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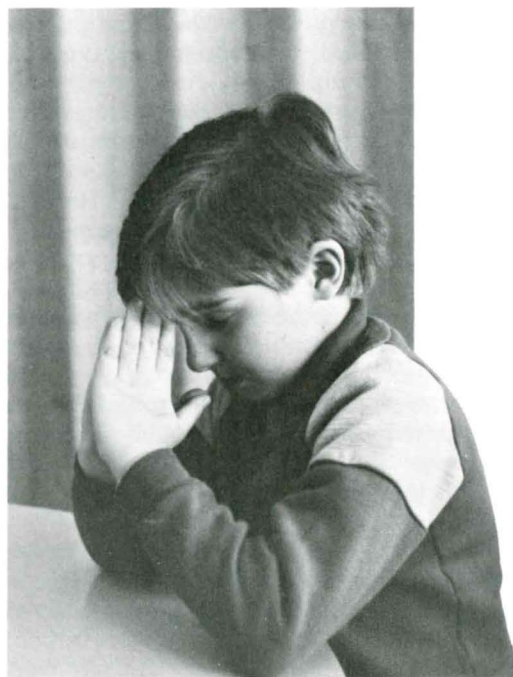
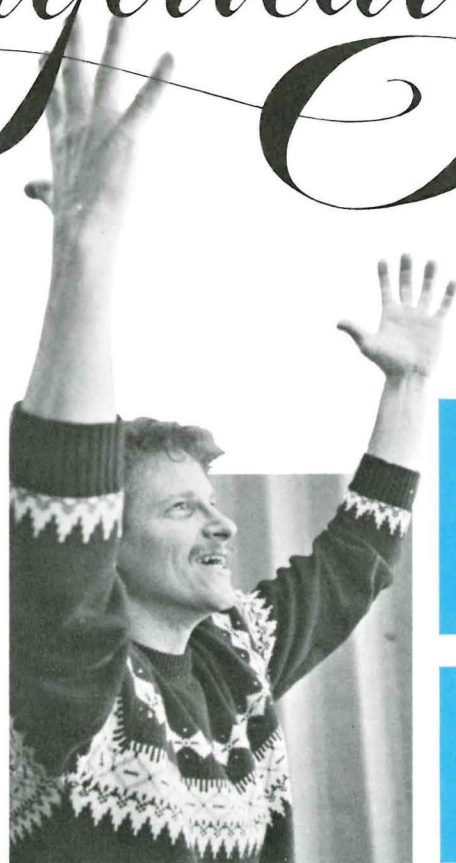
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Evangelical Friend

March 1985

Vol. XVIII, No. 7



WORSHIP

It Happened Again This Morning

BY RON FERGUSON



IT HAPPENED again this morning. Sunday school was completed and everyone was running between-service errands, finishing a cup of coffee in the fellowship hall, or visiting in the hallway. A few seekers retreated to the sanctuary to prepare their hearts for worship, but soon other groups of people began entering the room, bringing their conversations with them. Two persons toward the front evaluated a recent vacation trip while most of the others spoke in voices loud enough to be heard but not understood.

The organist soon began her prelude, a factor that proved a nuisance to those trying to converse. They consequently increased their volume to compensate for the music, and the sanctuary took on the flavor of a wedding reception awaiting the bride and groom to finish the post-ceremony photo session. As the organist finished her first number and paused briefly to change music books, the noisy chatter stuck out embarrassingly for a moment, subsided to whispers until the music began again, then picked right up as the organist resumed playing. Only when the platform personnel entered the sanctuary did the hubbub quiet down.

I said "it happened again" precisely because what is described above has seemed the rule rather than the exception in several Friends services I've visited recently. It is in

Ron and Pam Ferguson began a three-year assignment with the Mennonite Central Committee in January as relief workers with Ugandan refugees in Sudan, Africa. They are former pastors of the Fowler, Kansas, Friends Church, where they served for six years.

anguish, not anger, that these lines are written. I confess my lack of a quick, practical remedy for the situation. Perhaps, as some will contend, it is presumptuous to suggest that a remedy is needed at all. The fact that people are in church and that they are talking to one another is cause for rejoicing! After all, isn't fellowship one of the primary goals of our meetings? Rather, it is my impression that the way we prepare for worship and enter into it indicates more about the depth of our knowing God than it does about the health of our fellowship. The depth at which we know God together in worship actually determines the quality of our fellowship.

There is some indication that, in many locations, Friends are losing the testimony of distinctly powerful worship. This is a serious charge, for it speaks not of flawed techniques for church administration but of a basic lack of appreciation, in the minds of many Friends, for who Christ is and how He desires to be approached by His children. Our "performance mentality" concerning worship leads us to believe that no preparation for the gathered meeting is necessary on our part. If the platform professionals are not yet speaking, worship has not yet begun and there is no need for the effort of listening. Are we not here to hear them?

Rediscovery of powerful and effective meetings for worship will necessitate first of all acceptance of the truth that God is actually present with us. Oh, we say He's there, but do we act like we believe it? One need not search the Old and New Testaments long to find ample evidence that those who knew God and knew He was present did not consistently approach Him in irreverence or apathy. The prophets considered themselves fortunate to be alive after a confrontation with the living God. Even the disciples of Jesus, who enjoyed such a down-to-earth relationship with Him, still did not consider Him just another fishing buddy.



Their testimony was, "Thou art the Christ, the Son of the living God."

And so it is today. Those who know God deeply through a life-giving relationship with Jesus live in a kind of "comfortable tension" in which they are constantly aware of the healing, comforting presence of the Holy Spirit while never losing sight of the awful, majestic, all-powerful identity of God who is a "consuming fire." If we believe such a God is present in worship, will we not bring an attitude of quiet reverence and a readiness to listen to Him into our meetings?

Friends need also to rediscover the purpose for which God meets us in worship. Our heritage as Quakers gives us a touchstone to which we may return in this quest. A recent issue of the *EVANGELICAL FRIEND* used as its cover illustration the classic painting "The Presence in the Midst," which beautifully conveys the conviction of early Friends that Jesus was with them as Teacher and Prophet "to teach His people Himself." In such a meeting for worship, platform professionals were not necessary before listening and learning could take place because Jesus was there speaking to the condition of every person. We would do well today to be certain that the same assumption underlies every service we plan or participate in.

WELDEN REYNOLDS, in his pamphlet "The Ground for a Universal Faith," helps us understand the great potential of worship for empowering and ordering the life of the Church: "Christ the Word comes to us with leadings, with openings which give foundation and direction for our group life When a communion of believers is gathered together on this principle—to hear the word from God which no man of himself can speak to the community except the Lord quicken him with His Spirit inwardly—then a larger life is present than is possessed by any one person."

Jesus' encounter with the Samaritan woman at the well (John 4) provides insight into the tendency toward shallowness of worship. Jesus offers her living water, a resumption of communion with God that will give life to her spirit. The woman responds only on the surface, essentially saying, "Sure, go ahead and make my life convenient. I don't enjoy having to carry water every day." Similarly, Jesus offers His Church the gift of deep, spiritual communion with Himself in worship, and too often our response is, "Yes, meet my external need for entertainment; give me easy answers and simple formulas; distract me with a dazzling program so my inner uncertainties won't haunt me." God seeks those who will receive inwardly the living water that enables worship in spirit and truth.

How can we grow toward effective corporate worship? Individually let us vigorously seek to allow Christ to live His life in us. An 1844 minute from London Yearly Meeting to its constituency states the needed course well: "Beware that you never resist the working of His power; be frequent in presenting yourselves before the Lord in awful stillness; commune with your own hearts; watch for the gentlest intimations of His Holy Spirit, and in whatever little acts of dedication He may call for the acknowledgement of your love and allegiance, give yourselves up to His service with a willing and a ready mind"

CORPORATELY, the true essence of spiritual worship must be taught and modeled in every way possible, and an atmosphere of rich communion must be cultivated in meetings for worship by all who are in tune with the Holy Spirit. In "The Gathered Meeting," Thomas Kelly writes, "Some individuals need already, upon entering the meeting, to be gathered deep in the spirit of worship. There must be some kindled hearts when the meeting begins The spiritual devotion of a few persons, silently deep in active adoration, is needed to kindle the rest, to help those others who enter the service with tangled, harried, distraught thoughts to be melted and quieted and released and made pliant, ready for the work of God and His Real Presence."

A good handle for preparing my heart for worship has been to pray the words of John Greenleaf Whittier's hymn: "Drop Thy still dews of quietness 'til all our strivings cease. Take from our souls the strain and stress, and let our ordered lives confess the beauty of Thy peace."

Revival of dynamic spiritual life among Friends will occur as there is a renewal of emphasis on knowing God intimately as the only true life. In that relationship Friends will desire to worship and respond to Christ from a posture of listening, and our meetings for worship will be marked by the reverence due His name. In that day we will write a new beginning for this article:

"It happened again this morning. A communion of needy Friends gathered in humble reverence to wait upon Jesus, their present Teacher, to open to them Truth for their lives and their ministries—and He disappointed no one."

On Being Bored In Service For Worship

BY LAUREN KING

I was watching the young fellow. First he sat upright for two minutes or so. Then he crossed left leg over right, in a few seconds right over left. Now he examined what was on the back of the seat before him. Presently he slid down till his head rested on the back of his seat. This position proved uncomfortable, so he moved up a bit and leaned his head sidewise on the back of the seat. Still uncomfortable, he popped upright again. Only to begin a new cycle.

He was bored, extremely. And he was in a service for worship.

Clearly he was expecting or asking for something he was not getting. Now boredom can come from two sources. I may be bored by what I am myself doing. I find myself carrying on something that has no interest to me because I find it uncomfortably repetitious or meaningless. I can think of at least a thousand things I would rather be doing. Or I am watching someone else doing something that to me is repetitious or meaningless.

But this was a service for worship. Worship of God.


So why was this young fellow bored with this service for worship? Worship is dialogue—human beings offering awe and love to God, God responding with word and love. How, then, could this young fellow be bored with his worship of God? Was God falling down in His part of the dialogue—the faithful, loving Father? Was God bored, or asleep, and not answering? Surely not.

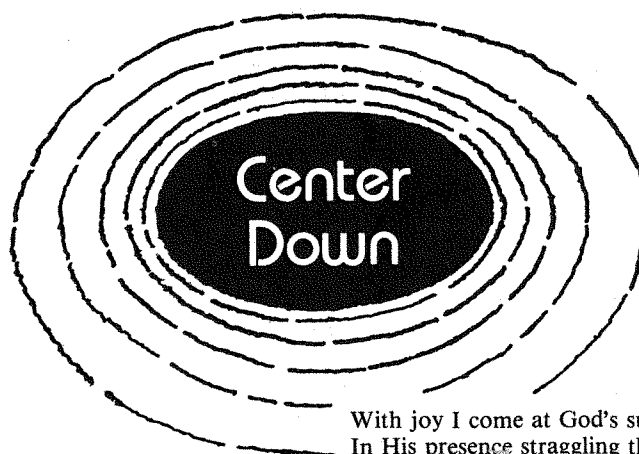
Then perhaps the young man was failing, not worshipping even though he was in a service for worship. Notice that phrase—service *for* worship. The service is not itself worship. It only offers the opportunity for worship. And admittedly it may be poorly constituted for that. Nevertheless it is intended for worship. So perhaps the

young man was not worshipping in this service *for* worship. His boredom was not God's fault.

Well, if he himself was not really worshipping—for no one can be bored when he is truly in dialogue with God (imagine Moses bored before the burning bush)—then he must have been watching, with somewhat less than full attention, others worshipping, or at least appearing to. Now when you are watching someone else it is expected that that person will be doing something interesting, even exciting. He, they, must put on a good performance. Otherwise, boredom.

Now, the young man wasn't looking around at the congregation. When he did any looking, he looked at the choir and the preacher. Which meant that he expected from them any excitement he would get in this service for worship. He was in the mood in which we go to a concert or a play or a ball game. He wanted to be interested, entertained. And he wasn't. So he was bored because this was not really for him a service for *worship*; it was a performance for entertainment. He wasn't engaged in worship, in dialogue with God; he was looking for astonishment, as one frustrated college chaplain once muttered to me after an "ordinary" chapel service. He wanted the choir or soloist to put on a performance that would make him applaud (if that was permitted in this congregation) the brilliance of the performance. He wanted from the preacher a performance full of striking ideas, fast-paced sentences, sparkling metaphors, spine-tingling words. He wanted to go home from the performance feeling good.

By the way, how long has it been since you were bored in a service for worship? Why were you bored? 



With joy I come at God's sure inward call.
In His presence straggling thoughts subside;
my quieted mind, my listening heart alert,
His still small voice so clear and sure I hear.

Thus centered down such blessed peace prevails;
God in me and I in Him. Unhurried,
we commune for timeless moments fused,
while we convey to each our mutual love.

With reluctance I leave this sacred tryst;
refueled, I set about my good day's labor.
Often through the day's assignment comes
a strengthening echo of that centered hour.

Lauren King, from Norwich, Ohio, is a contributing editor and book review editor of EVANGELICAL FRIEND.

—Ethelyn A. Shattuck



The Typical Family... Fitting Whose Mold?

BY CHARLES M. SELL

MARGE is not glad to be in church. No other place makes her feel so lonely. Marge is single and 26 years old. She feels different, strange, and alone, sitting in a sanctuary filled with families.

George is quite out of place, or so it seems to him. Last month his wife left him; she filed for divorce. After years of painful effort to stabilize things, the separation finally came. He had tried, had prayed, and had failed. His wife had never lived the Christian faith she superficially professed.

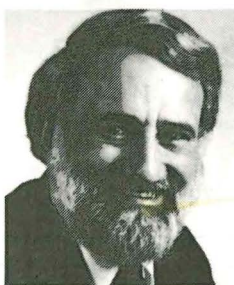
He couldn't help feel a sense of relief now that the ordeal was almost over. But the couples' Sunday school class that morning offered little relief: "George, you have just got to get her back." Now he felt bad and wondered if he deserved to feel that way.

Jane, too, is uncomfortable in her church setting. Her husband has not left her as George's wife left him, but he is not a Christian—in fact, he is an avowed unbeliever. This makes Jane feel quite ambivalent about her church experience. Her Christian friends are the best supporters she has.

But, on the other hand, meeting with other Christians on Sunday morning accents her situation. A sense of loneliness grips her as she watches the other women take their seats with their believing husbands. A feeling of oddness overwhelms her whenever these couples don't behave toward her as they seem to do toward one another. Hidden jealousy and fear make her a threat to the other women with the result that husbands relate cautiously and tenuously to her. And she feels pitied when she hears remarks that say in a roundabout way, "Too bad you don't have a Christian husband."

Marge, George, and Jane represent segments of believers who complain that they are made to feel like outsiders inside the church. Britton Wood's years of experience in ministry to single adults convince him that the typical church projects an awkward attitude toward single adults.¹ Parents without partners claim divorced people don't feel welcome. "Ninety-five percent of the people who get divorced quit going to church," they report.² Dennis Miller, an Evangelical Free Church pastor

Charles M. Sell is one of the guest speakers for the Third Friends Ministers Conference to be held May 2-6 in Chicago. He is chairman of the Christian Education Department and director of the School of Christian Education at Trinity Evangelical Divinity School. A man of broad and varied experience, Dr. Sell has served as pastor, missionary, and Christian education director. He and his wife, Virginia, are the parents of four children. This article is reprinted from the spring 1981 edition of Voices, quarterly publication of Trinity Evangelical Divinity School, Deerfield, Illinois.



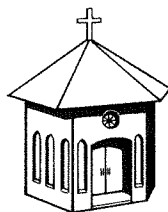
who conducts seminars for the divorced, claims the problem is very severe. "In the Bible leprosy was a problem that left individuals isolated and abandoned . . . We have a modern-day example of this isolating experience: *divorce*."³ Making people feel odd or rejected is so alien to the spirit of the New Testament. When Paul wrote about singles, he did not even slightly suggest that they were strange. Not only did he say it was okay to be single; he advised the unmarried to remain single like himself (1 Corinthians 7:8). To the Christian whose unbelieving spouse had left, he did not say, "You've got to get your partner back." Rather he said, "If the unbeliever leaves, let him do so." (1 Corinthians 7:15) Instead of pity for the wife of an unsaved husband, Paul offered encouragement. "Your situation is not half bad; look at it as half good," he said in effect. For "the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband." (1 Corinthians 7:14)

For many decades, in our society and our churches the typical and ideal family has consisted of a wife, a husband, and a couple of children. The husband was the wage earner, permitting his wife to stay home. Historians inform us that such an ideal never did exist to the extent that we have thought. Sociologists show us that this kind of family is not the most prevalent today. Only 7 percent of today's families fit this "typical" description.⁴ If we alter our definition somewhat, the percentage gets larger. Take out the part about the wife staying home and the figure jumps to 16 percent. Reducing the number of children to one instead of two will raise the figure to 34 percent. But the real jolt comes when we realize that 38 percent of the nation's households are headed by single persons, so that singles outnumber the actual "typical" family.⁵ It is still true that the majority of homes include a husband and wife. But it is also startlingly true that more than one third of our homes are headed by singles. In the United States there are an estimated 46 million single adults.

What, then, is typical? The answer is obvious: typical is variety. Family situations encompass many legitimate forms: single; married, with children; married, without children; and the formerly married, with children and without. In its programming and planning the church should take into account these many different family forms and minister to all alike. Here are some of the ways I see this happening.

1. *Embracing all forms of the family in communications and structures.* The way the church talks about the family in its announcements and publications reveals its attitude. Whenever a weekend retreat is advertised "for families," people like Marge, George, and Jane feel a certain exclusion. Instead, announcements should be directed toward everyone. This does not mean that we must drop the term "family" from our church vocabulary, treating everyone in an individual way. The church's ministry includes strengthening the family unit. Rather, it means that we need to convey a broader definition of "family" and to stress that all activities are for all individuals.

2. *Building the church as a family.* While the church is not really an extended family, it can fulfill some of its functions. This is particularly true in a society like ours where the extended family is less promi-



Thirty-eight percent of the nation's households are headed by single persons.

nent. Many nuclear family units, isolated from grandparents, aunts, and uncles, sense keenly the lack of counsel, emotional support, and practical help.

The situation for a single parent who has no extended family nearby is extremely stressful. A worker in a social agency that ministers to single parents told me that the staff are not able to provide lectures and programs showing these parents how to succeed. Their whole time is occupied with dealing with the emotional needs of the parents so that they can survive.

Making the church more of a family is a major means of helping with the problems of the isolated. The church can promote relationships with depth so that emotional support and counseling can take place alongside of practical help like baby-sitting or fixing a faucet.

Creating these relationships has become one of the major tasks of church leadership. Response to the challenge takes various forms. It is encouraging to note that a trend has developed recently toward intergenerational groups for this purpose.

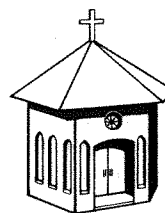
Larry Richards has written about what his church calls "Family Reunion." In Our Heritage Church in Scottsdale, Arizona,

Family Reunion includes a potluck dinner at the church following the morning service. The educational wing of the church, equipped with living room type furniture, provides an informal place for families and singles to spend some of Sunday afternoon together. There are games, and sports, and even short-term elective seminars for those who want to study together.

The Evangelical Free Church of Hershey, Pennsylvania, has conducted such intergenerational sessions on Wednesday evenings for the past two summers. The most comprehensive guide for intergenerational events is titled *Learning Together*.⁶ More specific programs can be found in books like *Church Family Gatherings*.⁷

By far the most significant approach to building relationships has been the small group. Usually meeting in homes, these small groups provide most of the elements of the New Testament Church. They do not replace the larger body of which they are parts. Rather, they provide a small enough group for building more intimate relationships so that individuals and families can receive support and fellowship that the large group experience does not offer.

3. *Creating special groups.* Integrating all types of families into the life of the church is of the highest priority. However, this will probably not be enough. Even in small churches people sense the need to relate to those who are facing similar circumstances. Singles, for example, will no doubt want to have their own group. Britton Wood argues convincingly for both options. On Sunday mornings singles and married adults can study together. But on Sunday evenings the singles should have their own groups. Single parents, too, will benefit from a special seminar, group, or class designed just for them. When one church does not have enough single parents



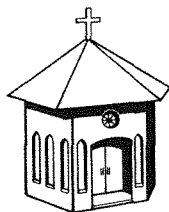
The church will gear itself up both to prepare and repair.

to form a group, several churches can do so together. The popularity of senior citizens (seasoned citizens) programs is convincing evidence of the support and benefit a person receives from meeting with people who face similar problems.

Literature related to the growing variety of special group programs is available.

Britton Wood's book mentioned earlier, *Single Adults Want to Be the Church, Too*, is very insightful and practical. David Moberg and Robert Gray's *The Church and the Older Person*⁸ is also available.

4. *Dealing with family issues and crises.* Changes in the shape of the modern family are due in part to the crises that have overtaken the family today. When one out of three marriages in a society ends in divorce, it creates numerous single-parent families as well as unmarried single adults. These per-



Normalcy, for the Christian, is not trouble-free bliss.

sons have been through traumatic experiences. Dennis Miller explains that the process of divorce recovery is an emergency-room type of experience. "There is need for immediate help as well as ongoing friendship, love and understanding."⁹


Marital separation is only one of many family-related crises. Singleness itself takes on crisis proportions for the young man or woman approaching 30. While some voluntarily choose the single life, many remain single quite reluctantly. The newly married face tremendous pressures of adjustment. If they are successful in relating well to each other, they may find relating to parenthood one of life's critical times. To these must be added the crises related to teenage rebellion, drug abuse, alcoholism (one out of four families is affected), mid-life adjustments, battered children, battered wives, widowhood, and retirement.

Sermons, classes, and seminars can be aimed at the whole range of family-related problems. The church will gear itself up both to prepare (its educational task) and repair (its counseling role). Instead of thoughtlessly dispensing simple solutions, it will address the complex problems of family living with thought and wisdom. It will help people take a positive attitude toward conferring with a counselor or psychologist. Local congregations can even open counseling clinics that will usually support themselves financially by using church facilities. When a church is not large enough to do so, again several churches can cooperate in supporting a counselor or two.

On the educational side, courses and seminars related to divorce, mid-life crises,

marital conflicts, parenthood, and singleness, are becoming more and more available. Major evangelical publishers offer curriculum materials for such courses for churches that cannot bring in an expert. The church library can be stocked with books that address these crises. Two recent outstanding titles for parents of rebellious teenagers are *When Parents Cry*¹⁰ and *The Hurting Parent*.¹¹ Jim Conway's bold new book on *Men in Mid-Life Crisis*¹² is an encouraging sign of evangelical awareness of a critical problem. *Divorce and the Children*¹³ is a small paperback to help single parents and stepparents build happier homes. Another fine book is *The Single Parent*¹⁴ by Virginia Watts, who writes out of the experience of being one. These are just a few of the many excellent titles that could be mentioned.

Normalcy is not necessarily living in an intact family, complete with spouse and children. It includes many forms of the family and many varieties of crises to face. Viewing people as atypical will make them feel abnormal. This, in turn, will alienate from the local church many who desperately need its help.

What matters most is that we speak of these issues in the context of the church. Doing so will say to Christians, "It's okay to have problems and struggles. The main thing is that you face them." Ignoring family-related problems will only make people who have them feel guilty and so will stifle their attempt to deal with them. From within our churches the message ought to be, "Normalcy, for the Christian, is not trouble-free bliss." 

1. Britton Wood, *Single Adults Want to Be the Church, Too* (Nashville: Broadman Press, 1977).
2. "Wheat Ridge Newsletter," (Chicago: Wheat Ridge Foundation, Spring, 1979), p. 1.
3. Dennis Miller, "Helping Those Facing Divorce," *The Evangelical Beacon* (Minneapolis, Minnesota: Free Church Press, August 1, 1980), p. 10.
4. Alvin Toffler, *The Third Wave* (New York: William Morrow Company, Inc., 1980), p. 198.
5. "The Changing American Family," *Chicago Tribune* (Monday, November 26, 1979).
6. George Koehler, *Learning Together* (Nashville: Discipleship Resources, 1977).
7. Joe Leonard, *Church Family Gatherings* (Valley Forge: Judson Press, 1978).
8. David Moberg and Robert Gray, *The Church and the Older Person* (Grand Rapids: William B. Eerdmans Publishing Company, 1977).
9. Dennis Miller, "Helping Those Facing Divorce," p. 10.
10. Joy P. Gage, *When Parents Cry* (Denver: Accent Books, 1980).
11. Margie Lewis, *The Hurting Parent* (Grand Rapids: Zondervan Publishing House, 1980).
12. Jim Conway, *Men in Mid-Life Crisis* (Elgin, Illinois: David C. Cook Publishing Company, 1980).
13. H. S. Vigeveno and Anne Claire, *Divorce and the Children* (Ventura, California: Regal Press, 1979).
14. Virginia Watts, *The Single Parent* (Old Tappan, New Jersey: Fleming H. Revell Company, 1976).

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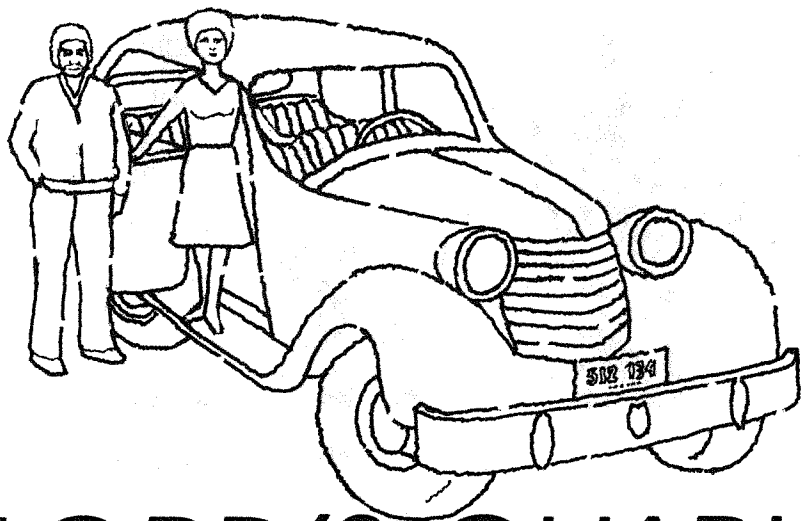
HUNG UP the telephone slowly. I didn't know where else to

turn. There wasn't another available car in the community. Yet I *had* to get to that Bible class! The women would be expecting me and I had no way of notifying them I couldn't come. Telephones were not so widely scattered in the country 37 years ago as they are today, and none were in the homes of my women.

I thought back to the morning. I had arisen with such anticipation. As I hurried through the usual breakfast routine and school farewells, my heart was light for I was eagerly looking forward to the afternoon Bible study. I opened my Bible again to the lesson for the day. Those dear women, how much they had come to mean to me! And how glad I was for the opportunity of holding this weekly Bible class for them! I remembered well when the first concern for them began to weigh on me. They were so seldom in church, but so pathetically grateful when they were, that I was sure some hindrance was detaining them at home.

As I thought and prayed about them, the impression grew that I should ask if they would like a Bible study right in their own community on a weekday. Most of these

This story of an event occurring nearly 40 years ago was written by Gladys Cook, who with her husband, Walter, both recorded ministers, served in a small pastorate. Both Walter and Gladys were prayer warriors and tireless workers across the years in small Quaker meetings. This article was found among Gladys's things following her death December 12, 1984.



LORD'S CHARIOT

BY GLADYS COOK

people were new Christians and I felt they needed the support of Christian fellowship and teaching. So one day we went calling in these homes located several miles from our rural church. And indeed there were hindrances: husbands who were unsympathetic with churches and church attendance; other husbands merely indifferent, but who usually wanted the family car; women who couldn't drive; sickness in the family. I remember a single lady who was housebound because of her invalid father.

The response to the suggestion of a Bible study was overwhelming. They *all* wanted such a class! With tears in her eyes Sadie, the single lady, confessed that just that morning she had prayed that if she could no longer leave her father to go to church, the church might be brought to her. "And now you've come," she added, "and it's an answer straight from Heaven!"

So we began. And week by week the interest grew, and fellowship deepened. Many tears were shed as faltering thanks were offered for this chance to study and worship together. This weekly class came to be a very important part of their lives. I must not fail them! Not today. Not ever. But what more could I do?

I had expected my husband's return from his three-day trip in plenty of time to get me to the class. Then came this sudden call for him to conduct a funeral. His voice expressed concern as he phoned me about it. "Can you do something about your Bible class?" he asked. "I hate to let you down." Blithely I assured him I *could* do something. But that was *before* all those phone calls! There was Ruth, my good neighbor. She was always so willing to help. But no, she couldn't; she had been asked to play for

this funeral in town. There was Margaret; no, she had just been asked to sing for a funeral. Yes, it was the same one my husband was to conduct that afternoon. No, June wouldn't be able to go either; she was going with Ruth and Margaret. As far as I knew, there wasn't another available car anywhere! But wait. There was one—"Pop" Haywood's. He was an elderly man, lovingly called "Pop" by the whole church. But how could I reach him? He lived 12 miles away and had no telephone. I used to call his neighbors to relay a message to him, but they had moved away, and I had no other number to call. No, he wasn't available either.

I dropped down into my chair bewildered. I felt utterly helpless. I had done everything I knew to do. "Lord," I spoke out loud as though He were beside me, "Lord, what can I do now?" I sat quietly, feeling drained. Then, silently but strongly, the impression came: "Get dressed." Wonderingly, I thought, "What for? I have no car." But again came that silent but insistent direction: "Get ready." The next step. That's all I really needed to know. All right, I would take it.

WITH a feeling of urgency I began to dress. My heart beat a tattoo as my thoughts carried on a running conversation. "Lord, what are you going to do? Are you going to help me out? I don't know of any other way to get a car, but Lord, you had lots of chariots in Elijah's time; could you spare one for me today? I don't really know what kind of chariot you use now, God, but just anything will do. Just anything to get me there. There, I'm

just about ready. I'd better lay out my Bible and notebook. Oh, and where is my purse? There, everything is ready, and I am too. Lord, where's your chariot?"

Just at that moment, I heard the sound of a car in the driveway. I glanced at the clock. It was the very moment I always left for my class! God's chariots were on time. Always. Eagerly I ran outside to see whose car had arrived. There sat our beloved Pop Haywood! I rushed up to him and tearfully blurted out, "Oh, Pop, you've come to take me to my Bible class, haven't you?"

"Is that it?" he replied thoughtfully. "I wondered what it was." His kindly eyes shined as he continued. "I was just sitting in my room reading, when the Lord spoke to me and said, 'Go see what your pastors want'; and so I came."

That afternoon was the largest attendance we ever had. After the babies were bottled and bedded down, and the little tots engrossed in play, we opened the meeting. When I shared with the dear women there the problems of the morning and of God's answer, their gratitude was only equaled by their amazement. "God does care for us, then," exclaimed one. "To think He would do this for us!" another said. "And He really does answer prayer," added a third. "He really does," they all agreed.

That afternoon became a landmark to which they referred in later meetings. If some woman spoke of a problem facing her, someone else was sure to say: "Remember when God sent a car? He can help in this too." And so their faith grew.

That was many years ago. But I have never forgotten how God honored faith that day and sent his chariot by a man I had no way to reach.



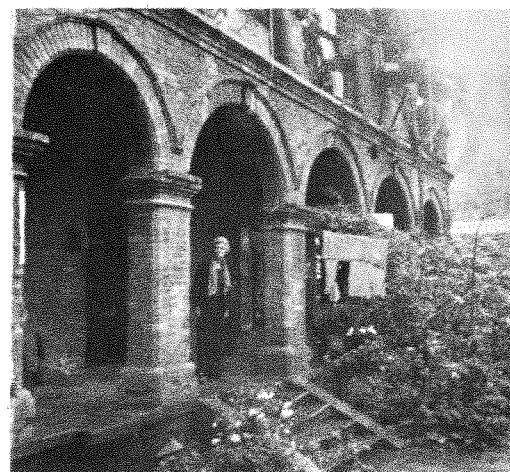
'And the Angel of the Lord Led Them'

BY CATHERINE CATTELL



The Quakerage

*I've found my dream at last,
And I stand here weeping
At your wrinkled diminished face.
You stand alone of all that was
Of beauty, dignity, and charm.
What ravages of war and time
Have robbed you of your grace!
I mourn that what was once
Is now forever past
Except in memory.
If you should look at me
As now I look at you
You'll see that I'm not the girl I was
For I am wrinkled too!
And yet,
You still serve as best you can.
I know you try
As shelter yet today
To comfort those who need you most
And so must I.
Goodbye.*



*Top: Catherine Cattell sits in the room where her parents were married at the Quakerage in Nanking, China. Standing next to Catherine is one of the present residents of the building.
Bottom: Catherine stands at the front of the Quakerage.*

Catherine Cattell, daughter of George and Isabella De Vol, Friends medical missionaries to China, had long hoped to revisit China, land of her birth and early childhood. The accompanying account by Catherine tells how God miraculously allowed her to fulfill this hope. Catherine and her late husband, Everett, were Friends missionaries for years to India; also her younger brother Ezra and wife, Frances, were medical missionaries to India. Catherine's elder brother Charles and his wife, Leora, now retired, have served both in China and Taiwan.

IT HAS BEEN 66 years since I set foot on China's soil, and I did just that last November 6 with my granddaughter Jeanne Owens. In fact, I was her guest!

It was she who had the dream to take me back to China, and it was she who brought it to pass. Her business visa made it possible for her to visit Mainland China occasionally, and after her first trip she wrote that she was going to take me back to my childhood home.

It was a lovely thought—one of those impossible dreams—but with China firmly under my feet, the dream became a reality. This is China!

From the beginning the verse came to me with great assurance: "I will send my angel before thee to show the way." (Exodus 23:20)

The first "angel" was an elderly man who had been a student in the Luho Academy and a childhood friend. It was such a delight to find him and his wife. We had a precious time of prayer together and they

were able to give us a great deal of help, advice, and information about Nanking and Luho, where Friends work was located.

We went to Nanking by train and set about by taxi the next morning to look for the Quakerage, the home of the Mission Headquarters. Others had tried and not been able to find it since the landmarks were gone. High-rise buildings boxed in the compound on all sides, and the streets had been renamed.

After a fruitless search, we came upon a man standing at the gate of a compound.

He asked us who we were, and we told him we were looking for the Quakerage. "Oh," he said, "I am a Quaker. Of course I can take you to the Quakerage!" He asked about former missionaries, even asking about children by name. He took us through a lane and into a section of dilapidated houses, and suddenly I saw it—the Quakerage—and it was one of them! Our "angel" took us to the door and we went in.

Every room of the Quakerage was home to one family, and although we entered unannounced, we were graciously received and allowed to look about. Even as the "angel" had shown us the way unafraid, he also quieted any fear those who lived at the Quakerage may have had. Some were glad to have their pictures taken with us.

The "angel" gave some suggestions of others we might visit, and we unexpectedly found a fine teacher I had known years ago. I was so glad to find her and delighted to know later that my brother had wanted very much that I visit her.

The next day was Sunday, and Jeanne hired the same taxi to take us to Luho 25

There were 600 people there. The service had begun and we sat down in the rear. No one was expecting us or recognized us. When many of the 600 seeing us showed real concern and fear, not having seen foreigners for many years, I began to look for an angel!

There was a little woman going about trying to quiet the restless crowd. I watched her eagerly. She was doing it just like my mother did years ago, and I motioned her to come to me. I whispered to her that I was Charles DeVol's little sister and this was my granddaughter. Her surprise and

came back, but the goose kept up her protest against long sermons. I was delighted. This was just like church when I was a girl.

There was an altar service after the meeting was dismissed. The pastor and his "angel" wife arranged a tea for us, and a few of the people came forward to meet us. After much picture taking the "angel" pastor took us through the familiar narrow streets to see the hospital where Father and Mother were doctors and then to what was once our home.

They were just across the street from each other—the hospital now just a mere



Points visited by Catherine Cattell included the Luho Christian Church, formerly known as DeVol Memorial, pictured with church leaders standing on the front steps with Catherine; and the seminary in Nanking where missionaries Charles DeVol, W. R. Williams, and Charles Matti were hid in the cistern for their protection in 1927.

delight were heartwarming. She sat by me and patted me. The crowd, seeing we had been accepted, settled down to worship. She too was an "angel."

The pastor looked familiar and I felt the presence of God in our midst as he called for prayer. Everyone prayed aloud—a mighty voice ascending to God. These people did not want anyone to do their praying for them.

During the service one woman came in carrying a goose in her basket. This was no ordinary goose! She held her head high and nodded to people on both sides of the aisle. When she was put down on the floor, she sat there quietly and reverently for a long time—as if to say, "We do this every Sunday."


It was a long service and people kept coming in through the pouring rain from villages around, so the sermon stretched on and on until everyone had heard something. The goose had "had it" and let out a series of honks that also seemed to have no end. The woman and her goose went out at the encouragement of someone. The woman

clinic and the house, the communist headquarters.

The pastor went ahead and prepared the way. I did not know what to expect after seeing the Quakerage, but our home was just as we had left it, and it was a thrilling sight. The compound was gone; other houses were crowded in. With a bit of coaxing, we were allowed to go inside. The man in charge went with us through the dear, familiar rooms, and we told him about Father and Mother and my memories. He seemed very interested.

Looking back on those two and a half days in Nanking and Luho, two things stand out: the power of the Gospel that has kept the Church alive, not just alive but growing sixty and one hundred fold. The Luho Church usually has 900 in attendance. With no missionaries since 1950, the Lord has given the increase!

The Gospel has had power to keep, to endure persecution, and to overcome.

Finally, the angel of the Lord did as promised. He showed the way, placing just the right person exactly where and when we needed help, surprising us with joy! 



miles away. We wanted to worship in the church that had within the year been returned to Christians as a place to worship. Since 1950 it had been used, first as a movie house and later for grain storage.

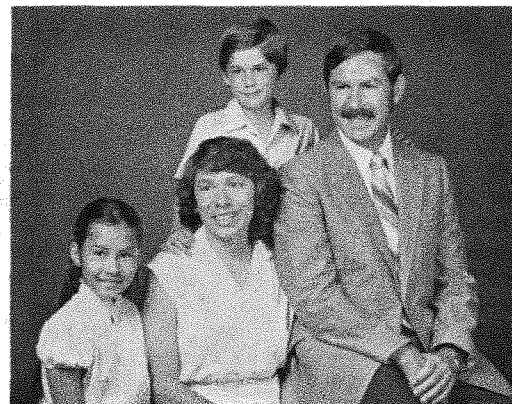
The trip that used to take all day in my time (either by donkey or river boat) now took 45 minutes by taxi, partly due to the modern bridge that spans the Yangtze River with good roads on the other side.

It should have been easy to find the church once we entered the city gate. But, there was no city wall, gate, or any familiar landmark, and we were confused. We stopped while I tried to think which way to go, and suddenly we heard music and listened. What a thrill it was to recognize the old hymns! Gladly we let them lead us to the church.



Furlough Feelings

BY DWAIN AND BECKY WILLIAMS



Dwaine and Becky Williams, with children Marci and Jonathan

ON THE SOUTHERN high plain of Peru, the United States still seemed far away in our last few months before furlough; in those days we had little time to think of life back home. There were many final details such as packing crates, painting and repairing the house, selling things, and saying goodbyes. Finally the day came for getting on the bus with all our suitcases, three large crates, and numerous bags. We were headed for Bolivia for a week of visiting missionaries and orientation to the work in Santa Cruz, where we will serve next term.

As we approached the border, our thoughts went back over the past three years in Peru and adjustments we had made to a new life and meeting a new people in their culture. Those who had been strangers were now our good friends; leaving them and their way of life was not easy. The Aymara people had accepted us and we had grown to love them.

Lucila was one of those we considered as family. Our maid for two and one-half years, she came three times a week to wash clothes, clean house, and prepare many of our meals. She also performed unfamiliar tasks for us, such as cutting up and drying meat to prepare dog food or preparing a delectable peanut sauce for baked potatoes. Lucila and her family became very much a part of us. Another special person was a young man named Miguel Cabrera, a former drug trafficker who used to carry a gun and go on drinking binges with his friends. Now dedicated to serving the Lord, Miguel is pastor of a rapidly growing church be-

tween Ilave and Juli. These are only two of many who touched and changed our lives.

Parting was difficult but we were headed back to the States, to the place we had known as home. We reflected on possible changes. What about our former friends . . . could we pick up relationships again, or would their schedules be too full to allow reacquaintance? How would our families view us now—those whom we needed so much to help us slip back into a society that had changed in our absence? Would we be able to fulfill expectations of those in the home churches? What if we as missionaries did not measure up to their requirements?

After a week in Bolivia, we boarded a plane that would land us in "our" country. We landed in Miami at 6:00 a.m.—back, but still not home. The airport itself had undergone many changes. Customs was not as difficult as anticipated, but we did have to give up some "chunos," an Aymara processed potato, and have our shoes sprayed with disinfectant as we had been on a farm in the past two weeks.

Then, with a piece of plastic, we rented a car. No request for address, phone number, or ID. That same piece of plastic also gave us a motel room, airplane tickets to the West Coast, and even tickets to Sea World. Then there was the first trip to a grocery store, now more correctly called a supermarket; this definitely was an overload to our physical senses. Here was soft music background, but fluorescent signs and product labels battled for our attention. Thirty brands of dog food, 15 types of soap, fruits, and vegetables from all over the world—a seeming overabundance of everything.

THE REUNION with family was a beautiful expression of love; their support helped make transition back into this culture as smooth as possible. As we arrived at home in Spokane, Washington, there was more evidence of caring. A

large banner over our garage door read "Welcome Home, Dwaine, Becky, Marci and Jonathan." Inside the house were other surprises. Our furniture was in place, beds made, food in the refrigerator, and shelves well-stocked—even soap, toothpaste, and towels in the bathrooms. A garden growing out back and all the lawns green and mowed.

Then came time to meet those in the Yearly Meeting, starting with annual sessions in July. In classes we led on mission work and life, we found people genuinely interested in our work. Then we attended youth camp and were surprised at how interested and informed many of our youth are concerning missions; six of them had just returned from a missions tour in Bolivia and Peru.

Next it was time to visit churches. As we began, we realized people desired to know us and the work we had done. They were not concerned about us fitting a missionary mold or whether we had been worth our salt in Peru. Frequently they asked, "What can we do for the missionaries and their work?" Or, "How can we meet your needs while on furlough?" Many introduced themselves and then added, "I pray for you and your family every day"—a humbling and yet exhilarating experience! It is this type of prayer that allows the work to progress, changing Aymara lives and opening up unreached areas.

Yes, we are home. Our lives are not the same as before we left, nor are things here at home the same. But change in our lifestyle and in things around us does not alter the call to missions to which we respond together with our churches. Our deputation experience is affirming us as missionaries, and we find that many people have also dedicated themselves to supporting missions. We appreciate this support for the task of sharing the Good News of salvation through our Lord Jesus Christ. ☐

Dwaine and Becky Williams returned to the States last summer for a year of furlough following their first term as missionaries in Peru under Northwest Yearly Meeting. They are living in Spokane, Washington, while doing deputation. They will be serving in Santa Cruz, Bolivia, when they return to South America next summer.



BY JACK L. WILL CUTS

Don't Pay for Preaching

The man died in 1847. But he was quite a Quaker, wrote 50 books and a lot of other things, and when the Lord led him to preach it was worth hearing . . . he attracted big crowds. A banker with the habit of praying and studying early every morning for a long time before going out to make money, a well-read, educated man, Joseph John Gurney has more to say to us now (in his interesting writings) than most of the TV programs taking our reading time.

"Many rush into the ministry," Gurney noted in lecturing Quaker preachers, "and enjoy the temporal privileges with which it is usually connected, whose whole deportment evinces in the plainest manner, that they are destitute of qualification for any such undertaking." Now that he had their attention this fiery Friend went on . . . "Others, whose views are of a somewhat more serious complexion, and who are actuated by a general desire to perform their duty, are obviously depending, in their ministry, not upon that Spirit who can alone qualify for the exercise of his own gifts, but upon human learning and merely intellectual exertion. Their discourses are so far from being prompted by a divine influence that they are the mere produce of their own reflections and industry—" maybe he lowered his voice at this point to add, "unless indeed they are borrowed, as is too frequently the case, from the reflection and industry of others."

Relevant or not, everyone, Friends (or the unfriendly) should read Gurney. Truth is always relevant. So is prophetic preaching. Since J. J. Gurney understood *all* Friends to be ministers, those smugly smiling at this pointed reference about public preachers should hear what he was led to say about the rest of you.

Now I turn to a letter just received from a living Quaker who graduated last spring from a Friends college. He is 22, newly married, unsure about a specific "call" but completely committed to being led of the Spirit (as is his Friendly wife).

"Gurney says," my young Friend writes, "that those who are given the gift of ministry are to use it under the immediate influence of the Spirit . . . that no minister should plan out what he will say but is to be the Spirit's mouthpiece under His immediate influence. Now, Gurney advocates learning for everyone. Because he discourages preparations for sermons does not mean that he discourages study and learning. Gurney was himself a scholar."

My correspondence from a 22-year-old is a rather long letter. His thinking is written out like this: "Today our pastors prepare sermons for every Sunday, sometimes more. We expect them to. But is it possible that there may be a Sunday when the Spirit may choose for the pastor not to say anything? But when they do any way, because it is expected, are they not delivering empty

words? Didn't past Friends hold a higher standard of ministry than we do now with our ministers who take homiletics? Are Friends just conforming with other denominations on this matter?"

This Quaker youth is full of questions. "Have we lost a conviction somewhere? [Our *Discipline*] says 'the Gospel should never be preached for money,' and Gurney adds that ministers should not be hired to preach the Gospel. The Spirit can be the only employer of the gifted one. But it has been my observation that more often than not, the Spiritual Life Committee is the employer. Because the minister receives a salary (and it's our money!) we watch him closely and send him away if we are not pleased with him. That was not supposed to happen when we became pastoral meetings, I'm sure, but it *does* happen."

"Now, Jesus said 'the laborer is worthy of his wages.' (Luke 10:7) My question is," this curious young man asks, "should ministers be hired like in other vocations? There is much for a minister to do these days that would seem to justify a full-time salary. But isn't there at least one other person with the gift of ministry in each meeting? If each of us were faithful to exercise all our gifts under the direction of the Spirit, would we need that one hired minister? Maybe he shouldn't be paid to exercise his own gift and ours too?"

Whatever your reaction to these reflections of a young couple (expressed in wonderful humility and openness), it is reassuring that a new generation is asking questions *and* reading Gurney too. The matter of "releasing" ministers to give full time to pastoral caring requires sensitive monitoring by both the pastor and people. It is a sacred responsibility to live on other people's tithes to the church to which the recipient is answerable to God. The *Discipline* statement from which this young man quoted adds (in the same sentence) that while ". . . the Gospel should never be preached for money, it is the duty of the church to make such provision that it shall never be hindered for want of it."

Notice how easily this whole matter of ministry quickly connects with money? No wonder more of Jesus' parables deal with money matters than any other single subject. This pinpoints some terribly important truth. One cannot hire a prophet to prophesy. But they shouldn't have to sit around and suffer just because they do.

Gurney noticed this too. "Happily, there is [among Quakers] still another class of ministers among various denominations of Christians . . . Little as I am inclined to cast any blame upon others . . . I conceive it to be a duty plainly laid upon Friends to hold up a still higher standard respecting the Christian ministry. It is a principle generally understood and admitted by the members of that Society [of Friends], that this ministry is a gift of the Spirit, which cannot be rightly exercised *otherwise than under the direct and immediate influence of the Spirit*. [Italics his.] In this exercise of so high and sacred a function, they dare not depend, either in a greater or lesser degree, upon their own strength or wisdom; but they feel constrained to place their *sole* reliance upon Him who 'searches the reins and the hearts;' upon Him who 'hath the key of David;' who 'openeth and no man shutteth; and shutteth, and no man openeth.'" (Revelation 3:7)

ep

1. *A Peculiar People, the Rediscovery of Primitive Christianity*, by Joseph John Gurney, Friends United Press, 1979, Edited by Donald Green. Originally published under the title *Observations on the Religious Peculiarities of the Society of Friends* in 1824.



PRETTY IS AS PRETTY DOES

(A Read-and-Talk-About Story!)

By BETTY M. HOCKETT

Once upon a time there were two sisters. One was named Becky, the other was Maggie.

Becky was five years old. Her hair was the color of honey and sunshine. It hung prettily in long springy curls. Eyes that were the color of a summertime sky looked out from her long, dark lashes. Becky almost never smiled. It seemed like her mouth was always turned down into a frown. Even so, when people first saw her, they usually said, "What a beautiful child!"

Maggie was six years old. Her hair was the color of a faded brown fall leaf. It was short and frizzy and stuck out stiffly. One had to look at her eyes three times to decide if they were brown or green or just exactly what color they were. Maggie's face was almost always creased with a happy smile. She sang and chattered merrily. Nonetheless, the first time people saw Maggie, they were inclined to say, "Mercy! She's certainly not as pretty as Becky!"

One Sunday Becky and Maggie's mother announced, "We'll go to the potluck dinner after church today."

"But I don't want to go," whined Becky.

"I do!" said Maggie cheerily.

After church the girls' father said, "Come! It's time to go with the other families into the fellowship hall for dinner."

"I still don't want to," Becky growled.

"I'm hungry," Maggie answered happily.

Father had to drag Becky along by the hand. He had to hurry to keep up with Maggie.

"Look at this good food," said their father and mother.

"It doesn't look good to me," Becky answered in a voice that was too loud. Some of the people standing nearby looked at Becky strangely.

"I want some of that yummy chicken," said Maggie. People looked at her, too.

When Mother put chicken on Becky's plate, she fussed and acted quite naughty. Everyone around saw and heard. Three women backed out of the way. They decided they would rather not stand in line by Becky.

Maggie said "Thank you" for her chicken and asked nicely for potato salad and cottage cheese. She also said, "I'd like a muffin, please." Two men and one lady smiled at Maggie.

After they sat down at the table, Becky grumbled about the punch and pushed her cup out of the way. It tipped over. Instantly there was a red river flowing directly to the edge on the other side. Plump Mrs. Chambers across the table jumped up to get paper towels. Thin Mr. Chambers jumped up to get out of the way. Becky's mother and father were embarrassed but Becky was unconcerned.

People all around began to whisper to their neighbors, "Becky doesn't act as pretty as she looks, does she?!"

Maggie sat carefully on the chair and ate quietly. She grinned at the husband and wife sitting next to her. They asked about school and she gladly told them what they wanted to know.

When these people thought Maggie was not listening, they said to each other, "Isn't Maggie a nice little girl?"

People soon began to notice that Becky managed to cause trouble wherever she happened to be. "She's not such a pretty little girl after all," they decided sadly.

At the same time, they also realized that wherever Maggie was, people felt glad. "Maggie is really quite a pretty six-year-old," they declared happily. Then they finished by saying, "Well after all, pretty is as pretty does!"

* * *

Things to talk about: Why did people decide Becky was not as pretty as they first thought? Why did people decide Maggie was pretty after all?

What did the people mean when they said, "Pretty is as pretty does?"

Read these two verses in the Bible: 1 Samuel 16:7 and John 7:24. Now read Proverbs 20:11.

Ask God to help you please Him with your actions today. ☐



The Ten Commandments for Today

William Barclay

Harper & Row, 205 pages, paperback.

If you want to take a long, thoughtful look at the Ten Commandments as they relate to life today, this book is for you.

Barclay delves quite extensively into the meaning of the Ten Commandments at the time they were written and at their relevance for us today. He is sure to point out insights most of us have not had in looking at these laws, and helps the reader to see the importance of keeping these laws today.

It would be a necessary reference for anyone studying the Ten Commandments in preparation for teaching or for a thought-provoking seminar. — Celesta Rea

Toward Earnestness of Soul

John Birkbeck

The Upper Room, 85 pages, paperback, \$4.50.

John Birkbeck has added yet another book to the plethora of those already written about prayer. His purpose is to teach on how to pray and not on how to say prayers.

The author has struggled in the school of prayer and seeks to pass on the results of his own learning. To do this, he

(Continued on page 17)

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First Day News

QUICK QUAKER COMMENTARY

John P. Williams, Jr., pastor of First Friends Church, Canton, Ohio, will be the guest speaker for Rocky Mountain Yearly Meeting. Sessions will be held June 8-13 at Quaker Ridge Camp near Woodland Park, Colorado. Missionary speakers will be veteran missionaries from Rough Rock, Vern and Lois Ellis, and Bob and Cheri Hampton, who have been involved in Navajo language study in preparation to serve at Rough Rock Mission.

Dennis Kinlaw, former president of Asbury College and well-known spokesman for the Christian Holiness Association, will be the featured speaker at Northwest Yearly Meeting. Sessions will be held on the George Fox College campus, Newberg, Oregon, July 27-August 2.

Howard Harmon, assistant general superintendent of Mid-America Yearly Meeting since last October, will be the featured speaker for that Yearly Meeting when they hold their annual sessions August 7-11 at Friends University, Wichita, Kansas.

Charles Mylander, superintendent of California Yearly Meeting, will be the evening speaker for the annual sessions of Evangelical Friends Church—Eastern Region meeting August 10-15 on the campus of Malone College, Canton, Ohio. Oscar Brown, former pastor and missionary from Northwest Yearly Meeting, will be speaking in the morning expository hour.

Chad Cox, a student at Friends University, Wichita, Kansas, is spending a six-month term of service with the Evangelical Friends Mission in Mexico City. Chad is the son of Sheldon and Elda Ann Cox, pastors at Oklahoma City Friends Church.

Charles De Vol, with a maximum of 20 people in a tour group, will be making a trip to China May 11-30. Roger Wood of Christian Service International is making arrangements for the tour. For Charles this will be a return to where he spent his childhood as the son of missionaries and to where he later served as a missionary. A report of his sister's visit (Catherine Cattell) to China appears on pages 10 and 11 of this issue.

FRIENDS FOCUS

Greater Participation Anticipated for Easter Offering

A special offering will be taken Easter Sunday, April 7, in the churches of the Evangelical Friends Alliance. The offering has often been used for the Evangelical Friends Mission work in Mexico City. This year the offering will be designated for a nonbudgeted \$15,900 needed to send the Byrnes to missionary orientation and language school in July. David and Joyce Byrne, with their two preschool daughters, are newly appointed missionaries to Mexico City. They presently pastor the Urbana, Ohio, Friends Church.

Of the 240 churches within the four EFA yearly meetings, only 71 participated in last year's Easter offering. A goal of 100 percent participation has been set for this year. The special offering to be taken within Sunday school classes encourages both adults and children to take advantage of this opportunity to help add a new missionary family to the outreach of the Gospel in Mexico City. Information about the offering and promotional helps have been sent to every EFA church.

Hearers of the Word?

Do you know a person who would benefit from having the major Evangelical Friend articles on cassette tape? Whether due to visual impairment or for convenience, your indication of interest in this monthly service will help us evaluate addition of this proposed ministry. The magazine on cassette would require a fee for postage, handling, and the tape. If interested write Evangelical Friend, P.O. Box 232, Newberg, Oregon 97132.

Aaron Hamlin to Address NBEA Convention

The 22nd annual convention of the National Black Evangelical Association will be held April 10-13 at the Adams Mark Hotel in Kansas City, Missouri. Aaron Hamlin, executive director of the NBEA and pastor of Piedmont Friends Church, Portland, Oregon, will address the opening session. The convention is expected to draw 600 people and will focus on a theme of "Moving Mountains Through the Matchless Power of God." For additional information and registration, contact the NBEA at 5736 N. Albina Avenue, Portland, Oregon 97217.

An interview with Aaron Hamlin recently appeared in United Evangelical Action (January/February 1985), official publication of the National Association of Evangelicals. Excerpts from that interview follow:

"In the early '60s a number of young black evangelicals, including myself, had been meeting periodically to discuss issues facing the black church In 1963 we called a Christian Leadership Conference to grapple with these problems. Out of the meeting came the National Black Evangelical Association.

"The objective was to provide evangelical black people a forum for interaction across denominational lines NBEA stresses that no matter where you come from or whatever your background, because of your relationship with Christ we ought to have fellowship Evangelicals often miss the central point in addressing issues—one's relationship to his neighbor. We must take seriously our relationship and responsibility across all ethnic and racial lines."

FGC Schedules Annual Gathering

The Friends General Conference Gathering of Friends will convene June 29-July 6 at Slippery Rock University, located 40 miles north of Pittsburgh, Pennsylvania. The theme is "Community: Unity with Diversity" and 1,500 Quakers are expected.

'Sent Forth to Minister'

The Third Friends Ministers Conference will be held May 2-6 at the Bismarck Hotel in Chicago. Major speakers include Alan Kolp, Earlham School of Religion, Richmond, Indiana; Richard Foster, Friends University, Wichita, Kansas; Mary Cosby, Church of the Saviour, Washington, D.C.; Carl Dudley, McCormick Theological Seminary, Chicago, Illinois; John Williams, Jr., First Friends Church, Canton, Ohio; and Charles Sell, Trinity Evangelical Divinity School, Deerfield, Illinois. Fifty workshops will address a wide range of topics.

Volunteers Sought for Service Units

Quaker Volunteer Witness is a service arm of Friends United Meeting. Working in communities in North America, Quaker Volunteer Witness assists local communities as they confront social, economic, political, and spiritual problems. QVW sees the local church community as the focal point for service ministries. Volunteer units now exist in Indianapolis and Richmond, Indiana, and Wilmington, Ohio. Individuals with a strong desire to put their faith into action are invited to write for more information. Brochures, handbooks, volunteer job descriptions, and applications are available from Quaker Volunteer Witness, 101 Quaker Hill Drive, Richmond, Indiana 47374; 317/962-7573.

New Call Receives Wedding Presents

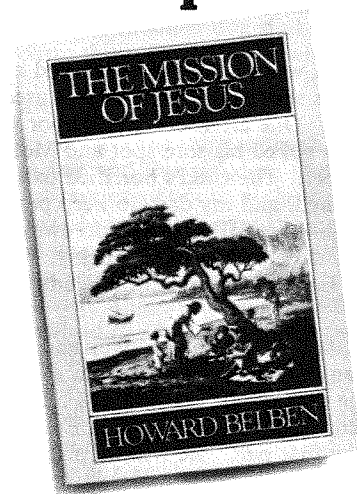
When Kathy Burgetz and Dennis Boese of Winnipeg, Manitoba, were married recently, their wedding invitation suggested that gifts in celebration of their marriage be made in the form of contributions to New Call to Peacemaking. Contributions exceeded \$400.

Four Bicycle Tours for Friends

Quaker Wheels initiated their bicycle touring ministry last summer with a trip from Kansas City, Missouri, to Virginia Beach, Virginia. This summer the program expands to four tour options: (a) San Juan Islands, Washington, Clyde Parker, director, July 4-14; (b) Myrtle Beach, South Carolina, to Orlando, Florida, David Roudabush and Randy Clendewin, directors, June 10-20; (c) Great Lakes, G. L. Malmsberry, director, June 10-29; (d) West Coast to Great Plains, Lee and Roxie Anders, directors, July 8-August 7.

Each tour provides a setting for spiritual enrichment, discipleship, and growth. For additional information write Quaker Wheels, Box 88, Haviland, Kansas 67059.

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HELPING CHRISTIANS GROW

(Continued from page 14)

reflects on such themes as the prayers of Jesus, the knowledge of God's will that each of us should attain, the place of the Bible and the great devotional classics.

If you enjoy books on prayer, I think you'll enjoy this one. The benefits to be derived from reading it will result from a practice of its precepts. If you don't go in for books on prayer, it could still be valuable to you. To read it and be stimulated in any degree to more effective prayer will help to speed the coming of the Kingdom of God.

—Philip E. Taylor

Getting Along with People Who Don't Get Along

Dianna Daniels Booher

Broadman Press, 125 pages, paperback.

This little book is mistitled. It implies a how-to book for dealing with especially difficult people, but it is really about dealing with anybody and everybody, though the situation may be difficult. Booher is a specialist in business communication, and this book deals much with problems of communication.

Treated are such topics as analysis of one's own personality for any traits impeding communication, disagreeing agreeably, giving and receiving advice and criticism, peacemaking, and confronting and resolving conflict, plus one chapter on "Communication Capers." The advice is a combination of common sense, communications theory, and biblical wisdom, and adds up to a truly comprehensive body of helpful ideas.

Perhaps the best way to use it, since it is so full of suggestions, would be to take at one time a few of the ideas suggested and practice them. If we all were to do that, life would be considerably easier, say, in family discussions, committees, and congregational meetings.

—Lauren King

Tony, Our Journey Together

Carolyn Koons

Harper & Row, 214 pages, hardback, \$11.95.

Once in a while it does us good to enter into the lives of others and put our own problems aside for a time. It can be refreshing, give us new insights, and may also build our faith in God. The unique experience of Carolyn Koons recorded in this book offers such an opportunity.

Though innocent of the crime, nine-year-old Antonio Sanchez was imprisoned

for the murder of his infant brother.

During a prison visit Koons meets "Tony" and is struck by his fiery spirit.

Shortly after this initial visit, Koons senses God leading her to deliver the boy from the horrors of prison life, which he has known for four years. What follows is a captivating account of her pursuit and eventual securing of Tony's freedom, and the unexpected events of their new life together as mother and son.

Koons so candidly tells her story that the reader is quickly drawn into the life of this single, independent college professor determined to follow God and rear as her own a rebellious, desperate little boy. Koons is as ready to describe God's sometimes-hard lessons in obedience as she is to tell of His great power and grace. Woven into the story are portraits of faithful friends, which show how greatly we need each other for support and love as we follow God.

—Julie Jenkins

Sunrise and Shadow

Arthur O. Roberts

The Barclay Press, 98 pages, paperback, \$7.95.

If it is the philosopher who asks deeply "What is it all about?" then it is frequently the poet who gives concrete expression to the vision of truth through image, metaphor, and intensified language. In Arthur Roberts we have the Christian philosopher and the Christian poet combined with the result that his poems both ask deeply and move us powerfully with their concrete vision of truth. Truth "prosper" here in the old Quaker sense of the word, and Roberts's directness and simplicity evoke as well as renew a concern for the inward and outward lordship of Christ.

A poem titled "Skin Flick," for example, is the poet-prophet's terse condemnation of "neon vultures" that "pander/what is left/of love." Likewise, the prophet's sting is found in the more familiar "The Age of Metal" from an earlier collection. Here the irony of man's hollow arrogance and profound loneliness are reflected in his false worship of technology. The poet-philosopher has cast a critically assessing eye on the proclaimed sufficiency of a man-centered modern world and found it wholly wanting.

Not all of Roberts's poems are fiery flame by any means. There is as wide a range of emotion as there is of subject matter, from the tender and realized



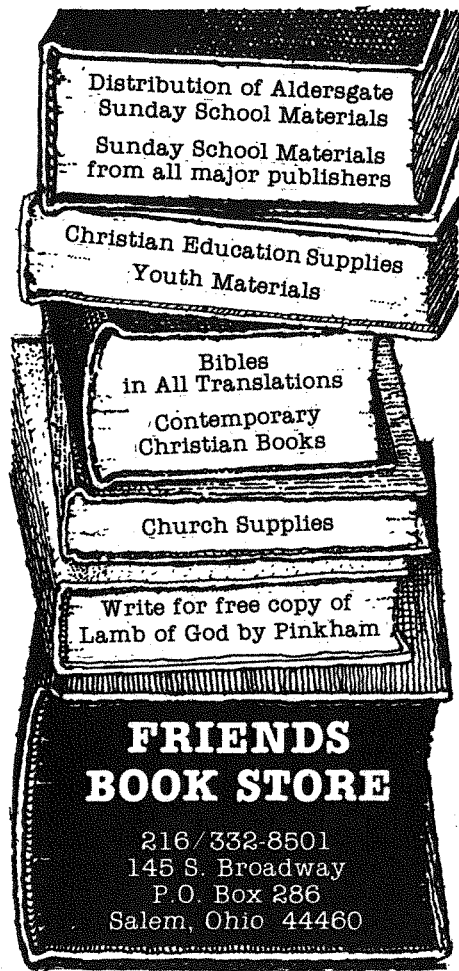
poignancy of the human condition to the exuberant and celebratory. A walk into town can be a celebration of just seeing as in the short poem "Pedestrian."

A deep tenderness of emotion finds frequent reflection in the collection. In "Touch" we too recognize "that ache to feel/an arm about the shoulders/or the hand grasped." The contradictions in words not spoken to one another are explored in "Your Silences," where "your silence sometimes/hides your self too well."

There are as well many prayer poems, some known, others new to this collection. One of the best of the new is "Quaker Prayer," which itself reflects the strength and beauty of Arthur Roberts's philosopher-poet combination.

Old and new readers alike will welcome this current edition of a much-respected and widely-read contemporary Friends writer.

—Edward F. Higgins



MOKEY

BY NANCY THOMAS

His name was Mokey, and there were reasons. When my parents were very young, they saw a movie about an orphan boy named Mokey. They loved him, and, consequently, every dog our family ever owned was named Mokey.

Mokey number one I remember only through photographs. I was the firstborn (and I've thanked God many times they didn't name *me* Mokey!), and the perky cocker spaniel belonged to me. Others followed, all loved, romped with, petted, fed, all named Mokey.

But the real Mokey joined our family when I was in the fifth grade. At that time I was a spindly tomboy with the nickname "Bird Legs," the biggest comic book collection in the school, and a dream of someday owning a horse. I never did get the horse. Instead, Mokey appeared.

Technically, Mokey belonged to my brother Tom. One of Daddy's basic assumptions about life was Every-Boy-Must-Have-a-Dog, so he declared Tom official owner and feeder of Mokey. A few feelings of injustice stirred, but I stifled them and accepted the situation. And, really, Mokey belonged to us all.

Or maybe I should say, "we belonged to Mokey." I've never known a dog with a better self-image. That sad, haunted, all-knowing look that swims around in the eyes of so many mutts came to Mokey only when he wanted to manipulate us. And it never stayed for long. Normally his eyes danced with mischief and energy. He had the look of a dog who knows what life is all about, and knows that it's on his side.

Perhaps I should supply a few details. Mokey was a collie with long hair that lay in gold, brown, and white patches. He joined us as a puppy and lived for many years as part of the Forsythe family, out on Wilson Road in Ramona, California. Although undoubtedly an intelligent animal, we never trained Mokey to do common dog tricks. He wouldn't shake hands and he never rolled over and played dead. He was somehow above all this. He did bring the paper, though, barked at

the crows in the fruit trees, and warned us of all approaching strangers.

Our companionship became very important during my teenage years. As I struggled to grow up, Mokey was a source of emotional stability. He sensed when I felt sad, and his furry head in my lap really did comfort. We jogged together down Wilson Road every night and often hiked the hills behind our home. He shared my exuberant moods, put up with my angers, listened to my sorrows, and seemed to know the difference. He was a good friend.

When I was 17, Mokey developed a cancerous sore on his nose that refused to be cured. One afternoon a neighbor girl playfully poked his sore spot and Mokey nipped her. The child's horrified parents complained, and my dad, to keep peace in the neighborhood, agreed to do away with Mokey. It happened very quickly. Unlike Lassie, our collie never came home.

I've thought often of Mokey and our companionship. It doesn't seem at all strange that people and animals can have a special relationship. Back in Eden, God told the first pair, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." (Genesis 1:28) The verb *rule* calls us to a responsibility for the creation and, in particular, for the animal kingdom.

One aspect of our responsibility is the need to understand the animal kingdom. I believe this is what Adam's naming of the animals was all about. He didn't just look at the creatures God brought to him and say, "you're an elephant. You're cute; I think I'll call you 'hippo.' Let's call you 'aardvark.' I dub you 'slug.'" No. I imagine Adam observed the animals, studied them, came to know their characteristics, habits, and places in the environment. All this he affirmed when he "named" them. Adam was the world's first biologist.

Another aspect of our responsibility to animals is that of taking care of them. This goes further than just being good to our pets. It's a call for responsible farmers, ranchers, ecologists, and veterinarians. It's a call to "know well the condition of your flocks, and pay attention to your herds." (Proverbs 27:23)



Sometimes our "rule" over the animal kingdom calls us to subdue the creation and command it. Agnes Sanford, in her book *Creation Waits*, recalls coming across a rattlesnake near her house. She said to him, "You are very welcome in my garden, but at your convenience I would appreciate it if you would move a little further from the house. Okay?" The snake moved. I've sometimes wondered what I would do if a mad dog attacked me. I imagine myself, full of courage, proclaiming, "In the name of Jesus, scram!" The subdued dog slinks away. Of course this is imagination, and I hope I will never be put to the test. But don't we have this authority?

Yes, we have the same authority God gave Adam and Eve in Eden. But we don't always exercise our authority. And we don't always watch over the creation as God intended. In so many ways mankind has scorched the earth rather than cultivated it; hunted the creatures for sport instead of caring for them; polluted their air; poisoned their waters.

The answer to the restoration of our responsibility and authority lies in the realization of the Kingdom of God. Paul says, "The anxious longing of the creation waits eagerly for the revealing of the sons of God." (Romans 8:19) As the Kingdom comes more and more into our lives, as God's people give themselves increasingly to His rule and purposes, the whole creation will experience the effects.

What a beautiful picture we have of the full realization of God's Kingdom:

"And the wolf will dwell with the lamb,
And the leopard will lie down with the kid,
And the calf and the young lion and the fatling together;
And a little boy will lead them.
Also the cow and the bear will graze;
Their young will lie down together;
And the lion will eat straw like the ox.
And the nursing child will play by the hole of the cobra,
And the weaned child will put his hand on the viper's den.
They will not hurt or destroy in all My holy mountain,
For the earth will be full of the knowledge of the Lord
As the waters cover the sea."
(Isaiah 11:6-9)

Maybe Mokey will be there, too. ☐

Chicago '85— A Historic Sunday School Event

WHEATON, ILLINOIS—Hundreds of Sunday school teachers and professional Christian educators will converge on Chicago's McCormick Place On-the-Lake, April 24-27, 1985. Sponsored jointly by the National Christian Education Association of the National Association of Evangelicals and the Greater Chicago Sunday School Association, this National Sunday School Convention will reflect the current stress for growth and expansion.

"Sunday school workers represent the largest force of workers for evangelism and Christian nurture mobilized by America's churches," said Doug Habegger, chairman of the National Christian Education Association. "Literally tens of thousands of lay persons invest millions of

hours in study, preparation, and presentations for church-related education."

Chicago '85 will affirm the vibrancy of Sunday schools in the 1980s, demonstrating the ever-increasing appreciation for improved quality of the Sunday school. In terms of training opportunities, the convention will offer the latest in teaching methods and techniques—plenary sessions, workshops, and seminars will be given by some of the nation's leading evangelicals.

—National Association of Evangelicals

Youth Evangelism Highlighted in Northern Ireland

BELFAST, IRELAND—Evangelism and reconciliation will be highlighted across Northern Ireland in the ministry of International Youth Bridge. The lay agency is recruiting Christian young people to be involved in evangelistic outreach and Christian service in 1985, which has been

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Ask for WES catalog and CC-F brochure. Contact Rev. James Field, Vice President.



President, Western Evangelical Seminary since 1975. He has served WES for 25 years, has been a pastor for 14 years and has 30 years evangelistic experience.

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designated by the United Nations as the International Year of Youth.

International Youth Bridge's activities and the International Year of Youth were launched with a rally in Belfast's Assembly Hall. The climax of the year for the young volunteers will come in August, when the final three weeks will be devoted to an extensive program of evangelism and Christian service.

— *Evangelical Press Association*

New School Will Train Indian Missionaries

YAVATMAL, INDIA—A new missionary training school has opened to train Indian nationals for missions work. The Yavatmal College for Leadership Training is an interdenominational effort and has a faculty that includes many experienced Indian missionaries.

The college is housed on the former Union Biblical Seminary campus; the seminary has moved to Pune. The new school is an outgrowth of the 1983 Yavatmal Consultation on Missionary Training.

— *E.P.A.*

People Are Coming to Christ in Drought-Stricken Mali

NONKON DISTRICT, MALI—Gospel Missionary Union workers reported 1,000 converts in this region of Mali, West Africa, in 1984. "We have never seen anything like it," said GMU Field Director Harold Peters.

There are 17 GMU-related churches and 2,000 believers in the Nonkon area, so the 1,000 new converts in Nonkon represent a 50 percent growth in one year.

Peters says that most of the conversions came toward the end of the year. "Reports kept coming in about men and women, sometimes whole families, leaving their village to seek out a pastor or some Christian [layman] . . . who could lead them to a knowledge of the Saviour."

The drought that has plagued Mali for several years severely affected the Nonkon area. GMU sources indicate that food relief from GMU, Southern Baptists, and World Vision made a significant contribution to evangelism efforts. Recipients of the aid were impressed by the impartial distribution. Christians and non-Christians alike benefited from the relief; some viewed this impartial giving as "proof that Christianity is the true religion." — *E.P.A.*

Pope Urges Return to Confession

VATICAN CITY—Pope John Paul rebutted a belief held by Protestants and a growing number of Catholics when he dismissed the "widespread idea that one can obtain forgiveness directly from God." The pontiff urged Catholics to confess more often to their priests.

In a 138-page "apostolic exhortation," the pontiff called for "the restoration of a proper sense of sin," and said individual confession to a priest was "the only ordinary and normal way" of receiving absolutions for sin.

— *E.P.A.*

One Million Scriptures Provided for Manila '85

EAST BRUNSWICK, NEW JERSEY—The International Bible Society will help provide one million New Testaments for Manila '85, an evangelistic outreach program aimed at bringing one million people to faith in Christ during 1985.

The Bible Society is cooperating in the evangelism effort with Action International Ministries (AIM), the sponsor of Manila '85, and with the World Home Bible League, which will share in the cost of publishing the Scriptures.

According to Doug Nichols, director of AIM, the goal of Manila '85 is to see one million new believers in the Philippine capital. By the end of 1985 the population of Manila should be 10 million people. Manila '85 hopes to see 10 percent of that population evangelized, discipled, and part of a church or home Bible fellowship.

— *E.P.A.*

Church Has Money Problem: Too Much, Not Too Little

KINMUNDY, ILLINOIS—The United Methodist Church in this tiny farming community has money problems. But unlike many churches, this congregation has too much money, and can't decide what to do with it.

The problem began early last year when they struck oil on church property. The well began producing in May, averaging 114 barrels each day. Oil was also found on adjacent property, in which the church also has an interest. Royalty payments from the two wells come to about \$20,000 each month, according to Rev. John Hartleroad, pastor of the church.

"They don't give you a course in seminary on how to deal with abun-

dance," says Hartleroad. "It's always how to make ends meet on limited resources."

The 170 members of Hartleroad's church agree that the money should be spent to help others. The 80-year-old building is paid for, and still usable, so the congregation is "free to minister to others," according to Hartleroad.

Hartleroad says that people in his farming community have expressed a great concern over world hunger.

— *E.P.A.*

Phenomenal Chinese Church Growth Confirmed

NEW YORK, NEW YORK—The church in China is experiencing phenomenal growth despite governmental restrictions on its activities, according to Rev. Gerald Currens, executive director of the Lutheran Church in America's division of world mission and ecumenism.

"People crowd into the churches and overflow into the courtyards during the several services held each week," he reported. "The behavior and attitude of Christians in their daily life arouses curiosity and interest in others."

While preaching, Christian teaching, Bible studies, and worship are permitted within churches or homes, no Christian activity is tolerated in society-at-large. In spite of these restrictions, Currens reports that the number of conversions is growing rapidly.

Currens observed that church growth is occurring because the church is perceived as a Chinese church, and not as a foreign import.

— *E.P.A.*

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

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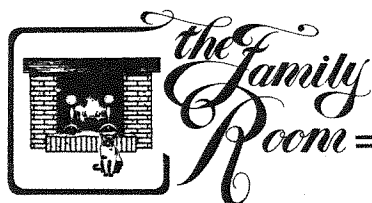
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AWAKENING THE SERVANT IN YOUR CHILD

BY PAUL LEWIS

When you dream of the "ideal" child, servanthood probably isn't the first character quality that comes to mind. Maybe that's a reason many in the "Me Generation" seem to be less concerned about being a servant than being served.

At the heart of the matter, a sensitivity to servanthood—even an instinct for it—is fundamental to balanced success in almost any of life's endeavors. Leadership suffers without it. The servant-leader is a better motivator and far more likeable than the one who leads through fear. A marriage without serving neither fulfills the partners nor lasts very long. And a human personality is in trouble when it doesn't gain a sense of fulfillment from serving the side of truth in moral issues, or from doing good to others.

So how does an instinct for servanthood become a part of your developing child? As in other areas, kids will learn best what they see modeled most at home. Measure yourself with questions like these:

- In the course of daily living, do my children see me serving and helping will-

ingly, without being paid by my employer or nagged by my spouse?

- Do they see me volunteering for extra chores at home when my spouse is pushed or bushed?

- Do I look for little ways to make life easier for the kids (or do I think that's what they're supposed to be doing for me)? If all this sounds more like a lesson for parents than for kids, you're getting the message. The process starts with us. Then, in addition to our example, we can take some other steps to help our children learn the sacrifices that come with being a servant:

- Once children have reached four or five years of age and their sense of autonomy and identity is secure, begin involving them in "helping" other family members. This can be anything from pitching in on their siblings' chores to assisting parents with a "blitz-cleaning" of the house just before guests arrive.


- Encourage your elementary-school youngster to volunteer occasionally for service chores in the classroom, or to take a less glamorous chore intentionally. This helps to counterbalance the emphasis on competition that discredits the worth of service.

- Involve your child in a scouting program. Here peer pressure reinforces the value of service. This pattern of thinking and action can take root and mold character for a lifetime.

- With your preteen or teenager, talk about the role of servanthood and unselfishness in building friendships. Think with him or her about an act of service he or she could do for a friend. Ask for a report on the friend's response. If it didn't go well, troubleshoot the reason and suggest a second try.

- Take lots of photos of your children performing service tasks. Make sure these are praised each time you open the family scrapbook or show family slides.

- Have the family identify some group service projects they can undertake together—perhaps work on an elderly neighbor's lawn.

Every month, take stock of your children's "servant quotient" as well as your own. Make sure serving is a frequent dinnertime conversation topic. Keep your children aware that the mature person who isn't afraid to serve is sure to become a leader in the best sense of the word. 

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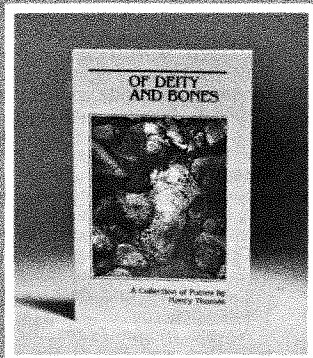


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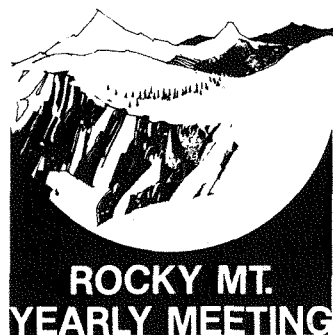
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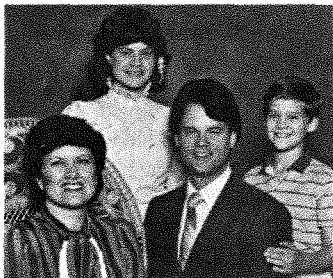
FRIENDS CONCERNS



Northwest Names New Pastor

Bill Pruitt assumed the pastor's position at Northwest Friends, Arvada, Colorado, January 6.

Pruitt and his wife, Faye, come to Arvada from Portland, Oregon, where



he served as music minister at Cedar Mill Bible Church. The Pruitts have two children—Shelly, 12, and Jeremy, 9.

Pruitt attended George Fox College, where he received a degree in music education. Since then, he served at Stockton Covenant Church and Alamitos Friends Church (both in California).

Pruitt succeeds Tom Bousman, who was the church's first pastor. Members expressed deep thanks for Bousman's ministry to them.

RMYM Prayer Opportunities

1. Ask for God's guidance to the elders at Springbank Friends, Allen, Nebraska; New Hope, Hay Springs, Nebraska; and Ordway, Colorado, as they seek new pastoral leadership.

2. Ask for God's guidance for Superintendent Jack Rea.

3. The RMYM Outreach Board hopes to see new churches begin. Pray God's Spirit would give His leading.

4. Pray for Bill Pruitt as he begins a new ministry as pastor in the Northwest Meeting (Arvada, Colorado).

Longtime Friends Pastor Dies

Grover Tyler died recently in La Junta, Colorado, at the age of 91. Tyler pastored at La Junta and several other Friends churches in Colorado, Indiana, and Nebraska.

RMYM Briefs

FORT COLLINS, COLORADO—The Fort Collins Meeting has burned the mortgage on their church building. The church began buying the building in 1970, five years after First Denver Friends established it as an outreach.

WOODLAND PARK, COLORADO—A couples retreat will be held at Quaker Ridge May 3-5. The cost is \$35 a couple. Registrations should be sent to Harold Mastin by April 15. Send to Star Route 1208, Woodland Park, CO 80863.

COLORADO SPRINGS, COLORADO—The Colorado Springs meeting will celebrate its 80th anniversary June 23. Everyone is invited. More details will follow.

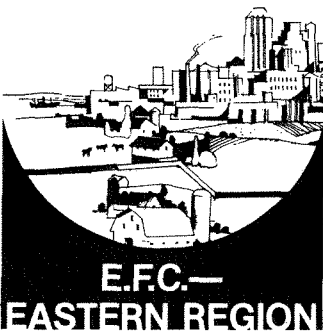
OMAHA, NEBRASKA—Michael and Darlene Graves from the communications and drama departments of George Fox College presented workshops on communicating and presenting the Gospel. The theme for the February 8-10 sessions was "Building and Maintaining a Healthy Christian Life and Attitude."

RMYM Changes Office Location

Rocky Mountain Yearly Meeting has moved its offices from the superintendent's parsonage to a Colorado Springs office building.

The office building is owned by a private group of investors who are RMYM members. The office space in the building is available to the Yearly Meeting for free.

RMYM's new mailing address is P.O. Box 9629, Colorado Springs, CO 80932; phone (303) 570-1267. The street address is 3622 Galley Road.

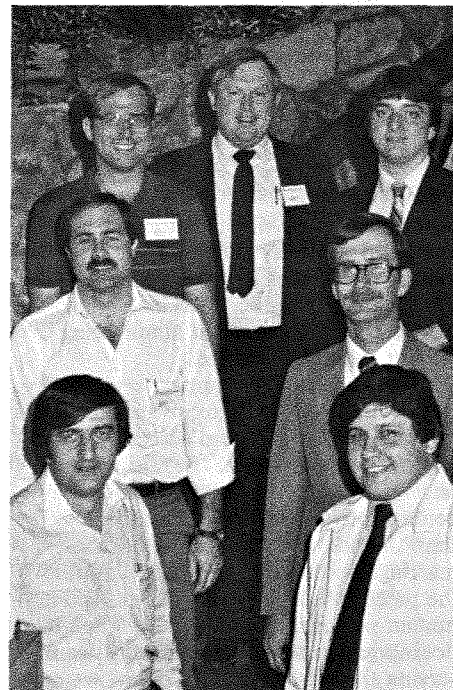


EFC—ER Happenings

ETHEL NAYLOR, age 92 years and 9 months, died in her sleep on January 10 at Copeland Oaks Retirement Home in Sebring, Ohio. Beloit pastor, John Morris, officiated at the funeral service, and burial was in the Damascus Cemetery. She was a missionary teacher in Luho, China, sent out by the Friends Missionary Board in 1919, where she labored faithfully supervising some 900 students enrolled in schools of the Luho District. She returned home in 1940

and has resided at the Copeland Oaks for the past nine years.

Seven representatives from EFC—ER attended the "How to Plant a Church" Seminar in Chicago recently. Pictured, clockwise from 1st row left, are the following pastors: Tim Tsohantaris, North Ridgeville; Mark Engel, West Park Cleveland; John Ryser, Charity (Marietta, Georgia); Dale Diggs, Willoughby Hills; Craig Henry, Springdale; Dennis Mote, Martinsville Trinity; Chas. Ruiz-Bueno, Sarasota.



and has resided at the Copeland Oaks for the past nine years.

THE EXTENSION PASTORS RETREAT, a first for our Yearly Meeting, was held January 17-21 at Port St. Lucie, Florida, hosted by Morningside Friends Church. The Retreat was planned by George Robinson, E. P. & E. Board president, and followed the midyear meeting of the board, which was held in Ft. Myers two days prior to the retreat. EFC—ER extension pastors include Jerry and Robin Wenger, Gahanna; Joe & Sheree Graham, Marion; Tim and Valerie Tsohantaris, North Ridgeville; John and Phyllis Ryser, Charity (Marietta, Georgia); Chuck and Terri Ruiz-Bueno, Sarasota; John and Debbie Glenn, Akron.

The 1984 FUNDS designated for Missionary Outreach Budget will cover an estimated 98 percent of the adjusted budget. Although exact totals are yet to be submitted at the writing of this report, the treasurer reports some \$120,000 received during December, which helped boost 1984 Outreach income at approximately \$771,553.

DAVID AND CINDY AUFRANCE, together with their children, Rebecca and Joshua, traveled to Florida during January, combining deputation and a short vacation during the wintry days in northeast Ohio. They spoke at Morningside Friends, Sarasota, Ft. Myers, and Charity, returning to their home in Walnut Creek on January 22. The next week they visited Upland Friends and South

Marion Friends in Indiana Yearly Meeting on their way to Trinity Evangelical Seminary in Deerfield, Illinois, where they investigated possibilities for study.

SCOTT WOODY has joined the staff of Newport News First Friends Church as coordinator of outreach ministry. Head pastor C. R. Creed reports that a successful bus ministry has resulted in a marked increase in attendance, and the church is rising to the challenge by adding staff personnel. Scott is a graduate of John Wesley College and former assistant at Eden Immanuel Friends Church.

SUMMER MINISTRIES during July 1985 include a number of opportunities for Friends youth to become involved. According to Connie Bancroft, coordinator for the program, the following groups will be sponsored:

King's Kids, a singing group for 7th, 8th, and 9th graders, July 8-28. Leader to be announced.

Orchestra and Singers, for grades 8-12, July 8-23, Carroll Bailey directing, and Jack and Barbara Rowley, counselors.

Navajo Indian Team, July 19-31, with Don and Sandy Henry, sponsors.

Georgia Service Team, July 9-20, John and Phyllis Ryser, sponsors.

Youth Exchange during the month of July. A chance to spend 10 days to two weeks living with another family and visiting another Friends church. Watson Cosand, leader.

Youth Conference 1985, July 26-31, in Washington D.C. with other

high school students who are juniors and seniors. Dale and Sandra Chryst, leaders.

Scrape & Paint Team, July 6-13, at Camp Hawthornburg in North Carolina. Everett and Martha Jenkins, leaders.

For youth desiring an opportunity to travel overseas, C.S.I. plans a trip to Haiti June 17-28.

A brochure is available at the EFC—ER Office for further information on applying for participation in any of the above groups.

ROBERT HESS, EFC—ER superintendent, has the following on his travel itinerary for the first months of '85: Christian World Affairs Conference, Washington D.C., Jan. 31-Feb. 3; Piedmont District Deeper Life Conference, Feb. 22-24, NAE Convention, Los Angeles, March 5-7; Northwest YM Men's Retreat, Twin Rocks, Oregon, March 8-10; Virginia District Deeper Life Conference, March 22-24.

CALENDAR

April 12-14 Friends Singles Retreat, Salt Fork
May 2-6 3rd Friends Ministers Conference, Chicago Bismark Hotel
May 3-5 Friends Men In Missions Retreat, Cedar Lakes, Ripley, West Virginia
June 24-29 Camp Caesar, Junior High
July 1-6 Camp Caesar, Senior High

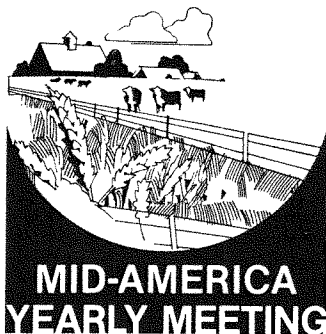
Focus on Malone

THE CALENDAR for summer sessions has been revised. Vice President Ron Johnson announces the following schedule for Malone summer classes in 1985:

May 13-June 14 first summer session
June 17-July 19 second summer session.

MARCH 11-15 are the dates for the Theater and New York Study Tour that Dr. Robert Lair is directing. The tour focuses on the fascinating city of New York, its cultural opportunities, with tours to Little Italy, Chinatown, the United Nations, the World Trade Towers, Lower Manhattan, etc.

BOLIVIA REPORT was the theme for the television interview as Dr. Alvin Anderson and four Malone students told of their trip to South America from December 26 to January 12. Darla Payne, April Foster, Matt Mosher, and Mike Brown shared on Channel 17 *Plus or Minus Sixty* as to their reactions upon visiting another culture for the first time. "What I remember most is the love of the Christian people we met there," said Darla. "Without any reservation, they accepted us and appreciated our coming. We made friends we will never forget."



Midwinter Includes Recreation, Renewal

Midwinter '84 was one of the best ever! Seventy young people from Houston to Kansas City joined us in Denver, Colorado, for our exciting three days of skiing, input and output. We again skied beautiful Loveland basin, which was 100 percent open while many other ski areas were in want of snow. In the evenings we dined at a huge buffet, primed for all those teen appetites.

Royce Frazier directed the evening sessions and Jim Towne led the music. Topics Royce discussed were Galatians 6:2-5—"Thinking of Others" and Matthew 5:14-16—"Don't Hide Your Light." There were many renewed commitments as young people desired to let their lives shine to others lost in a dark world.

Time was also spent swimming and soaking all those black and blue spots in the hot tub. We enjoyed seeing old buddies and tried to make some new ones. Now we're ready for Mexico. So, it's on to Youthquake '86!

Friends University News

Friends University Student Council sponsored a Praise Night November 15. PRAISE Night is a new event on campus this year. It is an event in which the student body comes together in unity to praise the Lord in spoken word and songs of praise. It is an event that students hope to see take place several times each semester. Anyone interested can come to these services. PRAISE stands for the Power to Revive And Inspire Student Evangelism.

Carla Geier, a senior at Friends University and daughter of Mr. and Mrs. Billy Geier, was chosen as one of

three university seniors to receive the "Outstanding Senior Chemist Award" of the Wichita Section American Chemical Society. Carla is a senior majoring in chemistry and mathematics.

Friends University's Singing Quakers presented their 40th annual performance of Johann Sebastian Bach's *Christmas Oratorio* December 9. The concert took place at Century II's Concert Hall.

Dr. Cecil J. Riney conducted the oratorio for the 25th year. The oratorio traditionally signals the beginning of the holiday season, providing an event that brings people together to hear the inspirational story of the Messiah's birth in song.

Notes from FBC

Elmer Davis, Sheldon Carpenter, and Robert Ellis participated in the burning of the mortgage for the Worden Memorial Library in a brief ceremony in the library on December 9.

Following the annual Christmas Concert, college friends gathered around the library fireplace and listened as Roberta Leininger, college librarian, traced the history of the Friends Bible College Library.

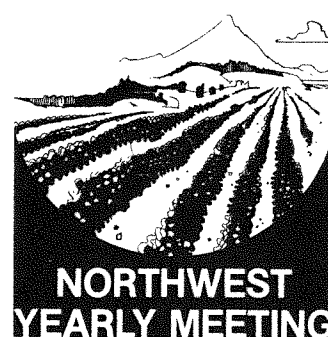
The 12,000-square-foot brick and steel building was completed in the spring of 1981 and is valued at approximately \$500,000. Although the college has other indebtedness the library was the only mortgaged building.

Dr. Robert Coleman, professor of evangelism, director of the School of World Mission and Evangelism, and chairman of the Department of Mission and Evangelism at Trinity Evangelical Divinity School, has been selected as the speaker for the 1985 graduating class of Friends Bible College. Commencement is announced for 3:00 p.m. on Sunday, May 5, in Hockett Auditorium on the FBC campus. The baccalaureate service will be held at 10:45 a.m. Sunday morning at the Haviland Friends Church.

The Friends Bible College Concert Choir will hold concerts in Idaho, Wyoming, and Colorado on their Spring Tour, March 10 through March 17. Idaho Friends will note concerts in the Boise Valley March 10-13. The choir will be at First Denver Friends in the morning on March 17 and at Colorado Springs that evening.



Christmas concert of the Friends Bible College Concert Choir.



Around Northwest Yearly Meeting

RICHARD (DICK) H. BEEBE, presiding clerk of Northwest Yearly Meeting, was named George Fox College's 1985 alumnus of the year. The award was presented at the Homecoming banquet January 26.

Beebe is superintendent of the Crow-Applegate-Lorane School District near Eugene, Oregon. He has been a member of the college Board of Trustees since 1974.

TWO MISSIONS PROJECTS will be offered to Friends Youth again this summer. YCEW (Youth Consecrated to Evangelize the World) was initiated last year with six high schoolers going to Bolivia and Peru and six to Kenya. This year a team of three or four students from NWYM will be involved in an eight-week ministry experience in Alaska. A group of 30 will be going to Kenya. This trip will be June 26-August 31 and is open to Friends students from other yearly meetings. Additional information is available from Friends Youth Missions Coordinator Boyd Morris, P.O. Box 190, Newberg, Oregon 97132.

LIFE-STYLE MINISTRY is the theme for the fourth annual Young Adult Friends Conference to be held at Twin Rocks Friends Camp April 19-21. The featured speaker will be Stan Thornburg, pastor at Reedwood Friends, Portland, Oregon. Workshop leaders include Paul Anderson, Mark and Becky Ankeny, Karen Bates-Smith, Debbie Portis-Cathers, Norma Silliman, and Keith Vincent. Registrations should be sent to Diane Eichenberger, Route 1, Box 59C, Newberg, Oregon 97132.

A SHARE CALL issued by the Department of Evangelism is asking for contributions to help Silverton Friends Church complete a 5,400-square-foot addition that will serve multiple purposes as a worship center and also for fellowship and recreation for the church and the K through 8 school that they operate. Silverton Friends hope to be able to use the new facility Easter Sunday. The Share Call program asks for a \$20 investment to assist in the com-

pletion of a building program at a new or expanding church in the Yearly Meeting.

FRIENDS YOUTH VOLLEYBALL TOURNAMENT will be held April 12-13 in Newberg. Teams from across the Yearly Meeting will gather Friday evening for an activity, and the tournament games will be played Saturday.

ROSE VALLEY FRIENDS CHURCH, Kelso, Washington, will celebrate its 50th anniversary on May 19. Oscar and Ruth Brown were the first pastors and will be participating in the anniversary celebration.

George Fox College News

Averaging nearly a run an inning, George Fox College's 1985 baseball Bruins have completed a 100-inning baseball marathon game, raising more than \$2,000.

Bruin Coach Paul Berry said 25 players and coaches played 12 hours and two minutes to reach the 600th out. The marathon contest was held to raise funds for the team to take a spring trip to Southern California for more baseball. Ahead of the marathon, players contacted other students, family, and friends for pledges for each inning completed.

George Fox College's Video Communication Center and GFC alumnus Betty Hockett have been awarded grand prize honors in the first "Yummy" awards presentation by

the Newberg-Dundee-Dayton-Lafayette Liberty Cable Television Commission. The award is for excellence in community access programming.

The college's Television Center produced the 30-minute program, *The Minthorn House—Boyhood Home of Herbert Hoover*. It details the history of the former President's life in Newberg with a tour of the home in which he lived, named for his uncle and aunt Henry and Laura Ellen Minthorn, who took care of Hoover after he was orphaned.

Thirty missions representatives and three main speakers were scheduled for the 19th annual George Fox College missions conference in January.

The five-day conference, which had 20 missions organizations represented, featured morning chapel sessions and evening programs. "World Evangelization Crusade" was the conference title.

Main speakers were Ed Kilbourne, vice president at large for OMS International; Marti Ensign, former medical technologist in Africa; and Don Richter, regional director of Regions Beyond Missionary Union.

Organizations featured displays in the Student Union Building, while the representatives met informally with students and in class sessions.

The conference concluded with the annual Faith Promise evening, in which attendees were given opportunity to pledge financial support to students interested in short-term summer missionary service.

tour to Bolivia and Peru led by Alvin Anderson. The children's Christmas program included a message from the local church puppet team. The church choir presented the cantata *Carol of Christmas*.

LONE STAR, Hugoton, Kansas, (Gary Routon) Friends Women have a unique way to raise money for their mission fund. During the holiday season a "Holiday Basket" is prepared and filled by their women. Each week the content is auctioned off and the buyer retains the privilege of filling the basket for sale next week.

Dwaine Williams and Roscoe and Tina Knight shared news and insights of our missions in South America at the missions conference at **MEDFORD**, Oregon, (Paul Meier).

ALUM CREEK, Marengo, Ohio, (Dane Ruff) reports that the Cindy Aufrance Missionary Society raised over \$50 for missions by providing a church-wide Christmas mailing service. This society plans to spend a day with Cindy Aufrance, who is residing in Walnut Creek, Ohio.

Men in Missions of **TECUMSEH** hosted Robert and Esther Hess on Saturday night, December 8, for a dinner meeting. Carl Rieve and others had fresh reports from abroad, since Hesses arrived back in Ohio from the mission tour only a few days earlier. Robert and Esther both spoke during the morning worship service December 9.

The **CANTON**, Ohio, (John Williams, Jr.) World Outreach Conference included events such as an international dinner; women's brunch; the mission festival, which included 33 booths displaying different areas of missions; and men's breakfast. The Christian drama group "J. C. Commonwealth" performed. Prayer and Share groups also met in various homes, as speakers shared their personal experiences as ambassadors for Christ in some area of the world. In a step of faith, an effort was made to double Faith Promise giving. The congregation went above and beyond the set goal.

Chad Cox, son of Sheldon and Eida Ann Cox, pastors of **OKLAHOMA CITY** Friends, left January 19 for a six months' service tour in Mexico with Evangelical Friends Mission.

At **GLEN ELDER**, Kansas, (Ken Roe) Foreign Missions and Spiritual Life are cosponsoring special services in March with Reta Stuart and Jim Morris as speakers on the theme of "Being a World Christian."

Ed Phillips and Shirley Waggoner of **ALLIANCE**, Ohio, (Rick Sams) participated in the Round the World Tour headed by Roger Wood. They have shown excellent slides and reported interesting incidents.

Spiritual Growth

The home Bible studies are now in progress at **CHARITY**, Marietta, Georgia, (John Ryser), one being led by Bret Cogan and one by Paul Ice. A study is being made of the gifts of

the Spirit, after which a test will be given to determine the gifts each excels in.

Special meetings were held at **PLAINS**, Kansas, (Sheldon Tucker) by the evangelistic team known as "Jetstream," who headquarter in Meade, Kansas. The team, Paul and Trish Jackson, ministered through puppets, music, and preaching.

At the **RAMONA**, Oklahoma, (Lowell Thornburg) church, Ted Murphy, Regina and Romona Fugate were welcomed into membership.

NAMPA, Idaho, (Ron Friedrich) had a special night set aside for families to come to the church one at a time for prayer at the Christmas season. The church took in the following new members: Ron and Beverly Friedrich and three children; Loren and Kathy Townley and four children; Rodney and Kay Stark and three children; Clair and Marie Howard; Vaughn and Sherri Warren; Clare Willcuts, a minister, and his wife, Edna; and Geneva Bolitho, a minister—a total of 23 additions!

CANTON'S Tuesday morning Bible study is viewing and discussing aspects of Becky Pippert's film series dealing with life-style evangelism.

A four-part film series, "Blessings Out of Brokenness," by Joni Eareckson Tada, was presented at **GREEN-LEAF**, Idaho, (Paul Goins) four Sunday nights during January and February. After each film, a discussion period was held.

Youth and Christian Education

This year the **WHITNEY** church family celebrated the birth of Jesus with the use of the advent wreath and the lighting of the advent candles. In the evening worship on December 16 the "Crismon Tree" was trimmed with Crismons (Christian symbols made from styrofoam trimmed with gold). The evening closed with an inspirational candlelight worship service. Sunday evening, December 23, the Christian Education Committee sponsored a Christmas play by the Sunday school children.

At **COLORADO SPRINGS**, Colorado, (Arden Kinser), Nadyne Kinser held a special youth dinner party with 17 youth plus sponsors Phil and Terry White in attendance. Arden and Janet Kinser cohosted.

BELOIT youth were in charge of the church Christmas tree decoration service one Sunday evening. This is a family service. Church symbols were used.

The **DAMASCUS**, Ohio, (Joe Kirby) AWANA group recently had a "Wrap the Leader Night," at which they were given wrapping paper, ribbon, bows, and tape and instructed to wrap up their leader like a Christmas package.

Ron and Darla Ellyson and Steve Adams were leaders of the youth from **ALLIANCE** who attended the Eastern Area midwinter retreat at Niagara Falls. Nineteen youth attended from the local congregation.

FRIENDS GATHER

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

Missions

The Outreach Committee of **WHITNEY** Friends, Boise, Idaho, (Eugene Wright) sponsored a chili feed on Friday evening, January 25. The money raised by donation will be used for outreach projects. The Outreach Committee is planning a missionary conference for the weekend of April 26-28 with **EAST BOISE** (Kurt Eshelman) and **MERIDIAN** (Gil George) invited to join. There will be a potluck dinner on Friday evening. Featured speakers will be the Dwaine Williams family and Roscoe and Tina Knight. The Women's Missionary Fellowship has participated in a 13-week, merchant-sponsored Community Club Awards contest. Having won each week, they anticipate being top winners of a large cash amount. This money is to be used for missionary projects.

BAYSHORE, Bacliff, Texas, (Mahlon Macy) hosted the Area Mission Conference on January 22. Alfred and Ruth Miller, missionaries from Burundi, and Mary Snyder, MAYM Friends Women president, were the guest speakers.

Rod and Corliss Mick and family, members of **TECUMSEH**, Michigan (John P. Williams) now serving as tentmaking missionaries for the 1984-85 year in Japan, engaged in extensive travel during the Christmas season. The family of six plans a trip to Beijing [Peking] next summer before their return home to Michigan. Their holiday travel included stops in Hong Kong, China, and Korea.

The ninth annual Faith Promise Mission Conference was held at **LEAGUE CITY**, Texas, (Jack Pierce) January 25-27 with Alan Weinacht as principal speaker and Terry McAfee providing the music.

Ann Cattell of **BELOIT**, Ohio, (John Morse), a freshman at Malone College, was a member of the mission

GILEAD youth directors Harvey and Vivian Mosher planned a weekend retreat when 20 youth enjoyed a fantastic outing where Duane and Sherrill Comfort shared from the Word and in activity.

Several of the **MEDFORD** junior high and high school youth enjoyed a New Year's Eve overnight at Oregon Caves at the home of one of our families. Some of our young people are involved in personal discipling studies. Several teachers attend ICL training workshops in our area this fall. Plans are underway for a week-night children's program for grade school children. Primaries and Juniors are working hard on learning the books of the Bible and memorizing Scripture passages. Over 30 have earned posters and 5 have earned Bibles or reference books since the program started this fall.

The **PELHAM** FY and young adults were in charge of the annual Candlelight Service, which was an inspiring service. The church profited from the ministry of the youth attending the winter retreat at Niagara Falls. They ministered in an evening service with the local youth when the group "Selah" was in concert. The meals were sponsored by the local youth, with the whole church sponsoring a friendship meal after the morning worship service.

After being informed that Greenleaf Friends Academy is experiencing financial difficulties, **WHITNEY** FWMF group agreed to purchase two GFA Youth Shares of \$10 each being issued by the Academy. These shares lend financial support to the Academy and give the buyer a share in Christian education of every youth attending. Now they are challenging each FWMF group in Northwest Yearly Meeting to equal this effort or better it.

Outreach

A new ministry has begun at **NORTH OLMSTED**, Ohio, (Neil Orchard) where Dr. Philip Taylor serves as assistant to pastor Neil Orchard. Phil and his wife, Jean, are focusing their ministry on retired persons. A group of about 20, which began meeting last September, has been growing and abounding in benefits. Each Monday morning they meet for prayer, devotions, sharing, projects, good fellowship, and fun. Once every month a potluck noon meal is enjoyed together.

Nearly 50 adults and youth from **TECUMSEH** went Christmas caroling December 19 in the community, visiting Herrick Hospital and Nursing Home first, then dividing into two groups for sing-stops at 10 homes of the community. The caroling groups traveled in the church bus and church van, returning to the parsonage for chili at the end of the evening. Russ Rieve and Pastor John Williams each led a group of carolers, while Paul Van Valkenburg provided trumpet accompaniment for one of the groups.

MEDFORD Outreach Committee delivered eight boxes of food contributions at Christmas, in addition to some delivered at Thanksgiving. They also make regular contributions to some of our local service organizations. Faith promises help support ministries outside our church, including Jon and Cher Cadd with MAF and Priscilla Roberts with YWAM. Over \$1,300 was contributed to the World Relief Commission through special offerings in November and December.

WESTSIDE, Kansas City, Kansas, (Dan Frost) is sponsoring three Parenting Seminars January 27, February 3, and 10. The topic for seminar No. 1 is "Parenting Preschoolers," with Betty Gorden as leader. Betty is the director of the Child Development Lab at Friends University, Wichita, Kansas. Seminar No. 2 is "PITYC" (The Powerful Influence of Television on Young Children) with Martha Leimkuhler, a recently retired teacher of 31 years. Martha has given herself to extensive research and observation on this subject. Seminar No. 3 is "Parenting Is Not a Sentence."

The senior FY at **DAMASCUS** collected donations of food and money to make up four baskets and purchased six certificates for food at super markets and distributed to needy families.

Building Improvements

MEDFORD fellowship hall and foyer have been recently carpeted, and the kitchen floor replaced, along with new roofing on these areas. We enjoy the reduced noise level and new sense of warmth in these large open areas. Remodeling has also been done to accommodate the needs of increased pastoral staff.

On Sunday, October 28, groundbreaking ceremonies took place for



a new parsonage at the **BETHEL**, Hugoton, Kansas, (J. M. Pitts) church. The size of the parsonage will be approximately 1,750 square feet with a full finished basement.

Eugene Wood and daughters of **ALUM CREEK** presented a beautiful built-in bookcase to the church in memory of Frances Wood. Dale Smith, a member of the congregation, constructed this.

Other Special Events

The members at **HOMESTEAD**, Cedar Point, Kansas, (John Hinshaw) celebrated Christmas by joining in an old-fashioned Christmas service of singing carols and personal sharing. There were treats for all and a social time afterward.

ALLIANCE church enjoys at least 24 small group ministries, such as Right to Life, Boys' Brigade, Crafts, Mothers' Support, etc. One group is being spotlighted each Sunday morning in the service.

A forgiveness and inner healing seminar was held at the **BETHEL** Friends Church Friday and Saturday, January 18, 19, with Benny Mevey of Wichita, Kansas. It was an enlightening weekend and ministered to many people. The seminar was not only attended by the Friends congregation, but also there were other churches in the area represented.

On November 15 **MEDFORD** held a "harvest dinner," with Ron Crecelius as special guest speaker. He continued as speaker for a spiritual emphasis weekend. The children's department of the Sunday school presented the musical play *The Birthday Party* on Sunday morning, December 16, before the worship service. The choir, led by Ron Mulkey, sang *His Love Reaching* in an evening concert December 16. The "20s" group hosted a Christmas party for the "30s and up" on December 15.

Christmas services at **PROVIDENCE** Friends were Spirit-filled and especially meaningful. A special praise service was held with Russ Nutt coordinating the program with the assistance of Richard Hall, who presented a multimedia presentation. Many members of the congregation participated in special music during this tremendous service of praise and worship. A very special time for the church was the annual Christmas Eve communion service when the pastor served and prayed with individual families for special needs and concerns.

Fanny Crosby, the new 90-minute film story of the life of the gospel songwriter, was shown the last Sunday night of 1984 at **TECUMSEH** Friends Church. The blind songwriter wrote many popular secular songs during the years before she became sure of her relationship with Christ. A gospel film is featured often during the last Sunday night of the month as part of the service. Games and refreshments followed the film as an "early New Year's eve" celebration.

URBANA, Ohio, (David Byrne) Sunday school classes, missionary society, young people, and children all gave gifts to the church when the congregation met for a Christmas potluck dinner and a time of fellowship. "Christmas Fever" was the title of the Christmas program given by the young people and children. During the New Year's Eve watch night service a time of Christian fellowship was enjoyed, followed by inspirational Scene-O-Felt pictures and message from Creation to the Crucifixion and Resurrection of our Lord. A time of prayer followed.

NORTHBRIDGE, Wichita, Kansas, (Duane Hansen) celebrated the Christmas Season by enjoying the children's program "Super Gift from Heaven"; "Christmas Joy," present-

ed by the choir along with the brass choir; and the Christmas Eve Love Feast.

The Christmas program at **PLAINS** took on a special meaning as the Christmas story was presented through slides and tapes. These were prepared earlier by the members of the congregation acting out and singing the various scenes.

PAONIA, Colorado, (Eldon W. Cox) Friends and a local Nazarene church combined choirs during the Christmas season to produce the cantata *He Started the Whole World Singing* by the Gaithers. The choir sang in the Friends church, the local high school auditorium, and at the Delta Prison Honor Farm. Altogether almost 600 people heard the cantata.

Under the direction of Sally Ruff, the **ALUM CREEK** children presented the Christmas program "Why the Chimes Rang."

A special feature of the **GREEN-LEAF** Christmas season was the presentation of a "Paths of Peace Friendship Quilt" to our pastor and his wife. The quilt contained 109 blocks with church family names on them representing 331 people. Agnes Tish presented the quilt on behalf of the FWMF and the church family.

Special events recently at **SEBRING**, Ohio, (L. Edwin Mosher) were a concert from the Christian Youth Crusaders at which 64 were in attendance, and an evening service with David and Cindy Aufrance, who showed slides and spoke. During the Christmas season the youth group and young adults presented a live nativity scene one evening. Approximately 300 people viewed the scene. Mr. and Mrs. James Smith and Mr. and Mrs. Sheldon Brown were in charge of the event.

Arden and Janet Kinser, pastors at **COLORADO SPRINGS**, plan to attend the Friends Pastors' Conference in Chicago during early May.

Christmas season was celebrated at **BAYSHORE** with a Christmas program on December 16, a Christmas cantata *Chimes of the Holy Night* presented by the choir, and an impressive candlelight service the evening of December 23.

At **DEERFIELD**, Ohio, (Chris Jackson), parsonage painting, Friday nights open church for open prayer, James Dobson's "Focus on the Family" film series, and family Song-Fest evening were new ways to share and grow beginning the new year.

OKLAHOMA CITY Friends are sponsoring a Marriage Enrichment Seminar February 15-16. Tim and Beverly LaHaye, well-known authors and seminar leaders, will be the guests.

Pastors Ken and Diana Roe of **GLENN ELDER** Friends hosted an all-church reception at the conclusion of the Christmas program to express their appreciation to the church. Delicious foods were served and a great time of fellowship was enjoyed by the church and visitors.

The **CANTON** Children's Choir presented the cantata *Hark the Herald*

Angels under the direction of Diane Thompson. A "Christmas Sundae Reception" followed.

The children of **FRIENDSWOOD**, Texas, (Joe Roher) presented the play *The Littlest Angel* the evening of December 23.

The **BEAVER-SHANNON**, Beaver, Kansas, (Lyle Whiteman) congregation saw the film *The Birth and Childhood of Jesus* for their Christmas program. They took a Christmas offering to help with the church extension point Westside Friends in Kansas City, Kansas.

EMPORIA, Kansas, (Galen Hinshaw) Friends welcomed the new year with a candle-lighting service. Time was given for expression and renewing commitments.

MIAMI, Oklahoma, (Merl Kinser) Friends enjoyed a Christmas program "How Great This Love," directed by Eunice Kinser. A special New Year's Eve Candle-lighting service was led by the pastor in the evening

service December 30. Several expressed concern for the growth of the church. Attendance is increasing.

Revival services were held at **GILEAD** with P. L. Liddell as evangelist. Larry and Kathy Willett from Christ Fellowship, Greensboro, North Carolina, shared their message through a relaxed blend of music and personal testimony and were greatly appreciated. Administrator Randy Ray from Gilead Christian School, supported by the congregation, shared the message in a service that also welcomed and recognized the school staff and school board. Following the service a Thanksgiving fellowship dinner was enjoyed.

Several **NORTHBRIDGE** members have enjoyed holiday trips. Howard Macy, professor at Friends University, spent some time touring Israel. Oscar and Helen Ball, Earl and Coralee Coder, Nolte and Henrietta Wakefield, and Aiden and Rolena Pitts enjoyed a Caribbean cruise.

The **DAMASCUS** church choir under the direction of Beth Grimm traveled to North Ridgeville church to present the Christmas cantata *The Glory of Christmas*. Carolyn Shreve was the organist and Joyce Saltsman the pianist.

Dr. Clark and Arbbara McQuigg of **MIAMI** recently returned from a trip to New Zealand. They were blessed by attending Quaker meetings in Dunedin and Christ Church.

Idea Bank

OMAHA Friends Church, Nebraska, (Ronald Miers) has started a tradition that continues. It is called **KUMECURFRNS** (Come Meet Your Friends). It is a time of fun and fellowship initiated by the Spiritual Life Committee to help church families become better acquainted.

Host homes are secured and the families of the church are divided according to the number of homes. Each family receives a personal invitation to join with others in a time of

fellowship in the casual, informal, and neutral setting of a home.

A list of questions is provided for the host and hostess to help everyone become better acquainted, such as, 1. Where were you born? 2. Who has been the biggest influence in your life? 3. Where have you lived the longest? 4. What area of the country do you consider to be home and why? Sometimes a sheet of Quaker facts is provided so that families have the opportunity to get better acquainted with their church heritage.

Some of the homes provide a dinner, either a carry-in or one prepared by the host family. At other times only dessert is served. In addition to promoting Christian fellowship it is hoped to encourage and incorporate families on the fringe to become better acquainted with the church and to begin participating in regular church functions. The church attempts to plan one of these evenings once a quarter.

FRIENDS RECORD

BIRTHS

BAXTER—To Virgil and Donita Baxter, a daughter, Amanda Kay, December 5, 1984, Ramona, Oklahoma.

BERGER—To Roger and Kathy Berger, a daughter, Mikah Lynn, November 25, 1984, Alliance, Ohio.

BINFORD—To Howard and Marilyn Binford, a son, Michael Dale, January 12, 1985, Caldwell, Idaho.

BURDSALL—To Ned and Vickie Burdsall, a son, Robert Walter, May 6, 1984, Friendswood, Texas.

CLARK—To Carey and Debra Clark, a son, David Allen, January 5, 1985, Alliance, Ohio.

CLARK—To Parry and Janette Clark, a daughter, Kelly Gene, November 15, 1984, University Friends, Wichita, Kansas.

CARRIGAN—To Dave and Cindy Carrigan, a daughter, Tori Beth, November 28, 1984, Medford, Oregon.

DAVENPORT—To Dennis and Eileen Davenport, a son, Luke Andrew, November 15, 1984, Angleton, Texas.

DAVIS—To Carol and Edward Davis, a son, David Edward, November 30, 1984, Caldwell, Idaho.

FORSTER—To Max and Terri Forster, a daughter, Lisa Marie, December 19, 1984, Canton, Ohio.

GETTING—To Gary and Robin Getting, a daughter, Jill Danae, November 21, 1984, Caldwell, Idaho.

HACKNEY—To Marty and Pharris Hackney, a son, Dustin Jack, December 24, 1984, Friendswood, Texas.

HARRIS—To Kelly and Mary Harris, twin sons, James and Kenton, November 29, 1984, Friendswood, Texas.

HEAD—To Bill and Myrna Head, a daughter, Stacey Corrin, November 10, 1984, Medford, Oregon.

HOLTON—To Laura and Brad Holton, a son, Matthew Ray, November 16, 1984, Caldwell, Idaho.

HOOVER—To Joe and Diana Hoover, a daughter, Jodi Kaye, December 11, 1984, Plains, Kansas.

HUDNELL—To Dennis and Pauletta Hudnell, a daughter, Lynnette Renee, September 28, 1984, Mt. Gilead, Ohio.

HUSS—To Mike and Mimi Huss, a son, Kyle Randall, December 25, 1984, Friendswood, Texas.

IRELAND—To Curtis and Marilyn Ireland, a daughter, Wendy Dawn, October 31, 1984, Caldwell, Idaho.

KIRKPATRICK—To Bobby and Karen Kirkpatrick, a son, Kenton Conrad, November 15, 1984, Friendswood, Texas.

LEONARD—To Edward and Mary Jane Leonard, a daughter, Katherine Elizabeth, November 7, 1984, Friendswood, Texas.

MANTELL—To Chris and Susan Mantell, a son, Jacob Daniel, November 12, 1984, Friendswood, Texas.

MOORE—To Nick and Marianne Moore, a son, Matthew Ira, November 22, 1984, Whitney Friends, Boise, Idaho.

QUINN—To Rick and Holly Quinn, a daughter, Nicole Marie, January 7, 1985, Alliance, Ohio.

ROBERTS—To Dale and Karen Roberts, a daughter, Chelsea Elizabeth, November 25, 1984, Northridge Friends, Wichita, Kansas.

ROBINSON—To Dan and Jacque Robinson, a daughter, Casey Ellen, December 27, 1984, University Friends, Wichita, Kansas.

ROSS—To David and Dorene Ross, a daughter, Amanda Jill, October 16, 1984, Protection, Kansas.

TOWNSEND—To Hall and Marie Townsend, a daughter, Emily Marie, October 4, 1984, Pleasant Hill, California.

WATKINS—To Craig and Denise Watkins, a daughter, Alysha Nicole, September 1, 1984, Medford, Oregon.

WILSON—To Steve and Terry Wilson, a son, Michael Paul, November 19, 1984, Medford, Oregon.

MARRIAGES

ALBERT-DAVIS. Lyn Albert and Bob Davis, October 27, 1984, Canton, Ohio.

FREDRICKSON-BURGESSON. Pamela Fredrickson and Benjamin Burgessson, December 1, 1984, Galveston, Texas.

GODWIN-NEWCOMB. Margie Godwin and William Newcomb, January 28, 1984, Medford Friends, Oregon.

HALL-MILLER. Lora Hall and Christopher Miller, August 4, 1984, Medford Friends, Oregon.

HALL-NICHOLS. Jody Hall and Sherry Nichols, December 22, 1984, Beloit, Ohio.

HANKE-JOHNSTON. Nancy Hanke and Gary Johnston, October 20, 1984, Medford Friends, Oregon.

MILLER-BELL. Joleta Miller and Tony Bell, January 4, 1985, Ramona, Oklahoma.

RAINEY-JONES. Michelle Rainey and Randy Jones, November 30, 1984, Bacliff, Texas.

REIKER-KINSER. Brenda Reiker and Steve Kinser, November 24, 1984, Hugoton, Kansas.

ROBINSON-SCARPELLA. Pamela Robinson and Jay Scarpella, October 20, 1984, Mt. Gilead, Ohio.

ROTARIUS-CURB. Linda Rotarius and Robert Curb, August 3, 1984, Medford Friends, Oregon.

STRICKLAND-DEARBORN. Julie Strickland and David Dearborn, November 11, 1984, Bacliff, Texas.

WARSHAW-KILPATRICK. Julie Warshaw and James E. Kilpatrick, December 14, 1984, Virginia Beach, Virginia.

DEATHS

BYHAM—Gladys Byham, January 3, 1985, Guys Mills, Pennsylvania.

CHAMBERS—Faye Chambers, November 29, 1984, Lowell, Kansas.

COX—Clifford Cox, 70, August 6, 1984, Lawrence, Kansas.

HALDY—Judith Coppock Haldy, 91, December 23, 1984, Damascus, Ohio.

HALL—Pearl Brown Hall, September 15, 1984, Miami, Oklahoma.

HARRINGTON—Hank Harrington, December 31, 1984, Haviland, Kansas.

HILL—Floyd Hill, November 1, 1984, Canton, Ohio.

JAMISON—Walker Jamison, December 17, 1984, Ramona, Oklahoma.

KEMP—Blanche Kemp, 100, December 22, 1984, University Friends, Wichita, Kansas.

LANE—Mable Lane, November 24, 1984, Bayshore Friends, Bacliff, Texas.

LEPPERT—Nellie Leppert, December 30, 1984, Caldwell, Idaho.

McKINNEY—Vaden Fred McKinney, January 3, 1985, Glen Elder, Kansas.

McNABB—Earl McNabb, November 19, 1984, Bayshore Friends, Bacliff, Texas.

McQUIGG—Addison Clark McQuigg, Sr., 97, December 9, 1984, Miami, Oklahoma.

MOSHER—Robert Mosher, minister, 84, December 30, 1984, Damascus, Ohio.

NAYLOR—Ethel Naylor, 92, January 9, 1985, Beloit, Ohio.

PRUITT—Audrey M. Pruitt, September 28, 1984, Miami, Oklahoma.

REDMAN—Fay Redman, January 7, 1985, Ramona, Oklahoma.

RICE—Eva Rice, November 18, 1984, Bayshore Friends, Bacliff, Texas.

STRAIN—Ralph Strain, November 23, 1984, Bayshore Friends, Bacliff, Texas.

TYLER—Grover Tyler, 91, October 17, 1984, La Junta, Colorado.

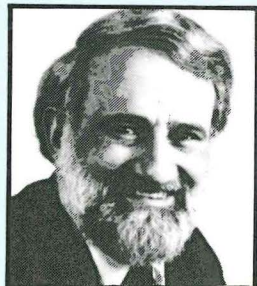
VANHOUTEN—Russell Vanhouten, 72, November 22, 1984, Cardington, Ohio.

WALTER—Jake Walter, December 28, 1984, Ramona, Oklahoma.

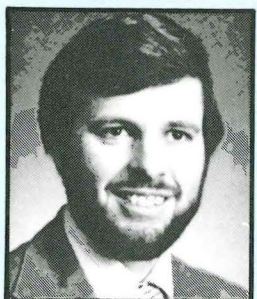
WHITCOMB—Enid Whitcomb, November 10, 1984, Homestead Friends, Cedar Point, Kansas.

THIRD FRIENDS MINISTERS CONFERENCE

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Charles Sell



Richard Foster



Alan Kolp

Charles Sell

Charles Sell is Director of the School of Christian Education at Trinity Evangelical Divinity School in Deerfield, Illinois. He has experience as teacher, pastor, chaplain, missionary and Christian education director.

Mary Cosby

One of the nine founding members of the Church of the Saviour in Washington, D.C., Mary Cosby is a gifted preacher, teacher and retreat leader. Commitment, community and discipleship are frequent themes in her teaching.

Richard Foster

The author of two best-selling books, *Celebration of Discipline* and *Freedom of Simplicity*, Richard Foster is a popular speaker. He is Special Lecturer in Religion and Philosophy and Writer in Residence at Friends University in Wichita.

John P. Williams, Jr.

A dynamic preacher, John Williams is senior pastor of First Friends Church in Canton, Ohio. His Ph.D. in education and a deep sociological concern have led to his writing for a variety of magazines.

Alan Kolp

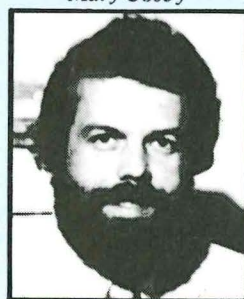
Alan Kolp has moved among Friends as a spiritual leader and teacher. He served for six years as Dean of the Earlham School of Religion. Recently he has returned to full time teaching at ESR in the areas of New Testament and Church History.

Carl Dudley

With a scholar's precision and a heart for the church, Carl Dudley gathered data from which he wrote *Making the Small Church Effective*. He is Professor of Church and Community at McCormick Theological Seminary in Chicago.



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Elders and Schizophrenia



Let's Be Friends

BY HOWARD MACY

THE WORD *elder* leads a double life. As a noun, "elder" commands respect, for an elder is one who has gained the confidence and respect of other Friends. However, as a verb "elder" becomes a villain. Even the thought of "being eldered" prompts feelings akin to dread. Friends have now come to the place of graciously accepting becoming an elder but of shrinking from being eldered. This schizophrenic life of "elder," of fear, robs us of a vital part of our common life, for elders and eldering have often been cautiously consigned to very limited roles in modern Friends meetings.

We can readily understand why elders frightened or frustrated Quakers in the past. Some descriptions of the elders of old at work still intimidate us. Rufus Jones recounts the story of a group of elders who sat so still on the facing bench that they prompted a young boy to ask whether they were even alive. Yet, despite their statue-like appearance, they also displayed an almost uncanny knowledge about all that happened in the meeting for worship and in the larger life of the meeting. The elders knew all and they controlled all. This, at least, is the image offered by popular memory.

The facts are, of course, that the ancient elders partly deserve this image even though they often served very well. Sometimes they misunderstood discipline to mean punishment and hastily read Friends out of meeting. Sometimes the elders magnified insignificant legalisms only to lose sight of the more important matters of discipleship. Some elders delighted too much in watching over the lives of others and in exercising the authority with which they were entrusted. Though not universal (or perhaps even typical), there were serious abuses.

Contemporary caution about elders, however, does not respond simply to past abuses. Even if the popular traditions and jokes about eldering were less ominous, many contemporary Friends would balk at assigning a serious role to elders. The "do-your-own-thing" privatism of modern culture has affected all of us deeply. Many Friends have come to believe that they demonstrate both personal privilege and wisdom when they run their own lives absolutely independently of other persons. Too often this privatism has undercut our commitment to Christian community so thoroughly that we hesitate both to give and to receive encouragement and guidance. Perhaps the failures of yesteryear's elders do not restrict the proper role of modern elders nearly as much as the fact that many Friends today are not willing to trust their lives in any significant way to others in their meetings.

In spite of our reluctance, it is essential to recover the best of what eldering means and

to affirm it in our time. The practice of eldering was and potentially is one of the greatest strengths of a vital Friends meeting.

At their best, elders maintained two guiding concerns. The first was that the Friends meeting should have sound, nurturing ministry and meetings for worship. Sometimes to accomplish this they served as a check on ministry that hindered rather than helped the meeting. More often, the elders found ways to encourage effective ministry and ministers, whether established or just emerging.

The second concern is captured well in the advice, "Watch over one another for good." The motive in this was not to meddle in each other's lives. Instead it was to help Friends in their living to grow in spiritual maturity and to honor Christ and the Gospel. In this concern the elders (or in some periods "overseers") carried out essentially a pastoral role.

Both the concern for ministry and worship and the concern for faithful living require constant attention. In fact these concerns are far too important to entrust them to only one or two persons (such as a pastor), no matter how capable they may be. On such vital matters leadership must be broadly shared. It is as important now as it has ever been that the role of the elders be effectively fulfilled. It is time now to disown the double life of "elder" and to discover the vital ways in which elders can serve today.

Let's be Friends.

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