, saw themselves defenseless if the system were deployed. So in self-defense they did the only thing they could to meet the threat—they launched an attack beforehand, to which the U.S.A. replied.

Read this book to get some understanding of what we are steadily drifting toward and of how a device touted as giving safety brings destruction.

—Lauren King



THE CONTRASTS OF CHRISTMAS

BY NANCY THOMAS

It was Christmas morning, 1978. We were vacationing with friends on the outskirts of Cuzco, Peru, the ancient capital of the Incan Empire. After opening presents and eating breakfast, Hal and I took a walk to the adjoining village of San Sebastián. The sunfilled morning, typical of December in Latin America, bore no resemblance to memories of snowy Christmases in our own culture, but that all seemed unimportant in the enjoyment of the moment. We held hands and breathed deeply of the Cuzco mountain air.

As we reached the village plaza, we saw the crowd of people gathered at the cathedral for Christmas mass. The huge stone church must have been over 300 years old, built by Spanish missionaries in the early days of colonization. Ornate pillars and carvings of angels and saints adorned the facade. The massive doors were flung open, and inside people filled the sanctuary.

We joined the crowd, partly out of curiosity, partly out of a sincere desire to thank God for His gift, whatever the setting. Once inside, a feeling of space and height and antiquity impressed me. The many candles lit throughout the vast sanctuary did little to dispel the dimness and the chill, in sharp contrast to the bright sun outside, just a few feet away. The crowd was at once both reverent and restless, people coming and going, kneeling and rising.

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The priest droned over the microphone. His sing-song Gregorian style seemed to come from another century. I imagined myself back in the days of the *conquistadores*, a simple Indian woman come to worship the Christ. Then the choir boys started to sing, and something jarred. The tune was somehow familiar and lacked that other-worldly quality. Suddenly I realized why. The choir was singing a Beatles' hit, "Let It Be." I snapped out of my romantic reverie and smiled at the contrast. The old world and the new, linked by the Beatles on this San Sebastián Christmas morning.

Gradually I began to notice other contrasts. We were standing by the statue of the town's patron saint, San Sebastián himself (an Italian Christian martyr from the third century). Cloistered in his niche in the wall, two arrows piercing his side, Sebastián's alabaster face stared into the heavens. A sense of suffering sanctity glazed his eyes. Then I noticed that the saint's niche was illuminated, not by candles and incense, but by strings of red and green Christmas lights, winking merrily in succession. Again, a smile tugged at my face and Sebastián's dignity slipped three notches.

Many people had brought their plaster baby Jesus dolls to be blessed by the priest, as is the custom. These people solemnly made their way to the front of the church, while in the back, behind the pews, a group of boys played with their new plastic sports cars and trucks.

Gregorian chants and a Beatles' tune, a suffering saint lit up by Christmas tree lights, Christ dolls and sports cars—a fascinating study in contrasts, somehow all part of Christmas for these people.

It then occurred to me how much of Christmas is a story of contrasts. The uncontainable God, He who dwells in approachable light, allowed Himself to be imprisoned in the darkness of a woman's womb. The Creator of the universe bent to the humility of human birth. Almighty—ness voluntarily put on helplessness.

Is there anything more helpless and defenseless than a baby, who can't feed or dress itself, who must be changed and cleaned and burped? But this was God! And His entrance into humanity took place in a common stable, an undignified setting even by human standards.

In that moment of birth, the very balance of the universe shifted. Angels rejoiced, demons shuddered, and the most

distant stars sang. Yet in Bethlehem, only a few lower-class shepherds, plus the parents, knew that anything of significance had happened. And even they didn't understand it. It was a Judean night like any other, more hectic perhaps because of the crowds congregated for the census. But not unusual. Yet that night changed everything.

The contrasts of Christmas reach out and embrace us. Isaiah predicted, "The people who walk in darkness will see a great light." (9:2) His entrance into our dark world through the narrow canal of birth becomes our door to the Kingdom of Light. God stooped to babyhood and became the Son of Man to lift us up and make us sons of God.

Like the astonished shepherds, I can't begin to understand. I only respond with the Babe's mother and treasure the wonder in my heart.

Praise for the contrasts of Christmas!

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THE CHRISTMAS SURPRISE

BY BETTY M. HOCKETT

The brown-paneled main room of the Living Light Mission was full of joyous noise and activity. The Saturday morning group of children had entered into the games and songs with glorious freedom. They had listened eagerly to the Bible story.

Finally, Delia could wait no longer to ask what had been on her mind all week. "Once you said we'd do somethin' special for Christmas."

"And Christmas's about here!" reminded a deeper voice belonging to Ricardo.

"You're right!" replied Ray, the leader who had told the story. He turned to his wife, who was dressed in a bright Christmas-red blouse. "You tell 'em, Miriam."

"Next Saturday," she explained, "instead of coming here in the morning like you always do, wait and come about four o'clock in the afternoon. We're going to take a little trip in our mission van. So be here on time. Okay?"

"Okay!" shouted 14 happy voices.

"Where we going?" Delia questioned.

"That's the surprise!" replied Miriam with a definite twinkle in her eyes.

"But you'll like our surprise!" Ray promised.

All week Delia was goose-bumpy with excitement. She had never really been anywhere before. Nowhere enough to count, anyway, outside of the alley where she lived in the downtown slums. In all of her eight years, Delia had never been farther away than the big park where the swings went high and the slide curved around like a snake. Mostly she went only as far as school, two miles away under the freeway and past the place where the big buses lined up in neat rows.

Once Mother had thought they'd ride one of the big buses all the way to Los Angeles. For some reason that Delia never knew, they hadn't done that after all. And now that they had baby Hughie they didn't even talk about long trips on a bus to some far away place.

"Where do you think we'll go?" she asked her mother on Wednesday.

Her mother barked back sharply. "How should I know! I've got enough to worry about without having to think what

they're gonna do down there at the Mission."

Delia hadn't wondered out loud again. On Thursday and Friday she tried her best to keep out of Mother's way. It was hard to do, though, in their tiny one-room apartment. She could sit on the bed or go out into the hall and play on the fifth-floor landing. That is, if there wasn't some grown-up trying to sleep out there.

Then came Saturday and time to get ready for the Christmas surprise. Delia stood in front of the tiny mirror that had one corner missing and little ripply cracks up the left side. She scrubbed her face until she wondered if maybe her skin might come off along with the dirt. She took time to be sure the black was all out from under her raggedy-edged fingernails.

Finally she was ready. She hurried down the narrow stairs and out into the black-topped alley. It did not smell very good out there that day, but Delia was used to that. Juan and Marguerita came from across the street. Elena and Maryanna skipped a few skips ahead of Roberta and Ricardo. Anna Lee and her brother caught up with Delia. Sammy rushed down the stairs from the apartment over the vacant store right by the Mission. The others arrived from the next block.

"We're going to have a wonderful time," said Miriam as Ray wheeled the van away from the curb that was dotted with crumpled bits of trash.

Before Delia was half ready for the trip to end, Ray stopped the van.

"Look! Look over there! I see somethin'!" she shouted, clamboring out of the van. "A real donkey . . . and there's a real cow." I've never seen 'em before." Delia gazed wonderingly at the cow who was contentedly munching the dry hay, and at the donkey whose big ears flicked back and forth.

"Me neither!" sighed little Elena.

The children stood in quiet wonder. Miriam began to explain. "See, this great big red brick building is a church. And the people at this church have made a picture of how it looked when Jesus was born. It's called a *living* picture."

"Who's that lady?" Delia asked.

"It's a woman dressed up to look like Mary might have looked. Mary was Jesus' mother. And that man looks like her husband, Joseph, could have looked."

"Hey, I remember that story," exclaimed Delia. "You told it to us.

About when there wasn't room for baby Jesus in the hotel." She looked at the rough boards nailed together around and over the manger scene. "Is this a stable?"

Ray nodded, and began scratching the friendly donkey's ears.

Delia sighed. "And that's baby Jesus!" The baby wiggled inside the soft blanket on top of the straw.


"Not the *real* baby Jesus," Marguerita, who felt old and wise, said in a very business-like manner.

"Oh yes!" Delia replied firmly. "Oh yes! He's real all right!"

The evening darkened. The lights that were focused on the scene brightened. Suddenly Delia knelt down by the splintery-board fence that formed the front of the manger scene.

"I'm sorry, Jesus, You had to be out there in the cold," she said gently as her eyes glistened with tears. "If I'd a been there You wouldn't of had to stay in the stable. You could've come to my house. Me and Mother and baby Hughie would've made room for You somehow. We'd of made a good place for you. Cuz I love You, Jesus."

She swiped her too-short coat sleeve across her eyes. The Christmas surprise had been more than Delia had dreamed it could possibly be. For a little while she had forgotten who she was and where she lived and all of the other sad things she knew.

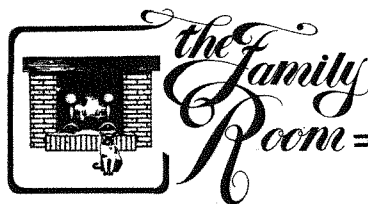
She sniffed two times and then said again very softly. "Yeah! I love You, Jesus. I really do!" 

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GIVE YOUR CHILD A HEART FOR GOD

BY PAUL LEWIS

What will it take, Dad, to give your child a mature and passionate love for God? The answer starts with you. What are you modeling on the stage of family life?

Timothy's sincere faith first dwelt in his grandmother and his mother (2 Timothy 1:5). Your children won't catch something you don't have. In fact, if your spiritual life is weak it will only immunize them from catching the real thing.

Paul's words in 2 Timothy 3:14-15 indicate that our real goal is the third of three stages. The first is *knowledge* (reliable information about God); the second is *learning* (personal application of those truths); and the third is *wisdom* (a pattern of seeing from God's point of view).

Fathers who are successful at helping their children arrive at stage three are generally active in several key areas. Let's take a personal inventory:

- Is my own spiritual life worth imitating? Do I pray privately for the specific needs of my family?
- Do I have a natural enthusiasm for spiritual things, or are prayer, Bible study, and church activities merely rote or optional habits?
- Is my discipline of the children creating in them a balanced respect for authority that will help them willingly respond to God?

- Do I take my children to the Scriptures to discuss problems they're having or positive character traits they're acquiring?

Studies indicate that about 85 percent of your child's adult personality has been formed by his or her sixth birthday. So your best chance for success is to love and discipline your child effectively during those first crucial years. Then, as you work on the remaining 15 percent, here are some suggestions:

- Build a balanced climate in your home of laughter, adventure, surprises, mutual care, good music and books, and good friends. Make it fun to live there. One test of your home's climate is whether the neighborhood kids like to congregate there.

- Have frequent times of spiritual interaction as a family, tailored to the interests and attention span of your children. Get them involved in contributing: Change the pace frequently. Reward them for memorizing Scripture.

- Involve your kids in an effective Christian summer camping program and any good scouting or youth program your church sponsors.

- Expose your children to biographies of great Christian men and women and to contemporary Christian music with a message.

- Hang a world map on your wall and study regularly the areas of hunger, political repression, and spiritual need. Write missions groups for materials that tell what God is doing in various countries.


- Invite missionaries and spiritually committed people into your home. Help your children ask questions to learn how God called these people.

- On a family bulletin board, post pictures of missionaries you have met. Correspond with them. Pray and give as a family to help meet their needs.

- On your family vacation, visit a missions outreach or inner-city ministry in the area where you're going.

- Identify friends of your child who do not know Christ. Pray and plan ways to spend time with them that might become an opportunity for the Gospel. Make sure you and your child know what to say when the opportunity arises.

During your children's teenage years, their faith must become able to stand independently from yours. They will likely begin questioning much of what they had previously accepted. Don't panic. Pray and provide exposure both to literature that gives solid answers to their questions and to speakers who communicate well with young people. Be open to calm discussion yourself, and more than ever, practice what you preach.

In Proverbs 22:6, God promises you can give your child a heart for Him. It's an ongoing process of mutual growth each day that will have immediate joys—and eternal rewards. 

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Daily Protestant Newspaper In Latin America Is One Year Old

GUATEMALA CITY, GUATEMALA—Can a Christian daily newspaper thrive in Latin America? No final answer is yet in. But *La Palabra* ("The Word") has now survived for a full year—no small feat for a journalistic newcomer.

La Palabra is a 16-page tabloid carrying local, national, and international news and sports, along with coverage of church activities and articles on the family and topics of current religious interest, plus testimonies and devotional content. It is aimed at evangelical readers but designed to compete with Guatemala City's five other dailies.

—World Evangelical Fellowship

Christian Faith And Support Network Help In Maintaining Mental Health

WASHINGTON, D.C.—A vital Christian faith and a support network of family and friends is a big help in maintaining strong mental health. That's the view of the psychiatrist who directed the largest federal survey of mental health ever done in the U.S.

The survey, conducted by Dr. Darrel Regier of the National Institute of Health, revealed that approximately one in five people has a mental disorder and that the rates of mental illness for men and women are about equal. Results of the survey were based on interviews with 10,000 people. The interviews covered each person's lifetime experience and their current condition.

Being a Christian doesn't make you exempt from mental illness, said Regier, a Lutheran layman and graduate of Wheaton College, but it will provide a framework for dealing with it more effectively. A Christian life-style that rules out use of alcohol and other mind-altering drugs results in an immediate drop in the rate of mental illness by nearly 5 percent, said Regier.

Also very important for maintaining and recovering from mental disorders is a support network of family and friends, Regier said. "In the Christian family, such concern and caring should extend to all members, particularly those who don't have anyone else to provide love and care in a practical way."

A central purpose in life makes it easier to cope with physical and emotional adversities, Regier said, because it establishes a sense of direction and avoids the aimlessness that is characteristic of our times. Scripture itself, he said, provides effective countermeasures for depression. However, he warned that there are some forms of mental illness that are totally disabling and require professional help to speed recovery.

Regier stressed taking care of the body as an important way to protect mental health; avoid abuse through overwork, overeating, or drugs, he said. He also said people need to develop a close caring support network, rather than living in isolation.

Regier urged understanding of people with mental disorders. "Telling a person he just needs more faith to get over mental problems can make some people even more depressed," he said.

"There is recovery in mental illness, just as there is in physical illness," Regier concluded. "Criteria for diagnosing and treating mental illness have been clearly defined. It's just a matter of using them."

—Evangelical Press Association

Organizations Choose Nairobi

NAIROBI, KENYA—Kenya's capital city of Nairobi serves as the African headquarters for approximately 40 evangelical organizations, such as TEAM, Campus Crusade, Navigators, Youth for Christ, African Inland Mission, Scripture Union, United Bible Societies, Trans World Radio, and many others. Nairobi is chosen by many organizations because of its good communications facilities and geographical centrality. Kenya's stable political situation and the fact that 70 percent of its 17 million people are Christians were also important considerations.

—E.P.A.

Opponents Say New British Marriage Law Will Weaken Family Stability

LONDON, ENGLAND—The recent enactment of a new bill regulating marriage and divorce by the English parliament stirred up a flurry of opposition by its opponents. The new bill has been strongly condemned by some church and women's rights groups since it allows couples to file for divorce after one year of marriage instead of three years, as required by the old law.

Britain's new marriage law states that the welfare of children will be of greatest importance, but members of the National Council for One-Parent Families say there are no provisions in the law to protect the interests of children. Lifetime alimony payments for women are also eliminated under the new British marriage law. Instead, it encourages women to become financially self-sufficient.

Rev. Maurice Wood, bishop of Norwich, criticized the new law, saying it would weaken the stability of the family and lower the commitment required when young people enter into marriage.

—E.P.A.

New Theological Research Center Open for Study Of Science and Religion

PRINCETON, NEW JERSEY—A new theological research center modeled after the famed Institute for Advanced Studies has been dedicated in Princeton. The center will aid scholars from various academic disciplines seeking common bases of science and religion. The new center is housed in a \$1.9 million facility provided by the estate of the late Henry R. Luce, founder of *Time* magazine.

The purpose of the center, according to director Dr. James I. McCord, retired president of Princeton Theological Seminary, is "to bring theology up to date at a time when a revolution is taking place in modern science."

—E.P.A.

NRB Convention Includes Falwell-Kennedy Debate

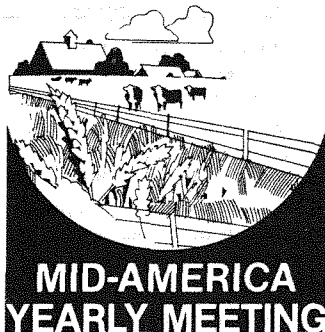
WASHINGTON, D.C.—Dr. Billy Graham will address the 42nd Annual Convention of National Religious Broadcasters in Washington, D.C. The convention, February 3-6, 1985, will unite more than 4,000 delegates in Christian media.

Graham will be joined at the convention by Jimmy Swaggart, television evangelist from Baton Rouge, Louisiana. Graham and Swaggart are two of the many invited Christian leaders who will address their colleagues on pressing issues in broadcasting.

"Religion and Politics" will be the subject of a debate between Rev. Jerry Falwell and Senator Edward M. Kennedy (D.-Massachusetts) at the Congressional Breakfast on Tuesday, February 5.

—National Religious Broadcasters

FRIENDS CONCERNS



College President Resigns

In a college assembly on the Friends Bible College campus Monday, October 8, 1984, Elmer Davis, chairman of the Board of Trustees of the col-



Norman Bridges

lege, announced to the students and faculty that President Norman Bridges had resigned from the college effective June 30, 1985.

Mr. Davis assured the college community of the desire of the board to see the college grow and prosper during this time of transition. He expressed his appreciation to Dr. and Mrs. Bridges for the contribution to the institution over the last eight years, and announced the appointment of a presidential search committee to be chaired by Sheldon Carpenter of Pratt, Kansas.

In his letter of resignation Dr. Bridges stated, "I believe that with careful management there is every reason for optimism that the next 10 years can provide even greater opportunities for service than have been ours during this last decade. I wish to thank each member of the board, faculty and college community for the support I have received as president of Friends Bible College."

Dr. Bridges holds the M.A. and Ph.D. degrees from the University of Michigan. He, his wife, Janice, and their sons, David, Jonathan, and Daniel, have resided in Haviland

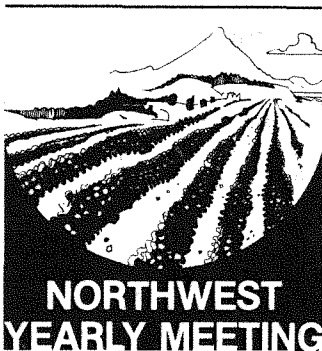
since June of 1976. Dr. Bridges has not announced any immediate plans for the future.

Friends University

A ground-breaking ceremony was held for Friends Village on Wednesday, September 26, 1984. The 100-unit adult housing complex for retired citizens is located in the 600 block of South Hiram. Representatives of Friends University, the Board of Trustees, contractors of the project, and residents were present.

Friends Village represents an agreement between Friends University and Casado-McKay, Inc., of Wichita, to provide for the development of a retirement housing complex for retired people who want to attend classes and have close at hand the enrichments the university offers. For more information, contact Stan Brown in the Estate Planning Office at Friends University, 316-261-5803.

Friends University celebrated Homecoming weekend October 19-20. Activities included a pep rally and convocation, class competitions, a banquet at the Mid-America All Indian Center, and the football game against Southwestern College of Winfield. A highlight of the weekend was the Jazz Band Concert on Saturday evening.



Around Northwest Yearly Meeting

GUIDELINES FOR GIVING is a new communication piece that will periodically appear in Northwest Yearly Meeting church bulletins until June. Sponsored by the Stewardship Board, it will offer information and encouragement that will be helpful for effective stewardship of life.

FRIENDS YOUTH MIDWINTER highlights include guest speaker Ron Ferguson, a gospel concert by New Beginnings from Maranatha Christian Fellowship in Portland, and Christian lip sync competition among conference attendees. Midwinter is being held at Twin Rocks

Friends Camp, Rockaway, Oregon, December 26-31.

SMITH WILLIAMS has accepted the position of associate pastor and director of the Friends for Kids program at Piedmont Friends Church, Portland, Oregon. Smith, his wife, Marilyn, and their two children come from Pasadena, California, where he has been director of a youth ministry. Smith grew up in Portland and is the son of Black evangelist Rev. Charles Williams.

YOUTH LEADERSHIP SEMINARS have been held in four areas and have received a very positive response. More than 75 people have attended the Saturday meetings that have focused on "Training for Discipleship." The program includes separate sessions for youth and youth workers. Seminars yet to be held are Newberg and Salem areas meeting January 12 in Silverton, and on January 19 the seminar for Puget Sound at Olympic View Friends, Tacoma, Washington.

VOW Rolls Forward

A new and exciting ministry has been started in Northwest Yearly Meeting.

Called together in May, a group of recreational vehicle owners met in Umatilla, Oregon, under the leadership of Superintendent Jack Willcuts to form a service organization. Under the name Volunteers on Wheels (VOW), they organized and chose their first director, Bill Loewen, and a board representing the various Yearly Meeting areas.

This is a group willing to give of their time and skills where needed to build, repair, remodel, or maintain churches, schools, camps, and other Yearly Meeting properties.

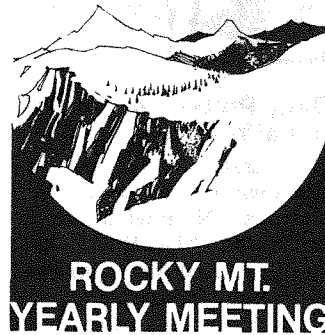
This has been the culmination of a concern expressed by several who are members of a similar organization and saw the needs of our own Yearly Meeting.

On August 20 the first 11 volunteers gathered in Woodland, Idaho, to help finish an addition to the church, which had been started by the members. Great fun, food, and fellowship were enjoyed as well as much accomplished.

The second VOW retreat was held in October when 27 RVs rolled into the fairgrounds at Madras, Oregon, for a time of planning and fellowship.

It is hoped this ministry can be expanded to other yearly meetings so that Friends can share spiritual gifts as well as manual skills and draw together in service for the Lord so "that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." (2 Thessalonians 1:12)

—Violet Richey



RMYM Briefs

HAY SPRINGS, NEBRASKA—Gary Wright conducted evangelistic services for four nights recently. The first service included a special youth supper and meeting. A workshop on Sunday schools was conducted in early November for area churches. New Hope Friends are conducting church services at their local nursing home every third Sunday.

COLORADO SPRINGS, COLORADO—Friends Ministry to Families offers several programs to families including marriage encounter, family adventure weekends, family encounter, and recovery of hope. In addition, there is a resource center with books, tapes, and materials designed to strengthen families. For more information, write to: Jack Rea, Director, Friends Ministry to Families, 29 N. Garland, Colorado Springs, CO 80909.

LAMAR, COLORADO—Faith Friends Church hosted the Arkansas Valley Area Meeting for the first time recently. Fifty people attended the meeting, which included praise and worship, followed by a special presentation by Chuck and Sheri Bowen and a message by Galan Burnett.

CHIVINGTON, COLORADO—Chivington Friends observes a "family of the month" program. The honored family receives gifts, baked specialties, dinners, etc. In addition, a picture of the special family is posted on the church bulletin board.

FORT COLLINS, COLORADO—Pastors Lowell and Naomi Weinacht had a series of meetings with church committees to inform, challenge, and interest members in the work of the church.

COLORADO SPRINGS, COLORADO—The Agape Players performed a city-wide youth night at First Friends November 17. The group presented a musical drama called *The Challenge of the Cross*. The group also presented a sacred music concert during the Sunday morning worship November 18.

First Friends held a library night at a local bookstore, The Lord's Vineyard, December 4. Purchases made at the bookstore that evening helped the church earn free books for its library.

PAONIA, COLORADO—Paonia Friends held a seminar on Deferred and Planned Giving, led by Dale

Field of Friends Bible College. Topics included wills, family financial protections, trusts, estates, and helping churches through estate plans.

RYM Prayer Opportunities

1. Pray for God's guidance and direction to President Ronald Reagan as he begins a second term. Ask for wisdom and protection (1 Timothy 2:1-4).
2. Pray for your pastor. Ask that God would give him special guidance as he prepares to speak each week.
3. Pray for a heart for the lost. Ask God to lay upon your heart what is on His heart—the souls of men.
4. Pray for the ministries of the churches in Plainview, Nebraska; Chivington, Colorado; and Albuquerque, New Mexico.



EFC—ER Happenings

"SAVE THE FAMILY" was the theme for the Northeastern Ohio District Rally held at Damascus on November 10. Three special seminars were led by guest speakers, each emphasizing a different phase of what parents can do to protect their family. Dr. Rich George spoke on "Freedom from Family Tensions"; Rev. David Byrne spoke on "Freedom from Pollution"; and Prof. Paul Blosser spoke on "Freedom from Financial Pressure." At the noon luncheon, the music group "Shine" performed, and Area Superintendent Bruce Burch concluded with devotional moments.

A PULPIT EXCHANGE for the churches of Northeastern Ohio District occurred on Sunday evening, November 25. Charles Bancroft, district superintendent, arranged the scheduling in order to introduce congregations to other pastors in their district.

SINGLES are invited to plan now to attend the retreat planned for April 12-14 at Salt Fork. According to Judy Nutt, chairman of planning, Robert Hess will be the guest speaker along with our three area superintendents. More details later.

WILLIAM LAWSON is the new pastor at Northside Friends in Grinnell, Iowa. Having served Tecumseh as pastoral intern the past two years, Bill began his new assignment the middle of November.

PETER PENG, pastor of Big Forest Friends Church in Taipei, Taiwan, visited Ohio recently and spoke in several Eastern Region churches. Using either Charles DeVol or Howard Moore as an interpreter, he gave challenging messages at Malone College, Mt. Gilead, Goshen, Mt. Carmel, Southeast Salem, Alliance, Winona, Canton, and the Akron Chinese Church.

WILLIAM AND DOROTHY WAGNER are now working in a new branch of Christian service called International Faith Ministries, Inc. They are available for preaching, teaching, healing, and counseling—both in the U. S. and on foreign mission fields. They can be reached at 842 Park Court, Palm Harbor, Florida 33563. Phone: 813-784-1252.

MINI-CONFERENCES for pastors on the topic of "Church Growth" were scheduled for December 4 with all the northern pastors and December 6 for the southern pastors. Sherman Williams of Castro Valley, California, was the guest speaker, chosen for his ability to help smaller churches experience growth.

HOWARD AND MARY EVELYN MOORE returned to Taiwan on November 16, the day before the Tour Group led by Robert Hess and Roger Wood arrived. The Moores completed their home assignment and visited three yearly meeting sessions in Oregon, Kansas, and Ohio, and during September and October spoke in 40 EFC—ER churches.

MISSIONARY OUTREACH CONFERENCES were held during the fall season to help churches participate more actively in the outreach program of EFC—ER. "Partners in the Harvest" was the theme of the emphasis, and commitments from each church are now being received and tabulated to fund the 1985 Outreach Budget, which the delegates tentatively set at \$871,570.

Lucy Anderson, who coordinated the planning, expresses appreciation for all who visited the churches and spoke—especially Oscar Brown, guest speaker from NWYM who spoke in 12 churches; David and Cindy Aufrance, on leave from Hong Kong; Howard and Mary Evelyn Moore, who completed their home assignment from Taiwan; Charles DeVol, Robert Hess, Bruce Burch, Milton Leidig, Duane Comfort, Lee and Iris Murphy, Judy Nutt, Ruth Huxtable, Mary Ellen Shields, David Conant, Paul Jablonski, Watson and

Anna Cosand, Ben Huang, David Smith, Jerry Wenger, Mark Engel, Alvin Anderson, Herb Dymale, Dale Dragomir, Larry and Wanda Grigsby, Tim Kelley, Steve Johnson, Terry Knighten, Dennis Mote, Randy Neiswanger, Neil Orchard, David Peters, Duane Rice, Dane Ruff, John Ryser, Jack Tebbs, and Tim Tsohan-taridis.

A HOLY LAND TOUR is planned for March 18-27 with Duane and Carol Rice of Trinity Van Wert Friends Church as leaders. If you are interested in joining the group, contact Duane at 605 Franklin Ave., Van Wert, OH 45891.

LARRY AND KATHY WILLETT are available in special ministries of music, teaching the Word of God, and preaching at retreats or special meetings. They are members of Christ Fellowship in Greensboro, North Carolina, and are highly recommended by their pastor, Jack Tebbs. To schedule the Willetts in your church, write Larry Willett, 2839 Beville Oaks Rd., Brown Summit, NC 27214.

CALENDAR

- Jan. 14-18 EFA Coordinating Council, Denver
- Jan. 16-17 E.P. & E. Board in Ft. Myers, Florida
- Feb. 4-5 Mission Board, Canton
- Feb. 14-15 Executive Board, Malone
- March 1-3 Sponsors of Youth Retreat, Van Wert
- April 12-14 Friends Singles Retreat, Salt Fork

Focus on Malone

YOUTH CONFERENCE was held November 16-18 with Malone College hosting a large group of high school juniors and seniors on campus. "My Faith: A Flickering Flame or a Burning Fire?" was the theme for the weekend. Dan Manley, dean of students, was the keynote speaker, and Saturday seminars were led by Earl Bailey, Bob Cohen, Watson Cosand, Stan Hinshaw, and Bill and Robyn Capcara.

DR. EUGENE COLLINS, professor of religion, returns to the campus the second semester after spending a half-year sabbatical in Israel in archaeological research. Collins joined a team of 11 others in Jerusalem at the end of August and worked with the Albright Institute of Archaeological Research on a special project. In looking back over the experience, he pointed out three phases: studying modern Hebrew under a Rabbi, backpacking to sites both in northern and southern Israel, and gathering data for teaching archaeology. It was a rare opportunity to be granted the research fellowship in the first place, and then to profit from firsthand study was indeed an enjoyable experience.

KING SAUL, an original drama by Alan Hedges, associate professor of communication arts at Malone, was performed six times during November. Large crowds were impressed by the 15-scene, 3-act play based on 1 Samuel, chapters 8-30. Hedges' first drama entitled *Esther* was performed at Malone in 1982.

FRIENDS GATHER

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

Spiritual Growth And Outreach

PUTNAM, North Carolina, (Thomas Steel) appreciated Milton Leidig, area superintendent, who spoke at the fall revival services. The theme of his messages were "When the Fire Falls and the Glory Is Poured Out." A special outpouring of the Spirit of God was upon the Sunday morning and evening services. A time of rich fellowship followed the morning worship as a meal was shared together.

A Lay Witness Mission was held October 26-28 at WEST CHEHALEM, Newberg, Oregon (Jim Settler). It was a weekend experience in which a team of lay persons from other churches came to share their faith in Christ. The people who came were

mostly from Southern Oregon, led by Dr. Wayne Roberts. The mission began on Friday evening with a potluck dinner, after which the first general session was held. Coffee groups were held Saturday at 10:00 a.m., followed by a salad luncheon for the ladies at the church and box lunches for men at Spaulding Oaks. In the evening a general session was held, followed by small discussion groups. Sunday the group shared in our Sunday school classes, followed by the worship session. The mission closed in the evening with a general session on "Evaluation and Celebration."

With the theme "Fall Fresh on Me," DEERFIELD, Ohio, (Christopher Jackson) received new insight and made new commitments toward inward spiritual growth and outward church growth during a revival led by Wayne Ickes of St. Clairsville.

The Spiritual Life Board members and spouses at HOMESTEAD, Cedar

Point, Kansas, (John Hinshaw) enjoyed a retreat September 7-9 at Stonecroft Conference Center near Branson, Missouri. It was a time of fun, fellowship, self-examination, prayer, and renewal.

Fellowship Sunday at **ALLIANCE**, Ohio, (Rick Sams) involved the receiving of 17 new members. Guest speaker was Mark Garringer, director of field ministries of OMS International and former missionary to Haiti. Following the services, there was a dinner in the fellowship hall, with special tables reserved for the new members. After the meal the "Spirits of Praise" from Malone College presented a concert. The evening service was canceled.

The **SOUTHEAST**, Salem, Ohio, (Kenneth Hinshaw) revival was held with Dr. Ora Lovell from Circleville Bible College, Circleville, Ohio.

Youth and Christian Education

Ted Rice and sons Denny and Randy pedaled their bikes 17 miles on a recent Sunday morning to attend service at **ALLIANCE**. They are regular attenders and all three are active in the Boys' Brigade.

The fall at **WESTSIDE**, Kansas City, Kansas, (J. Daniel Frost) began with some attendance increases, for which we praise the Lord. On EFA Rally Day, we had a high attendance in Sunday school of 33—a record high, which was broken four weeks later with 35 in Sunday school. One third or more of our family are pre-schoolers, so we are working on ways to minister effectively to these children and their parents. We had one person attend the Area Youth Workers' Seminar, two attended the Teen Event in Wichita, one went to an Evangelism Explosion Seminar, and two attended the Yearly Meeting Women's Retreat—all events of this fall.

At **ENID**, Oklahoma, (C. M. Wilson) a Sunday school rally September 29-30 was led by Carolyn Stands. It was packed full of stories, games, crafts, and other exciting events.

NORTHBRIDGE, Wichita, Kansas, (Duane Hansen) celebrated Friends University Homecoming Sunday October 21 with a dinner following the morning service. This also was to kick off the Adopt-a-College Student program that we will be involved in this year.

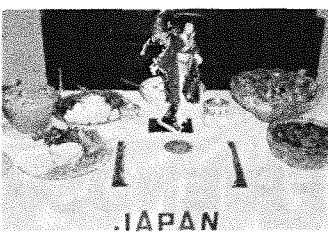
Several of the **WOODLAND**, Kamiah, Idaho, (Rob King) youth group attended the Halloween party sponsored by some of the young people in the churches of nearby Kamiah.

Missions

At **WEST PARK**, Cleveland, Ohio, (Mark Engel) Linda Smith, a youth from the congregation, gave an audiovisual slide presentation of her experiences this summer with Youth with a Mission. She traveled with an evangelistic group ministering in

Arizona, Southern California, including the 1984 Olympics, and Trinidad. The Friends Youth are telling the story of Friends missions in the opening exercises of Sunday school once a month with puppet shows. Mrs. Jean Brough is producer and director. Missionary Conference featured guest speakers Howard and Mary Evelyn Moore, missionaries to Taiwan; Neil Orchard, pastor of the **NORTH OLMSTED** church, who shared a video tape he made while visiting India; David Conant of **WILLOUGHBY HILLS** Friends, with a group of young adults whom he led in a short-term mission in Mexico City, and David and Cindy Aufrance, missionaries to Hong Kong. Goals for Faith Promises for 1985 were made on Sunday.

Michigan District Friends enjoyed an International Dinner on September 30 held at **TECUMSEH**, Michigan (John Williams, Sr.). Each church was asked to prepare food for a table representing a country where Evangelical Friends have mis-



sions, adding Japan where the Mick family are working this year. Missionaries David and Cindy Aufrance and Howard and Mary Evelyn Moore were guest speakers, plus Duane Comfort, area superintendent.

David and Cindy Aufrance met with the youth of **BREWSTER**, Ohio, (Dale Hammond) for breakfast on a recent Sunday morning, then were special guests for the morning service. After a picnic dinner at the Gallaghers and a social time, David showed slides of Hong Kong and conducted a question-and-answer session concerning their work. Other guest speakers have been Judy Nutt and Ruth Huxtable telling of their mission experiences in India with Norma Freer and Mary Ellen Shields. They showed slides of Jamaica and answered questions.

WOODLAND Friends greatly enjoyed having Dwaine and Becky Williams and family with them. They brought up-to-date news on what is happening in Bolivia and Peru. Four women of the FWMF group attended retreat held at the Red Lion Inn at

Pasco, Washington, September 27-30. All the messages were inspiring, and they were able to bring good reports back to the rest of the group.

Special Events

PELHAM, Ontario, Canada, (John Young) held a dedication service for Desiree Michelle Proveau, daughter of Mr. and Mrs. Dan Proveau, in a recent Sunday morning service. Cecil and Blanche Staley recently celebrated their 60th wedding anniversary. Robert Hess was guest speaker at the 185th Homecoming Anniversary. Following was a fellowship dinner with a musical program in the afternoon. Dr. Hess highlighted the historical background of our Quaker heritage. A special day was held recently for Ida Shapland, who has been the treasurer for the past 12 years. Ida's favorite hymns were sung and a friendship meal held after the service. She was presented with a lovely watch and family Bible from the congregation. New treasurer is Lloyd Poth, with Margaret Lee assisting.

CLACKAMAS PARK, Milwaukie, Oregon, is happy to announce Paul Anderson will be their interim pastor November 1, 1984, to June 30, 1985, following the resignation of former pastor Howard Harmon to become assistant superintendent of Mid-America Yearly Meeting. The church had a holiday dinner December 1.

BOISE, Idaho, (Harold Antrim) held its fifth annual Fall Round-up Music Night October 21, which was a great success. It featured Quakers and Indians around the theme "Let's Be Friends." Lots of music, apple pie, and ice cream were enjoyed by all. Adult Bible study classes started in September to offer electives: "Growing," "Disciple Making," and "'Tis a Gift to Be Simple." These have been well-planned on Wednesday evenings. Area Rally was held October 28 with our Kids of the Kingdom putting on music/drama *The Boy Who Caught the Fish*. *The Prodigal* was shown in Boise, November 2-8, at the Overland Theater.

Eight ladies from **MT. CARMEL**, Mingo, Ohio, (Fred Clogg) attended the women's retreat held at Cedar Lakes Conference Center in Ripley, West Virginia.

SILVERTON, Oregon, (Earl Tycksen) in July extended a call to Gene Mulkey to be church administrator and the Christian Learning Center administrator/teacher.

Dr. Edward Mitchell is teaching an elective on "Missions" on Wednesday evenings at **ALLIANCE**. Also beginning is a study of "Angels."

The evening of October 26 the **McKINLEY HILL**, Tacoma, Washington, (John Retherford) Sunday school had a halloween festival time. Any of the children who cared to dressed as their favorite biblical personality. There were some real "authentic" costumes. Even two bunnies showed up with Noah. Sunday evening, October 28, was filled

with many blessings and inspiration. Our organist, Myron McCabe, his wife, Norma, and son, Will, filled our hearts to overflowing with a song and instrumental program. A memorial service for Gertrude Perry was held October 30 with our pastor, John Retherford, officiating. She was our pianist for many years and will be greatly missed in many other areas.

A church family campout was enjoyed by members of the **FRIENDS-WOOD**, Texas, (Joe Rohrer) church. This relaxing weekend at Camp Mohawk included a Sunday morning worship service on the waterfront appreciating God's creation and life.

RAISIN CENTER, Adrian, Michigan, (Steve Savage) celebrated its 150th anniversary September 23, 1984. Over 300 attended the day's celebration. In both services the pump organ (the first musical instrument to be played in the church) was played. Alice Norton Schultz, who played it at the 125th anniversary, played at these services.

Quaker customs of past days were reenacted. They included visitation to a prospective bride and groom and the Quaker wedding. This was enacted by Pastor Savage and his wife, Marilee.

A wayward member (Naomi Spohr) was dealt with because she wore a bright red dress and bonnet.

There was a review of the women's work and a group of youth inquired of Lowell and Jean Shreve (pastor of the church from 1951 to 1961) about some of the old "Quaker ways."

Pastor Savage spoke in the morning service and Eastern Region Superintendent Robert Hess was the afternoon speaker.

Building Improvement

The **NORTH OLMSTED**, Ohio, (Neil Orchard) sanctuary took on a new and beautiful look in October, with the installation of Sauder upholstered pews in a comfortable contour design. This now increases the seating capacity to 255, compared with 150 before with chairs.

Social Action

ALLIANCE Social Action Chairman Barbara Grove, a deputy registrar for the county, assisted church people in getting registered to vote by setting up a table in the church foyer after services.

Community Outreach

PELHAM pastor John Young shared his testimony, "God's Call to the Ministry," at a community men's prayer breakfast.

WOODLAND pastors attended the School of Evangelism conducted by the Billy Graham Evangelistic Association at Vancouver, B.C., in October. They brought back some very helpful and encouraging suggestions on how to reach out to people around us.

FRIENDS RECORD

BIRTHS

BARNETT—To Robert and Arlene Barnett, a son, Ryan James, April 12, 1984, Winona, Ohio.

BROWN—To Dave and Ginger Brown, a daughter, Julie Kay Marguerite, September 3, 1984, Boise, Idaho.

CREIGHTON—To Richard and Becky Creighton, a son, Zachary Hale, September 8, 1984, Cable, Ohio.

DOYLE—To Duane and Karen Doyle, a daughter, Christina Marie, May 28, 1984, Winona, Ohio.

ELMORE—A daughter, Stephany Nicole, to David and Lori Elmore, October 12, 1984, Northridge Friends, Wichita, Kansas.

EMRY—To Kelly and Susie Emry, a son, Ryan Roth, July 18, 1984, Boise, Idaho.

ENGEL—To Pastor Mark and Terry Engel, a daughter, Elisabeth Ann, September 10, 1984, Cleveland, Ohio.

FARMER—To Mr. and Mrs. Gary Farmer, a daughter, Shannon Joi, October 10, 1984, Silverton, Oregon.

FREDRICKSON—To Mr. and Mrs. Pete Fredrickson, a son, Robert Paul, May 14, 1984, Silverton, Oregon.

GREER—To Randy and Mary Greer, a son, Aaron Michael, September 13, 1984, Boise, Idaho.

HANNAY—To Rob and Bonnie Hannay, a son, Drew Robert, August 8, 1984, Winona, Ohio.

HROVATIC—To David and Cheryl Hrovatic, a son, David Lee II, May 19, 1984, Winona, Ohio.

KABA—To David and Cheryl Kaba, a daughter, Katherine Jo, September 27, 1984, Cleveland, Ohio.

KAMPFER—To Chris and Diane Kampfer, a son, Jonathan Paul, October 7, 1984, Damascus, Ohio.

MOTE—To Rhonda and Dennis Mote, a daughter, Susanah Joy, October 4, 1984, Martinsville, Virginia.

MUHR—To Stan and LaVern Muhr, a son, Donald Ray, October 15, 1984, Hillsboro Friends, Oregon.

PERISHO—To Steve and Kim Perisho, a son, Christopher Joe, August 31, 1984, Boise, Idaho.

PHILLIPS—To Mike and Shirley Phillips, a son, Jordan Michael, August 2, 1984, Winona, Ohio.

POWELL—To Bob and Phyllis Powell, a son, Robert Ellis, May 27, 1984, Winona, Ohio.

POWELL—To John and Marcy Powell, a daughter, Leigh Ellen, May 26, 1984, Winona, Ohio.

RINARD—To John and Shirley Rinard, a son, Robert John, June 28, 1984, Clearfield, Utah.

ROOT—A daughter, Larisa Kay, to Len and Kim Root, September 19, 1984, Angleton, Texas.

ROYER—To Mike and Debbie Royer, a daughter, Whitney Leann, July 28, 1984, Heppner, Oregon.

SHAFF—To Don and Gaye Shaff, a daughter, Kahlee Alisha, September 2, 1984, Boise, Idaho.

SIMPSON—A daughter, Lindsay Gayle, to Mickey and Gayle Simpson, September 20, 1984, Booker, Texas.

SPECHT—A son, Jeremiah James, to Jim and Cheryl (Kreiger) Specht, September 10, 1984, Iola, Kansas.

TAYLOR—To Robert and Autumn Taylor, a son, Aaron Michael Phillip, September 3, 1984, Cleveland, Ohio.

TUNING—To Steve and Gwen Tuning, a son, Joseph Raymond, September 13, 1984, Woodland Friends, Kamiah, Idaho.

WEALAND—A son, Samuel Tobin, to Kenn and Judy Wealand, August 16, 1984, Homestead Friends, Cedar Point, Kansas.

ZELLNER—A son, Michael Scott, to Kelley and Carolyn Zellner, September 20, 1984, University Friends, Wichita, Kansas.

MARRIAGES

ANKENY-SMITH. Lynne Ankeny and Kevin Smith, October 6, 1984, Newberg, Oregon.

BARNES-WILLIS. Ken Willis, Jr., and Teri Barnes, June 30, 1984, Winona, Ohio.

CLOTHIER-HILL. Teresa Clothier and Bill Hill, September 22, 1984, Homestead Friends, Cedar Point, Kansas.

CORDEAN-KENT. Michelle Cordean and Kevin Kent, March 23, 1984, Denver, Colorado.

ELLYSON-KRIZON. Connie Ellyson and David Krizon, October 6, 1984, Damascus, Ohio.

GEOTTING-HOPKINS. Becky Geotting and Ernie Hopkins, October 13, 1984, Silverton, Oregon.

HOUSTON-JENKINS. Natalie Houston and Shawn Jenkins, June 3, 1984, Denver, Colorado.

KIRKHAM-REA. Kay Kirkham and Steve Rea, June 23, 1984, Winona, Ohio.

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

LITTRELL-JACKSON. Shelly Littrell and Kevin Jackson, September 29, 1984, Alva, Oklahoma.

MILLHOUSE-MURPHY. Dorothy Millhouse and Ted Murphy, October 10, 1984, Ramona, Oklahoma.

NIGHTENGAL-BRADY. Carol Nightengale and George Brady, September 1, 1984, Homestead Friends, Cedar Point, Kansas.

PHILLIPS-BAILEY. Barb Phillips and Jeff Bailey, May 12, 1984, Winona, Ohio.

ROHER-POWELL. Kim Roher and Jeff Powell, June 16, 1984, Winona, Ohio.

SCHOMBER-ALEXANDER. Julie Schomber and Bruce Alexander, August 25, 1984, Clackamas Park Friends, Milwaukie, Oregon.

WEINACHT-VANCE. Lynnea Weinacht and Timothy Vance, October 13, 1984, Fort Collins, Colorado.

DEATHS

BALDWIN—Inez Baldwin, October 9, 1984, Highland Avenue Friends, Salem, Oregon.

BINFORD—Melvin J. Binford, September 12, 1984, University Friends, Wichita, Kansas.

BRANTINGHAM—Paul Brantingham, a minister, August 16, 1984, Martinsville, Virginia.

CHAMBERS—Lynne Chambers, 39, May 30, 1984, Boise, Idaho.

ELLIOTT—Evelyn Clark Elliott, October 5, 1984, University Friends, Wichita, Kansas.

PERRY—Gertrude Perry, 78, October 24, 1984, McKinley Hill Friends, Tacoma, Washington.

SELL—Elsie Sell, May 2, 1984, Winona, Ohio.

WYSS—Daryl Wyss, 50, September 28, 1984, Damascus, Ohio.

YORK—Ruth York, April 13, 1984, St. Petersburg, Florida.

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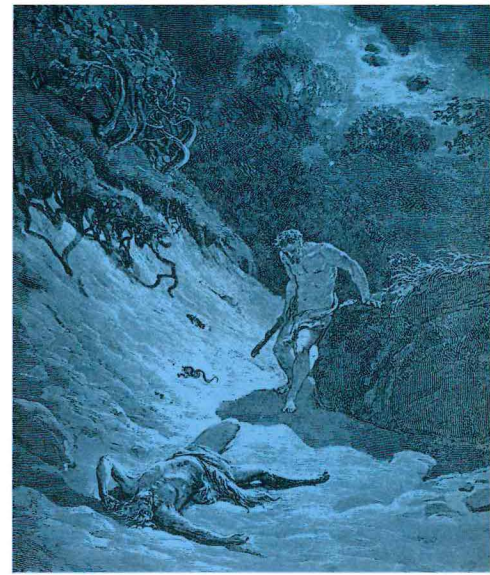
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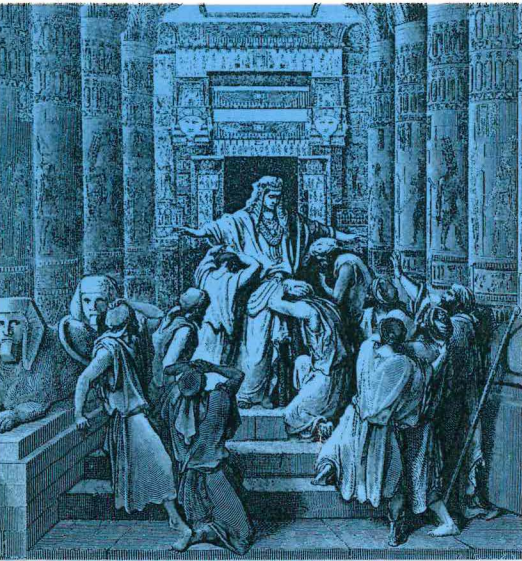
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Brother vs. Brother (or Sister vs. Sister) Must It Ever Be So?

By JACK KIRK

THROUGHOUT much of the Old Testament and even in the New Testament we find accounts of the ancient conflict of brother with brother. It seems to have been with us from the beginning. "Cain rose up against his brother Abel, and killed him." (Genesis 4:8 RSV) Jacob stole Esau's birthright. Joseph was sold into slavery in Egypt by ten of his brothers. Adonijah endeavored to seize the throne of

Jack Kirk is editor of Quaker Life magazine and field secretary of Friends United Meeting. As a Friends pastor he has served congregations in Western, Indiana, North Carolina, and Mid-America yearly meetings. He and his wife, Janet, have a daughter, Jennie, who was married to an Earlham senior in June of 1984, and a son, Chad, who is a sophomore at Guilford College in Greensboro, North Carolina.


Israel before his brother Solomon could be established upon it. And so the account goes through the time that Jesus told a story about a forgiving father who celebrates the return of a prodigal son with a feast while the elder brother, who had dutifully tended the farm, rages and refuses to enter into the festivities in any way.

In his book, *Come to the Party*, Karl Olsson elaborates at length on the "Theory of the Blessed Child." He points out that in almost every family one child seems to sense that he or she is the favorite in spite of the parents best efforts to treat all equally. The blessed child has the ego strength and security from the knowledge of the parents' love to go out boldly into the world in the pursuit of great ventures or to stay near home and continually make requests of Dad and Mother in the confidence that they will be granted. The blessed child always has the feeling that the parents will be there to help out in a time of difficulty. He is sure of the parents' support.

The unblessed child is always trying to earn the blessing, but never dares to claim it. The unblessed child may venture into the world and be an outstanding achiever, or may stay at home and do all kinds of

thoughtful things for the parents in an effort to win their approval, but never comes to feel it is given. Many of the unblessed carry their insecurity over into their religious life and constantly seek to earn God's favor.

In the Bible, Abel is blessed and Cain is unblessed; Isaac is blessed and Ishmael is sent off into the desert; Joseph is blessed and the ten elder brothers seethe with jealousy; Solomon is blessed and Adonijah tries to gain the favor of the powerful men who surrounded King David; the younger brother is blessed and the elder brother rages that there is no party for him.

The good news for those who feel unblessed is that in Christ's death on the cross and in the resurrection God has shown His great gift of love and blessing to each and everyone of us, once for all time. Through Christ we are all sons and daughters of blessing. God is throwing a grand banquet, and we are all invited. The sons and daughters of blessing can dwell together in peace. Through Christ the reason for enmity has been removed (Ephesians 2:14). In Christ's Church the terms *brother* and *sister* seek to describe actual caring relationships between those who share the Father's blessing. 

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