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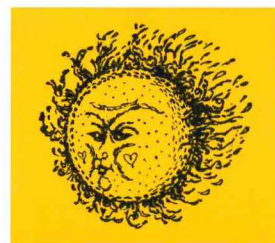
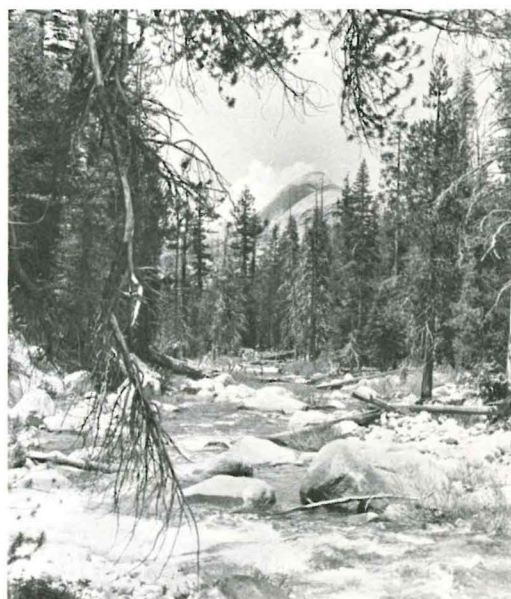
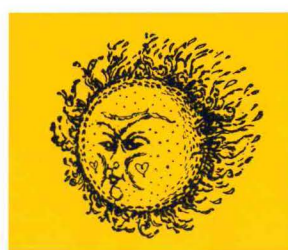
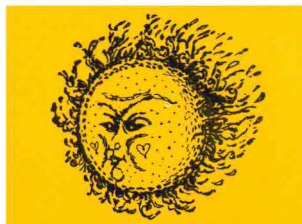
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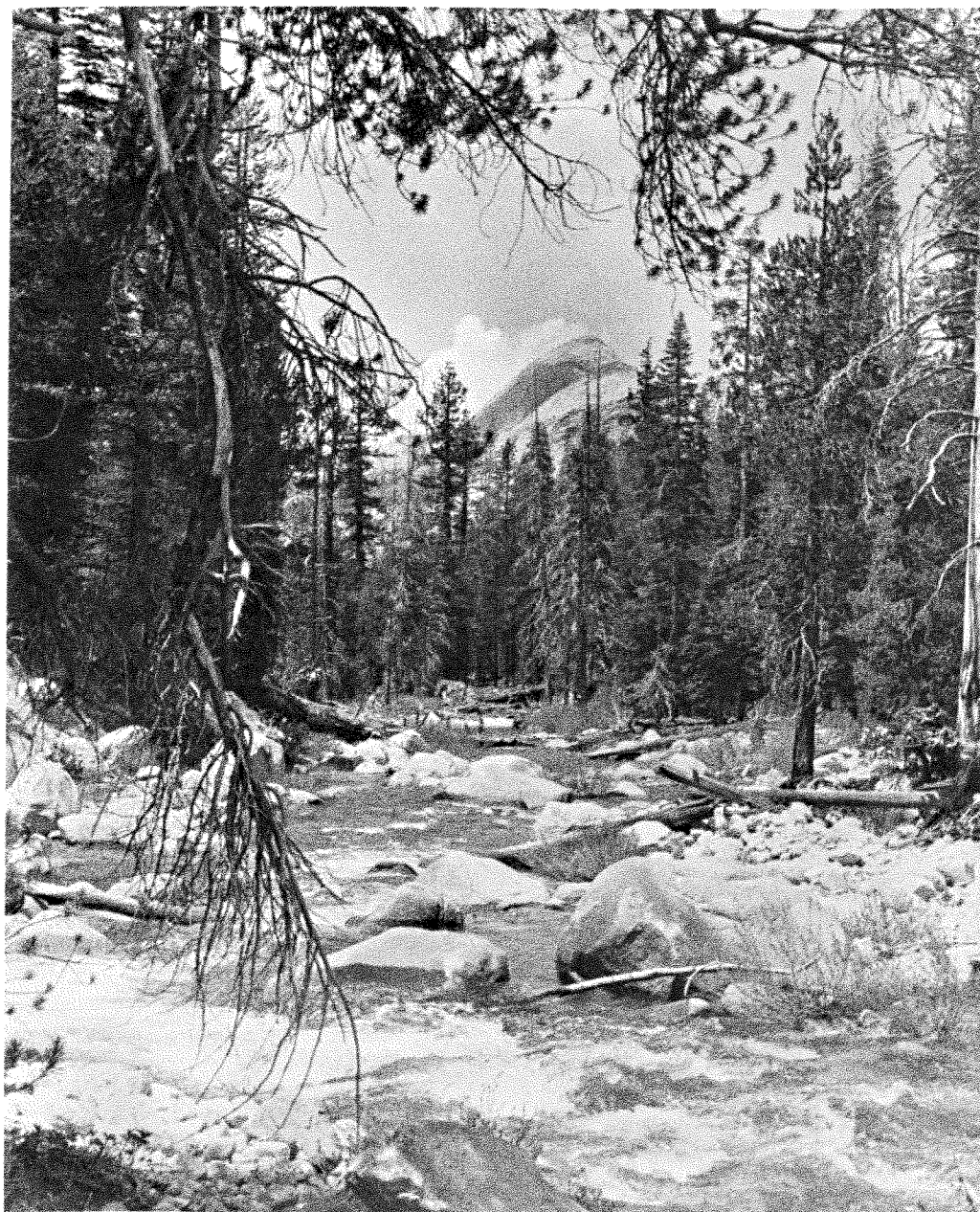
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Evangelical Friend

June 1985

Vol. XVIII, No. 10





PRAYER

BY LLOYD LEE WILSON

Prayer is at the heart of religious life. Standing naked before the living God, we become changed persons. The best of our spiritual companions evidence a quality of life described centuries ago by Isaac Penington, the English Quaker:

“There is a continual praying unto God. There is a continual blessing and praising of his name, in eating, or drinking, or whatever else is done. There is a continual bowing to the majesty of the Lord in every thought, in every

Lloyd Lee Wilson is general secretary of Friends General Conference, Philadelphia, Pennsylvania. His article first appeared in Fellowship in Prayer and is used with permission. Fellowship in Prayer is a bimonthly publication available at no charge upon request to the Fellowship's office at 134 Franklin Corner Road, Lawrenceville, New Jersey 08648.

word, in every action, though it be in worldly things and occasions; yet the spirit of the Lord is seen there, and the tongue confesseth him there, and the knee boweth to him there."

While prayer is an essential ingredient in our religious life, it is not automatic or instinctual. We are forced as individuals to learn for ourselves, from the very beginning, not only the potential of prayer but also the mechanics: how to pray.



I would like to share some of what I have encountered in prayer. Not the last word, but a preliminary report from an explorer—a description of the territory I've seen so far.

Why do I pray? Because I have felt spiritual despair—because grace has shown me the futility of my own unaided efforts to live an adequate life. Like others before me, I have felt that there is one, even Christ Jesus, who can speak to my condition. I pray, therefore, to lift my condition to God, to be informed and transformed in Him, to be renewed and strengthened so as to become a more faithful instrument of His will. I pray also to obtain God's assistance, without which I am doomed to failure.

What is prayer? Prayer is that time when I withdraw, mentally or physically, from this world and fix my attention on God, exposing for His scrutiny what He already sees—every flaw and every act of faithfulness, every lack and every act of love. Naked before God, I wrestle for His blessing, struggle for discernment of His will for me, and seek for His strength to persevere in the faith. In prayer I confess, repent, am forgiven, and strengthened to sin no more; I intercede for others and petition for myself; I contemplate and adore the Godhead; I give thanks for His blessings.

When do I pray? Continually; morning, noon, and night; when I awaken; when I get to the office where I work; Mondays at 8:00 a.m.; during morning meeting for worship; when I retire for the night; when difficulties arise; when I'm not sure what to do; when I have a spare moment.

Some personal observations about prayer: God is *present* whenever we pray. Not just listening long-distance, but present wherever and whenever we turn our thoughts to Him. Sometimes we can feel this presence; sometimes we cannot. He is always with us.

Our prayers are *answered*, if we pray in faith. Sometimes they are answered literally, and sometimes God gives us something really better than what we asked for. Martin Luther put it this way:

"Prayer is, therefore, a special exercise of faith, and faith makes the prayer so acceptable that either it will surely be granted, or something better than we ask will be given in its stead . . . he who does not trust, receives nothing, neither that which he asks, nor anything better."

Prayer *strengthens my faith*, and faith strengthens my prayer. The repeated experience of the presence of God in prayer nurtures and strengthens my faith and my ability to be obedient. As faith increases I am better able to direct my attention and intention to God.

Prayer *makes me a better person*. John Chapman wrote:

"The real value of prayer can be securely estimated by its effect on the rest of the day. It ought to produce very definite results: (a) A desire for the will of God . . . (b) the cessation of multiple resolutions . . . now we make only one, to do and suffer God's will—and we keep all our old ones, or rather, they seem to keep themselves without any trouble on our part. (c) Hence we have arrived at simplicity: all our spiritual life is unified into the one desire of union with God and His will."

Prayer is not measured by our feelings or our fervor at the time, but by our behavior afterward. Behavior is, in turn, measured not by good works but by obedience.

Prayer is *not a substitute for effort*. The objective of prayer is to conform our will to His in order that His will might be done *in and through and by* us. Prayer may be the vehicle by which God gives us the discernment to see the reality of the situation, which prompts our prayer in a new way, empowering us to be the vehicles of His love to correct the problem. Prayer may give us the strength and courage to work for change and improvement that we had otherwise thought far beyond our human capabilities.



How, then, to begin? One of the greatest practitioners of prayer in recorded history was Jesus of Nazareth, so let us see what Jesus taught about prayer. There are five themes in His teachings concerning prayer: persistence, right attitude toward other humans, faith in God, submission to God's will, and directness or simplicity. It is worthwhile to look at each of these in turn.

Persistence: In the Gospel according to Luke (1:5-13), Jesus gives us the example of a man who is initially unwilling to get out of bed to help his neighbor but who changes his mind because of the importunity, or persistence, of his friend.

Right attitude: In Matthew (6:14), Jesus teaches that if we forgive other people their trespasses, our heavenly Father will forgive us also. For clarity, Jesus then states the same thing in the negative: If we do not forgive, our Father will not forgive us. This is shown through the example of the prayer of the Pharisee.

Faith: A woman with a 12-year flow of blood is healed by her faith, in the story recounted in Luke (8:43-48).

Submission to God's will: Returning to Matthew (7:21-23), one reads that the one who does God's will, not the one who does mighty works in God's name, will enter

the Kingdom. This is intended to teach us to pray for discernment and submission, not for mighty powers.

Directness and simplicity: Finally, in Mark (12:40), Jesus tells us the scribes who make long prayers will be condemned, then praises the widow and her mite.

With these principles in mind, one may begin, perhaps by simply asking God, "Lord, teach me to pray." How better to begin the journey into prayer than with a prayer?

A model of Christian prayer common to Protestant tradition is intercessory or petitionary prayer and is exemplary of prophetic, or biblical prayer, especially in the evangelical tradition. Petitionary prayer is so named because it addresses the inescapable fact that we are utterly dependent on God. We are in the position of petitioning the Lord for the basic necessities of life.

The objective of this type of prayer is not bending God's will to our own, but conforming our will to God's. Prayer is understood to be fundamentally surrender to God, although within His will we are free (and empowered) to exert our own. The steps to petitionary prayer are as follows:

Create a setting conducive to prayer. Become physically comfortable and protected against interruptions. Give yourself time to pray unhurriedly.

Decide what you want to pray about. Sometimes you will wish to pray for personal blessings, sometimes to intercede for others. I pray for rain for my apple trees (like Elijah), for spiritual discernment, for strength to do my work, and for the safety of family and friends.

Decide whether that is a Christian thing to want. Within the limits of Christ (which is to say within the limits of the moral universe), we can pray for anything and Jesus' promise that our prayers will be answered will hold true. A very important step for me: I have faith that my prayers will be answered, and I have experienced that my prayers have been answered in the past. That faith and experience make me very cautious about what I pray for, because God may grant my prayer!

Still the mind and center your attention on the subject of your prayer.

Talk with God about it. Not just to God, but with God. Have a dialogue.

Promise God what you will do to make this prayer come true. How can you be an instrument of God's will, if God wills that your prayer should be answered as you ask? Promise yourself and God that you will do these things.

Thank God for answering in His own way and time. That may be as you asked and answered now, or as you ask but answered later (patience), or to grant something better.



Release the prayer from your conscious mind. If you pray in faith, you should now be able to act as if the prayer were already answered, without further anxiety.

Begin again, or emerge from prayer-consciousness into your daily life. How can one integrate prayer into one's daily life? There is space only to highlight some principles.

The first principle is *commitment*. The life of prayer, like all of religious life, is characterized by consolation and desolation. By commitment made and adhered to, we avoid the dangers of falling away from our prayer during desolation or during consolation, when our need may seem less compelling.

The second principle is a *rule*. Rules are reminiscent of monastic orders, either Eastern or Western, and in fact both of these faith traditions have discovered experientially the value of discipline in the spiritual journey. For those of us born into the Western culture, I highly recommend William Law's *A Serious Call to a Devout and Holy Life*, reprinted recently in paperback by the Paulist Press.

The third principle is the importance of a *group*. For all but a very few of us, in whatever faith tradition, the spiritual journey is undertaken as part of a faith community. Do not be too proud to accept the mutual help of other travelers along the way.

By following these principles, by following a model for prayer, and most important, by the grace of God who seeks for us to follow Him more than we seek Him ourselves, we can attain a life of unbroken prayer—constant awareness of the presence of God, continual supplication for His mercy and support, and continual resolution to become true to His will. We can arrive at that state of the interior life that is characterized by a continual lifting of all that we have and are to Him, feeling His support and assistance every moment.



I conclude with another quotation from Isaac Penington:

"Some may desire to know what I have at last met with. I answer, I have met with the seed. Understand that word, and thou wilt be satisfied, and enquire no further . . . I have met with the true spirit of prayer and supplication, wherein the Lord is prevailed with, and which draws from him whatever the condition needs; the soul always looking up to him in the will, and in the time and way, which is acceptable with him. What shall I say? I have met with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation which the redeemed dwell in; and I know all these to be true, in him that is true, and am capable of no doubt, dispute, or reasoning in my mind about them; it abiding there, where it hath received the full assurance and satisfaction."

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COVER

Faces and places of summer activities reappear as they illustrate feature articles in this issue. (Design by Stan Putman)

ANTECEDENTS

I've been somewhat conditioned by the Protestant work ethic. If I sit without accomplishing anything, I feel guilty. All the things I need to do race past my mind. And then I become conscious of how much more some of my friends are able to accomplish in their daily 24 hours.

I enjoy productivity, but I find it necessary to be careful not to define it so narrowly that I eliminate some things that are important to my spiritual, social, mental, and physical health.

Summertime fun is one of those healthy things that deserves space in our lives. Outdoor activities provide wonderful opportunities. Even the yard work that can become a drudgery has rewards beyond the visual effect. Yesterday's conversation with a neighbor was more beautiful than the flowers I was planting. I see my neighbors more often in the summer simply because we happen to be outside at the same time.

Summer helps us be a little less isolated. Whether at the public park or over the back fence, we have convenient opportunities to share our lives with friends and strangers.

Outdoor activities also bring us in touch with God's creation. Things like backpacking (page 6) and bicycling (page 8) tend to make us more appreciative and respectful of our natural world.

Friends summer camps offer our children and young people a beautiful opportunity for physical, spiritual, and social discovery. New experiences and decisions in these predominately outdoor environments are life-forming influences.

Gary Fawver, director of Tilikum Retreat Center near Newberg, Oregon, has written about "Jesus, the Outdoor Son of God." Jesus' ministry has a strong focus on the outdoors both in terms of location and in use of illustrative material.

Along with the spiritual and relational opportunities that outdoor activities offer, it would also be nice to be able to get a tan!

—D.L.M.

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Family Backpacking

BY NANCY WOODWARD



OUR FAMILY has taken an annual backpacking trip since the summer of 1977 when our youngest, Tasha, was only two-and-a-half years old. We've explored lakes and rivers, climbed mountains, gotten lost, battled mosquitoes, bears,

Ron, Nancy, Doug, Mark, and Tasha Woodward have made backpacking an annual tradition. Nancy shares experiences and benefits from backpacking, along with some suggestions for beginners. Mark offers his perspective in what was originally written for his sixth grade language arts class. Doug is a freshman in high school and Tasha a fourth grader. Ron is pastor of Newberg, Oregon, Friends Church.

chipmunks, and have been soaked by rain. And every year I think, "Is it worth it?" I quite prefer the comforts of home or those of a fine motel and an exquisite restaurant. It's not that I don't like hiking and carrying a 40-pound pack or sleeping on a leaky air mattress or eating mosquitoes with my soup. None of that bothers me, but I do intensely miss a hot shower and being clean!

Backpacking isn't for everyone—and I've often wondered if it's really for me. When I received a backpack as an engagement gift and a down sleeping bag as a wedding gift I should have realized that in the "for better or for worse" part of my wedding vows, the "for worse" included an annual backpacking trip. Our first was on our honeymoon!

Now a yearly backpacking trip is a *tradition!* Our children are now old enough to help plan trips and decide where to go. Everyone in the family (except for me) is campaigning for an August trip to the top of Mt. Whitney (14,995') in the Sierras. It's about an 80-mile trip the way my husband wants to go. (I've been thinking about a *short* trip in the Cascades—fewer days to be dirty!)

It's probably discernible by now that I'm not a true-blue, diehard backpacker, yet I am committed to our family trips. I'm committed for these reasons:

1. Backpacking together teaches us that we need each other. In the mountains and forests, life becomes much more basic. As

Backpacking

"... a very important part in my life."

BY MARK WOODWARD

I love backpacking. Our family of five goes on a pretty long trip every summer. I wish we could go more often, but we don't have the time, and it costs quite a bit of money. Our first trip, a short one, was when I was four and a half and my little sister was only two and a half. At first, backpacking was just a trip we went on every summer, nothing really exciting. Now it's the best event that happens every year. We've had a lot of adventures and some great times.

One time that I remember was when my mom and sister got lost for five and a half hours. They were hiking behind my dad, my brother, and me. We came to a fork in the trail and since my dad had the map, we


went the right way. But my mom and my sister went the wrong way. Luckily we all carried whistles, so we found them.

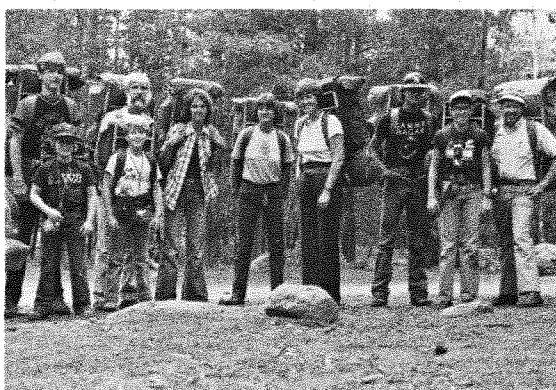
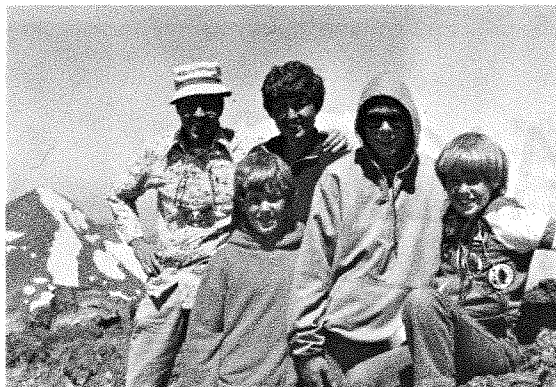
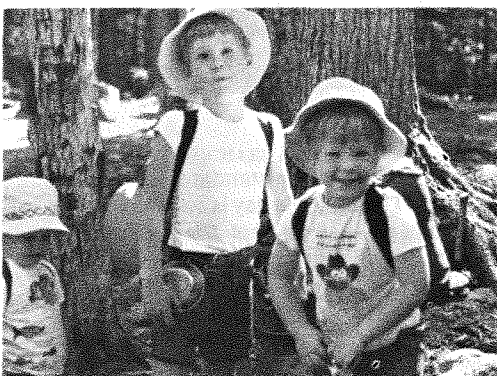
On that same trip, there was a huge storm. It was pouring down rain, and there was thunder and lightning. We were all pretty little so we were scared. All five of us huddled up in our two-man tent and sang songs and told stories.

You'll never believe it, but on the way home from that same trip our car broke down in the middle of nowhere. My dad had to walk quite a way to find a phone so that he could call a tow truck. We waited and when it finally got there, we rode in our towed car back to the nearest town.

Another trip I remember is a time we went to Yosemite National Park in California. We were hiking in the high country of the park. One clear, starry night, some bears tried to get our food. Luckily, we had it tied up in a tree. After the bears came, a guy that was backpacking with us stayed up and banged on a pan with a spoon.

Our most recent trips were to the Three Sisters area. Two years ago our family and another one went backpacking there. On one of the days of our trip we climbed Middle Sister, fifth highest mountain in Oregon. The very next year, our family climbed South Sister, third highest mountain in Oregon. Both these times at the top of the mountain, I felt really great. Seeing Mt. Hood, Mt. Bachelor, Broken Top, and all the other mountains was fantastic.

Putting all these experiences together, I realize that backpacking has played a very important part in my life. 



Far left: Nancy Woodward and Doug on an annual family backpacking trip. Other photos are from the first two trips and the two most recent. Clockwise from bottom left: Tasha, Doug, and Mark in 1977; Woodward family on second annual backpacking adventure; at the top of South Sister in 1984; Fawver and Woodward families in 1983—Tasha and Mark (in front at left) Steve, Gary, Susan, Michelle, Nancy, Michael, Doug, and Ron.

we hike, inevitably one of us gets tired and it requires the encouragement of others in the family to help us reach our goal.

2. Backpacking brings our family closer together—physically, mentally, emotionally, and spiritually. When we've asked our children to name the times when they've felt closest as a family, they usually have shared a time when we were backpacking.

3. Backpacking helps prepare us for some of life's difficult challenges. Outdoor adventure programs for teens generally have the philosophy that if a young person succeeds in one area, that success will carry over to future challenges in other areas. Our children, Doug, Mark, and Tasha, take pride in saying they've climbed to the top of both Middle and South Sister in Oregon. It was hard work and a challenge, but they succeeded! If they feel like quitting a project or a class in the future, they will be able to say, "I can succeed. I did it in the mountains. I can work hard and succeed in this new and difficult challenge."

This was all theory for me until last winter. I thought I'd been climbing mountains for my children, but I found out it was also for me. I was in a very difficult job situation. I wanted to quit after two weeks but my commitment was for 12 weeks. One of

the ways God gave me the strength to finish was to remind me that while climbing Middle Sister I'd wanted to quit, but through the encouragement of others I'd been able to climb to the top. This helped me realize that with prayer and the support from friends I could finish this difficult commitment (which I did).

4. Backpacking reminds our family of the bigness of God. Stars are never more brilliant than in the mountains on a clear night. Rushing mountain streams, a tiny wild Indian Paint Brush, a majestic mountain peak all remind us that God is a magnificent Creator. We see and we agree with God Himself that what He created "was [and is] good." (Genesis 1) We declare with the psalmist, "The heavens are telling the glory of God; and the firmament proclaims his handiwork." (Psalm 19:1)

JOHAN MUIR, a naturalist, wrote these words in his journal of June 23, 1869, "Oh, these vast, calm, measureless mountain days, inciting at once to work and rest! Days in whose light everything seems equally divine, opening a thousand windows to show us God. Nevermore, however weary, should one faint by the way who gains the blessings of one mountain day; whatever his fate, long life, short life, stormy or calm, he is rich forever."


Backpacking has given our family "windows to show us God" and riches that

money could never buy. And yes, backpacking is worth it—even without hot showers!

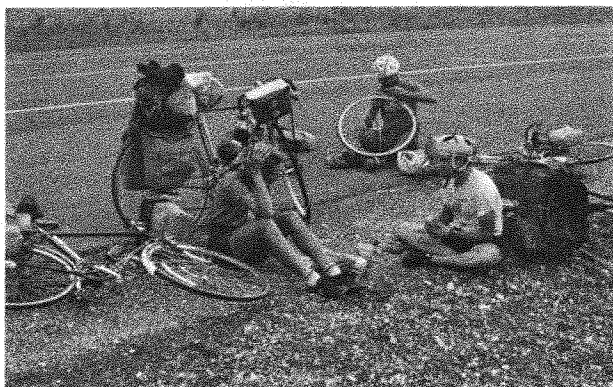
SUGGESTIONS FOR GETTING STARTED

Backpacking is a good family vacation, but equipment is expensive. After the initial investment for the equipment the only expenses are for food and transportation. If you have not backpacked and want to try it, here are some suggestions:

1. Go the first time with friends who have some experience.
2. Select a reasonable distance and terrain for your first trip.
3. Borrow as much equipment as possible so you'll know if you are suited for this activity before you invest in your own equipment.
4. Check out library books on backpacking and do a little "homework" on the subject before you take your first trip.
5. Visit a sporting-goods store and spend several hours browsing. Looking at camping equipment and literature will open up many possibilities that may suit you and your interests. Some of these are tent camping out of a car, canoe camping, camping for the purposes of hunting or fishing, or bicycle touring.

Consider giving backpacking a try. Your family might even "get hooked"! 

QUAKER WHEELS



BY ROYCE FRAZIER

WHAT could be more exhilarating than seeing the world on a bicycle, the most efficient tool known for converting human energy into forward motion? No noise, no exhaust, no fuel. On two wheels, you can travel 5 or 50 miles in a day's time, never leaving the convenience of roadside amenities. Cycling keeps you in shape and in close touch with the land—its colors, its sounds, its smells. A bicycle is modern self-sufficiency to a tee!

In the two years that Quaker Wheels has been in operation, it has been impressive to me the number of adults who have stepped forward to say, "I love to bike and I'd like to work with people." Our first year we had one tour. During that year several people contacted the office and asked, "How can I be a part of Quaker Wheels?" Not all of these people wanted to lead a trip but several asked about the possibilities.

For 1985 we have four tours: South Carolina to Florida, West Coast to Great Plains, Great Lakes, and San Juan Islands, Washington. Anyone interested in biking has an opportunity to participate in a trip in their region. The purpose of Quaker Wheels is to provide a setting of spiritual enrichment,

Royce Frazier of Haviland, Kansas, is superintendent of youth for Mid-America Yearly Meeting.

discipleship, and growth. As we encounter the joys and beauty of touring, along with the frustrations and delays, we have a chance to grow in new frontiers of our Christian lives together.

Quaker Wheels challenges our young people mentally in that it takes a deliberate commitment of the will, first of all, to participate, to get up each morning and decide to sit on that hard seat again, to climb that steep grade up ahead, or sometimes just to finish the ride on a particularly long day. A commitment is something we hear a lot about today and see little of.

Quaker Wheels challenges our young people physically. However, there are probably more misconceptions here than at any other point. Some people feel like we are real masochists, riding 150 miles per day at 20-30 miles per hour, dying of thirst by day, freezing at nights, and starving ourselves into sheer agony. No, Quaker Wheels is not purgatory (though some people who don't train seriously have thought it might be representative of other after-life destinations). Most Quaker Wheels tours cover between 20 to 60 miles per day. If part of our purpose is to enjoy God's creation, then we need to take time to do that, not labor over a crank wheel 10 hours. Some of our tours will have a 100-mile-day once during a tour to give the rider a chance to stretch



himself, to set a high standard and accomplish it. The 100-mile day is set well into the trip and planned so that the rider is prepared and conditioned to take on such a challenge.

Spiritually, Quaker Wheels can be a refreshing experience. I'm sure as many of you have read this you have already seen some of the parallels that can be applied to our spiritual lives: commitment, setting goals, stretching ourselves, to name a few. Another area is simply the body life: sharing, caring, and helping; encouraging someone over the last miles of the day; sacrificing your pace for the pace of someone a little slower in your particular group; singing, praying, and sharing with each other what God has been teaching you.

There seem to be many activities that separate individuals because of skills or talents, but almost anyone can bicycle—young, old, guys, gals, musicians, athletes, scholars, even me. Quaker Wheels is for almost everyone.

I think one of the best commentaries on tour biking I've seen is the final paragraph of the book, *Pilgrim on a Bicycle* by Barbara M. Johnson. It captures the true spirit of a community of people, welded together over two rolling wheels:

"We're still family. Nothing could take that away, I thought. We could treasure enduring returns beyond the ride. Even though our tire tracks right now were being washed away by gentle Atlantic surf, something would remain. An invisible thread would hold us together Our commitment was not written in the tracked sand of Hampton Beach or made of dust to be blown away. It was made out of 3892.2 miles, founded on Solid Rock." [ep]



OPPORTUNITIES WITH YOUTH

BY MICHAEL HENLEY

I HAD just opened the door to the apartment and noticed several letters on the floor. Excited, I opened them. One of the envelopes came from home, so it was extra special.

News from Mom and Dad is always nice to receive, so I eagerly read the letter. While going down the lines, a piece of news cut to the quick of my emotions.

"George Smith [a neighbor] came up the other night and told us that Jack Jones had committed suicide," my mother wrote.

I restrained the tears, but couldn't help the pause of reflection that followed. *Jack is dead . . . Jack is dead . . .*

Jack was special, and although my associations with him were through friendship with his older brother, Jack came to hold a special place in my heart.

After reading the news in the letter, all sorts of images jammed together in my mind. Some were of a carefree 12-year-old boy riding his bicycle waving "hello" as we passed. Others were of a 14-year-old teenager on a mountain camping trip with youth from my church. The most striking thoughts, though, were of the tall, handsome, confused 18-year-old boy I visited at a mental hospital in Denver on a church visitation night.

Jack, like so many other youth, started using drugs as a teenager; he also became involved in crime. His mother arranged for him to go to a mental hospital for help.

Tears flowed that night as I spoke to Jack. I told him that Jesus had a better plan for his life. Although he did not pray to ask Christ into his life, he did promise to do so soon.

A few days later Jack and I went to Arby's for lunch. We talked of things in his past and future. He wanted to get a job, quit the drugs, and return to a normal life.

The special part of that day, though, was the cup Jack gave me. It was purple with special molding on the outside and white on the inside. He said it was a special gift of "thanks" for our friendship. The cup had been made in a ceramics class at the hospital. Before leaving, we prayed together.

I intended to keep in touch with Jack as I returned to Fort Collins, Colorado, and graduate school. But fine intentions do not always materialize.

I saw Jack next in December. I went by his home to see his older brother, and Jack was at home, too. We chatted for a few minutes. He cheerfully told me he was now seeking to live for God and intended to see his life be different. I encouraged him to start reading the Bible regularly. We exchanged addresses and promised to write each other.

I did write and sent some helps, but received no response.

Later news about Jack was not good. Apparently, he had returned to drugs and the earlier activities that had gotten him into trouble. Again, he went to an institution for help. After that he went to Texas, and then I heard about the suicide.

Reflections about Jack's life and its overlap into mine brought one question: *How could I, through God's divine intervention, have made a significant difference?* Certainly Jack did decide to use drugs, and he will ultimately bear the responsibility for that sin, and the sin of suicide. But, how could I have been a significant influence?


Aren't we as Christians to be a light to the darkness (Matthew 5:16)? Aren't we to minister to those who are afflicted (Luke 10:1-9)? Did not Jesus Himself say all power on earth and in heaven is His (Matthew 28:18)? Aren't we to help those who are younger learn to walk with God (Matthew 28:19, 20 and Deuteronomy 6:6, 7)? Yes!

All around us are other young people who have not yet reached the crisis requiring the attention Jack would have needed to overcome his problems. But by careful consideration of how we live, we *can* give young people tools to face drugs, sex, and the other temptations common in our culture. And always, the best help we can offer is Jesus Christ and how to develop a relationship with Him.

Who are the divinely placed children in your life to whom God would have you minister? Perhaps your ministry is that of developing a relationship. You have the special opportunity to live Jesus before a child or teenager as a real life example.

Is there a youth club, organization, or Sunday school class to which you could lend a helping hand—not just momentarily, but with personal time? Many groups such as the Boy Scouts, Boys Clubs, and churches are crying for people to work with young people. The need certainly extends beyond the church walls, and what possibilities for ministry!

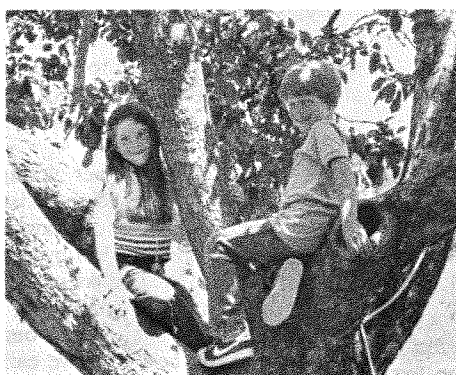
PRAYERS for young people and their families is of the greatest necessity, especially for families we know. Although outsiders can have a positive influence, it is Mom and Dad who do the greatest direction setting. For parents there is the obvious challenge of being often before the Father to talk about and on behalf of the precious lives He has given. Singles and couples without children could adopt a neighbor, niece, nephew, or cousin, to pray for.

The past cannot be changed. But, God *has* given us the present. We *can* make significant decisions to minister, to obey God. These decisions influence the future—the children and teenagers in our lives *are* the future of the church and society. 

Michael Henley of Denver, Colorado, is regional editor from Rocky Mountain Yearly Meeting for EVANGELICAL FRIEND.

THE POSITIVE SELF-IMAGE

BY BILL N. ALLEN



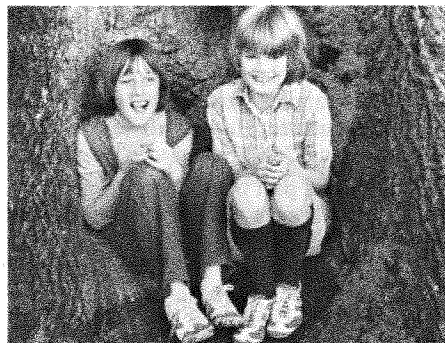
A child with a healthy positive self-image is a source of joy to every parent and teacher. Such children see themselves as liked, wanted, acceptable, able, and worthy.

These children have not only a positive opinion of themselves but are positive, purposeful, enthusiastic, and proud in their relationship with family, peers, and society as a whole.

A child's feelings about himself are learned responses that he has acquired in various relationships within the home, school, and community.

A child who has a healthy self-image can basically be characterized in the following ways:

1. He has certain values and principles he believes in strongly and is willing to defend them even in the face of strong group opposition.
2. He is capable of acting on his own past judgments without feeling guilty or regretting his actions if others disapprove.
3. He does not spend undue time worrying about what is coming tomorrow or



being upset by today's experience, or fussing over yesterday's mistakes.

4. He retains confidence in his ability to deal with problems, even in the face of failure and setbacks.
5. He feels equal to others as a person—not superior or inferior, irrespective of the differences in specific areas.
6. He is able to take for granted that he is a person of interest and value to others.
7. He can accept praise and compliments without the pretense of false modesty and without feeling guilty.
8. He is inclined to resist the efforts of others to dominate him, especially those who are his peers.
9. He is able to accept the idea that he is capable of feeling a wide range of impulses, ranging from anger to love, from sadness to happiness. The child does not, however, act on all his feelings and desires.

10. He is able to enjoy himself in a wide variety of activities involving work, play, creative self-expression, and companionship.

11. He is sensitive to the needs of others and cannot "do his own thing at the expense of others."

Children who possess such realizations about themselves and their relationships to others have come from homes, schools, and communities that have given them support to grow from.

Such a child has absorbed from those around him a clear set of values that have enabled him to grow productively. Such a child has learned what life is for and what is worth working for.

Such a child, I feel, also has learned to stick his neck out and risk failure. He is armed with the means to overcome many of the obstacles he encounters.

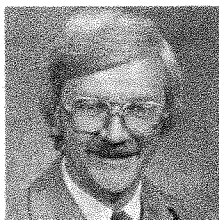
This child has learned during his formative years that the only way to win is to risk losing. He has what Rudolph Driekers calls "the courage to be imperfect."

Driekers says in *Children the Challenge*, "It seems to me that our children are exposed to a sequence of discouraging experiences, both at home and at school. Everybody points out what they did do wrong and what they could do wrong."

"We deprive the children of the only experience which really can promote growth and development: Experience of their own strengths. We impress them with their deficiencies, their smallness, their limitations, and at the same time try to drive them on to be much more than they can be."

"If what we want to institute in children is the need to accomplish something, a faith in themselves; and regard for their own strengths, then we have to minimize the mistakes they are making and emphasize all the good things—not which they *can* do, but which they *do* do."

Bill Allen is assistant professor of family living at Friends University, Wichita, Kansas.



WHY FRIENDS ARE FRIENDS

Views and Review by Errol Elliott



What is Quakerism?

Answers to this question cannot be finalized in any official statement that freezes the way of life and thought, for the answer is unfolding in the very nature of life itself. No one word can capture that unfolding reality better than the word *experience*. It can never be simply something to be read about, it must be known inwardly. That was the way of the faith and experience called "Quakerism."

Essentially, we are in a search for identity. On the horizontal level we end in a state of pluralism, but the search cannot and does not end there. The basic question still confronts us. Who were they, the Friends of mid-seventeenth century? What was that movement that rose in artesian power then "flattened out" into its several forms? Now our separated bodies with their interpretations face that issue.

Never before in their history have Friends been so thoroughly responsive to it. This is a great period in our history, and it is producing the finest of our historical literature because it is driving us deeper. Perhaps we are living too near it to see it in perspective. From the emotional era of confrontation we are now in the period of trying to understand ourselves as a people, called by the inexact title "Society of Friends." We

are listening, thinking, conferring, and writing the story of our life and thought today.

Why Friends are Friends by Jack L. Willcuts (Barclay Press, 1984, 90 pages) is throwing light on the question from the view of evangelical Friends.

To Friends of the evangelical persuasion, this book is somewhat reminiscent of the Pauline epistles to the young church in its formative period. The author is Superintendent of Northwest Yearly Meeting and is well qualified both to know and to tell the story.

Terms used to distinguish our varied bodies of Friends are generally inaccurate. Perhaps the words *open* and *ordered* may serve, as related to the forms of our meetings for worship. The author reminds Friends of the "ordered" meetings, how unordered they often are, and emphasizes the profound experience of coming together with anticipation of meeting one another in the pervading presence of God. His words remind one of the ancient query "Are Friends meetings held in good order?"

In his chapter "Sacred Spiritual Sacraments," Jack Willcuts brings a thorough review of the teaching and practice of Christ and the New Testament. Some evangelical Friends meetings offer the outward rites of baptism and communion, not as a requirement, but as an accommodation to new members who feel the need of them. To this way of accommodation the author seems to say, "Let Friends be Friends," holding the historic and spiritual interpretation of baptism and communion as a positive testimony.

In his "Call to Ministry" he presents the totalness of ministry to all of life in which each Friend is called to his own special ministry. At the same time he recognizes

the tradition of pastoral ministry and encourages preparation in depth.


His "Letting Peace Prevail" could hardly be more thoroughly presented, ranging from personal experience to intrameeting problems, to the world fellowship of Friends.

In "Getting the Sense of the Meeting" Jack Willcuts moves very much into the central stream of Friends practice. Worship and business are closely aligned; indeed, one might say they are two responses of one inward experience.

"On Being Powerful" he rightly turns to the book of the Acts of the Apostles. The author would not leave us resting comfortably, but would put us on conquest within the true Christian revolution.

The entire content of *Why Friends Are Friends* presents the biblical basis of faith for evangelical Friends, while accepting the historical teaching of first-century Friends. As biblical truth and experience were one in original Quakerism, they are the same today.

It is not surprising that such a message on "Why Friends Are Friends" would come from the spirit and pen of an evangelical Friend. In America it can be truly said that they called the first conference with all Friends represented to hear what each might say regarding Friends diversities. It started a trend toward meeting of minds in an expanding interest of considerable proportions.

The book carries a depth of integrity for Friends as a movement whose birth was not in northern England, or on Pendle Hill, but in Bethlehem of Judea. Dissolve that central reality and we would have a dissolution of what we have called Quakerism. 

Errol Elliott is a Quaker statesman whose concerns and influence have left a lasting imprint on Friends. For many years he was editor of the American Friend, now Quaker Life. His writings, poetry, preaching, and reflections on the Society of Friends have been used of the Lord. This unsolicited article is shared with appreciation.

Accountability Among Friends

BY WILMER A. COOPER

ACCOUNTABILITY is one of the most essential yet most elusive qualities and characteristics, providing meaning and vitality to our life together as Friends. My concern deals with the question of accountability in the light of our need to be answerable to one another in the community of faith. The term *accountability* attempts to speak to the question of freedom and discipline.

It is generally accepted that George Fox insisted religious authority and power do not root in the church but in the Light of Christ within the hearts and minds of His followers. Although this is true, we also have to know that as soon as we consider how to be accountable to one another we are immediately drawn into a consideration of the nature of the church and what it means to be a member of the Body of Christ.

We must come to know the will of God not only from immediate revelation and from Scripture, but also through the leadings and openings that others have in the

Wilmer Cooper teaches at Earlham School of Religion and is former dean of the school. This article is adapted from a concern given at a "Consultation of Friends on Spiritual Authority and Accountability" held last December in Richmond, Indiana. It also appeared in Quaker Life and is used with permission.

meeting. It would be presumptuous to think that God speaks only to us as individuals. Thus we are accountable not only to the Spirit of Christ, but also we are accountable to one another in the community of faith.

The Early Quaker Norm

Early Friends defined their community of faith with such terms (mostly biblical) as "The Body of Christ," "the People of God," "Children of the Light," "Publishers of Truth," and what George Fox described as "the Gospel Order." To be so gathered by Christ as Head of the Church provided a structured community of faith out of which Friends lived their lives and went forth in ministry. This is very different from Friends today being gathered out of a special concern, such as the peace testimony or the right sharing of the world's resources, as important and admirable as they are. Because our concerns are so diverse we often end up being gathered in our diversity rather than gathered into a covenant of accountability to God and one another.

Early Friends depended upon a biblical norm to govern their dealings with one another and those who needed to be subject to the discipline of the group. Like the Anabaptists, who preceded them, they

turned to Matthew 18:15-17 as a guide for dealing with offenders.

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

The Threat of Individualism to Friends

It is a strange paradox that the Quaker recognition of the uniqueness of the individual based on his/her response to the Light of Christ within is at the same time the principle that can, and often does, threaten our accountability as a covenanted people of God. Although Quakerism has been plagued with the issue of the authority of the individual versus the group (the meeting) from the beginning, it continues to be a primary cause of our crisis of accountability today.

Ways of Strengthening Our Accountability Toward One Another

Let us now look at some specific ways we can express accountability toward one





another in the local meeting. The first is to examine how to become accountable to one another through our membership in the meeting.

Older yearly and monthly meetings today have fairly well-set guidelines for membership, some of which could stand revising and updating, while in other cases the meetings need to spell out more precisely what their expectations are, and they need to put these membership requirements into printed form so that all will know. The newer meetings are frequently the ones today who are most seriously wrestling with the problem of membership. Because many of these meetings do not want to be exclusive but to be open and accepting of all who show interest in attending, they are often confronted with the problem of knowing whether to take all comers into membership, or whether minimal standards and expectations should be stated, and if so, what they should be. With the growing diversity among Friends, together with the long-standing urge of Friends to show tolerance toward persons of differing points of view, the issue of membership has reached crisis proportions in some places.

A SECOND AREA of accountability is the need to reconsider the role of elders in the Society of Friends. Most Friends know that historically the role of elders was important in maintaining discipline and church order, but the fact is that these same Friends know little more than the negative side of the practice of eldering. In our Quaker history we recall the heavy hand of the elders who set standards

that seemed to exclude (by disownment) more Friends than new members taken in.

Proof of our disaffection with these practices has been the declining recognition of elders in the twentieth century, and even where the name is retained the function has changed or has little resemblance to historic practice.

A major part of the eldering process by which corporate discipline was maintained was the use of Friends' Queries and

Advices. Their purpose was to establish common standards of personal and corporate life in the Society of Friends. Thus the Queries and Advices became important means of maintaining accountability to one another. But like the practice of eldering, the use of the Queries and Advices no longer has the meaning and significance it once did. Many meetings still read the Queries and Advices on occasion but seldom do they take them very seriously. With few exceptions they no longer prepare corporate answers to them, as was the custom historically.

For the Consultation of Friends on Eldering in 1982 Sam Caldwell prepared a very important short paper. He began by saying that the context for eldering is Christian discipleship rather than the usual understanding of it in the context of misbehavior and doctrinal conformity. Sam Caldwell's aim is to show that a very important function of the elder is to affirm and help nurture the spiritual gifts and ministry of others in the meeting, and only secondarily should eldering be understood in its traditional role as guardians of the *Discipline* with respect to the faith and practice of Friends. This theme needs to be further stressed and developed as a way of helping Friends to further expand their sense of accountability toward one another.

A related area where Friends are sensing a need to exercise accountability is the recently revived and slightly altered practice of the Clearness Committee. Historically Friends' Clearness Committees were intended for persons contemplating marriage and to

inquire whether there was clearness of minds about the marriage. More recently Friends in North America have instituted Clearness Committees for persons seeking counsel and advice on a variety of questions, including changing jobs or vocations, traveling in the ministry under special concern, or dealing with personal and/or family problems. A 1978 New England Yearly Meeting document *Living with Oneself and Others* spells this out in much more detail.

Still another group practice developed among Friends in this century has been the formation of "worship-sharing groups." The intent of a worship-sharing group is to gather in the spirit of worship. Often the group finds itself in discussion, but a discussion free from debate and argument. This is yet another way that Friends can enrich their efforts to be accountable to one another in the life and work of the meeting.

Conclusion

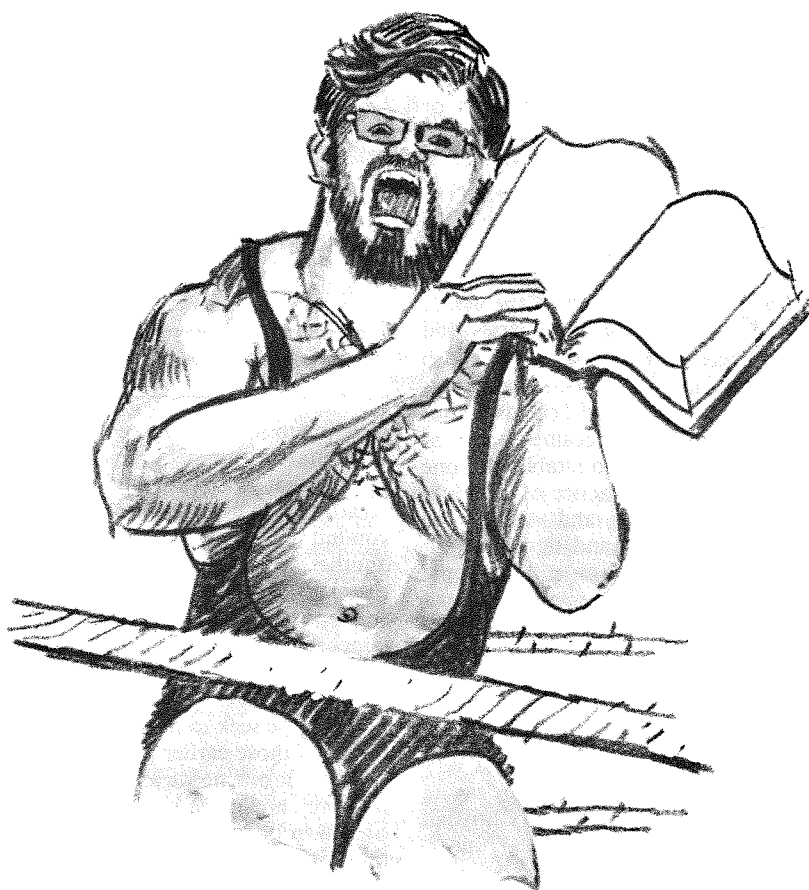
If we are to recover a sense of discipline and accountability among Friends today it is important that we continually explore new and creative ways to enter into relationships of commitment and accountability with one another. By establishing such durable relationships of interdependence and community support, perhaps we can better fulfill our larger purpose as Friends. Surely it will help avoid the kind of individualism that threatens to tear us apart.

But as we seek to recover the positive elements of those earlier practices and update them to fit our needs and our situation today, we should avoid the pitfall of being overtaken by a new formalism and legalism that would be equally antithetical to the spirit of Quakerism. Our aim should be to seek a balance between freedom and order in our life together. And as we pursue this course we would be well-advised to be guided by the first statement ever issued by Friends in 1656 at Balby on the matter of church organization and discipline:

"Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all with the measure of light which is pure and holy may be guided, and so in the light walking and abiding these may be fulfilled in the Spirit,—not from the letter, for the letter killeth, but the Spirit giveth life."

If we can proceed in this same Spirit, great gains can be made by recovering a sense of accountability toward God and one another in faith and practice of our Quakerism. [ep]

The Timid Sixty



BY HOWARD MACY

Let's Be Friends

It took nerve for anyone to climb into the wrestling ring with the swaggering champion. But Edward Burrough acted even more boldly by seizing the ring in order to preach about wrestling against the principalities, powers, and spiritual wickedness. Burrough was undaunted, just as he was when he calmed jeering, contentious crowds with his authoritative preaching during the

"threshing meetings" at London's Bull and Mouth meetinghouse. Nothing but his untimely death in prison could stop young Edward Burrough.

Though Burrough's story is remarkable, it is not unique. So many of his Friends colleagues were actively proclaiming Truth 330 years ago that they are known for convenience sake as the Valiant Sixty. In 1655, Francis Howgill worked with Burrough in London and Ireland. James Nayler preached in London. John Camm served in Bristol. Mary Fisher pioneered in Barbados and suffered in Boston. Elizabeth

Hooton, George Fox, William Dewsbury, and many others in many places preached about a Christ who was powerfully present in their lives of faith. The vigor and courage of the Valiant Sixty still amaze us.

We admire such a group of men and women, of course, but preferably at a distance. Many Friends today would not welcome a Valiant Sixty. A Timid Sixty would be more quickly embraced as Quakers than their courageous counterparts. The temptation to prefer timidity to valor may arise from several misunderstandings. Some Friends, for example, seem to despair of having a sure message to proclaim. To reject simplistic creedal statements as insufficient and to seek to grow in understanding are important, of course. However, for "seekers" to proclaim the bad news of perpetual uncertainty completely contradicts the good news that the Valiant Sixty knew for sure about a Christ who is present to teach, guide, and empower.

In the pluralistic religious atmosphere of our time, other misunderstandings arise. Some have come to think of truth in religion as mostly a matter of aesthetics. Much as one has tastes in music and food, so one may prefer to be religious or irreligious. Or one may choose almost whimsically what set of ideas will become one's private truth. Further, many regard it as impolite, certainly uncharitable, or even "judgmental" to suggest that a person's private truth might be wrong. The devilish error of our truth-by-whim age is to say, in effect, that truth doesn't matter.

Others think that their behavior is either good enough or bad enough to join the Timid Sixty. Some assume that their lives will reveal Christ without any words at all. Certain lives are almost that good, but those who lead them rarely think so. Many fear instead the possibility that their lives will belie the Gospel. Some do. Nonetheless, personal perfection is not a prerequisite for sharing what is possible in Christ. Humility is fine. Hoarding the Gospel is not.

Perhaps the "threshing meeting" would fail today. New times often require new forms. The task of proclamation, however, endures. Uncertainty must yield to confidence and timidity must defer to courage so that Christ may be known and Truth may prosper. "For God did not give us a spirit of timidity but a spirit of power and love and self-control. Do not be ashamed then of testifying to our Lord." (2 Timothy 1:7-8a)

Let's be Friends.



BY JACK L. WILLCUTS

Clapping Quakers

In many Friends churches it is now common to clap for the performers of "special music," or the offertory, and sometimes even the preacher. Records will soon be kept on how many times the message bearer was interrupted with applause—and for how long each time.

I can remember when clapping in meeting would have been only slightly this side of swearing. And that was not too long ago. Since there are no queries dealing with this ("Do Friends duly refrain from frivolous applause?" or, "Are Friends careful to clap out of the silence or for the encouragement of those ministering in music or public exhortation?"), a few words will be addressed to this nearly new condition.

Don't leap up with a "well, it's about time!" approval or a frowning "no." I happen to applaud applause when it is appropriate. Discerning appropriateness is the difficulty. Especially for those like myself, born without a sense of beat. If I clap during a congregational song, I must carefully watch another clapper's hands in order to match the rhythm or I will strike my palms while everyone else is pausing, or give a final clap after the music has stopped. This awkward display blesses no one. Such a sad confession, however, should be kept in mind by those who measure another's spirituality by one's clapping cooperation.

For some, applause is nothing more than a peculiar way of saying "Amen." Hopefully Friends are not so influenced by the entertainment industry or cultural churchianity that we unwittingly consider worship services to provide opportunities for "performers." The same problem may have plagued Paul in the Greco-Roman world "when serious-looking audiences, tardy praise and no clapping was often perceived as a sign of inferior breeding, meekness as weakness." (Carson, in his recent book, *Triumphalism to Maturity*)

It is easy to overlook that a noisy or demonstrative praise service may fit those who are staggeringly successful, healthy, wealthy, and popular, but to believers who are confronting trouble, persecution, rejection, loneliness, or danger—applause is not appropriate. Quiet courage, power to persevere, prayerful introspection may be deeper, as moving and more meaningful, even though unmeasurable.

The danger signals of frequent hand clapping in church come to a head where we are advised or socially pressured into making applause the touchstone of vital spirituality. Like any practice in a religious service, this one has just enough appeal and importance that it cannot be either summarily rejected or accepted without reflective discernment. Thunder and excitement may or may not precede the "still small Voice."

Spirit-led, spontaneous expression, even exploding applause, is beautiful to experience. But contrived, mechanical, "come-on-now-let's-give'm-a-hand" may be as debilitating, or embarrassing, as *dead* silence. ☐

'When You Pray . . .'

. . . Jesus explained to His disciples, "do not use a lot of meaningless words, as the pagans do . . ." (Matthew 6:7 *TEV*)

It is easy to drift into pagan-type praying. Meaningless words, memorized phrases, "vain repetition." The heathen do not have a monopoly of logorrhea in prayer, thinking to be heard for their much speaking!

Jesus knew and observed this temptation for His followers. It is so human. Once we get the hang of it in prayer language, as if by instinct, we overuse it. We can mouth prayer formulas because they relieve us of the necessity of thinking what to say to God. Such rote, thoughtless speaking is to use a lot of meaningless words; we deceive ourselves.

To *recite* even the Lord's Prayer is not praying. It is recitation. We *cannot* pray it in a minute or two. Someone has said that we can commit the Lord's Prayer to memory very quickly, but it is slowly learned by heart. It takes, in fact, a whole lifetime to learn it by heart.

When do repetitions in prayer become vain, or what makes them meaningless? It is not the frequency and regularity with which they are offered, but the mindlessness and carelessness with which we grind them out. I have found some liturgical prayers beautiful and *meaningful* because they were thoughtfully worded in expressions shaping my own deep need and feeling.

But we must be constantly on guard against secondhand praying, borrowed from others. When you pray, it must be *you* in conversation with God—you, nobody else.

I love to offer the prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Or, the prayer of St. Francis that hangs in my office, that begins, "Lord, make me an instrument of Your peace." But I avoid using it routinely because even *it* can be made a vain repetition, and thus be nullified as prayer.

Pamela Grey once said, "For one soul that exclaims 'Speak Lord, for Thy servant heareth,' there are ten that say, 'Hear Lord! for Thy servant speaketh,' and there is no rest for these." (From *Letters to the Scattered Brotherhood*, Harper & Row, 1948, p. 8). ☐



Christian Hunger Lobby Cites Undue Burden on Church Groups

WASHINGTON, D.C.—“Poor people cannot possibly live normal and productive lives when federal funds provide food stamp recipients with only 49 cents per meal and cause thousands of needy people to be dropped from other domestic food assistance programs,” a Christian anti-hunger lobbyist asserted this week.

“It’s hard for people to ‘pull themselves’ up when they don’t eat enough nutritious foods to supply the vigor and vitality needed for a better life,” said Bard Shollenberger, a Bread for the World domestic hunger policy analyst who lobbies on hunger issues. “This is why we’re endorsing new legislation which will help reverse the dramatic increase in U.S. hunger witnessed in recent years.”

Shollenberger said federal budget cuts in domestic food programs have placed an overwhelming burden on churches and community groups trying to feed and shelter needy people by operating soup kitchens, shelters for the homeless, and food banks.

Bread for the World, a nondenominational Christian hunger lobby, joined with 19 other organizations from religious and antihunger communities this month in supporting the Comprehensive Nutrition Assistance Act of 1985. This legislation would provide \$1 billion in additional funds for the expansion and improvement of U.S. food assistance programs.

“Continued funding restrictions on these programs would hamper the ‘volunteerism’ frequently emphasized by the President with regard to food assistance programs, and it would ignore recent studies which show an increasing need for food assistance at the local level,” concluded Shollenberger. —E.P.A.

Churches Minister to Needs in Miami’s ‘Little Haiti’

MIAMI—Haitian refugees have been out of the news in a big way for almost three years. According to one World Relief official, “We settled our last Haitian in the summer of 1982.” But a growing number of Haitian refugees are reportedly showing a high degree of spiritual interest, and many are being reached by the growing number of mostly small house and storefront churches in the greater Miami

area. “The people in Miami are very open to the Gospel,” said OMS Director of Field Ministries David Graffenberger.

And there are many refugees from which the assorted outreaches have drawn their growth. Some officials have pegged the Haitian refugee population in Miami at somewhere around 50,000, including about 35,000 within the 200-block “Little Haiti” area.

The OMS Evangelical Church, pastored by Haiti-born Marc St. Hubert, gathers about 150 each week into a storefront that would normally seat about 60. Nine-year Haiti field veteran Marian Giles joined St. Hubert and his family in 1984; she serves there today as the sole OMS missionary in the work.

The OMS effort, like so many others in the city, must deal with a wide spectrum of needs, spiritual and physical.

Numerous other storefront enterprises spread the load, however. The Nazarenes, Free Methodists, various Baptists, and other independent churches (among others) have works among the transplanted Haitians. —M.N.S.

‘Hotel Churches’ Up and Going

SPRINGFIELD, MISSOURI—“Hotel churches” are proving to be an effective way of evangelizing upper- and middle-class, English-speaking people in world metropolises. The Division of Foreign Missions of the Assemblies of God reports that in such cities as Tokyo, Singapore, Manila, Hong Kong, and Nairobi these churches range in size from “the hundreds to the thousands.”

The most outstanding example of this successful technique is a church of 3,000 in Singapore that outgrew the hotel room where it started. It has since bought four buildings and now has six services every Sunday. “In 1983, this church gave \$110,000 a month to missions,” Norman Correll, executive vice-president of the U.S. mission agency, said. “They have started nine churches elsewhere overseas,” he added.

Elsewhere, Assemblies of God missionaries are attacking the world’s urban centers with what Correll called a “task force approach.” National workers are mobilized with North American evangelists and lay workers. Simultaneous campaigns are conducted throughout the city, accompanied by a media blitz and wide distribution of literature. The campaigns include not only preaching, but also music, drama, and youth events.

In some cities, the most effective church planting comes from protracted tent crusades. In Panama, Zimbabwe, Spain, and Korea, meetings are held every day for weeks and months at a time, Correll explained. People are alerted to the meetings by radio advertisement. —M.N.S.

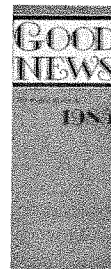
‘Blue Laws’ Examined Across Nation; Some Upheld, Others Repealed

BATON ROUGE, LOUISIANA—By a narrow 4-3 vote the Louisiana Supreme Court upheld the state’s century-old “blue laws,” or Sunday closing statutes. In a case involving K-Mart, the court overturned the ruling of a state judge who threw out the statutes last May. A federal challenge to the laws continues.

The state legislature in South Carolina is still battling over a revision in Sunday (Continued on page 20)

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EVANGELICAL FRIENDS MISSION
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First Day News

QUICK QUAKER COMMENTARY

Clifton Robinson, director of Leadership Ministries International, passed away Sunday, May 12. Services were held in Bethesda, Maryland, and graveside services were held in Newport News, Virginia, with Robert Hess officiating. Clifton was a recorded minister of Evangelical Friends Church—Eastern Region and served as a missionary in India from 1946 to 1965.

William Wagoner has been appointed Associate Secretary for World Ministries for Friends United Meeting, Richmond, Indiana, effective July 1, 1985. William is presently pastor at First Friends, Marion, Indiana.

FRIENDS FOCUS

Richard Foster Completes New Book

Money, Sex, and Power is the title of the new book by Richard Foster scheduled for release this summer. Excerpts from the book being published by Harper & Row will be featured in the July/August issue of *Evangelical Friend*. Richard is associate professor of theology and writer in residence at Friends University, Wichita, Kansas. His previous two books are *Celebration of Discipline* and *Freedom of Simplicity*. *Celebration of Discipline* has now been translated into eight languages and has sold more than 250,000 copies in the United States and another 200,000 copies in Britain.

Family Ministries Director Scheduled for Yearly Meetings

Summer schedule for Robert Medford, newly appointed director of Friends Ministries to Families, includes involvement at all four of the Evangelical Friends Alliance yearly meetings and also plans to be present at Wilmington, Western, Indiana, and Iowa yearly meetings. Labor Day weekend he will be in California Yearly Meeting at a family camp. Contact with Friends Ministries to Families can be made by writing to Robert Medford at 5902 Siler Road, Greensboro, North Carolina 27406.

YouthQuake '86—Una Conferencia Internacional

YouthQuake '86 will be the first truly international YouthQuake, with every yearly meeting in the world being invited to the June 19-24, 1986, event. It will be a time for Friends ages 14-22 and their leaders to meet other young Friends from around the world, be challenged by dynamic leaders, and develop a deeper spiritual commitment. The location for YouthQuake is Oaxtepec, a government-owned vacation spot in the mountains southwest of Mexico City. The evening speaker will be Dr. Tony Campolo, a popular conference speaker, sociology professor, and author. Elizabeth Newby, from Richmond, Indiana, and author of *A Migrant with Hope*, will be the morning devotional speaker.

Camp Gideon Development

The Executive Committee of Evangelical Friends Church—Eastern Region has approved taking steps for developing Camp Gideon near Mechanicstown, Ohio. The decision was in response to a favorable balloting of yearly meeting delegates. The first phase will include installation of a sewage system, electric service, 25 RV hookups, and the construction of a 40' x 60' pole building. It is hoped that these can be completed in August.

FUM Selects Dates, Location for Next Triennial

Friends United Meeting will hold their next triennial session June 14-21, 1987, on the campus of Guilford College in Greensboro, North Carolina. FUM yearly meetings will pay \$250 for each representative to the triennial for the creation of a travel pool.

Easter Offering Surpasses Goal

The Easter offering in Evangelical Friends Alliance Sunday schools for sending David and Joyce Byrne as missionaries to Mexico City totals more than \$27,000 and funds continue to be sent in. David and Joyce and their two daughters will visit EFA yearly meetings this summer. They will take language/culture learning courses at Fuller Seminary in California, June 20-July 19. From September 3 to December 22 they will be enrolled at Missionary Internship, Detroit, Michigan, in an urban/ethnic ministry program.

Singles Retreat Echoes

"Singles Serving" was the theme this spring for the EFC—ER Singles Retreat at Salt Fork State Park. One hundred nineteen single adults of all ages from Ohio, Michigan, and Virginia gathered April 12-14. Guest speakers were Robert Hess, Duane Comfort, and Duane Houser. They expanded the theme through teaching, worship, music, and drama. "Ordinary People," music group from Willoughby Hills Friends Church, led the group in singing and ministered with special music and skits. Fellowship times included planned recreation, free time, small group lunches, and spontaneous group singing in the lodge.

Attendees were challenged to examine and evaluate their commitment to Christ. "We were moved to share our pain, because of our presence in a fallen world," reports Joyce Houser, "and even more dramatic our overcoming, because of the presence of Christ with us. During the closing service we eagerly and gladly prayed for each other."

Silver Anniversary for Earlham School of Religion

The Earlham School of Religion, Richmond, Indiana, is celebrating its 25th year of existence this summer. The silver anniversary celebration, from June 9 to 11, will include a variety of workshops, speakers, and other activities. Anniversary events will also include a banquet honoring Wil and Emily Cooper. Wil Cooper, the founding dean of ESR, has recently authored a book, *The ESR Story: A Quaker Dream Come True*. Cooper is retiring from the teaching faculty this year.

The Chicago Friends Ministers Conference

More than 440 Friends ministers and spouses, seminarians, and other Quaker leaders from across the United States and Canada, including a visiting Friend from Australia, converged on Chicago May 2-6 for the third gathering of this type.

Most of the meetings, including meals, were shared in the city's landmark Bismarck Hotel, where presidents, consulates, and other important dignitaries have stayed when in Chicago. The sessions were held in an adjoining theater now owned by the hotel—an ornately decorated, high ceilinged, crimson-carpeted hall where the Chicago symphony orchestra once regularly performed. (During the conference a TV newsclip was taken in the Bismarck lobby interviewing leaders of the local Polish community on the occasion of a Poland national holiday. More Poles live in Chicago than any other city in the world except Warsaw.)

Mayor Washington came the first evening to welcome Friends to town, insisting he felt comfortable among us since his father and grandfather were both Methodist ministers.

It all began with a keynote message by John Williams, Jr., pastor of Frist Friends, Canton, Ohio. He challenged Friends to "risk" our lives after the manner of Abraham in faithful, submissive obedience.

"Sent Forth to Minister" (Hebrews 1:14) was written in large letters over the stage. Alan Kolp of the Earlham School of Religion brought daily devotional expositions from Romans, chapter eight, tracing Paul's teaching on the spiritual formation of maturing disciples. Drawing on his vast reading of early Christian literature and of languages, as well as biblical knowledge, Alan's teaching was specifically relevant to ministers. "How can I surrender myself to God and still be me?" he asked, and replied, "You can't." "Living in the flesh is living selfishly and it takes us nowhere." "The journey with the Holy Spirit is an education, not to make you smart, but to live! It will mean surrender of our personal image which we have taken a lifetime to develop."

Invited speakers included Carl Dudley, author of *Making the Small Church Effective*, a seminary professor who spoke both in the plenary and workshop sessions. Dr. Charles Sell of Trinity Evangelical Divinity School discussed a number of specific problems often faced by those in public ministry, the stresses these may bring on marriage relationships and the parsonage family. Using his experience and training as a pastor, teacher, missionary, and counselor, his classes were relevant and provocative.

Richard Foster brought a moving, Spirit-empowered message calling for a "Quaker Renaissance." This, he believes, will mean a "genuine, deeper experience of God, a passion for purity, ethical consistency, a baptism of power, and a new vision of the church." He values the "connectional fellowship" of Friends.

Mary Cosby, one of the founders of the Church of the Saviour in Washington, D.C., author, retreat leader, and gifted preacher, brought the Sunday worship message. The conferees walked a few blocks from the hotel to Chicago's First Methodist Church for this service, which was led by Maurice Roberts, superintendent of Mid-America Yearly Meeting. Mary Cosby also brought the final message of the conference, warning of the four historic barriers to effective Christian leadership: (1) temptation to prestige and status; (2) cultural and social barriers (we are to see ourselves as a "global family"); (3) money—"Jesus regarded money as a means of compassion . . . we've made it an idol"; (4) a wrong understanding and use of power. "Radical faith is not an achievement, it is a gift." "God never told Moses how to do it. Rather, 'Moses, you do it—and I will be with you.' "

The Planning Committee, named by the Evangelical Friends Alliance and Friends United Meeting, was chaired by Stanley Perisho, with Michael Nixon (coordinator), Douglass McDonald (treasurer), Mary Sue Rowland (travel agent), Nancy English (presiding over the sessions), Jack Kirk, Maurice Roberts, and Rick Sams.

Fifty-five workshop sessions were held with 68 different Friends or visiting speakers involved in leading these, covering an amazing range of concerns. Saturday afternoon a number of special tours were arranged to places of interest in Chicago from Marshall Field, Sears Tower, Art Institute, to Chinatown. Several sports enthusiasts managed to take in a baseball game watching the Chicago Cubs beat the San Diego Padres.

Among the benefits of such a gathering beyond the spiritual renewal, shared concerns, fresh insights useful in the public ministry, listening to gifted speakers and teachers—was the interyearly meeting mix and development of new friendships. Display of Christian books by the Quaker Hill Bookstore, Eerdmann Publishers, and George Fox Press enriched the resources of such a conference.

If another such gathering occurs in another five years, it may well take place in the Chicago Bismarck—which was probably the most gracious, hospitable, and economical setting yet used. Being an air travel and geographical center of the country allowed discounted travel ticketing. Appreciation was expressed for the excellent work of the Planning Committee. —*Jack Willcuts*

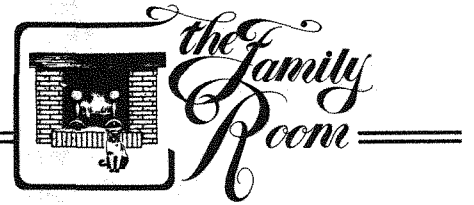
Young Friends Request Prayer, Travel Subsidy

Some 300 young adult Friends will gather in Greensboro, North Carolina, July 19-26. This World Gathering of Young Friends will respond to the question: "How ought our lives (as Friends) speak to the rest of the world?"

The American planning committee has repeatedly sensed God's presence as they have met in preparation for the gathering. Paul Anderson, representing the Evangelical Friends Alliance on the committee, reports that "we have found in the conducting of business we are often led into rich times of prayer and waiting upon the Spirit of Christ. As a committee we have spent many hours in prayerful worship together, and we invite Friends from the EFA and beyond to join us in lifting this important gathering to the Lord in prayer.

"The purpose of the gathering is simply to gather young Friends from all corners of Quakerism to worship together, to acquaint ourselves with one another, and to seek together ways in which Friends' witness might be felt in the world."

One answer to prayer already has been \$65,000 in pledges or contributions for transportation of third world Friends. Contributions toward the \$80,000 sought for this purpose can still be made to WGYF treasurer, 8930 Tumbleweed Road, Hillsboro, Ohio 45133.



(Continued from page 16)

closing laws. The South Carolina House last week rejected a Senate proposal to revise the blue laws, forcing a conference committee of house members and senators who will work on a compromise. Both houses have agreed to some liberalization of the statutes, but the degree to which the laws will be repealed is still being disputed.

Last month in St. Louis, Missouri, voters repealed the city's Sunday closing laws by a three-to-one margin. Larger chain stores are said to be in favor of Sunday openings, while smaller merchants fear they won't be able to operate competitively on Sundays.

Voters in Maryland will have a chance to decide the fate of blue laws in a 1986 referendum. The State Senate gave preliminary approval to repeal or curtail blue laws in Allegheny, Anne Arundel, Baltimore, and Wicomico counties.

—E.P.A.

Schuller Plans Retreat Center

HONOLULU, HAWAII—Television preacher Robert Schuller said he hopes to open a retreat center on the island of Maui later this year. A 43-acre property, including a two-story manor and a polo field, was donated to Robert Schuller Ministries by church member Athalie Clarke of Irvine, California. Schuller said he plans to use the site for "very small and very private retreats" from his ministry. "People will come at my invitation for study and discussion. It will be a very small private and philosophical think-tank." Schuller said he planned to let local religious and community groups use the retreat center.

—E.P.A.

Chinese Church and Bible Societies Set Up Joint Printing Effort

HONG KONG—Up to 500,000 Bibles a year could be printed in China under terms of an agreement reached between the United Bible Societies and the China Christian Council. The plan calls for the establishment of a new press in Nanjing, which will print Bibles, Testaments, and other Christian and educational materials.

The landmark agreement means that for the first time since communist rule began in 1949, a foreign church group has been invited to help print Bibles and other Christian literature in China. The policy of China's state-recognized Three-Self

Patriotic Church—an amalgamation of Protestants and Anglicans formed in 1954—forbids foreign influence and evangelism. The Three-Self Church claims three million members, while estimates of Protestants worshipping in house churches go as high as 50 million.

Because these "underground" groups find it hard to get Bibles, foreign sympathizers have smuggled them in—sometimes in massive efforts by landing barge and sometimes simply in travelers' suitcases. The Three-Self Church insists there is no shortage of Bibles in China, although none were printed between 1957 and 1980.

—Missionary News Service

And Finally . . . 'The Clothes Make the Man'

KINGSTON, OKLAHOMA—On a recent Sunday morning, members of First Church in Kingston, Oklahoma, noticed a shabbily dressed, bearded man wandering near the church, poking in garbage cans. The man finally came to rest on the church steps. His pants were worn, his cap and coat dirty, and his shoes old and worn.

A few church members commented about "that old bum." The morning service started, and after the special music the members were surprised to see the "old bum" wander in the door and start down the aisle. Someone whispered, "Look there, that old guy's come inside!" Another said, "There he is . . . he's the guy who was sitting on the steps."

The man walked right up to the front of the church, and walked behind the pulpit. Then reaching to remove his cap and a wig, the "old bum" revealed that he was in fact the church's pastor, Rev. Bobby Rice, Jr. Rice proceeded to preach his message on compassion for humanity and the sin of unconcern.

Rice said only two members of the church had approached him in his "bum" disguise. Former Oklahoma governor Raymond Gary had offered to buy him a meal; another member—Jim Stevenson, who was to be baptized that evening—invited him to church.

Rice used a similar technique while a member of a church in Texarkana, Arkansas. "Some of the church members there actually pushed me aside as they hurried into the church," he recalled.

—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

CONFIDENCE

BY JENNY CRACKENBERG

If there's one thing we need as parents, it's confidence. Confidence in ourselves, in our own ability to be good parents, and confidence in our children, their ability to grow and learn. But nothing seems harder to come by or to keep.

We hear a lot of talk about child raising but we don't see much of it. Most of us have grown up with very little chance to observe children who aren't very close to our own age. Consequently we're rich in advice but poor in experience. We don't have any practical basis from which to judge the theory. "Should an 18-month-old be weaned?" "Should a 13-year-old be dating?" It isn't that there aren't any answers to the questions, it's that there are too many.

Our parents tell us one thing, our grandparents another, our friends something else. And unfortunately most of them only know what they've read in books. Hundreds of books written by hundreds of "experts" with hundreds of different ideas. Every 10 or 20 years some new set of theories comes into style. No one really knows how effective any of the theories are because no large group of parents ever really follows them. And why should they? Surely each generation of babies is not so different that they should require a whole new set of theories anyway.

The experts all contradict each other, so no matter how we raise our kids, we'll be going against somebody's advice. And that makes it pretty hard to maintain confidence. If we let our children play in their food, half the people will say they're developing positive attitudes about eating and the other half will scorn us for raising slob.

So how can we have confidence? Partly by experience. If we get around enough children with different parents who have different methods, we'll learn something. That something will probably not be the perfect child-rearing scheme, rather it will be a healthy skepticism about dogmatic statements in general. No one way works for everybody.

But the most important confidence builder is just to think about what we're doing. That sounds simple but it is too



often overlooked. We shouldn't accept *any* rule without asking what purpose it serves. Is it for our sake or our child's? Does it really matter to us? Is the benefit gained worth the trouble caused? And above all, do *we* feel comfortable with it? If we've already thought the situation through we won't feel the ground start to shake whenever someone reacts with disapproval to our pride and joy.

We need to be cautious whenever someone hands us a rule and points to their children to prove how well it works. The obvious reason is that all children are not alike. Another reason is that two, or even six, children are hardly a large enough group to prove what's right for *all* children. Even if children were alike, that might not prove anything. The method in question may have had little to do with the result claimed.

"Love covers a multitude of sins." (1 Peter 4:8) That's more true than anything you'll read in a childcare manual. One set of parents may be too lenient but their children come to obey out of respect for their parents' love. Another set is too strict but their children don't rebel because they know their parents love them. It is vitally important that our children know we love them.

No child-rearing method will work if it is practiced with hostility. It doesn't matter whether a parent is hostile about the method or because the only reason for using it is to please (or worse, to *dis-please*) a grandparent. Wherever the bad feelings are directed or for whatever reason, the child is sure to feel it and that will negatively affect the relationship.

A lack of confidence will lead to failure to fully communicate our love to our children. And that's serious—far more serious than their table manners.

Let's work through our options for caring for our children until we find the ways that are right for *our* families. No one knows those ways better than the God who made our children and placed them with us. Let's keep our hearts open to our Lord to know His leading. Let's keep our eyes open to how other families are operating. Let's really listen when the older folks go on about what life was like when they were raising their children. And above all, let's be careful if and how we find ourselves criticizing other parents, for in doing so we may be threatening the very thing they need most—their confidence. ☐

New Life, New Lifestyle

Michael Green

Multnomah Press, 145 pages, paperback.

The widely known New Testament scholar and evangelist writes this book for the new Christian, with clear, simple encouragement and counsel on problems such as doubts, prayer, money, sex, relationships with others, the church, personal evangelism, and other topics. A helpful book for the beginner, and for older ones too.

—Lauren King

A Tearful Celebration

James E. Means

Multnomah Press, 109 pages, paperback.

A man who has seen his wife die slowly of cancer tells of his struggles with grief, of ill-advised "help" from friends, of his triumph over pain and doubt, of his final scarred faith. Good of its kind, but somewhat wordy and repetitious.

—Lauren King

These Strange Ashes

Elizabeth Elliot

Harper & Row, 132 pages, paperback, \$6.95.

African Adventure

Marian Hostetler

Herald Press, 124 pages, hardback, \$4.95.

Here are two examples of nuts-and-bolts mission writing, giving a no-hold-barred idea of mission life. Elizabeth Elliot's republication of her earlier account of her first year in jungle Ecuador, besides giving a sharp picture of her life there, has a theme of faith developed by deaths and

the loss of her painfully compiled notes for an alphabet for the Indians she was working with. Hostetler writes from the viewpoint of a 12-year-old daughter of missionary parents. Since she is extraordinarily precocious, we see their life from really two viewpoints, hers and her parents'. Both these books are excellent for their frank picture of mission life; Hostetler would be good for prospective MK's.

—Lauren King

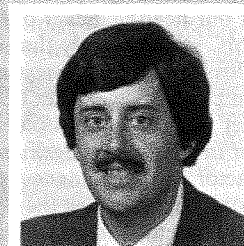
Facing Change

Joseph S. Zaccaria

Augsburg Publishing House, 111 pages, paperback.

Never has there been so much change in our world as there is at the present time. Much of this change is a result of the knowledge explosion that moves onward unrelentingly. Since change comes whether we like it or not, our response

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should be the best that we can make it. It is to change in the church that Zaccaria addresses himself in this book.

He describes the church as a congregation at the crossroads. It may resist or ignore change at its peril, or it may comply with it and move out of the intersection onto a path having goals along the way. Such change should lead not only to survival but also to increased growth and effectiveness in ministry.

An interesting book and worthy of study by leaders of congregations both clerical and lay.
—Philip E. Taylor

Staying Well

Richard E. Ecker
InterVarsity Press, 140 pages, paperback, \$4.95.

Subtitled, "Why the Good Life Is So Bad for Your Health," this book is interesting and informative. The author's goals are to explore the tremendous influence our lifestyle has on health, to demonstrate lifestyle changes, and to put it all in the perspective of Christian stewardship.

Throughout the book it is very clear that we have the ability to make choices that affect our health. Ecker does not mince words, saying plainly that obstacles to weight loss are almost always emotional rather than physiological. He believes that "a 'diet' is, for most people, a secondary factor in weight management." The primary factor is the willingness to identify, confront, and conquer the obstacles that stand between them and permanent weight loss.

The chapter on stress may surprise the reader with its forthrightness in stating that "the occurrence of unwanted stress is always our own personal responsibility."

There are no diet plans in the book, but there are 11 pages that list nutritional

information for the majority of common foods.

The time it will take to read this book is time well spent.
—Betty M. Hockett

The Open Secret

Hannah Whitall Smith
Servant Books, 222 pages, paperback.

The names of certain authors are almost synonymous with the titles of their written works. To hear the name of Hannah Whitall Smith is to think of *The Christian's Secret of a Happy Life*. But not as many people are familiar with *The Open Secret*. This book, however, breathes of the same spirit as the former.

Each of the 16 chapters is a self-contained Bible study on a particular theme, abundantly interspersed with Scripture quotations and the author's comments, which can still be very useful in one's devotional life and Bible study.

Ann Spangler has abridged and adapted the book for modern readers, making it more readable and easily understood.

—Philip E. Taylor

The Youth Group Meeting Guide

Richard W. Bimler (and other contributors)
Group Books, 254 pages, paperback, \$11.95.

This book is an excellent resource book for anyone who has anything to do with planning activities for youth. It is not a curriculum book, but rather a book of ideas and activities that will help the leader review and evaluate the youth group meetings. It also gives hundreds of ideas and suggestions for activities to be integrated into the youth program.

In chapter one, Bimler goes through what he thinks are the elements of a good youth meeting. He offers a checklist to be gone over after each meeting as a form of evaluation, a suggested schedule for the youth meeting, and some ideas on preparing a Bible study for youth. In all of his ideas, Bimler points out how the youth can and should be involved in every aspect of the youth meeting from the planning stage to the evaluation afterward. As the youth are encouraged to become more involved, they begin to see the value of youth meetings because they feel that they are growing and being challenged instead of being entertained.

Pages 60-254 are filled with 88 actual meeting designs for youth groups con-

tributed by over 60 youth workers. This section of the book is definitely the highlight. The first 60 pages offer good organizational and philosophical ideas, but this last section meets youth workers where they need help the most.

Each plan includes ideas for everything from identifying the purpose of the meeting to the closing and application. They are organized in the book alphabetically according to topic from anxiety to wisdom. The youth leaders can build their own curriculum around the given topics or they can use these topical meeting outlines to supplement and add creativity to the curriculum already being used.

This is one of the most valuable books I have ever seen on helping the youth worker plan youth group meetings. Any person who works with youth—from Sunday school teacher, to the Bible study leader, to youth pastor—will find this a very valuable resource.
—Sandra Wilson

Forgiveness Is a Work as Well as a Grace

Edna Hong
Augsburg, 125 pages, paperback.

This is a well-presented plea that the forgiven must be also the forgiving, that we dare not think to receive forgiveness without giving forgiveness. Skillfully written, it has much literary quotation from a wide range of sources, often applied most effectively. It is worth careful reading.

—Lauren King

Beyond Forgiveness

Don Baker
Multnomah Press, 98 pages, hardcover.

This book is the story of a congregation's dealing with a prominent member of the pastoral team found to be guilty of a 13-year history of immorality. The narrative runs from the sudden crushing discov-

FWCC FIELD STAFF OPENING

Friends World Committee for Consultation, Section of the Americas seeks ½ time Field Staff to serve the High Plains Region (the Mississippi River west to the Continental Divide) beginning January 1, 1986. Duties include visitation, interpretation, program work, fund raising. Inquiries or applications including resume and names of three references should be addressed to Executive Secretary, FWCC, 1506 Race Street, Philadelphia, PA 19102 by October 15, 1985.

Friends Insurance Group

The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast to coast are members. Write or call for information:

Richard P. Bansen, Secretary
Friends Insurance Group
1515 Cherry Street
Philadelphia, PA 19102
Telephone (215) 241-7202



ery to the ultimate complete restoration, a period of about two years, and details the decisions and reasoning behind them, the emotions, the costs to all concerned, the mistakes, the criticism by some, the outcome—altogether an absorbing story.

The subtitle gives the key to this particular congregation's actions: The Healing Touch of Church Discipline. Note the two elements—discipline and healing. Discipline must, if it is to be Christian, be a healing, a restoring. If it is not, then the church indeed fulfills the accusation that it is the only army that abandons its wounded.

But this is a book that calls for real thought. Sadly, no congregation can be assured that it will not face a similar situation. It would be better to have given the subject thought beforehand than to be plunged into a crisis unprepared. Pastors, congregational officers, even whole congregations would do well to get this book for intensive study and discussion.

—Lauren King

Holy Disobedience

Lynn Buzzard and Paula Campbell
Servant Books, 235 pages, paperback.

Here is a book for anyone who contemplates ever saying "no" to government, whether as conscientious objector, member of a demonstration, or counselor of those likely to be engaged in any kind of civil disobedience. Written by two Christian lawyers with slightly discernible sympathy for Anabaptist positions and from experience with the Christian Legal Society, it is a thorough, competent, and solid piece of work.

—Lauren King

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore.

Responsible for overall administration, program operation, personnel and budget administration, interpretation of AFSC activity in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC; strong administrative, supervisory, communication skills; experience in program development; experience with AFSC (staff or committee) or similar organization. Application deadline: Aug. 30. Position starts Jan. '86. Contact: Search Committee, AFSC, 317 E. 25 St., Baltimore, MD 21218.

MOVING IN, BOLIVIAN STYLE

BY NANCY THOMAS

"In everything give thanks."
(1 Thessalonians 5:18)

Thank You, Lord,
for the renaissance of the old mission couch, and for the fetching way the bottom collapses; sitting on the floor keeps me humble.

Thank You, Lord,
for the hot water heater that served us well for one week and then, one night, quietly died; it reminds me that we're to die to ourselves.

Thank You, Lord,
for the broken pipes, the one in the kitchen ceiling that enabled me to cook in a rain forest atmosphere, and the one under the bathroom sink that let us participate in the ancient Christian ceremony of footwashing; I'm reminded that You are the water of life.

Thank You, Lord,
for those weeks in the Bolivian winter without heat; I thought often of the warmth of Your love.

And thank You
for the gas fumes that invaded our house and made us sick when we finally did get a heater; working through that one eventually improved our whole ventilation system and reminded us of the Breath of Life, Your Spirit.

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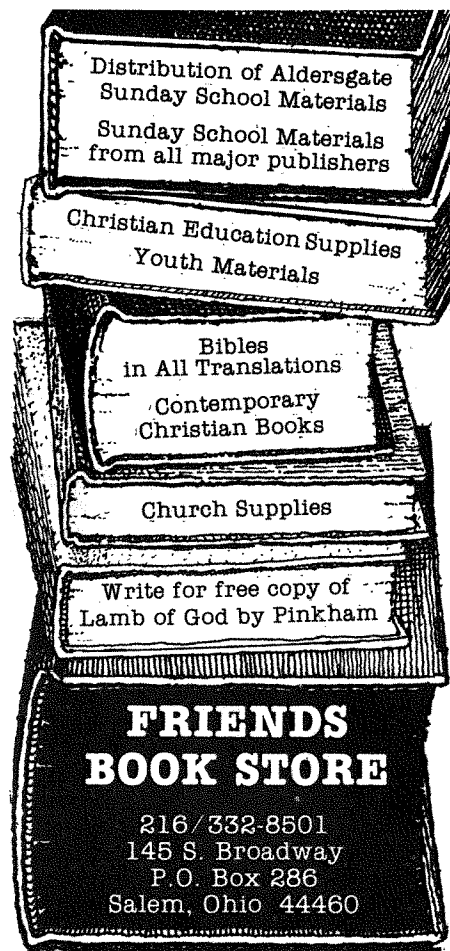
for the new automatic washing machine that didn't work because of faulty wiring and a rusty bottom; I searched my own life for "whited sepulcher" tendencies.

Thank You, Lord,
for the broken lock in the study where we keep our valuables; we know that our only security rests in You.

Thank You, Lord,
for all the rest—for the antique padlock system on the outside gate, falling ceiling plaster in the dining room, dog poop in the yard, a gardener who mows the lawn with tuna can lids, our lumpy bed and a buzzard song doorbell.

With all of this, we also have sunlight, daisies in the yard, a view of the city, our books, music, each other and You.

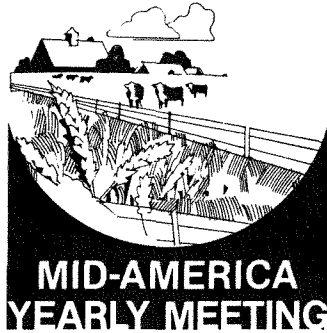
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FRIENDS CONCERNS



Robin Johnston Named President-Elect of FBC

Robin W. Johnston, professor of Christian education at Friends Bible College, Haviland, Kansas, since 1969, has been named president-elect. In a meeting of the Friends Bible College Association on March 23, 1985, Mr. Elmer Davis, chairman of the Board of Trustees, announced that Mr. Johnston was the unanimous selection of the board to replace Dr. Norman V. Bridges as college president.

Citing Mr. Johnston's qualifications and his deep commitment to the work of Friends Bible College, Mr. Davis presented Robin Johnston to the college constituency as God's choice for leadership for Friends Bible College for the years ahead. Robin has been received with enthusiasm by the college students, faculty, and alumni who have known him as an inspiring teacher, a thoughtful colleague, and a trusted friend.

Mr. Johnston has a Bible degree from Friends Bible College, a bachelor's degree in sociology from George Fox College, and an M.A. in Christian education from Wheaton College. He has served as both a pastor and a lay leader and has held a variety of denominational offices. Mr. Johnston is currently serving as clerk of Mid-America Yearly Meeting of Friends. He and his wife, Janet, are the parents of four daughters, Esther Jo (Kinser), Ruth (Binford), Rachel, and Sarah. Mr. Johnston will become the 11th president of Friends Bible College since its beginning in 1917.

Friends University News

The second annual Easter egg hunt, sponsored by the Alumni Association, was held on the Friends University campus on Saturday, April 6. Easter Sunday the third annual sunrise service was held at Adair-Austin football stadium. Following the program the worshipers released helium balloons symbolic of the resurrection of Christ.

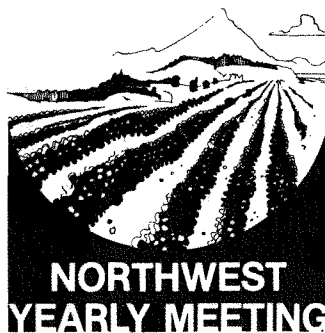
Dr. Roger L. Fredrikson, pastor of the First Baptist Church, was featured speaker during the Spring

Christian Emphasis Week April 1-3. Dr. Fredrikson's topic for the week was "Is This a Week for Fools?"

Singing Quakers presented the 33rd annual Symphony of Spring Concert the weekends of April 18-20 and April 25-27. Dr. Riney, chairman of the Fine Arts Division, is conducting the choir for the 25th year. The concert was comprised of a delightful collection of popular songs from each decade, starting with the twenties, and continuing through the eighties.

This spring Friends University has attempted to place a representative in every church within Mid-America Yearly Meeting. Many students, faculty, and alumni participated in these services.

Friends University's Center on Family Living presented a workshop entitled "Family Life—Family Ministry Conference" April 24-26. Featured speakers included Dr. Dennis Guernsey, associate professor of marriage and family ministries and director of the Institute for Marriage and Family Ministries, Fuller Theological Seminary; Dolores Curran, an educator and author of a syndicated column "Talks with Parents," and the book *Traits of a Healthy Family*, from Denver Colorado; and Dr. Paul Falkner, professor of Bible and Family Studies at Abilene Christian University, and director of the Marriage and Family Institute in Abilene.



Around Northwest Yearly Meeting

YEARLY MEETING SESSIONS July 27-August 2 on the George Fox College campus, Newberg, Oregon, will offer for the first time housing and meal discounts for Friends coming from greater distances in the Yearly Meeting. The discount is an effort to give financial consideration to the travel expenses these people face. Boise Area, Greenleaf Area, Spokane, and northern Idaho will receive a 25 percent discount on the campus housing and meals package. Puget Sound Area, Southern

Oregon Area, Entiat, and Quincy—20 percent. Bend, Eugene, Metolius, Netarts, Rose Valley, and Svensen—15 percent.

Guest speaker for the week will be Dr. Dennis Kinlaw, an evangelist with the Kentucky Conference of the United Methodist Church. He is a former pastor, seminary professor, and college president (Asbury).

The Yearly Meeting program includes Saturday night banquets, Sunday afternoon missions rally, keynote message by Superintendent Jack L. Willcuts Sunday evening, a youth program, child care, day camp at Tillikum, workshops, board meetings, and business sessions.

IDAHO STATE HOLINESS ASSOCIATION will hold its annual camp meeting June 23-30 at Star, Idaho. Eldon R. Fuhrman, president of Wesley Biblical Seminary, Jackson, Mississippi, will be the speaker. This will be the 50th anniversary of the camp. Further information is available from Barry White, 1019 Camellia Lane, Meridian, Idaho 83642, phone 208/888-5394.

THE FRIENDS YOUTH PROGRAM at Yearly Meeting this year is designed to help youth decide for themselves what they are going to believe. The theme is "Why Are You a Quaker?" and Stan Perisho, pastor at North Valley Friends in Newberg, is the main speaker. Classes will be taught by Lon Fendall and Michael Graves.

Activities for the week include a trip to Silver Creek Falls, barbecue and concert on Saturday night, swimming, lots of fun and recreation. On Thursday there will be a service project to help build a sense of servanthood by helping someone else.

Youth are encouraged to stay in the dorm for the week. Sutton Hall will be the center of activity. Cost is \$77 if pre-registered by July 12, \$85 if not. For those who attend classes, services, and activities, but live and eat elsewhere, the cost will be \$20.

THE YOUTH LEADERSHIP SEMINAR for this year will be one weekend conference in a central location to be held in October. The World Christian Youth Leadership Seminar will focus on developing strategies for local youth groups to engage in meaningful involvement in spiritual renewal and world evangelism. Place and dates will be announced soon.

George Fox College News

Ron Sider, chairman of Evangelicals for Social Action, was George Fox College's 1985 graduation speaker on June 1. Sider is professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

He has been a member of the board of Evangelicals for Social Action since 1973, served as chairperson from 1973 to 1975, as president from 1978 to 1984, now chairman.

He has been at Eastern Baptist Theological Seminary since 1978 and previously was a professor at Messiah College for 10 years. Sider is the author of a dozen books, including *Rich Christians in an Age of Hunger*; *Evangelism, Salvation and Social Justice*; and *Evangelicals and Development: Toward a Theology of Social Change*.

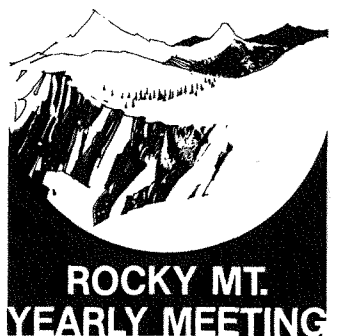
DAN PRICE, 21, a junior chemistry major from Boise, Idaho, is the new George Fox College student president. Melanie Rienstra, a sophomore math major from Salem, is vice president.

New secretary is Bonnie Grotjohn, a junior chemistry major from Clatskanie, Oregon. Treasurer is Todd Mott, a sophomore computer science major from Maher, Colorado.

"SIGHTS AND SOUNDS: A Sensory Experience of Spring in Oregon's Willamette Valley" was the topic for George Fox's first Elderhostel program for 1985.

A capacity 25 attended the April 21-26 program at GFC's Tillikum Retreat Center. Attendees came from as far as Hawaii, Michigan, North Carolina, and Toronto and Ontario, Canada, to participate in the course.

The Elderhostel series is a national short-term, residential, educational program offered at modest cost to persons 60 years and older.



RMYM Women Set September Conference

"He Is Lord" is the theme for the September 20-22 annual Rocky Mountain Friends Women retreat at Star Ranch near Colorado Springs, Colorado. Ruth Collins Server is the weekend's featured speaker. Women who pre-register before September 3 can attend for \$55, while the weekend will cost \$60 afterwards. The registration deadline is September 10. For more information, consult your pastor.



Pizza Time!
Benkelman youth mass produced 265 pizzas for local townspeople through a fund-raising project sponsored by National Fund Raising Consultant Co., Inc. Monies went toward a ski trip.

RYM Briefs

BENKELMAN, NEBRASKA—The Benkelman Ministerial Association sponsored the Lowell Lundstrom Crusade recently. Approximately 30 people made decisions.

PAONIA, COLORADO—*The God Makers* was shown April 14. The film delves into the theological lies within Mormonism.

DENVER, COLORADO—Senior high youths sponsored the 30th annual Pie Social at First Denver Friends April 20. Merle Roe auctioned the winning pies and raised more than \$800. The funds will be used for youth programs and other outreach.

ALLEN, NEBRASKA—Springbank Friends are searching for a new pastor. The interim pastor is Roger Green of Wayne, Nebraska. The church's prayer meeting group is studying Revelation on a verse-by-verse basis.

WOODLAND PARK, COLORADO—Eighteen individuals have started meeting Sunday nights in homes for Bible study and planning for a new Woodland Park Friends Church. The families are looking to eventually starting Sunday morning services. Prayers are requested for this new outreach into the mountain community near Quaker Ridge Camp.

Summer Camp Speakers Selected

Speakers for the 1985 summer youth camps at Quaker Ridge Camp have been selected, Lowell Weinacht announced.

Tony Campolo films will be shown at the Senior High Camp, June 23-28. The theme of the camp will be "You Can Make a Difference."

Merle Clowe, pastor of the Pueblo Friends Meeting, is the Junior Camp speaker, June 28 to July 2. The camp's theme will be "Discovery."

"Under Construction" will be the theme when Alan Weinacht speaks at the Junior High Camp, July 2-7.

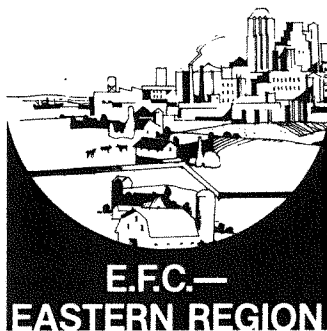
RYM Prayer Opportunities

1. Hebrews 11:1 defines faith as the substance of things hoped for that are not yet seen (paraphrase). Further, in 2 Corinthians 5:7 it says, "For we walk by faith, not by sight." Do you have a special prayer project that would give evidence of God's work? Possibly there is some non-Christian whom you could ask God to draw into salvation. Or, you could pray for a revival within your church. Obviously, there are other ideas you could pray for as well. Why not start a "faith" list of things you trust and believe God to do great works in?

2. Ask Jesus to do a wonderful work in the summer youth camps. Pray for new Christians who are challenged to live holy lives and to some day become involved in the spiritual warfare. Pray the devil will be bound from these times and that God's Holy Spirit will be teaching all present.

3. Prayer for these ministries: New Mexico—Albuquerque; Nebraska—Plainview, Allen, and Hay Springs; and Colorado—Colorado Springs, Pueblo, Ordway, Las Animas, Arvada, and Fort Collins.

4. When was the last time you praised, loved, and worshiped God? Why not begin to develop an attitude of continually praising God? "Rejoice in the Lord always: and again I say, Rejoice!" Philippians 4:4



EFC—ER Happenings

THE CAMP GIDEON DEVELOPMENT COMMITTEE members are working on steps to proceed in development of the camp, now that they have received a mandate from Yearly Meeting delegates to go ahead. Each person is assigned a special part of the overall project in order to make progress. The goal is to have the first unit of the main building completed by Yearly Meeting time in August. This includes the sewage system, electric service, 25 RV hookups, and the 40' x 60' pole building with sanitary facilities.

Those serving on the Camp Development Committee are Sid Boyd, Dean Johnson, Don Worden, Bill Casto, Mark Engel, Clyde Sell, Lee

Murphy, Glenn Althouse, Lawrence Ehinger, Robert Ellyson, Sam Rea, and Paul Williams.

FIFTY-TWO FRIENDS from Eastern Region traveled to Chicago the first weekend of May to attend the Third Friends Ministers Conference. The experience was a highlight, and many of those at the conference who had attended the first one in Dallas (1976) and the second in St. Louis (1980) said this was "the best yet."

Participants in the conference program from EFC—ER included John Williams, Jr., as keynote speaker on "A Risk-Taking Faith for Our Future"; Cora Mae Burch led a workshop on "Beatitudes of the Pastor's Spouse"; Robert Hess's workshop was "Guided by the Spirit." Rick Sams served on the planning committee for the conference during the past two years.

THE FINANCE & STEWARDSHIP BOARD of the Yearly Meeting urged local churches to observe "Partnership Review" Sunday during May in order to examine their record of giving to missionary outreach. Another purpose was to encourage new faith promises and to inform Friends of the current financial picture through a bulletin insert. "Partners in the Harvest" is the theme for Missionary Outreach Budget promotion during 1984-85.

At the April 20 meeting, the Finance Board began drafting the 1986 budget by meeting each board president during the day's sessions. Mac Quattlebaum presided.

ROGER WOOD, president of EFC—ER Missionary Board, has plans to travel to Taiwan and the Philippines late this fall in the interests of our mission program. Then beginning January 1, he hopes to teach for three months at Union Biblical Seminary in Pune, India. His wife, Lois, plans to accompany him.

ROLLIN FRIENDS are planning to observe their 150th anniversary on Sunday, June 16. Pastor Wayne Evans informs us that they are inviting all former pastors and members to attend a special anniversary celebration service in the afternoon, at which Robert Hess, general superintendent, will speak. Friends in the area are cordially invited to come.

A TRIP TO GRENADA is planned by Earl Bailey, evangelist living in Canton, Ohio, for July 14-28. The purpose of the trip is to conduct two vacation Bible schools along with evening crusade services in the churches of Grenada. St. James Church is the host for the first week, and LaDigue the second week. Christian workers are needed to join the team and help with the 15-day mission. Those interested in the

project should contact Earl Bailey at 5026 Wiseland S.E., Canton, Ohio 44707.

ROBERT HESS will be guest speaker at the Tawain Missionary Fellowship meeting in Taipei July 15-20. Following this, he will stay over an extra week in order to address the Friends Pastors Conference, returning to the States around July 30.

SALEM FIRST FRIENDS hosted EFC—ER's first "Family Weekend Experience" the middle of May. Chaired by David and Judy Summers, the experience was attended by some 15 families, who profited by spending valuable time together with a focus on caring and belonging. The event was sponsored by the Friends Action Board.

CAMP CAESAR is a must this year! Fred Clogg and Glenn Althouse are again serving as coordinators for the two camps—with Junior High Youth June 24-29, and Senior Highs July 1-6. An excellent program is planned with interesting and challenging speakers. The cost is around \$80 for the entire week. Please contact your local pastor for registration forms today!

REPRESENTATIVES from EFC—ER who will be attending the World Gathering of Young Friends will be Judy Stanley, Virginia Douglass, and Dean and Freeda Johnson. The dates are July 19-26 and the place is Guilford College, Greensboro, North Carolina. The Taiwan Friends Youth Team along with pastors Luke Cheng and Paul Yau will be in attendance. Ella Ruth Hutson is also traveling with the group.

Focus on Malone

Senior "Recognition Night" was the occasion for 200 faculty, students, and parents gathering in the Randall Campus Center on April 12. President Gordon Werkema welcomed the group, and Vice President Ron Johnson presided over the evening's activities.

COMMENCEMENT SPEAKER this year was Knute Larson, pastor of the Chapel in University Park, on Saturday, May 11. The baccalaureate address was given by Dr. Robert Hess, EFC—ER general superintendent. Both services were held in the sanctuary of First Christian Church.

CALENDAR

June 17 Malone Second Summer Session begins
July 19 Second Session ends
Aug. 10-15 EFC—ER Yearly Meeting at Malone College
Sept. 2 Malone Orientation and Registration
Sept. 3 Malone Classes begin

FRIENDS GATHER

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

Spiritual Life and Growth

RAISIN VALLEY, Adrian, Michigan, (Stephen Savage) held a four-day revival with Earl Bailey. Earl and Catherine Smith served as musicians and held children's services.

Merle Roe, former superintendent of Mid-America Yearly Meeting, held special services at **FAIRVIEW**, Missouri, Friends Church April 14-18.

DERBY, Kansas, Friends are studying Quaker history and doctrine in their Sunday evening services. Dan Whitcomb, interim pastor, is leading the sessions.

Max and Kathleen Huffman were at **BOOKER**, Texas, (Francis and Dorothy Ross) for a "Holy Life Conference" April 7-11. The theme was "Workers Together with God."

Pastor John Williams, Jr., is leading a new men's "Discipleship" group on Friday mornings at **CANTON**, Ohio.

GOSHEN, Zanesfield, Ohio, (Bruce Bell) Friends held a revival with Earl Bailey. There was good attendance, several new converts, and many claiming spiritual renewal and growth. Aldersgate Teachers' Seminar with Dorothy Barratt and Marjorie Landwert was much appreciated.

Special meetings were held at **BETHEL**, Hugoton, Kansas, (J. M. Pitts) by John Hinshaw of the **HOMESTEAD** Church, Cedar Point, Kansas. Delmar and Karen Loesch of Booker, Texas, Paul and Patsy Boles of Liberal, Kansas, Doug Blazier of Hugoton, Kansas, and Tami and Toni Herron of Lone Star shared in special music. There was ministry of inner healing, forgiveness, and spiritual renewal.

Pastor Royal Runyon of **BELLE-FONTAINE**, Ohio, is teaching a new class on Wednesday evenings for those who are considering becoming new members of the church.

Outreach

The fourth annual NorPoint Hill Run, held January 26, attracted over 200 runners from throughout the Puget Sound area. The Hill Run is sponsored by **OLYMPIC VIEW** Friends Church in Northeast Tacoma, Washington, (Ron Rittenhouse) and by Puget Sound National Bank. Begun as a fund-raiser for a building addition, it has become "an event, a happening, rather than just a race," says Pete Roberts, this year's chairman. Pastor Rittenhouse noted that it is an excellent outreach opportunity, bringing to the church many people who would otherwise never set foot in any church. The event raised over \$800 this year, the smallest amount raised in its four-year history.

"Operation Bridge" is in effect at **NORTH OLMSTED**, Ohio, (Neil Or-

chard) church. To make new people feel more welcome and to encourage their active participation, established members invite those attending more recently to be their guests for dinner at a nearby restaurant after Sunday morning worship. This project is carried out several times throughout the year and has high dividends for all concerned.

The congregation of **BETHEL**, Hugoton, Kansas, participated in obtaining wheat for people in Africa. The outreach program was coordinated by Karen Walker of Fowler, Kansas, with many area Friends and other churches participating. Bethel collected approximately 79,000 pounds of wheat.

The **URBANA**, Ohio, (David Byrne) young people have had skating parties and also prepared Easter baskets for the County Home.

Several new families have been attending as a result of "fill the pew" Sunday at **FULTON CREEK**, Radnor, Ohio (Charles Fye). Berlin Forrider, elder of Spiritual Life, is heading up a visitation ministry at the Marysville Juvenile Home.

Missions

The Western Area Missionary Conference was held at **BETHEL**, Hugoton, Kansas. Alfred and Ruth Miller shared with the group different events concerning missions. Nancy Anton of Fowler, regional vice-president of Friends Women, presided over the conference, the theme for which was "Spring into Missions." The Millers, retired missionaries from Burundi, also spoke at the Northeast Area conference in **TOPEKA**, Kansas, and the conference at **RAMONA**, Oklahoma (Lowell Thornburg).

The **BELLEFONTAINE** Missionary Society has reorganized and has chosen the name "Norma Wyandt Missionary Circle" in memory of their former pastor's wife. Some projects are quilts, garage and bake sales to help send youth to camp, and hosting the Mother-Daughter Banquet for the district.

The annual **GREENLEAF**, Idaho, (Paul Goins) missionary conference was held March 27-31. Speakers were Ezra De Vol, Terry and Jan Hibbs, Gil and Louise George, and Roscoe and Tina Knight. A special breakfast prepared by the men of the church for the entire church family was held on Saturday morning, after which the Knights and Georges shared with the group. Gil George was the main conference speaker.

Fred and Evalyn Turner showed slides of their tour to our mission fields with Dr. Hess in an evening service at **FULTON CREEK**.

The Easter offering for David and Joyce Byrne at **URBANA** amounted to \$800. Pastors David and Joyce are leaving to serve as missionaries in Mexico City.

Youth and Christian Education

At **BENKELMAN**, Nebraska, (Robert Sander) vacation Bible school was held May 28 through June 1.

Todd Taylor, originally from the Toledo area, is the new youth director at **WESTGATE**, Columbus, Ohio (Randall A. Neiswanger). Several things the youth have done since his arrival are holding a "starve-a-thon" during which they fasted to raise money for the India Orphanage Project, sponsoring a "Parents Night Out"—baby-sitting children for parents who wanted to spend an evening out and using the money raised toward a ski trip to Michigan.

At **BOOKER** Friends a musical *It's Cool in the Furnace* was presented by the youth choir on Sunday evening, April 21, with Ruth Howard and Joyce Newby as directors. This program presented the story of Daniel, Shadrack, Meschak, and Abednego. The annual Eighth Grade Banquet was held in our church Thursday, April 18, using the theme of "Chosen Vessels." Royce Frazier was the guest speaker, F. R. Loesch, emcee, and Karen and Delmar Loesch provided the entertainment.

The Christian Youth Crusaders of **WESTPARK**, Cleveland, Ohio, (Mark Engel), directed by Don Leonard, meets on Tuesday evenings and is an outreach to the community. During the past six months five heralds (grades 1, 2, 3) and 13 cadets (4, 5, 6) were honored with awards earned.

Over 200 boys and girls are involved in the **CANTON** church basketball program, an important outreach! The puppeteers "Deb's Angels" were special guests for the children.

WESTSIDE, Kansas City, Kansas, (Dan Frost) and **WILLOW CREEK**, Kansas City, Missouri, (Gary Dameron) youth joined together to present a modern-day-setting skit of the Easter message, "Jerusalem Dragnet." The skit was presented at both churches during the Easter season.

It will soon be camp time and many youth groups in Mid-America Yearly Meeting are engaged in raising money for camp. At **MIAMI**, Oklahoma, (Merl Kinser) the youth had a special "Quaker Night," which included a fund-raising dinner followed by an evening service in which the youth shared about early Friends. At **NORTHBRIDGE**, Wichita, Kansas, (Duane Hansen) the church sponsored a garage sale, with proceeds going to the Youth Camp Fund.

The **BELLEFONTAINE** teens, under the direction of youth leaders Russ and Gary Phelps, performed with their puppets on Easter.

Marriage and Family

Pastor John Williams of **CANTON** led a new adult Sunday school class geared to newlyweds and those looking forward to marriage in the next year. For Wednesday night

Family Night, adult seminars were held in Marriage Enrichment led by Pastor Williams, Divorce Recovery led by Pastor Houser, and a Bible study in the book of Timothy, led by Earl Smith.

Christian material has been made available at **ALUM CREEK**, Marengo, Ohio, (A. Dane Ruff) to parents to help their children avoid sexual abuse.

Church Building and Improvements

The purchase of a tract of land has been approved by the **CANTON** congregation for additional parking. The Building for the Future Committee is considering options for further growth in church facilities.

A building project is in progress at **MIAMI**. A new addition will include a pastor's study, classrooms, and rest room on the lower level, and the upper level will include an all-purpose room and a kitchenette.

PUTNAM, North Carolina, (Thomas G. W. Steel) improvements include a newly redecorated sanctuary, classrooms, and pastor's study. Fresh paint, new curtains, and attractive paper for the nursery walls have created a new look. Other improvements to church and fellowship hall are in the planning stage.

Other Special Events

BOOKER Friends Church will be celebrating its 75th anniversary July 28, 1985. They will have special services all day, with Pastor Jim Pitts bringing the morning worship message. A fellowship dinner will be served at noon, followed by an afternoon service with former pastors, missionaries, and charter members sharing. You are invited to come and be a part of this special celebration.

Mildred Pickett, a member of **ROSE HILL**, Kansas, (Gary Jones) has been honored as Kansas Merit Mother for 1985.

The **HAVILAND**, Kansas, (Gary Wright) Friends enjoyed a Sunday evening with "Salmond and Mulder," a guitar duo from Canada.

MIAMI hosted guests from our Friends schools—Glen Lygrisse from Friends University and a quartet from Friends Bible College.

SPRINGBANK, Allen, Nebraska, (Roger Green) held a community sunrise Easter service with two other churches in the Allen Lutheran Church.

PAONIA, Colorado, (Eldon W. Cox) held Holy Week services. April 4 the church had a Maundy Thursday communion service, followed April 5 by a Good Friday service with special music, Scripture reading, testimonies, and worship. Easter the church held services at sunrise and later in the morning. A week earlier they participated in a Palm Sunday Union Service at the Paonia Assembly of God Church.

At **WESTPARK** Friends, there has been a month of emphasis on fel-

lowship in the congregation. One Sunday a coffee time between Sunday school and morning worship was enjoyed. Two Sundays were set aside when people were encouraged to share a meal, either at home or at a restaurant, with someone new to them. Another special feature was a cleaning bee. "Clean a Pew with Someone New" was the theme.

At **SMITHFIELD**, Ohio, (William Waltz) the cantata *Beyond the Tomb* was presented in a community effort, with 10 churches in the area participating. On Palm Sunday, a passion play was presented as a community effort in the Christian Church.

On April 14 Robin Johnston, professor and president-elect of Friends Bible College, shared during Sunday school and the morning worship services at **BETHEL**, Hugoton, Kansas. The congregation was blessed in the evening services with a concert by the Friends Bible College Concert Choir. After the concert, everyone enjoyed a carry-in supper and a time of fellowship. The Lord really poured out His Spirit and blessings the entire day! The con-

gregation participated in a six-week film series entitled "Strengthening Your Grip" by Chuck Swindoll and sponsored by the Stevens County Ministerial Association.

The **GREENLEAF** church choir presented John W. Peterson's cantata *No Greater Love* on Easter Sunday morning. Randy Jahn is the choir director. The Friends Bible College Concert Choir presented a sacred concert on Sunday, March 10.

PUTNAM Friends celebrated Easter Monday as family day at Hawthornburg Family Ministries Center. There was plenty of activity for everyone. For some it was fishing, others were playing ball, the kids had an egg hunt, and everyone enjoyed a delicious picnic lunch.

It is with sadness and yet much thanksgiving for the few years we have had together that **DEERFIELD** church will say good-bye to Pastor Chris Jackson, Nancy, Phillip, and Tricia.

Easter Sunday breakfast was cooked by the **GOSHEN** men, with 115 in attendance. An old Sunday school record of 139 was broken by having 154 in attendance. Also they

had an all-time high of 161 in the morning worship service.

Good Friday evening at **BELLE-FONTAINE** the film *Jesus* was shown with approximately 225 people in attendance. Several other churches participated.

The Sunday morning service at **SPRINGBANK** has had Bible trivia questions added to it to increase interest. Members are given questions and are asked to find answers.

The **CANTON** Women's Tuesday morning Bible study led by Carol Williams is using the book of Colossians under the title "Loved and Forgiven." The congregation issued a strong call to John Williams to serve as senior pastor for the next three years. The single adults under the leadership of Pastor Duane Houser recently attended an Imperials concert, presented a choral selection in a vespers service, met for Bible study on "Letting Your Life Make a Difference," met at the church for a workday followed by a pizza party, and enjoyed a potluck supper followed by a talent show.

At **ALUM CREEK** Friends, Lyle Black presented a professionally

done slide program in a Sunday evening service, showing many sights he saw on his recent trip to Israel with a Malone College group. A month-long catch-up fund promotional has come to a successful end. Featuring a poster of a giant catsup bottle, the fund served to help the church catch up on winter bills.

At **PELHAM**, Ontario, Canada, (John Young) Easter weekend saw several special services taking place. On Good Friday, Pastor Young spoke on "A Perfect Sacrifice," after which there was communion and a healing service. On Easter Sunday "The First Son-Rise Service," a drama, was given by the Women in Missions. After this service, breakfast was served by the youth. Eight new people were received into membership recently.

The **FULTON CREEK** church choir sang at Community Lenten Service at the Church of Christ in Richwood, the Delaware Manor Home, and the Sunrise Service at Souls' Haven, Delaware, under the direction of Judy Schultz.

FRIENDS RECORD

BIRTHS

BARDO—To Les and Paula Bardo, twin sons, Luke Robert and Levi James, April 10, 1985, Damascus, Ohio.

BARNASH—A son, Joshua John, to Ben and Naomi Barnash, April 12, 1985, Paoia, Colorado.

BIDDLE—To Tim and Debbie Biddle, a daughter, Brianne Nicole, March 11, 1985, Columbus, Ohio.

BOATWRIGHT—To Tom and Julie Boatwright, a son, Thomas Brantley, April 8, 1985, North Olmsted, Ohio.

BOWMAN—To Scott and Heidi Bowman, a son, Peter Lund, February 26, 1985, Canton, Ohio.

CLARK—To Carey and Debra Clark, a son, Brett Matthew (correction), January 5, 1985, Alliance, Ohio.

CRISSUP—A daughter, Latina Lurrisa, to Dale and Lurrisa Crissup, February 14, 1985, Gate, Oklahoma.

COOK—To Paul and Sandra Cook, a daughter, Christie Ann, January 9, 1985, Adrian, Michigan.

DALTON—To Nathan and Carrie Dalton, a daughter, Annie Elizabeth, March 1, 1985, Greenleaf, Idaho.

EVANS—To Wayne and Regina Evans, a son, Jason Earl, March 28, 1985, Addison, Michigan.

GOODMAN—To Glenn and Sue Goodman, a daughter, Elizabeth Marie, March 4, 1985, Cleveland, Ohio.

HARDING—To Paul and Ruthann Harding, a daughter, Amy DeHn, February 28, 1985, Greenleaf, Idaho.

HENDERSHOTT—To Jim and Joyce Hendershott, a son, Nathan Joel, March 8, 1985, Canton, Ohio.

HOOD—To Kevin and Elaine Hood, a son, Devin McNair, March 27, 1985, Canton, Ohio.

JOHNSON—To Steve and Lesta Johnson, a son, Forrest Craig, April 9, 1985, Talent Friends, Oregon.

LEALI—To Randy and Lisa Leali, a daughter, Danae Nicole, March 7, 1985, Canton, Ohio.

LIND—To Karl and Judy Lind, a daughter, Kari Elizabeth, February 5, 1985, Canton, Ohio.

LUCAS—To Steve and Sandy Lucas, a son, Benjamin David, March 23, 1985, Ramona, Oklahoma.

MANN—To Gregg and Jill Mann, a son, Jeremy Jon, February 14, 1985, Hugoton, Kansas.

MASCALUSO—To James and Anita Mascalus, a daughter, Melissa Ann, April 3, 1985, Bellefontaine, Ohio.

MATEA—To Kevin and Brenda Matea, a daughter, Bethany Joy, April 1, 1985, Canton, Ohio.

POINER—To Dan and Becky Poiner, a daughter, Megan Kathleen, February 3, 1985, Canton, Ohio.

RAMSBURG—To Chris and Cheri Ramsburg, a daughter, Morgan Katherine, February 15, 1985, Canton, Ohio.

REESE—To Phillip and Merri Reese, a son, Zachary Tyler, February 10, 1985, Hugoton, Kansas.

RUSHE—To Jim and Peggy Rushe, a son, James William, March 2, 1985, Canton, Ohio.

SANTEE—To Dwight and Karen Santee, a son, Andrew Robert, March 28, 1985, Salem, Ohio.

SAYLOR—To Milton and Carolyn Saylor, a daughter, Cynthia Marie, March 10, 1985, Milan, Ohio.

SCHMIDT—To Kelly and Dawna Schmidt, a son, Randall Dean, February 18, 1985, Homestead Friends, Cedar Point, Kansas.

STALLING—To Darren and Tara Stalling, a son, Clifford James, February 6, 1985, Zanesfield, Ohio.

STUBBLEFIELD—To John and Sandy Stubblefield, a daughter, Staci Ann, April 1, 1985, Canton, Ohio.

TERHUNE—To Stan and Cheryl Terhune, a daughter, Emily Jane, January 15, 1985, Canton, Ohio.

WALLACE—To Phil and Jeri Wallace, a daughter, Laura Lynn, December 30, 1984, Columbus, Ohio.

WHITCOMB—To Jim and Valerie Whitcomb, a daughter, Rebekah Kristina, March 7, 1985, Homestead Friends, Cedar Point, Kansas.

WILSON—To Carol and Edward Wilson, a son, David Edward, November 30, 1984, Greenleaf, Idaho.

ZIFZAL—To David and Kim Zifzal, a daughter, Amber Leianna, March 8, 1985, Glouster, Ohio.

MARRIAGES

CLOSE—**ELLYSON**. Nancy Close and Rick Ellyson, April 13, 1985, Damascus, Ohio.

COLOMBO—**MIERS**. Claudia Colombo and Darrell Miers, May 25, 1985, Roslyn, New York.

DESELLEM—**KESSEG**. Margaret Desellem and John Kesseg, April 6, 1985, Damascus, Ohio.

KNUTSON—**SUTHERLAND**. Kari Knutson and Scott Sutherland, July 25, 1984, Tacoma, Washington.

LAUER—**FRONK**. Linda Lauer and Keith Fronk, April 13, 1985, Kansas City, Kansas.

LYON—**VALIEN**. Becky Lyon and John Valien, April 27, 1985, Omaha, Nebraska.

MITCHELL—**CARL**. Sharon Mitchell and Sheldon Carl, May 25, 1985, Fonthill, Ontario, Canada.

MOBLEY—**ROSS**. Dharla Mobley and Steven Ross, August 26, 1984, Tacoma, Washington.

SEIVERS—**O'BANNON**. Connie Seivers and Dennis O'Bannon, March 30, 1985, Denver, Colorado.

WILLIS—**DAUGHERTY**. Katrina Willis and Tony Daugherty, February 14, 1985, Zanesfield, Ohio.

DEATHS

ASBELL—Ina Asbell, March 3, 1985, Raisin Valley Friends, Adrian, Michigan.

BATES—Linda Sue Bates, 38, April 4, 1985, Damascus, Ohio.

BAYNE—Robert H. Bayne, 92, April 5, 1985, Talent Friends, Oregon.

BILYEU—Ruth Bilyeu, 88, June 13, 1984, Tacoma, Washington.

CURTIS—Matt Curtis, March 18, 1985, Gate, Oklahoma.

DETWILER—Nellie Detwiler, 80, March 26, 1985, Urbana, Ohio.

FREEMAN—Fredrick Freeman, March 21, 1985, Derby, Kansas.

HILDRETH—Hazel Hildreth, January 24, 1985, Bellefontaine, Ohio.

HOFTO—Mark Hofto, 35, November 17, 1984, Puyallup, Washington.

HOLDEN—Ralph Holden, 82, March 21, 1985, Milan Friends, Ohio.

MILLER—Lula Miller, 81, March 28, 1985, Goshen Friends, Zanesfield, Ohio.

NEWBY—Elizabeth Newby, 84, January 31, 1985, Gate, Oklahoma.

ROBERTS—J. Lawrence Roberts, 93, April 8, 1985, Newberg, Oregon.

SEXAUER—Frances Sexauer, 61, February 13, 1985, East Goshen Friends, Beloit, Ohio.

Even in Concrete

BY CINDY BRIGGS



Concrete and reinforcing rods—even in ordinary building materials one can see the magnificent beauty in God's handiwork. How wonderfully our great God has worked in the building of the church at Elektra in Mexico City since December first, when construction of the permanent building began!

How beautifully the Lord has worked in the hearts and minds of those in the neighborhood as they have watched the walls rise so quickly, according to Mexican standards! Excitement has grown both in and out of the church group. Brick by brick, first one wall, then another. Suddenly, we saw the second floor started, then finished . . . And only within a few short months! This project would normally take two years to accomplish here in Mexico.

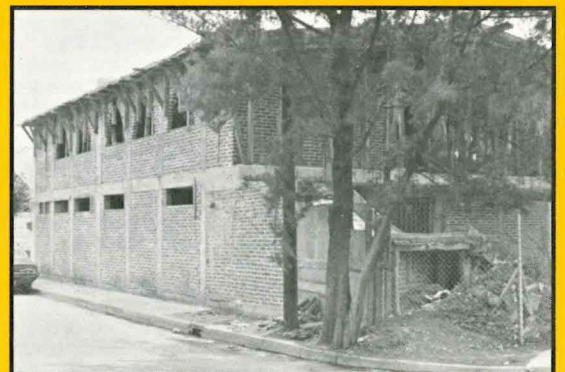
Then, all at once, we came to an abrupt halt. The money had run out, and rainy season was fast approaching, but we needed a roof! Yet God did not fail us. Hearts were stirred, and some reached a little deeper into their hearts and their pockets, both here and in the States.

So now we have a roof and how gloriously the cross sits upon it. It is great to know that even *you* at home are a part of this important project in Mexico. While the finishing touches are yet to be done, we know in our hearts that the Lord will have His way.

Cindy Briggs and her husband, Mike, and children, Tassie and Telly, moved to Mexico City from Barberton, Ohio, in 1982. Mike, one of the seven men from Eastern Region who went to help lay the foundation for the temporary metal church building in May 1981, is employed by General Tire Company. The concern and active involvement of the Briggses among Friends at Elektra is greatly appreciated.

Putting in footings and stockpiling material at Elektra church building site, even before temporary metal building (background) was dismantled in November, 1984; missionary Rod Routon looks at superstructure for intermediate floor.

Front peak of roof being put on, with cross, April 1985; pouring concrete for intermediate floor; front of upper floor and forms being placed for roof; front/side view of two-story brickwork.



EVANGELICAL FRIEND
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