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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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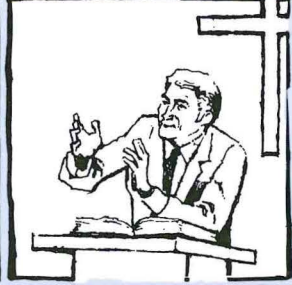
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# Evangelical Friend

September 1985

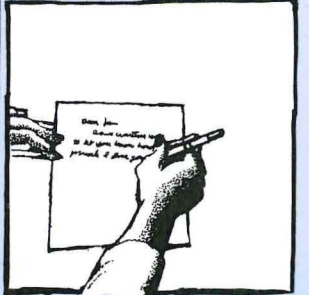
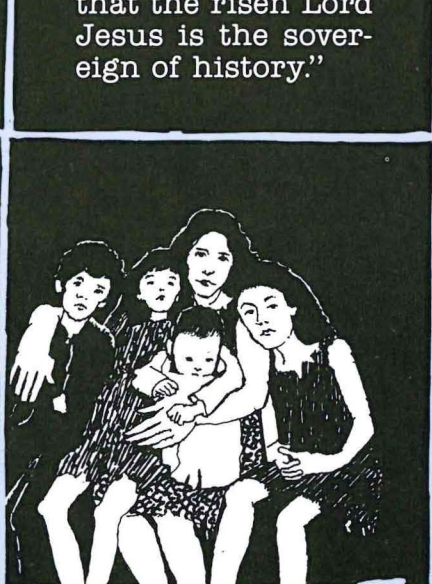
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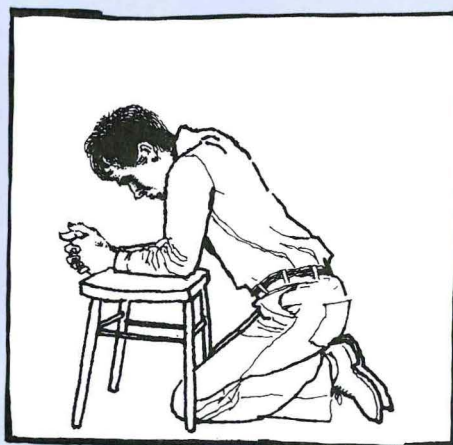
**BAD NEWS, GOOD NEWS,  
TOUGH CHOICES, & DREAMS**



"We can have hope  
for the future be-  
cause we know  
that the risen Lord  
Jesus is the sover-  
eign of history."







# BAD NEWS, GOOD NEWS, & TOUGH CHOICES, & DREAMS

BY RON SIDER

**I**

want to share some news, outline a choice, and sketch a vision.

First the news. There is both bad news and good news. The bad news is really very bad. There is no point in kidding ourselves. The world we face is full of horribly difficult problems.

One of the very serious problems today is the growing gap between rich and poor nations. Senator Mark Hatfield has warned that the gap between the affluent minority in the North Atlantic and the poor nations of the southern hemisphere is the most dangerous problem in our world today. The poor of the earth now possess the dangerous knowledge that their poverty is unnecessary. And they increasingly suspect that it is directly related to our affluence. They are becoming more and more angry at a world in which one quarter of the world's people suffer starvation or malnutrition while another quarter enjoys unheard of affluence.

Responsible scholars warn of global wars of redistribution in the next two decades. A top-level international

commission headed by Willy Brandt, former leader of West Germany, released a report that says: "If mankind is to survive, the gap between the rich and the poor must be closed—quickly." But one needs to take only a very hasty look at the current American political scene to realize how difficult that necessary task will be.

Another long-term problem is the erosion of the stability of the family. I don't need to cite statistics on soaring divorce rates, broken homes, one-parent families, and runaway or castaway children.

Equally serious is the steady erosion of belief in the sacredness of human life. What will abortion on demand, biological engineering, and the growing demand for widespread euthanasia do to traditional Christian belief in the sacredness of each individual person?

And then there is that ultimate threat to the sacredness of human life—nuclear holocaust. Each generation of nuclear weapons seems to destabilize the balance of terror.

A couple of years ago I helped lead a very interesting two-day conference on the nuclear arms race. The other leader with me was Dr. Delmar Bergen. He happens to be the man in charge of nuclear weapons testing at the Los Alamos National Laboratory. He told the gathering that unless there is fundamental change in our world the likelihood of a nuclear exchange in the next 10-25 years approaches unity—that means 100 percent.

That's the kind of world we live in. There is no point in playing games with each other. It is a difficult, dangerous world. The bad news is very bad.

*Ron Sider is chairperson of Evangelicals for Social Action, a member of the Social Action Commission of the National Association of Evangelicals, and associate professor of theology at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. This article is adapted from the commencement address he gave this year at George Fox College, Newberg, Oregon.*



But there is also good news—very good news.

It all began with a babe in a manger who became a carpenter and then a very unusual kind of itinerant preacher. He walked the dusty roads of a tiny Roman colony caring for the poor, the sick, the little hurting ones that the powerful usually neglect. And He preached fantastic good news.

He said the messianic kingdom was happening in His own life and work. He said that you could get into His kingdom freely because God accepted sinners just as they are. He said that in His new community there was acceptance and fellowship. But there was a lot more to Jesus' new kingdom than just forgiveness of sins and Christian fellowship. Jesus, after all, is not just Savior. He is also Lord.

Jesus called people, and still does, to become His disciples. Jesus called people to accept Him as Lord and Master and King. He said that if people wanted to get into His kingdom they had to accept Him as Lord of every part of their lives—their sexual lives, their religious views, their economics, their politics.

Jesus said there was a lot wrong with the way the world was and He said people would have to change if they wanted to be His followers. That is exactly where He blew it. He offended everybody in sight by challenging the status quo at every point that it was wrong.

He offended men happy with the easy divorce laws of the time that allowed them to get rid of their wives for many reasons. He reminded them that God intended one man and one woman to live together in life-long, joyful union. He defied social customs that treated women as inferiors who were not allowed to touch a copy of the Torah (the Old Testament Law). He treated women as equals and taught them theology. He offended the zealots, the revolutionaries of his day, who were fired with violent zeal to kill Roman oppressors, with His summons to love even enemies.

Jesus terrified the economic leaders of His time. He said forgive debts, share with the poor, make loans even if you have no hope of getting it back. And, of course, Jesus offended the legalistic Pharisees, who were preoccupied with meticulous observance of the Mosaic law. He said God freely forgives even the worst sinners. He associated with

prostitutes and tax collectors to underline His point. Then He added the ultimate offense. He claimed divine authority to forgive sins.

It is hardly surprising that they killed Him—as a blasphemer, a heretic, and a dangerous political radical. That's hardly good news. But God had the last word. On the third day God raised Him from the dead. The tomb is empty!

Jesus' resurrection was God's confirmation that Jesus had been right all along. It demonstrated that His teaching was God's truth rather than human presumption. It vindicated Jesus' claim to forgive sins and His claim to be the Son of God.

The giving of the Holy Spirit at Pentecost was further evidence that the New Messianic Age had begun. It now made sense to begin living the radical ideas that Jesus taught. And the early church proceeded to do just that in the power of the Spirit—they engaged in sweeping economic sharing, they loved their enemies, and they crashed through social barriers between men and women, Jews and Gentiles, slaves and masters. Confident that the New Messianic Age had broken into the present, confident that the risen Jesus was now Lord of the universe, they proceeded to turn the Roman Empire upside down.

The same thing can happen today. We can have hope for the future because we know that God's final word is Resurrection. We know that the risen Lord Jesus is the sovereign of history. We know that He is at work now, bringing justice and peace. And we know that someday He will return at His second coming to complete His victory over sin, injustice, and death. The kingdoms of this world will most assuredly become the kingdoms of our God and of His Christ, and He will reign for ever and ever.

That good news is better than the bad news of broken homes, the erosion of belief in the sacredness of human life, the danger of global wars, even nuclear holocaust. Those dangers are real, not imaginary. And we must fight against them. But we can do that because we have heard the Good News that Jesus reigns as sovereign Lord of this whole universe.

### *The Choice*

**BAD  
NEWS**

**GOOD  
NEWS**

It is precisely the Good News that poses the choice. Jesus, as we already noticed, offended all the supporters

of the status quo. He still does. This requires us to choose between Jesus and the status quo. In fact, we have to choose between Jesus' new messianic kingdom and cultural Christianity, which often supports the status quo.

Cultural Christianity looks at surrounding society, sees how things are done there, and then slowly conforms to the materialistic lifestyles and marital and sexual values of the status quo. Jesus says: Take up your cross and follow the radical costly values of My kingdom. There is no way to escape this fundamental choice.

Unfortunately, significant segments of the church have, to a tragic degree, sold out to the status quo. Now, I don't want to overstate my case. I don't mean to say that the church is a totally submissive servant of the status quo. Some in the church have dared to insist that the deity and bodily resurrection of Jesus Christ are central elements of Christian faith.

We have rightly insisted on a theistic world view that places the miracle of the resurrection at the center of our faith no matter what a secular, naturalistic intelligentsia believes. In the same way, the church has insisted that sexual infidelity is a sin no matter what Hollywood or majority opinion says. Even here, however, we dare not be too

**BAD  
NEWS**

**GOOD  
NEWS**



confident. Americans increasingly assume that instant gratification of each individual's every desire is our fourth inalienable right. The resulting chaos of premarital intercourse, divorce, and broken homes has reached the disaster point in evangelical as well as mainline churches. Increasingly there are powerful tendencies at work within the church to abandon biblical attitudes toward sexuality and marriage.

One has to choose between Jesus and contemporary values, between the costly demands of Jesus' new messianic kingdom and cultural Christianity, which increasingly sanctions easy divorce and sexual promiscuity. Following Jesus won't always be easy, but in the long run it will be the way to deepest joy and fulfillment.

Another area where we face unusually difficult choices is in personal economic lifestyle. Jesus says you have to choose between God and mammon, for no one can serve two masters. Well over one half of the world's people have never heard of Jesus Christ, and yet American Christians (and most Americans claim to be Christians) give about one billion per year for worldwide evangelism—a figure equal to what we Americans spend each year on chewing gum!

Powerful forces in our society tell us that we have earned our standard of living and we ought to be able to enjoy it indefinitely, even if other nations are desperately poor. Furthermore, we should even be ready to use our military power to protect our affluence. If we go that route, we will embark on a collision course with the poor of the earth and the result will be ghastly international conflict.

We can find ways to spend less on ourselves so we can give far more generously for evangelism and justice. We must choose—between Jesus and materialism.

We must make choices regarding the sanctity of life. Biblical Christians who know that all persons (no matter how weak, defenseless, or handicapped) are created in the image of God, must say *no* to abortion on demand. We must cry out against abortion as a convenient birth control technique. Since human life is precious to God, we must respect it even when it is inconvenient or costly.

Finally, we must make a choice about nuclear war. The dangers of nuclear holocaust multiply with every new generation of nuclear weapons. Can Christians who know that human life is sacred stay silent while the destruction of the planet becomes more likely year after year? Can pro-life Christians be selectively pro-life? Surely we must be consistently pro-life.

We must choose—between Jesus and the nuclear arms race, between a costly identification with the peaceful values of Christ and a cultural Christianity that prefers not to challenge the militaristic madness of our surrounding society.

#### *A Vision for the Future*

In spite of the bad news and the hard choices, I am still hopeful. I believe it is possible to avoid the deadly disasters that hover over us.

I think we stand at one of the great moments of decision in history. We can recover the integrity of the family and the glory of covenantal sexuality in our time. We can choose more faithful lifestyles. We can say *no* to the senseless killing of unborn human life. We can even make our world a little more just and avoid nuclear holocaust. But the only way to do that is through a recovery of the early church's experience of close Christian community. The only way to do that is through the power of the Holy Spirit.

I dream of a biblically balanced church that is fired with a passion for both evangelism and social justice.

I dream of transformed local churches that have found new structures for experiencing Christian community.

I dream of local congregations that have rediscovered the meaning of being brothers and sisters in the body of Christ; local churches whose fellowship is so genuine that they share each other's joys and sorrows, burdens and triumphs; local congregations that share economically as there is need; local churches that share such close fellowship that they can counsel each other against giving up even on difficult marriages; local congregations whose joyful, stable families attract non-Christians who yearn for an end to the pain and agony of today's marital chaos.

I dream of local congregations that begin as a body of believers to live more simply that others may simply live; local congregations that begin to share cars, clothes, tools, and houses; congregations where people discuss family budgets in small groups; congregations whose more simple lifestyles free up new resources for evangelism and justice.

I dream of a new movement of biblical Christians that demands justice now for the poor of the earth; a movement



that demands equal education for inner-city blacks and white suburbanites; a movement that can impact

America's foreign policy for the sake of peace and justice; a movement that succeeds in securing international nuclear disarmament.

I dream of a new movement of biblical Christians that immerses all its action in hours of intercessory prayer; a movement that depends totally on the transforming, guiding presence of the blessed Holy Spirit; a movement that knows in its bones that peace will come and justice will prevail only in the power of the Spirit.

I dream of young disciples going forth into this frightening, chaotic world that is so full of bad news and tough choices, with a solid, unswerving commitment to Jesus Christ and His coming kingdom.

I dream of a movement of biblical Christians so grounded in the Scriptures, so filled with the Spirit, so captured by the vision of God's better future that it can live the Good News today and begin to change this unevangelized, sinful, unjust world in the name of the coming King. May God give us the grace.

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### COVER

Stark contrasts exist within our environment. To focus exclusively on either the good news or the bad news does not provide the complete picture. (Art by Stan Putman)

### ANTECEDENTS

Ebony and ivory may live together in perfect harmony on the piano keyboard, but they do not in South Africa. A system upon which one segment of that society has become dependent has become intolerable for another. As in every case of polarization, both sides think they are right and that the other side needs to change.

Many of us personify the two sides with South Africa President Botha and Bishop Desmond Tutu. When it comes to distinguishing the good guys from the bad guys, it seems obvious in my mind that the white man wears the black hat and the black man wears the white hat.

But the fact that defending apartheid is abominable to God does not release me from loving Botha and other white South Africans whose actions repulse me.

Let me quickly try to jump a little closer to home. There have been times during worship when I have heard things that seemed to denigrate poverty's captives or that praise military actions. When I hear things like this, my pulse quickens and my mind prepares to engage in conflict.

My reaction makes me realize how peace and social justice issues so easily create polarization. Our discomfort with controversy makes us tend to avoid topics over which we might disagree. So we settle into our "I'm right and you're wrong" groups and don't talk to each other. Or if we do talk, we condemn those that disagree, try to impose guilt, or seek to justify our position.

Convincing a person of truth is certainly a more significant activity than proving that he is in error. And truth is not an unattainable or relative commodity within the community of faith. It is not to be feared or its pursuit avoided.

Let us seek Christ rather than defend ourselves. Let us love one another, listen to one another, and together find the Truth that brings freedom and liberty.

—D.L.M.

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# ANOTHER NEW CALL TO PEACEMAKING



## Opportunities and Challenges for Evangelical Friends

BY LON FENDALL

The annual gathering of Friends superintendents and general secretaries in 1973 was a milestone for Friends seeking a more effective and cooperative expression of their historic commitment to peace. Norval Hadley, then superintendent of Northwest Yearly Meeting, was dissatisfied with the tendency among Quakers to deal with militarism in an individualistic and negative manner. "If it's wrong to fight, what is right? If war is not the answer for solving desperate conflict, what is?" he asked. For a world increasingly threatened with nuclear war and a nation deeply disturbed with the war in Vietnam, he insisted it was not enough to be certain our young men did not accept conscription or enlistment and not even enough to withhold paying taxes for warmaking. What did pacifists have to offer as a constructive, practical, positive, and scripturally sound alternative to war?

To a great extent, Norval's questions remain to be answered, though the New Call to Peacemaking movement took firm root after the superintendents' meeting in 1973. One of the great contributions of this effort has been a healthy cross-fertilization among Quakers, Mennonites, and Brethren.

Evangelical Friends as a whole, however, have not been very active as peacemakers, having given greater priority to evangelism, education, and world missions. During the 12 years since the New Call to Peacemaking came into being, though, evangelical Friends and evangelicals in general have become more confident about including

peace and justice concerns within their understanding of the Gospel of Christ. In 1985, more than in 1973, they may be able to respond to the new call, which is not new at all but firmly rooted in New Testament theology and Quaker history.

### *The First Step—Dealing with our Theology and our History*

The word "peacemaker" is a biblical word! In the conference room next to my office is a beautiful piece of calligraphy featuring the words of James 3:18: "Peacemakers who sow in peace raise a harvest of righteousness." In the fourth chapter of James there is an explanation of the roots of conflict in the covetous, materialistic, selfish nature of humankind resulting from the sin of Adam and Eve. The passage does not stop with a fatalistic view of humanity, but calls on believers to "raise a harvest of righteousness" through the redemptive work of Christ in our lives. As it is stated in Ephesians 2:14-18, Christ's peacemaking mission in human lives resulted in removing the barriers and walls between God and man and between hostile groups of people, "thus making peace."

It is absurd for evangelicals to imagine that dealing with peace will draw them away from Christ, for the very process of serving as reconcilers involves bringing people into a right relationship with Christ, which in turn allows them to be reconciled with one another. Just so we don't miss the point in 2 Corinthians 5:18, Paul repeats it in the next verse: Christ "gave us the ministry of reconciliation." Is this an optional peripheral element of Christian theology? Certainly not!

In the course of sharpening our grasp of the theology of peace, evangelical Friends

have some misconceptions and myths to deal with. One of the central misunderstandings involves treating every instance of violence in the Old Testament as normative. The slaughter of the pagan enemies of God's people is not pleasant reading for pacifists, but there are explanations and they don't require a dilution of one's view of the inspiration of the Scriptures. Among the scholarly books on the subject, a very clear and convincing one is Vernard Eller's *War and Peace from Genesis to Revelation* (Herald Press, 1981).

Another myth is the excessive personalization of peace, so commonly expressed by those who want to limit our calling as reconcilers to bringing people into a right relationship with God. It's true that Christ is the only answer for the evil nature that produces violence, but it's not true that the Bible gives us the option of ignoring the conflicts among people while we seek their salvation. In the Sermon on the Mount, a few sentences after the blessing pronounced on peacemakers is the directive to suspend any attempts to worship God until after the differences with others have been settled (Matthew 5:23-24).

Satan's stock-in-trade is distortion and exaggeration. As bad as it is to leave peacemaking out of the Gospel, it is equally wrong to pretend that peace *is* the Gospel. Peace is not the Gospel; Christ is, and we only give peace its proper place when we keep it in balance with other facets of the Gospel. It is unthinkable, for example, to obey all the passages about peacemaking and ignore those about evangelism. Single-issue Christians are ineffective whether their monotone solo is peace, justice, abortion, or charismatic worship.

Finally, evangelical Friends are obliged to set aside the dispensational myth as it relates to peacemaking. From this point of view, the passages about peace in the Bible, such as the well-known "swords and plowshares" passage in Isaiah 2 are not intended to guide our actions in this age at all. Until Christ's reign is established completely we are consigned to a succession of wars, over which the Christian has no control. The extreme form of the dispensational myth not only sees no responsibility to restrain the violence of fellow humans, but almost revels in the escalation of violent conflict that might indicate a closer proximity of Christ's return. A helpful antidote to this view is found in such passages as, "Woe to the world because of the things that cause people to sin! Such things must

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come, but woe to the man through whom they come!" (Matthew 18:7)

### *Relating to Those Different from Us*

On the peace issue, evangelical Friends have the potential of being isolated both from fellow evangelicals and from fellow Quakers. We should welcome our natural allies and be ready to deal openly with the differences among us. Among evangelicals, there are those who have barely begun to give serious thought to peacemaking. Their new awareness of peace issues is like that of Billy Graham, who in the last few years has begun to sound the alarm about the dangers of nuclear war and declare himself to be a peacemaker as well as an evangelist. There's something very refreshing about dialoguing with such fellow believers, particularly since they don't need to be convinced that the Bible is a reliable source of direction.

One of the difficult elements of the dialogue with the broader evangelical community relates to those who call themselves peacemakers but scarcely deserve the label. These are the "peace through strength" people whose methods undermine their stated goals. Their platform is that of our President, who imagines that the nuclear arms race can be slowed down by speeding it up. The "peace" programs of some evangelicals have a stated goal of working toward the elimination of war, but a strategy of responding to threats to freedom with military escalation. They tend to forget that military threats bear fruit in further such efforts from the opponents.

Looking in a very different direction, evangelical Quakers committed to peacemaking have opportunities to communicate with fellow Christians whose theology differs in some measure from evangelical orthodoxy. This group includes some Quakers. Much is to be gained by continuing to work and talk together about our common interests in peace. Evangelical Quakers who are willing to be a witness to their commitment to Christ and to peace find a great deal of inspiration in the Bible and the writings of the "founding fathers and mothers" of Quakerism.

Other denominations have developed an enormous interest in peace in recent years. The Catholic Bishops' Pastoral Letter on War and Peace, published in 1983, was the catalyst for extensive discussion in local parishes, among Protestants as well as Catholics. Well before that, virtually every mainline Protestant denomination had undertaken major peace studies, discus-

sions, and Bible studies. The effect is a much-needed rebuke to Quakers for being so isolated from most of this new commitment to peacemaking.

### *The Call to Be Active and Effective*

Before his untimely death, Donald Green preached a sermon on peacemaking that included an excellent section on peacemaking as an active, not a passive process. "Jesus did not command His followers to be 'I will not' disciples. Peacemakers are the children of God. Their lives are not filled with running from violence, but confronting it, bringing it under the judgment of God." (EVANGELICAL FRIEND, February 1980)

In that spirit, I have a few suggestions for responding to the "new," new call to peacemaking:

1. *Find the "peace does" and begin to learn from them.* Zondervan recently published a powerful autobiography by Elias Chacour, one of the few people who is doing more than talking and theologizing about peace. The book, *Blood Brothers*, is one of the few I've read recently that I literally was unable to put down until I finished it. His recollections of growing up in Palestine in the 1940s and ultimately seeing his village and his family's land taken away prepare the reader for Chacour to react with bitterness and revenge. On the contrary, his vocation became peacemaking, first among his fellow Palestinian Christians, then with the Palestinian Moslems and even, amazingly, with Israeli Jews.

We've plowed and replowed the rhetoric and theology of peace. Let's hear about the successes and failures of those who have put the principles to work.

2. *Relate peace to the more familiar global issues on the agendas of evangelicals.* World missions has long been a priority for evangelicals, as it should be. In more recent years, evangelicals have responded in significant ways to world hunger and poverty in direct obedience to Christ's commands. These efforts need to be correlated with our concern about the violence and militarization, which hinder evangelization and contribute directly to hunger and poverty. No one pretends that it will be easy to find answers to the chronic terrorism and warfare in such places as Lebanon or South Africa. Do we wait until we are likely to end famine and poverty in the Third World to begin doing what we can? Of course not. We're called simply to do what we can, with each of these problems.

3. *Make better use of the insights of the field of conflict resolution.* Academicians and practitioners have done an enormous amount to improve our capacity to settle conflicts effectively and fairly. Obviously, this has to involve more than just temporarily stopping the fights and achieving cease-fires. Communication skills excavate the subsurface of unstated prejudices, bitter memories, and unrealistic expectations to remove infectious emotion and start the healing process between spouses, between parents and children, employers and employees, and on through a host of relationships, reaching ultimately into the large scale conflicts that break out in wars.

4. *Reclaim the Quaker tradition of "unofficial diplomacy."* From the very early days of Quakerism, a unique practice developed of making contact with heads of state and various officials to explore the possibilities of peace and to occasionally deliver a statement of rebuke and judgment, in the manner of the Old Testament prophets. One of many examples of Quakers who sought to delay or prevent war was Joseph Sturge, who went to Russia to meet with Czar Nicholas I just prior to the Crimean War.

A contemporary example is Landrum Bolling, a Quaker and former president of Earlham College. He had devoted 25 years to informal diplomacy in the Middle East, meeting regularly with many of the leaders of various factions. Whereas the U.S. government currently is unwilling to talk with representatives of the Palestinian Liberation Organization, Bolling has long had a personal relationship with such persons as Yassar Arafat and yet is able to deal on a friendly basis with many Israeli leaders.

### *Conclusion*

Not all are called to be peacemakers in vocational terms, though it would be encouraging to see a growing number of evangelical Quakers in such positions. But none can escape the biblical imperative to become peacemakers in some significant way.

A Quaker individual attempted without success to persuade an officer in the War of Independence to turn away from his military pursuits. "All right, I'd love to lay down my arms, but only after everyone else has." The Quaker responded, "I see you would be among the last to follow Christ; I hope to be among the first." May we as evangelicals be among the first, not the last, to follow Christ in this important area. ☐



# HOW MARRIAGE HAS CHANGED

BY DAVID AND VERA MACE



"Marriage in the past was held together by external coercion. Today it can be held together only by internal cohesion."

This statement was made by one of us many years ago, and we have often used it since. It sums up neatly the revolutionary change that has taken place—a change we *must* understand clearly if we are to make modern marriages work.

The nature of the change can be well understood by this diagram. What it illustrates is the fact that marriage has literally been turned inside out.

## *The Changing Patterns of Marriage*

Look first at the old pattern on the left. The space within the outer circle represents the marriage. The inner circle (the bull's eye) represents the central goal of the marriage. In the old pattern, this is indicated by the letter F, which stands for familial obligations and duties. Out on the circumference, far from the central goal, we find the letter P, which stands for personal fulfillment.

What this means should be quite clear. In the old days, the primary purpose of marriage was to carry out the family duties—

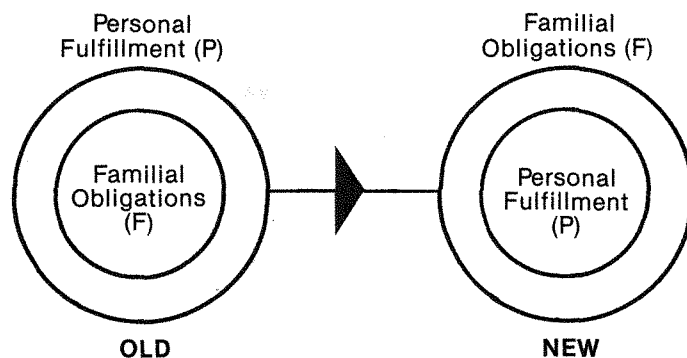
having children to continue the ancestral name and line, taking care of the family land and property, preserving the family tradition. We still retain some relics of this old concept of family continuity—a familiar one is the custom, when a son is born, of giving him the same name as his father—John Smith, Jr. Another is the tradition, at weddings, that required the father to "give away" his daughter—separat-

ing her off from his own family so that she could now devote herself to building up the family of her husband.

Still, in many parts of the world, this old concept lives on. In the Orient parents still arrange marriages—choosing husbands for their daughters and wives for their sons, sometimes without consulting the young people at all. In old Japanese weddings, when the marriage certificate was signed, it was the patriarchs of the two families, not the bride and bridegroom, who put their signatures to the document. The marriage was a contract completed between the two families. The young people were simply pawns—pawns used to negotiate an inter-family alliance.

There was, of course, always the hope that the marriage would bring personal happiness to the husband and wife. But that was of minor importance. What mattered was that children should be born—specifically sons to continue the family name. The relationship between the couple was something quite superficial. In some extended families they didn't even live together, but in the men's and women's quarters respectively.

Now consider the marriages of today. If we look at the diagram representing the new pattern, we see that the positions of the F and the P have been reversed. Now the main goal of marriage is personal fulfillment, and family duties are considered less important.



*David and Vera Mace of Black Mountain, North Carolina, are internationally known for their work in the area of marriage and family. David has ministered as a therapist, teacher, and writer. This article originally appeared in the August 1982 issue of Marriage Encounter and is reprinted with the permission of the author.*



If you want to test this out, ask any engaged couple why they are getting married. They may find the question surprising and even consider it impertinent because it's a question we don't usually ask. So you may have to spell it out and say, "Well, for instance, are you getting married to carry on the family tradition?" This may puzzle them further still, and they may have to admit that such an idea had never even entered their heads. In the end they will probably get impatient and say, "Look, we're getting married because we're in love and because we hope to be happy together."

Of course. That's why people get married today. And it probably never occurs to them that it's an entirely different reason from the one for which people were married in older times and in older cultures. In that sense, marriage really has been turned inside out.

This radical change has made marriage a great deal more complicated. It was comparatively easy to make the old-time marriage work. The husband's duties were clearly defined. He did the outside jobs and a few technical tasks and occasionally heavy lifting indoors. The wife was in complete charge of the home. Her responsibilities were the cooking, the cleaning, the mending, the care of the children, and perhaps a little gardening. Their roles kept them apart, and they didn't get in each other's way. If any disagreement arose between them, the husband could settle it swiftly by

exerting his authority as the head of the house. Those old marriages could be very superficial and still keep going because they were mainly motivated by a sense of duty. Divorce was either impossible to get or considered a disgrace to the family; so it was best to jog along and make the best of it.

Undoubtedly, however, some of those marriages were very happy—as good as the best marriages of today. But this was not essential. If it happened, it was a welcome bonus. If

it didn't, the situation was accepted with a shrug of the shoulders.

By contrast, look at today's marriage. It *has* to bring happiness, or else. It is undertaken for love, so it is expected that it will all go smoothly and sweetly. The sex life must measure up to high requirements. There must be good companionship, so disagreements are very painful. When they arise, they aren't easily settled because this is an equal partnership, so each partner has one vote. How do you settle the question when each votes differently?

We once made a study of marriage in Asia, and wrote a book called *Marriage: East and West*<sup>1</sup>, which compared the two patterns. The most striking difference we found was in the area of *expectations*. In the East, expectations of marriage are relatively low; consequently they are fairly easily fulfilled, and contentment usually results. In the West, by contrast, expectations are so high that in most cases they can't reasonably be met, so some degree of disillusionment is almost inevitable.

The failure of the partner to measure up to expectations is all the more distressing when people marry for love, as they do today. If you choose your mate, you pride yourself on your selection; so you are particularly annoyed if your choice turns out to have been unwise. Lord Beaconsfield, who lived in England in the days when the love match was first beginning to be accepted, is quoted as saying, "All my friends who have

married for love and beauty either beat their wives or live apart from them. This is literally the case. I may commit many follies in life, but I never intend to marry for love."<sup>2</sup>

There are other complications, too. In earlier times people almost always married a partner from some neighboring family, and the pair started life together with a great deal in common—the same basic education, the same religion, the same social background, the same values. Sociological studies have shown again and again that a common social background makes for the most stable marriages. Today, however, people often marry others who are out of very different backgrounds with very different values and standards. Such marriages can be challenging and very successful, but the amount of adjustment each must make to the other is greatly increased.

In addition, people today live under great stress. The pace of life is swift and sometimes furious. It is often quite hard for married couples to find the leisure, and the detachment, to cultivate their companionship. And in our mobile population, with the average family moving every five years, the support of familiar surroundings, dependable relatives, and trusted friends is often lacking in times of crisis.

What this all adds up to is that marriage today is a very much more difficult task than it was in the past. Indeed, it is so difficult that large numbers of otherwise quite competent and intelligent people fail to find it satisfying and become disenchanted.

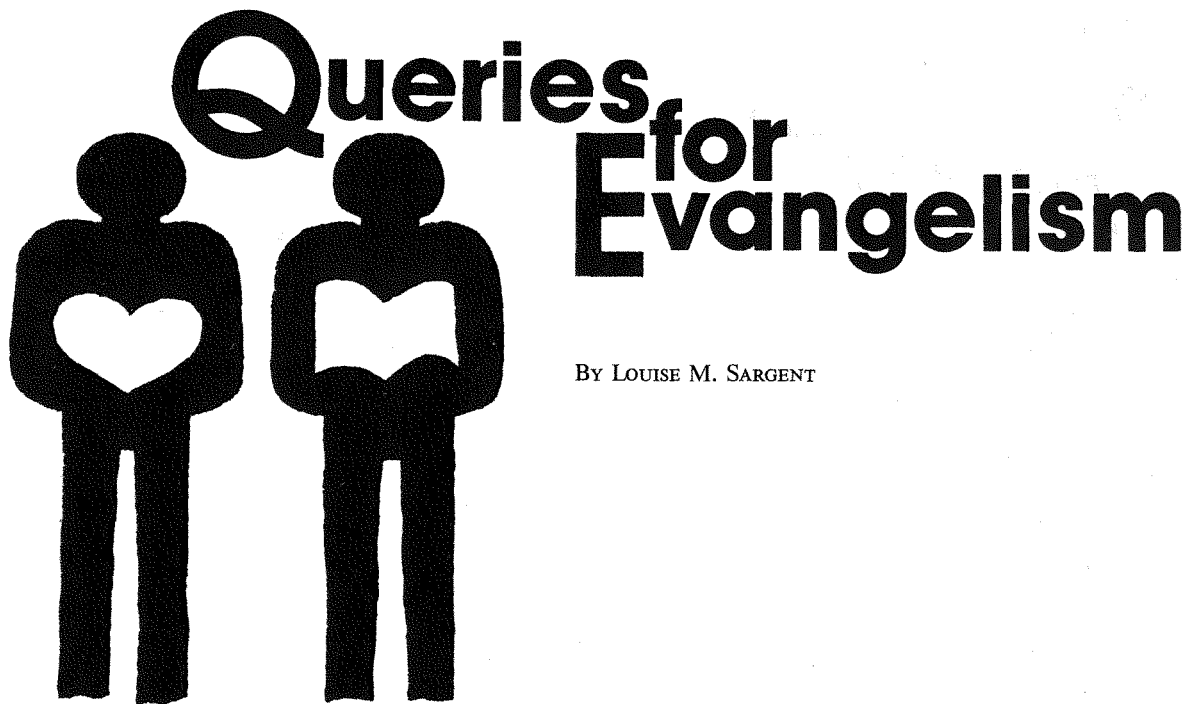
Yet many of these people need not fail. We are convinced, from our long years of experience in marriage counseling, that there is a great deal of needless frustration and unhappiness in modern marriage. The source of most of our trouble lies in our irrational attitude. Out of ignorance or stubbornness or pride or culpable indifference or for some other reason, we will not acknowledge, once and for all, the fact that marriage today can be very rewarding, but is also very difficult; and the rewards come only to those who recognize that success in it calls for as much intelligence and skill as success in a career or in any other major enterprise.

If we will firmly take hold of this well-established fact and act on it, the proportion of successful marriages will begin to show a phenomenal increase. □

1. Mace, *Marriage: East and West*, pp. 294-96.

2. Andre Maurois in *Disraeli* (London: John Lane, 1927), p. 67.

# Queries for Evangelism



BY LOUISE M. SARGENT

The lights reflect on the satin sheen of the pink linoleum floor as the odors of potluck-just-past hang in the room. The occasional metallic squeak of a folding chair is heard as the members of the meeting settle in. "As our devotional tonight, I'm going to read again from the 'queries for Evangelism'," the clerk begins. Rose Valley Friends Church, Kelso, Washington, is meeting again in regular session for business.

At this small meeting we are not shattering any church growth records or winning souls by the dozen. But we are slowly, one by one, learning to reach out to our neighbors to share our friendship, love, and, coincidentally, our God. We have developed these "Queries for Evangelism" to remind us regularly of the standards and principles of evangelism, which we corporately and individually wish to hold high.

Firmly established in Quaker tradition, queries are formal questions designed to be answered after thorough introspection and self-evaluation. They are pointed questions, leading in biblical directions, challenging us to accept the goals they present. There are no correct answers; only truthful ones that help us each bare our souls before God.

These queries are presented to you with the sincere prayer that they will help you to

reach out in the power and love of God to the hurting world around you.

☒ Have your eyes been opened to the harvest (John 4:35)? What needs do you see in the people around you? Are you praying, as Christ commanded in Matthew 9:38, that the Lord will send forth laborers, realizing that labor force includes you?

☒ With your eyes opened, are you looking at those nearby with compassion and genuine interest in their welfare, asking for spiritual insight into their needs and conditions?

☒ Have you allowed Jesus to truly be Lord of your life, giving Him control? What things are you aware of which struggle to dominate you? Do you prayerfully strive, with God's help, to keep them in balance? Are you completely obedient to Him?

☒ Have you conscientiously tried to model yourself after Jesus in love for God, neighbor, and self? Do you regularly immerse yourself in His presence and teaching, seeking His will, so that others are able to see Jesus in you?

☒ Have you boldly become involved with the sinners around you as Jesus did, knowing that your salvation is sure and that the gospel is truly "good news" to all men?

Can you, like Christ, go where the need is and still stay close to the Father? Is your interest and love unfeigned? Do you regularly pray for the salvation of the people around you?

☒ Do you patiently pray for leading and opening to verbally share the gospel? Do you carefully listen to the feelings, perceptions, and concerns of the one to whom you are witnessing?

☒ When God provides an opening are you prepared to witness? Have you organized your personal testimony, making it concise, up-to-date, and Christ-centered? Are you familiar with Bible passages that tell about God's purpose, man's need, Christ's provision, and man's response? Are you flexible and sensitive, able to adapt your witness to the religious background, needs, and preconceptions of the individual to whom you are witnessing?

☒ Are you conscious of God's sovereignty and His ultimate responsibility for people's response to Him? Can you trust the Holy Spirit to complete His work in the lives of the individuals, knowing you have done your best, leaving the results to Him?

It is possible to be discouraged by the idealism of these queries, thinking that they are impossibly demanding. But we need to remember that we are seeking after the perfect, and that not in our own strength, but in the strength of Him whom we follow.

*Louise Sargent has recently been published in Virtue magazine and wrote "Holiness—a Way of Living," a tract in Northwest Yearly Meeting's Christian testimonies series. Her husband, Roger, is pastor of Rose Valley Friends Church, Kelso, Washington.*



# Checklists for Extraordinary Ordinary Living

BY HOWARD MACY



## Let's Be Friends

"Queries" is an odd word now. It amuses us sometimes, but mostly "queries" seems like a word from another era. The danger is that if the word seems quaint, the practice of using these questions about the life of faithfulness might also seem outdated. Partly to guard against the inadvertent loss of this useful practice, Mid-America Yearly Meeting several years ago changed the word "queries" to "checklist." Though neither elegant nor religious in tone, "checklist" sounds practical, precisely as it should. The use of questions about life and faith is very down-to-earth and should be made as useful as possible.

In using the queries, one notices immediately how they focus attention on practical living. Many of the questions begin, "Do you . . . ?" or, "What are you doing . . . ?" about various facets of our lives. They emphasize the life of acted faith. One must have not just belief, but also a believable life. Belief is not unimportant, but it is

insufficient. Followers of Christ must model His life in everyday living. The queries remind us of that by asking, "What are you doing?"

Even though the queries have an open-endedness for individuals, they also offer guidance and bring some obligation. Part of their practical value is that they gather up the collective wisdom and spiritual insight of groups of Friends, both historic and contemporary. They are a part of community standard that should instruct each individual even while they avoid legalistic moralism.

The queries also prove valuable because they encourage responsible self-examination. Most of us prefer to avoid that. The disciplined use of these challenging questions can block our evasions and draw us toward extraordinary ordinary living.

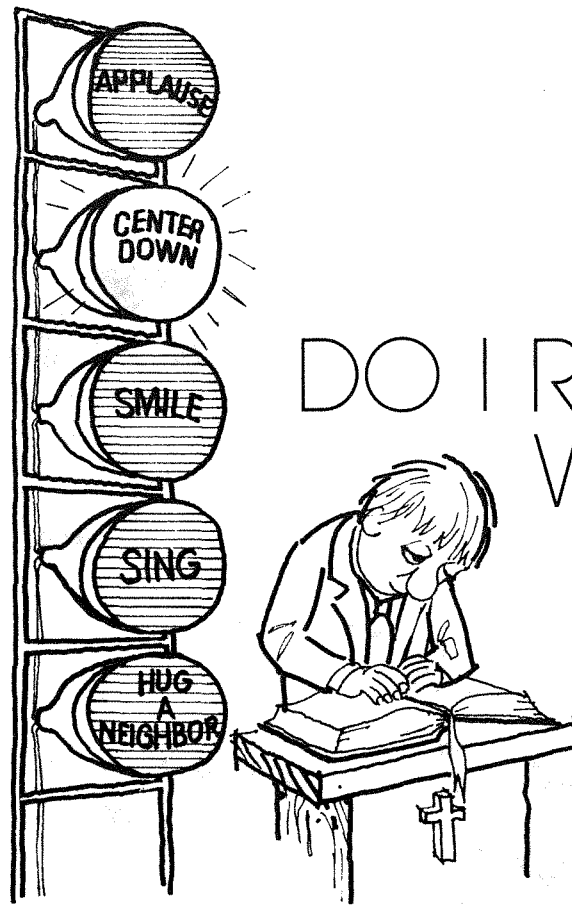
Several steps might be taken to make the queries even more useful. An obvious step is to make sure that the questions themselves are contemporary, crisp, direct, and unambiguous. Some phrasings of questions seem to me to be too "religious" and too easily ignored. The questions are practical. They should sound practical. Queries for children often capture this tone better than the rest. For example, "Do you try to be honest and truthful in what you

say and do? Do you stand firmly against acts that are sneaky and underhanded? . . . Do you try to find out what God wants you to be and to do?" (New England Yearly Meeting Faith and Practice, 1966, p. 206) Simple, specific questions guide us helpfully and expose pretense in the life of acted faith.

Another way of making the queries serviceable is to consider them just a few at a time instead of all at once. Too often they are read too quickly and at too much length to allow serious reflection under Christ's leadership.

Finally, to be as useful as possible, the queries should be readily accessible. Instead of leaving them buried in Faith and Practice books, Friends could copy them out individually on cards to be left in various places where they would often be seen—near a desk, on a window sill, on a closet door. Meeting newsletters or bulletins could (and some do) include one or two in each of their issues. Perhaps some artistic and enterprising Friends could even design some attractive posters using queries.

The queries are still a very practical checklist for faithful living. Let's ponder them often and make them as useful as possible.



## DO I REALLY WORSHIP?

By ROY P. CLARK

**R**ecently I was invited to speak for the morning worship hour in a fairly large fundamental church. In the absence of the pastor the assistant opened the service by stepping to the podium and greeting the congregation with a cheery and enthusiastic "Good Morning!" The crowd of several hundred responded with a loud and hearty "Good Morning!"

The first few minutes were spent in what the chairman called "breaking the ice," with some humorous remarks, introduction of visitors, and some preliminary announcements. There was audience applause for the visitors, for some announcements, and later for the special music. The singing was contemporary gospel with some Scripture choruses mixed in. The congregation was urged to clap in rhythm. The people were then asked to stand, shake hands with those around them, and greet them cordially. The atmosphere was a festive spirit with a high level of conviviality. Everyone was caught up in it and the social fellowship was congenial.

Now I know what you are thinking. What's wrong with that? We all do it. We like it! It makes us feel good. It makes church enjoyable!

Of course there's nothing wrong with it. And of course we like it! And certainly it makes us feel good. But in all honesty, is it

worship? It brings up the question: What is the difference between a social gathering with a little religious overtone, and a genuine service of worship? Perhaps it is vague and indefinable, but there is a difference. Or at least there should be.

Without intending to be negative or critical (for I enjoyed the service) let me share some of my impressions, which I hope are objective.

First, the horizontal dimension of human fellowship obviously took priority over the vertical dimension of divine worship. There was considerable mention of the presence of visitors, but no reference was made of the presence of God. No lifting up of Christ. No honoring of the Holy Spirit. Perhaps these were implied and taken for granted, but they were not emphasized.

Obviously the social dimension is valid and important in the church. We are human, and we like to greet our friends. The early church in the book of Acts had a love bond that drew them together, and they ate together with gladness and singleness of heart. But I submit that without a sense of the presence of God there is no real worship.

Secondly, the spirit of levity (bordering on hilarity) was substituted for the spirit of reverence. Sometimes we feel that we must "liven up the service" and we do strange things to inject and attract human interest. Some of it is borrowed from Hollywood and the entertainment world. Much of it borders on what George Fox called "creaturely activity."

Thirdly, the emphasis was upon program and promotion rather than worship and devotion. Announcements were made from the pulpit about a youth skating party, a women's tea, and a men's workday. Certainly the institution of the church needs some promotion to keep the machinery running, but surely not at the heart of a worship service.

Fourthly, the service was definitely man-centered rather than God-centered. Much of it was an obvious appeal to human response. Perhaps this is the subjective overemphasis of our Protestant philosophy of worship. We gear our service to human consumption and commendation. Our concern is primarily the emotional response and reaction of people.

For instance, if you examine the hymnbook in the average evangelical church, you find that the overwhelming majority of the gospel songs are subjective in nature. They center on the feelings of joy, gladness, and peace in the heart. They are addressed to man as testimony or exhortation rather than to God in worship. Of course they are valid and meaningful and we love them. But they are subjective in emphasis. On the other hand, many of the great classic hymns of the church are objective in nature, addressed to God in praise, adoration, and prayer.

Dr. George Walter Fiske, in his book *The Recovery of Worship*, comments on this man-centered subjectivism in our churches: A stranger attending worship for the first time in the average Protestant church is not

*Roy P. Clark of Newberg, Oregon, is widely known among Friends for his ministry as a pastor, musician, and educator.*

greatly impressed to find that almost the entire service is addressed to himself rather than to God.

Not only is the sermon an attempt to edify him, convince and convert him, enlighten and inspire him, the hymns are to stimulate him, the rest of the music to entertain him, the creed to proselyte him, the offertory to solicit him; and he has the uneasy feeling that the prayers are directed more to him than to God.

Now let's face it. The concept of worship, mystical in nature, is almost indefinable. It is closely tied to our individual temperament and disposition, our likes and dislikes, our esthetic taste, and our traditional background. What is exciting and expressive worship to one person would be almost sacrilegious to another. And what is reverent and deeply meaningful to some would seem dead and lifeless to others who may be just as sincere.

But are there some scriptural principles to guide us, some biblical teaching to help us discern what is real worship? Of course there are! And in a day when we are experimenting with new patterns and formats, new ideas in church programming, we need to consider what God says. What are some of the elements of true worship?

1. It is *spiritual*—John 4:24. "God is a spirit; and they that worship him must worship him in spirit . . ." This means that real worship takes place apart from form, ritual, ceremony, program, or human activity. It happens in the heart and soul of the worshiper. From the pulpit we need to constantly emphasize this mystical dimension of worship.

2. It is *ethical*. "Must worship . . . in truth." Here is the sincere disposition of the heart. If there is sin in the life there is no worship of God. If there is wrong attitude in the mind there is no worship of God. Real worship always involves a deep soul-searching, a penitent spirit, and an open honesty before the all-seeing eye of God.

3. It is *personal*—Revelation 3:20. "If any man . . . open the door, I will come in to him, and will sup with him, and he with me." Real worship takes place when I sit down to the communion table of my inner heart and break bread with the Lord Jesus Christ in personal and intimate communion.


4. It is *volitional*—James 4:8. "Draw nigh to God . . ." Passive sitting as a spectator is not worship. There must be a reaching out of my attitude and heart to touch

God for myself. God has promised to respond, but the initiative must be with me.

5. It is *reciprocal*. "And he will draw nigh to you." If I take one step toward God, He takes two steps toward me. It does not take a seeking soul and a seeking Savior very long to get together. This meeting of the soul with God is the essence of worship.

6. It is *sacrificial*—Psalm 29:2. "Give unto the Lord the glory due unto his name." Psalm 96:8, "... bring an offering, and come into His courts." In the Bible, worship is always spoken of in terms of giving unto God.

7. It is *corporal*—Hebrews 10:25. For-sake not the assembling of yourselves together. This means that we are part of the Body. Christianity is personal but it is not private. Real worship involves sharing as part of the family of God. We cannot shut ourselves off from our fellowman and isolate ourselves to God. And a right relationship with our fellow Christians is prerequisite to a right relationship with God in worship.

Do I really worship? Or am I kidding myself into thinking that a lot of creaturely activity is a human substitute for that worship God really wants? 



# DeVol and Friends Visit China

BY ROGER WOOD

**W**HAT is it like to revisit places where you had lived and worked more than 35 years ago? Some of us who have done so can scarcely believe the changes we see!

So it was that our beloved former missionary, Dr. Charles DeVol, returned to China in May, visiting Luho, his birthplace,

and Nanking. Contributions from several Friends helped make the trip possible. His itinerary included not only familiar cities, but also Peking, Kweilin, and Canton—"places I never had time to see before," he said while the trip was being planned.

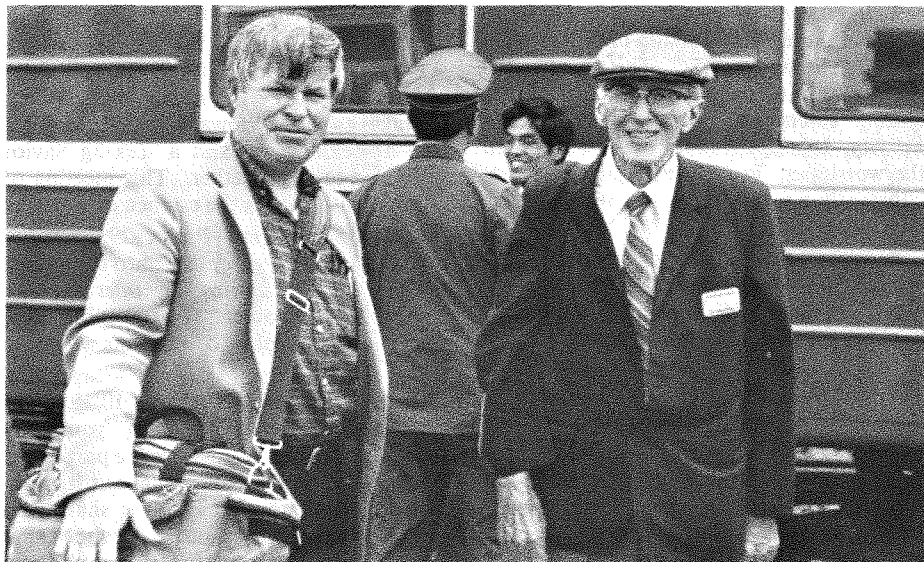
This time Dr. Charles, as some like to refer to him, went as a tourist, not a missionary. He was one of a 19-member tour group organized and led by Roger Wood of Christian Service International (Muncie, Indiana). Most of the group were Friends from the Evangelical Friends Church—

Eastern Region and Rocky Mountain Yearly Meeting. Knowing Dr. DeVol and his love for China and its people, they counted it a rare privilege to go with him.

Since leaving China in 1949, Charles DeVol had taught botany at Marion College in Indiana before going to Taiwan in 1957. There he taught at the National Taiwan University in Taipei and directed the Friends mission work, retiring in 1980. His work on Taiwan contributed to the establishment of some 30 churches now constituting Taiwan Yearly Meeting. This independent self-

*Roger Wood is assistant director of Christian Service International, Muncie, Indiana, and a former professor at Malone College, Canton, Ohio.*





*William Casto (left) of Mt. Gilead, Ohio, stands with Dr. Charles DeVol as they prepare to board the train in Shanghai for Nanking.*

supporting yearly meeting is currently poised for a fresh evangelistic thrust on that island with its more than 19 million people.

Charles prepared for his return to China by writing to several former students and co-workers there. While other group members visited the usual tourist sites, he often stayed behind to visit those who sought him out in his hotels in Shanghai, Nanking, and Peking. In other cases, he hired a taxi and found people in their homes, renewing acquaintances and sharing Christian fellowship.

Dr. DeVol reports that he inquired about the fate of many others whom he did not see. In almost every case they had remained faithful to their Lord, in spite of restrictions, imprisonment, and other indignities since 1949. Some had died in the faith, while others have come through their testings without a trace of bitterness. Not only so, but in many cases their children are also Christians. Some accompanied their parents when they came to visit Charles and the tour group.

In Nanking the entire group attended the Christian Church, located not far from the former mission home and school. It was formerly the Presbyterian Church, and had been the last church in which Dr. George DeVol preached before his death many years ago. Arriving just before the meeting, the visitors found every seat filled, so they were seated in chairs in the aisle. The hymn tunes were familiar—"Come Thou Al-

mighty King," "More Love to Thee," and "Near the Cross"; all were sung with a fervor rarely heard in many Friends churches. The sermon, according to Dr. DeVol who could understand every word, was an earnest, straightforward presentation of how to become a believer, emphasizing confession of sins, repentance, and belief in Jesus Christ. At the benediction a dozen or more older people recognized the former missionary and gathered around to greet him warmly.

The same Sunday afternoon Charles DeVol and Roger Wood, along with two Chinese friends from Nanking, went by taxi to the city of Luho some 25 miles away. What used to be an all-day trip by bicycle and ferry now required barely an hour by taxi over the Yangtze bridge and a four-lane highway through rural communes and factories.

Entering the city, they soon located the former Friends church. There the visitors met the pastor, and joyful conversation followed in the prayer room beside the platform. The church had been filled with 800 worshipers that day. Originally named the DeVol Memorial Church in honor of Charles's parents, the building was in good repair for its age. When the church had been reopened earlier in the year, most of the original pews had been located here and there in the city and returned to the church, which had been used several years by the community for other purposes. The former mission houses next to the church, now used

by Chinese families, were still recognizable. Whereas in former days worshipers came to church by donkey, wheelbarrow, or on foot, they now come by public bus, not only from Luho County but from surrounding counties as well.

Later we walked down the street past the home of former missionary Margaret Holme, and also that of the Luho pastor. Next to them was the building formerly housing the Friends Girls School. As we walked further toward the former Luho Boys School built in 1913, several persons recognized Dr. DeVol and greeted him warmly. Some were former students, while others had been co-workers or neighbors.

En route to Nanking, we stopped in an industrial area with a Chinese name that means "Big Factory Town." Dr. DeVol used to go there to hold Bible studies for the workers in the chemical plant. When the missionaries had to leave, the Bible studies continued as much as possible. In recent years a leading chemist in the plant has led the Christian group and it has grown considerably. Now the people are building a new church there that seats 500 people; it was to be finished in July.

China was a land of surprises for all the group. Cleanliness and signs of modernization were evident all around. Several times Dr. DeVol remarked that "nothing is like it used to be." There are people—and more people—everywhere. No hunger, poverty, or beggars were to be seen. Everyone seemed to be adequately fed and clothed. People seemed content, and many were glad to talk with American visitors. They seemed to be enjoying newfound freedoms. Not only are there some 2,000 churches open for worship, but many farmers and others are being given more responsibility for their economic activity, with excellent results. In some of the tourist areas, swarms of vendors willing to bargain could hardly be avoided. The China we saw has a pretty face today, but one also needs to ask such questions as, "What has been the cost?"

The Chinese Church of today was another surprise. Numbering only a million in 1949, it has grown to several million now—some say there are as many as 30 to 50 million. Again, the story of the early Christian Church has been repeated; persecution has led to purification and growth. Now that many churches are open again for worship, we must pray for continued growth and for God to raise up new Chinese pastors and leaders to replace the older ones who will soon be gone.



BY JACK L. WILLCUTS

## You Are in the Right Place

At the Friends Ministers' Conference last April in Chicago, Richard Foster expressed a sometimes overlooked truth, saying simply: "God meets us where we are."

It sounds trite but it is a most profound and permanent fact. To experience God personally, we seek Him, obey Him, wait for Him . . . right where we are. It may be the only place God can bless us . . . in our homes, with our families, in our church, among our friends, neighbors, and where we work. In doing this we discover that God is there!

It is easy to fantasize, imagining that if we could just escape from the present *place*, situation, or relationship, then we would find God, or His blessing. Of course, if we insisted in spending our time in a tavern or at a gambling table in known disobedience, this statement would require some additional instruction—such as, the spirit of obedience, openness to the Spirit, walking with Him in all our ways. But Foster's point and the one that is helpful is that we do not need greener pastures somewhere to be fed by the Scriptures and have our spiritual thirst quenched in the still waters of His presence. The Good Shepherd comes to us where we are if we reach out to Him.

The personal aspect of this is so important. Some of us seem preoccupied looking for a new idea, a new strategy, a more challenging place to work, assuming this will bring God's blessing more readily. Like Moses escaping out of Egypt . . . God was in the desert too, so is God in our deserts.

The qualities of holy living—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—are to describe us where we are. This discovery and reality can replace the complaining, critical, self-centeredness so often reflected in the church. God's nearness will fill the emptiness, replace the frantic religious efforts. Thinking of Moses again, the secret of God's message at the burning bush was not a new plan or strategy but that "I will be with you."

The disciples after the Resurrection were listening to the Lord's final words before the ascension, and they were still thinking politically! "Lord, are you at this time going to restore the kingdom to Israel?" Now that Christ has risen, surely now *their* circumstances and lives would be better. "It is not for you to know the times or dates . . . You will receive power [to match the circumstances] when the Holy Spirit comes to you; and you will be my witnesses . . ."

The personal touch, the abiding, infilling presence of the Spirit is what counts. It still does. The cleansing baptism with the Holy Spirit replaces the aimless church attendance; the run-of-the-mill Christianity is replaced with the fresh joy of God's nearness where we are. It is transformation, not relocation, that we need, which is promised in God's coming to us. This is a Christian experience we all need.

Just hoping that by keeping busy, or getting away as often as we can, or living in a make-believe world of television and getting by until the Lord rescues us in His return is not the victorious word of the Gospel. The Lord will come someday, a new kingdom will be set up someday—but in the meantime, the Lord has promised to be with us where we are.

## Tabernacle Air-conditioning

The priests were instructed not to wear "anything that causeth sweat" when entering the sanctuary to offer sacrifices. This indelicate word may have more than summer interest to us who insist on air-conditioned churches, cars, and everything but the front yard.

Christians ought to keep cool. It is true that Ezekiel on one occasion went in the heat of the spirit, but there is no hint that his mind was anything but calm.

In our eagerness to see the fires of church enthusiasm glow, we may do more damage than good. A Christian should be poised and self-possessed. We tend to point to religious fervor as a requisite for evangelical faith, but just as much needed are the characteristics of calm steady judgment and salty good sense.

Among the gifts of the Spirit scarcely any one is of greater practical usefulness than the gift of discernment. It is indispensable for a sane, balanced church and Christian witness. For lack of this gift many good people rush about in the apparent belief that they are on fire for God. Some of these types make us tired just watching. Persons of a certain mentality think only in extremes—they will believe anything so long as it is religiously loud and difficult, new, unusual, or has a mysterious appearance. But the hottest fire of God, the true fire, is cool when it touches a redeemed intellect. It makes the heart glow, but leaves the judgment clearer. A fine result is a church of warm hearts and cool heads, not cold hearts and hot heads! ☐



### Church-State Group Challenges Policies on Religious Kidnapping And Deprogramming

SILVER SPRING, MARYLAND—Americans United for Separation of Church and State has accused the Federal Bureau of Investigation, the Justice Department, and other public officials of failing to enforce the law in cases involving religious kidnapping and deprogramming.

On June 21, Americans United filed suit in federal district court in Baltimore on behalf of a 24-year-old woman whose Roman Catholic family hired professional "deprogrammers" to abduct her and force her to recant her membership in the International Society of Krishna Consciousness (Hare Krishnas).

Kimberly Perrine Gough was kidnapped in Baltimore in June of 1982 and taken to a deprogramming camp in Lake Milton, Ohio, where she was held for a month. Gough said she was held in isolation in a filthy, dilapidated shack, and subjected to verbal abuse, sexual harassment and other emotional intimidation.

Neither the FBI nor the Justice Department responded to pleas by Gough and her friends for assistance. According to the suit, the government officials have a standing policy of forbidding agents to protect victims of religious deprogramming.

"I think deprogramming is nothing more than religious vigilantism," said Americans United attorney Lee Boothby. "It is the most direct assault on religious liberty in this country today. It must be stopped. The First Amendment guarantees Americans the right to hold any religious viewpoints they choose, and government officials should protect that right."

### FWCC FIELD STAFF OPENING

Friends World Committee for Consultation, Section of the Americas seeks 1/2 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.

Boothby noted that deprogramming efforts have not been limited to cults. Deprogramming has also been aimed at members of a wide variety of faiths, including Episcopalians, Baptists, Seventh-day Adventists, and Pentecostals, he said. Deprogramming has been condemned by the National Council of Churches, the Christian Legal Society, and other mainstream religious organizations.

—*Evangelical Press Association*

### One Fourth of Seminarians Are Women

NEW YORK, NEW YORK—For the first time, women constituted more than one fourth (25.04 percent) of seminarians in the United States and Canada in fall 1984 according to the newly published *Yearbook of American and Canadian Churches* 1985. Total seminary enrollments in fall 1984 numbered 56,466 in the 197 schools in the Association of Theological Schools in the United States and Canada.

—*E.P.A.*

### Khadafy Urges 'Holy War' Against Christian Faith

KIGALI, RWANDA—Libyan leader Muammar Khadafy called for a "Holy War" against Christians during a visit to this East Central African country. Khadafy, who visited Rwanda in May, urged a Muslim victory over Christianity, claiming the Christian faith was "un-African" and "colonial."

Khadafy declared, "Africa is not Christian. Christians are intruders to Africa. Christians are agents of colonialism. You must wage a Holy War so that Islam may spread in Africa."

A spokesman for Open Doors said, "Khadafy's call for a Holy War against Christians was made despite the fact that only one percent of Rwanda is Muslim. . . . Few Rwandese knew much about the anti-Christian remarks because the state-controlled media—an FM radio station and a weekly newspaper—censored most of Khadafy's remarks, a move that infuriated Libyan officials."

A Western European ambassador, who asked not to be identified, said the Libyan leader is believed to have reduced his expectations of promoting Islam and expanding his influence in this country of 5.5 million people.

"Khadafy's remarks made the visit go down badly in every way," commented the diplomat. "He embarrassed the govern-

ment and accentuated the Arab-Black split we have in Africa. Rwandan Muslims, who were happy at first, began to feel ridiculous when they realized how Khadafy was joked about." —*E.P.A.*

### China Expert Predicts Opening of Greatest Harvest Field in History

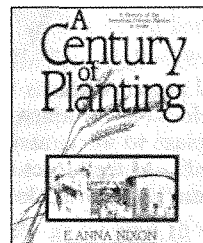
HONG KONG—"In 15 to 20 years, China will be so open to the outside world that she would have been freed from the control of Marxist ideology," Jonathan Chao, director of the Chinese Church Research Center, told the Missionary News Service.

"I think that in 30 years, even Americans can return as missionaries," he said.

Chao said that he has been saying for five years that in the long term, China will virtually abandon Marxism. Today, there is a definite shift away from some major Marxist principles, and Chinese leaders

(Continued on page 21)

### SPEND TIME WITH A FRIEND!



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# First Day News

## FRIENDS FOCUS

### **Piano Professor Publishes Arrangements**

Marilynn Ham, piano professor at Friends Bible College, Haviland, Kansas, has published a book of advanced sacred piano arrangements through Lillenas Publishing Company. Entitled "Ivory Exaltation," the 10 arrangements are built around well-known hymns, choruses, and classical themes.

### **Holy Land Tour Honors Vern and Lois Ellis**

Jack Rea, superintendent of Rocky Mountain Yearly Meeting, and Bob Sanders, pastor at Benkelman, Nebraska, will be coleaders of a journey to the Holy Land honoring Vern and Lois Ellis. Rocky Mountain Yearly Meeting is sponsoring the trip in recognition of the Ellises, who have just completed 30 years of service at Rough Rock Friends Mission in Arizona. The tour is designed especially for Friends, and Vern and Lois look forward to having many of their friends accompany them on the trip, which is scheduled for February 3-14, 1986. Information about the cost and itinerary is available from Rocky Mountain Yearly Meeting, P.O. Box 9629, Colorado Springs, Colorado 80932.

### **Friends Cooperate in Study and Consultation Regarding War Taxes**

The Friends Committee on War Tax Concerns (FCWTC) is a new response to the growing concern among Friends regarding war taxes. The FCWTC initially will focus on three areas of work. The first will be the publication of educational materials. The second area will be consultative services to Quaker employers who are involved in the issue through the actions of their employees and through their own role in the collection of taxes. The third area will be facilitating consultation and study through a series of regional conferences. The first of these conferences will be held in Washington, D.C., September 27-29.

### **Trachsel Passes Torch**

At the recent 75th anniversary celebration of World Gospel Mission, Jack Trachsel, member of Northwest Yearly Meeting, received a lighted torch from missionary runner Norm Barker.

The torch was carried from University Park, Iowa, the birthplace of World Gospel Mission, to Upland, Indiana, arriving for the first service of the Diamond Jubilee. The passing of the torch was representative of all who have ministered through World Gospel Mission. During the final service of the celebration, Jack presented the torch to Dennis Craker, who with his wife, Michelle, was newly commissioned for service in Taiwan.

Jack and Laura Trachsel are among the many evangelical Friends who have served under WGM as missionaries or on the homeland staff. Their missionary career extended over 42 years in China, India, Lebanon, Indonesia, and Taiwan.

## SPECIAL REPORTS

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

by Lucy Anderson

"Attending the 1985 Yearly Meeting sessions this year was truly a mountain-top experience for me because we were challenged by clear messages from God's Word and then renewed in spirit at an altar of prayer." This was one pastor's evaluation of the 173rd sessions of Evangelical Friends Church—Eastern Region at Malone College, Canton, Ohio, and typical of many in recalling the August 10-15 activities based on the theme "The Christian Family."



Charles Mylander, guest evening speaker from Yorba Linda, California, proclaimed clearly the need to forgive ourselves as well as others. He emphasized the practical aspects of Christian family living, including the need to show compassion and express love.

Oscar Brown of Newberg, Oregon, shared daily from his experience as pastor and missionary, his desire to know God on a deeper level of prayer and to minister to families.

There were several innovations this year—for example: a family outdoor chicken roast on Saturday evening replaced the usual banquets. First timers were honored at a fellowship meal, and receptions were held each evening after service in the Barn. A dedication of Camp Gideon was held on Monday afternoon with Russell Myers, former superintendent, delivering the message.

An autograph party honored Anna Nixon, author of *A Century of Planting*, the story of the American Friends Mission in India. This volume was recently published by Barclay Press and is available at Friends Book Store, Salem, Ohio.

Visitors from other countries included ten Friends from Taiwan who have just concluded a tour of 32 Friends churches. Jaime and Lydia Tabingo were welcomed from the Philippines as were two young Friends from Chhatarpur, India. Bill and Lois Miller, OMS missionaries to Spain, spoke in the men's and women's meetings.

Lon Fendall, editor-elect of *Evangelical Friend* was introduced and shared his goal of making our church magazine readable, relevant, and attractive. Clerks Ron Johnson and Dale Chryst expedited the business skillfully. A new district was set up, the Florida District, making it the tenth in Eastern Region. Two new churches were welcomed—Christ Fellowship of Greensboro, North Carolina, pastored by Jack Tebbs; and Community Friends in Cleveland, Ohio, pastored by Rod Grafton. On Tuesday afternoon 21 special workshops were held to teach, inspire, share, and provide helpful resources for local churches. Five ministers were recorded at an impressive closing service. They were: Daniel Hanny, Craig Henry, Charles Fye, Joseph Graham, and Stephen Savage. Also, two young couples ready to leave as first-term missionaries participated in a service of dedication—Mark and Terri Engel (Taiwan) and David and Joyce Byrne (Mexico).

The Appropriations Budget was approved for \$289,731, making a per member apportionment of \$33.70. The proposed Missionary Outreach Budget for 1986 was accepted amounting to \$919,660.

In his report to the delegates, Superintendent Robert Hess expressed optimism, faith, and trust as he challenged Friends during the next year to obey God, reach out to needy families, and to plant new churches—all to God's glory.

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

The 114th Annual Sessions of Mid-America Yearly Meeting convened in Wichita, Kansas, August 7 with the theme "Jesus in the Marketplace." The keynote message by General Superintendent Maurice Roberts emphasized that our marketplace is where we live and work—between Sundays—and it is also within our churches. Society often complains about the lack of integrity in government, in business, in sports, even in the church.

Roberts referred to one of the larger churches in Burundi Yearly Meeting that has grown dramatically. When asked why they had grown, Musama Monthly Meeting attributed it to (1) a burden for the lost, (2) follow-up as a spiritual parent, (3) love toward others, (4) a caring heart, and (5) prayer.

He then compared this to the disciples and new believers referred to in Acts 2:42. They devoted themselves to (1) the apostle's teaching, (2) the fellowship, (3) the breaking of bread, (4) prayer.

The principal speaker was Assistant Superintendent Howard Harmon, who joined the Yearly Meeting staff in 1984. His four messages were timely and challenging as we were reminded that the Lord Almighty has come to dwell within us while we are at home, in school, or our marketplace.

Ralph and Esther Choate were honored at an autograph party for a book that has recently been published about their career as missionaries, *What Will Tomorrow Bring?* authored by Betty Hockett. Marilyn Ham, a member of the music faculty at Friends Bible College, was also present to autograph her new publication of piano arrangements titled



*Ivory Exaltation*. Autographed copies of Richard Foster's newest book, *Money, Sex and Power*, were also available.

Dennis Long, assistant pastor at Northshore Friends, was approved for recording during the Spiritual Life Board report.

Friends Men (formerly Nehemiah Men) reorganized and chose Sheldon Cox as the new chairman.

The Representatives approved a concept of mass subscriptions to the *Evangelical Friend* for all MAYM church members/attenders, beginning with the January 1987 budget.

The Education Board announced an exciting new program called Education Enrichment. Resource people will be traveling to local churches and providing the training and guidance for varied programs.

A long-range planning committee was approved and will be developing an update for goals and programs for the next five years, with Joe Roher as chairman.

The mood of our Yearly Meeting Sessions was impacted somewhat by the reality that the missionary presence in Burundi is being phased down. Gary and Connie Young were welcomed home for furlough, as was Gerry Custer. With the recent denial for visa renewal, Willard and Doris Ferguson arrived home in late August. Carolyn Hinshaw returns in early September. The Burundi Government has refused to renew the annual visa for many American missionaries, and we presently have only Bob and Connie Shaffer in service there.

The Yearly Meeting banquet program was a reader's theatre, depicting the life of John Woolman, an early Quaker leader. Phil Speary, minister of fine arts at Northridge, wrote and directed the theatre production, a very moving story about Woolman's convictions.

The Yearly Meeting sessions closed with a mission service on Sunday afternoon, and we were privileged to have Jaime Tabingo speak from his heart. As national pastor/missionary from Manila, he challenged the congregation to see the marketplace to be worldwide.

The new Presiding Clerk is Ed Key of Derby Friends Church. After serving three years as clerk, Robin Johnston resigned because of recently assuming the presidency of Friends Bible College.

### **Northwest Yearly Meeting**

by Wendell Barnett

People came bringing ideas, reports, an eagerness to learn, a desire to receive inspiration, and a willingness to fellowship and worship together. For the 93rd time, Friends of the Northwest met in annual session. Friends came to the George Fox College campus, in Newberg, Oregon, from Idaho, Washington, and Oregon. Seven Bolivian Friends shared music and testimony. From Manila came Jamie and Lydia Tabingo, sharing their quiet spirit and their zeal for church planting in the Philippines. Wayne and Bev Champan, James and Gail Roberts, Ron and Carolyn Stansell, Hal and Nancy Thomas, and Ed and Marie Cammack brought recent reports of the mission work in Bolivia and Peru.

Jack Willcuts, in the keynote message, challenged all to consider the questions, "What does God want me to do?" and "Where is the spiritual power coming from to accomplish all this?"

The Department of Evangelism has selected Rick Hunt of Boise, Idaho, to lead an energetic effort to establish one new church every year in each area for the next five years—a staggering challenge until we read in Acts where 3,000 were added in one day!

Dennis Kinlaw, a former president of Asbury College, spoke clearly, pointing listeners to the Living Word. His knowledge of Scripture and his careful, probing style of speaking brought new insights to Scripture and caused all to consider truths brought by the Spirit.

Bob Medford, director of Friends Ministries to Families, gave insights into the plans, programs, and resources for the continually expanding work with family needs. Youth activities ranged from Camp Tilikum for grade school students to seminars and ministry projects for junior high and high school students. Workshops on family ministries, peace learning, ethnic ministries, church planting, healing, abortion, Christian conciliation, and missions provided a challenge and wealth of ideas and information. Prayer seminars, prayer meetings and prayer sessions reminded attenders of the place of prayer in the life of the Church. Reports were communicated creatively. The church-planting challenge was an



effective audiovisual presentation. The premier showing of a 16 mm film brought the challenge of outreach in La Paz, Bolivia. The Education Board's skit humorously presented the value of Aldersgate Curriculum. Three Friends were recorded as ministers: Paul Anderson, Stephen Fine, and Kenneth Royal.

Much effort was given to the revision of the *Discipline*, to be titled *Faith and Practice, a Book of Christian Discipline*. The Revision Committee, under the leadership of Arthur Roberts, brought to mind the valuable heritage of faith of the Friends. He stated, after much deliberation over the document, "It seems that as we have examined the *Discipline* . . . it has been examining us!"

### **Rocky Mountain Yearly Meeting**

by Mike Henley

Superintendent Jack C. Rea accepted a four-year minimum call from the executive council at the annual Rocky Mountain Yearly Meeting sessions at Quaker Ridge Camp, June 8-13.

Rea joined the Yearly Meeting in 1981 after serving as a missionary in Taiwan. During his tenure, Rea has worked to help the RMYM reestablish its goals and plans.

Approximately 200 people from more than 20 meetings came to the sessions. John Williams, Jr., pastor at First Friends Church in Canton, Ohio, was the main speaker. Two of Williams's sermons dealt with "Forgiveness" and "Rededication." Another guest speaker was Dr. Bob Medford, the new head of Friends Ministries to Families. He also held a workshop and met with the Spiritual Life Board. Other special speakers were Vern and Lois Ellis, David and Joyce Byrne, Bob and Cheri Hampton, and Ella Ruth Hutson.

At the sessions, the Byrnes and Hamptons were dedicated for missionary service. The Hamptons will begin service at Rough Rock, Arizona, Navajo mission in September. The Byrnes will be serving in Mexico City with Evangelical Friends Mission.

The Yearly Meeting hopes to see its own ministry expand with the establishment of a new church in Woodland Park, Colorado. The Outreach Board is working with 12 adults who have met as a fellowship group recently. Under the plan, the fellowship meeting will become a Friends church this fall.

In other action, the Christian Education Board extended an invitation to Lowell Weinacht to direct Rocky Mountain Yearly Meeting church camps at Quaker Ridge in 1986. He directed the summer youth camps in 1985.

The Midyear sessions are scheduled December 6-7 in Denver, while the 1986 Yearly Meeting is set for June 7-12 at Quaker Ridge. Dr. Robert Hess, Eastern Region superintendent, will be the main speaker.

### **World Gathering of Young Adult Friends**

by Paul Anderson

It is hard to describe the feeling that came over us as some 320 Friends from 34 countries, representing 57 yearly meetings, joined together and sang a song in Swahili, a chorus in Spanish, and Susan Stark broke the silence with John Carter's song "Friends Forever."

Young adult Friends had come together at Guilford College, Greensboro, North Carolina, July 19-26, 1985. We gathered believing that God would grant us new vision for how our lives as Friends might speak to the condition of the world.

The most unifying time of the gathering came as we discussed the approval of an epistle. During the discussion, an unprogrammed Friend from the U.S. expressed a concern as to whether the epistle represented well the evangelicals, as there was no mention of the atoning blood of Christ. At that point, a Latin American evangelical responded that his concerns for the Gospel were addressed by the statement, "We seek as a people of God to be worthy vessels to deliver the Lord's transforming word . . ."

What happened at that moment was that while the differences between Friends may have remained as real and as stubborn as ever, God granted us a measure of grace with which to embrace one another with the same love and acceptance we had received from God. This wasn't to say that we left the gathering any more unified theologically than we were when we came. It is to say that through worshiping and sharing with one another we were impressed by the unifying power of God's love because we experienced it at work among us.



(Continued from page 16)

are saying that they want to develop a socialism that is uniquely Chinese.

—Missionary News Service

### Christian Colleges Develop Retirement Centers

GRANTHAM, PENNSYLVANIA—Messiah College has initiated a project to develop a retirement community for 500 persons on 35 acres adjoining its Grantham campus. Gordon College, in Wenham, Massachusetts has decided to explore the feasibility of erecting a retirement center for 700 residents on a 25-acre site adjacent to the campus.

—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*



### 'Spoke to Me'

I look forward to the EVANGELICAL FRIEND and read all of it as soon as it comes in the mail. This July/August issue was especially good, or I should say it spoke to me.

RIKA CHALKER  
Portland, Oregon

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

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### Transformed by Thorns

Grant L. Martin  
Victor Books, 1985, 155 pages.

In this short book, Grant Martin convinces the reader that the difficult times in life are important opportunities for personal growth. He tackles everyday "thorns" such as stress, depression, low self-esteem, and anger. *Transformed by Thorns* is intended to provide practical, biblically sound suggestions for coping with everyday problems. It is suitable as a guide for individuals or as a resource for study groups.

Dr. Grant Martin, Ph.D., is a family counselor and therapist practicing in Seattle. He comes from Greenleaf Friends Church in Idaho, is a graduate of the Friends Academy there, and served in various leadership roles among Friends a number of years.

—Kent Thornburg

### Ventures in Discipleship

John R. Martin  
Herald Press, 304 pages, paperback, \$12.95.

This handbook for groups or individuals was developed with the help of students of Eastern Mennonite Seminary. It was "written in response to a dream—the dream that discipleship will again become as central to Christian lives as it was to the sixteenth-century Anabaptists."

Not a light book, it can be used individually by Christians of all traditions, or with greater benefit in groups of six to eight persons. Each of the 23 lessons is outlined by title, theme, spiritual exercise, and discipling skills in three sections of personal aspects, corporate expression, and societal application.

—Phyllis Cammack

### From Saigon to Shalom

James E. Metzler  
Herald Press, 131 pages, paperback.

A disturbing book, this tells of the damage done to mission work in Vietnam by the ties between missions and the U.S. military (eager Christian doughboys who on Saturday had burnt down a village wanting to help in the area worship service on Sunday, for one example). Metzler undertakes to give an alternative program of missions closer to the New Testament pattern. It includes such elements as identification with people in

community as equals, living as closely to the economic level of the community as possible, suffering with the community. He calls for a radical rethinking of the whole missionary program and procedure.

—Lauren King

### Radical Commitment

Vernon Grounds  
Multnomah Press, 124 pages, paperback.

If commitment to a person or cause is to lead to greatest effectiveness, it must necessarily be radical. Radical commitment in our day seems to be rare, anywhere. And Christ and Christianity are no exception. This book shows well how one can become a radical for Christ.

—Philip E. Taylor

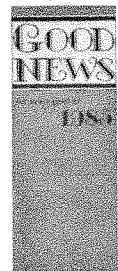
### When a Congregation Cares

Abraham and Dorothy Schmitt  
Herald Press, 126 pages, paperback.

Here is a book that if studied and used will enable congregations to come much

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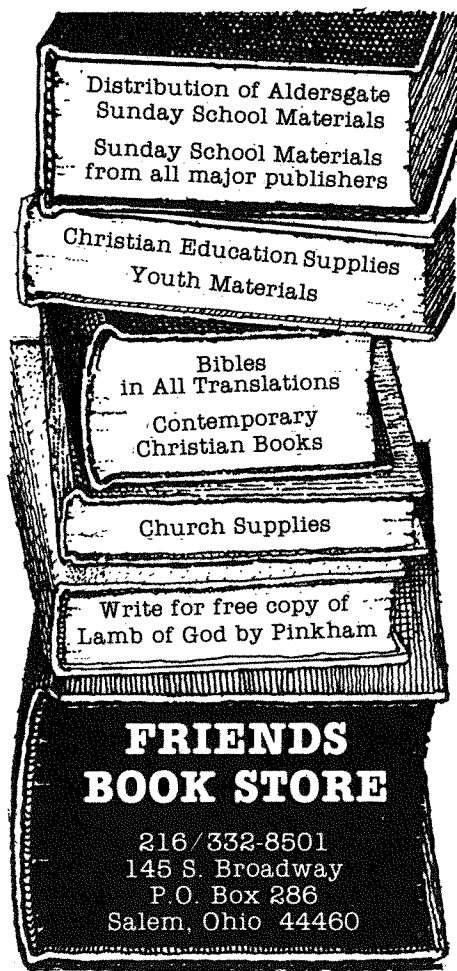
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closer to being the caring and helping bodies that they are called to be. Specifically it is a program for really carrying out Galatians 6:1-2. Most congregations leave to the pastor the task of counseling in crises, with perhaps a few lay persons getting involved occasionally, while the rest of the congregation watches. The Schmitts tried a different approach. What they propose is a caring team consisting of the pastor and lay members from the elders, plus other members elected by the congregation. This membership should represent as wide a range of concerns as possible, including a person trained in counseling. But do not attempt such a program unless the pastor can see others as counselors and the congregation truly cares. Proceed carefully and lovingly and prayerfully; you will heal many a hurt, and build a warmer people. Caring will no longer be an everybody's/nobody's business.

—Lauren King



## ON TREES

BY NANCY THOMAS

"Have you ever hugged a tree?" Mary [name changed] asked. I hadn't seen her for several years, and she was recounting the pain of recent months since her divorce. At one point, bereft of all real human contact, Mary had wandered over to a park and hugged a tree.

"You know what? They hug back!" she told me.

Yes, they do hug back. I know because I've hugged trees before, too.

As I was growing up, I befriended the acacia tree in our front yard. Or maybe he befriended me. I'm really not sure who initiated our relationship, only that it was solid and warm.

My friend let me climb in his branches, look out over the world and dream (or hide away, enveloped in leaves, if that were my need). He sang lullabies on windy days, crowned me with sticky yellow blossoms in spring, and shaded me in the summer. I spent hours bicycling around him, lost in my imaginings.

I've always loved trees. Not too many grow on the Bolivian altiplano where I live, but higher up, in the foothills of the Andes, the scrubby *kheswara* tree hugs the hillsides. Defying the lack of oxygen, it seems to thrive on some fierce green determination. I admire this tree.

Coming home to Oregon on furlough, the impression I cherish most is the greenness and the great variety of the trees: white pine, douglas fir, oak, maple, dogwood, cedar, poplar, alder.

Armed with my book, I inevitably venture forth into the woods and try to name the trees, looking at leaf shape, bark texture, flowers, seeds, etc. I'm not always successful. The trees don't seem to want to cooperate with the drawings and definitions (if the needle arrangement is right, the cone is wrong). I eventually put the book away and just enjoy being in the forest. I feel at home, among friends, somehow clean and full of light.

I like to imagine the third day of creation, when the plants and trees swam into place and covered the once brown hills.

What a day of celebration that must have been! I see groves of birches swaying in the birth wind; oaks lifting their branches; poplars, willows, and elms bowing and rising again, clapping. I envision all the hills and fields green with praise.

What must that first garden have been like, planted especially by the hand of the Lord, full of "trees that were pleasing to the eye and good for food" (Genesis 2:9)? And in the middle of the garden, crowning this green kingdom, stood "the tree of life and the tree of the knowledge of good and evil." At this point in the narrative, my imagination really starts to buzz.

I've visited the General Sherman tree, the giant sequoia in California, believed to be the world's largest living thing. Its 36-foot-wide trunk makes me feel like a mite must feel, if a mite has feelings. Over 3,000 years old, it speaks of life, energy, and strength.

Considering the awe I feel in the presence of the sequoias, I wonder how I'll feel when I encounter the original tree of life. For I will. It's part of the New Jerusalem where I'm going to live. "On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations." (Revelation 22:2)

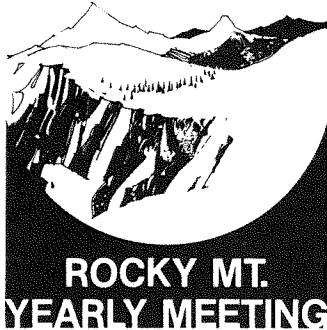
I think of my friend Mary hugging a tree in the park and receiving consolation. Somehow the tree of life will be part of our healing process (and that of nations) as our tears are wiped away and our pain shed.

The Bible compares the godly person to a tree. The psalmist sings that "He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither." (Psalm 1:3) And Isaiah prophesies that the redeemed "will be called oaks of righteousness, a planting of the Lord for the display of his splendor." (Isaiah 61:3)

\* \* \*

Lord, I praise You for Your creation. Make me like a tree, unselfconscious in beauty, displaying Your splendor, providing rest and shade for those who come my way. Let me be deeply rooted and strong, yet free to play in the winds of Your Spirit. May my leaves catch and reflect Your light. Nourish me with the water of life and let me ever delight in Your presence. Amen.

# FRIENDS CONCERNS



## Holy Land Trip Honors Ellises

The Rocky Mountain Yearly Meeting Missions Board is sponsoring a Holy Land tour to honor Vern and Lois Ellis's 30 years of service at the Rough Rock, Arizona, mission. Bob Sanders and Jack Rea will lead the tour which will visit Israel and Egypt. Round trip cost of the trip is \$1398. Interested individuals may obtain information by writing to: Rocky Mountain Yearly Meeting, P.O. Box 9629, Colorado Springs, Colorado 80932.

## RYM Briefs

**DENVER, COLORADO**—First Denver Friends adult Sunday school classes spent much of the summer examining three perspectives of the church from Scripture, history, and culture. The purpose of the sessions was to involve much of the congregation in an evaluation of where the church now is and what changes might need to occur.

**ARVADA, COLORADO**—Northwest Friends held a series of Sunday evening lawn concerts with local musicians. The church invited area residents.

**COLORADO SPRINGS, COLORADO**—The annual Rocky Mountain Men's Retreat is October 18-20 at Maranatha Bible Camp, near North Platte, Nebraska. Jim Morris will speak on "Becoming a World Christian." Cost of the weekend is \$32.75. For information, write Arden Kinser, 2748 E. Pikes Peak Ave., Colorado Springs, Colorado 80909.

**COLORADO SPRINGS, COLORADO**—The 12th annual Friends Women Retreat is September 20-22 at Star Ranch. The speaker will be Ruth Collins Server.

## RYM Prayer Opportunities

1. Pray for the ministries of these churches: Los Animas, La Junta, Ordway and Pueblo (all Colorado); Albuquerque, New Mexico; South Fork, Kansas; and Omaha and Plainview (both Nebraska).

2. Consider your own relationship with God. Ask Him to reveal one specific area in your life that is long overdue for changing.

3. Pray for your pastor(s). Ask God to give them strength and wis-

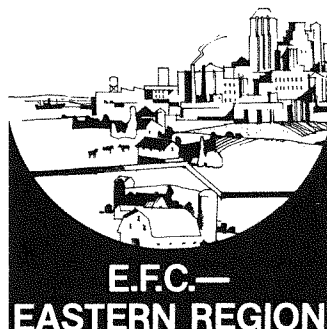
dom. Request that they would have sermons which convict and motivate hearers to greater service.

4. Ask God to lay one non-Christian on your heart. Regularly pray for that person. Pray he or she may be convicted of sin and moved to seek repentance from God and be motivated to live a godly life.

## South Fork Members Attend Special Gatherings

South Fork Friends recently joined a homecoming and reunion of the neighboring Evergreen Church. After the services, approximately 50 people joined for a basket dinner and visiting.

Pastor William Leach spoke at the annual county camp, as South Fork members joined with other area Christians. Approximately 40 people gathered around a glowing campfire to hear Leach's sermon in tribute of motherhood. The Bird City, Kansas, Quartet led singing.



## EFC—ER Happenings

PASTORAL CHANGES have been completed with the following:

**Southern Area**—Achilles, Owen Glassburn; Saxapahaw, James Hollingsworth; Morningside, Dan Hanny (intern); Rock Hill, John Wheeler; Price Memorial, Gaither Reich; Eden Immanuel, C. T. Mangrum (interim); Ferry Road, Charles and Bessie Kernodle.

**Eastern Area**—Poland Bethel, David Peters; Beloit, Douglas Jenkins; Springdale, Rick Brendlinger; Winona, Douglas Burch (intern); West Park, Chris Jackson; Deerfield, Wayne Evans; Newport, Bill Barrow (assistant pastor).

**Western Area**—Lupton, Craig Henry; Rollin, John Morris; Urbana, James Chess; Van Wert Trinity, Philip Taylor (assistant pastor); Byhalia, Ted Barnes.

Cleveland Community Friends has extended a call to Rod Grafton of St. Clairsville, Ohio, who will pastor the church while studying at Malone College. The West Mansfield-Somersville circuit will name a pastor later.

TAIWAN FRIENDS traveled during July and August to 32 Friends churches of Eastern Region, to

Camp Caesar, World Gathering, and the week of Yearly Meeting. Leading the tour was Luke Cheng, pastor of Bridgeport Friends Church and chairman of E.P. & E. Board, and the assistant director was Mark Lee, pastor of Bamboo Ridge Friends Church.

Others in the group were Paul and Ellen Tung, Charol Chu, Peter Chao, Ruth Yeh, Oliver Chen, Grace Hsieh, and Luke Chen.

Ella Ruth Hutson traveled with them as they shared with music, puppets, and testimony.

MILTON LEIDIG, southern area superintendent, has received medical treatments during the summer for what doctors diagnose as lymphoma. Milton feels grateful for God's touch upon him and expresses appreciation for cards, letters, and prayers.

DEDICATION of their recently purchased facility at Akron Community Friends was celebrated on Sunday, August 25, with Rev. Wayman Butts, pastor of Akron Antioch Baptist Church, as guest speaker.

NEWPORT NEWS FRIENDS have sold their building and parsonage and are beginning construction at a new site in Hampton, Virginia. While under construction, the congregation will hold services at Newmarket Baptist Church, located at 8309 Orcutt Avenue in Newport News. The church office keeps the same telephone number but has moved to United Virginia Bank Building, 2501 Washington Ave., Suite 413, Newport News, Virginia 23607, according to Pastor C. R. Creed.

SUPERINTENDENT ROBERT HESS returned to his office July 29 after spending the month in India and Taiwan conferring with church officials and serving as guest speaker for Taiwan Missionary Fellowship.

OUTREACH PROMOTION begins the middle of September in the Virginia District, followed by Pennsylvania and Michigan districts the first weekend of October; Central Ohio and Northern Ohio the second weekend; Western Ohio and Piedmont the third weekend; and Northeastern and Eastern Ohio the last weekend.

This year the theme is: "Adventuring With God in Outreach," featuring such interesting highlights as a sermon contest, a children's lesson on financing missionary outreach, a youth skit complete with accompanying materials. "Behold I have set before you an open door" is the Scripture used on the logo. The proposed 1986 Missionary Outreach Budget is \$919,660, and it is funded by churches including it in their regular annual budgets and by individuals contributing directly

through faith promise. Lucy Anderson is coordinator of the project.

## Focus on Malone

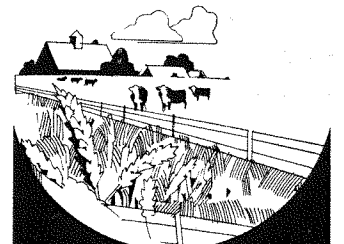
DAN CORMANY, Malone's Assistant Dean of Students, announces the successful completion of raising \$150,000 in the area through the ACT program ("Akron-Canton Together"). The funds have been donated due to an intensive campaign that began in the spring with Malone students cooperating with World Vision to help alleviate starvation in Africa.

POTTER'S CLAY concluded a busy, eventful summer of travel throughout eastern United States. They presented concerts at Christian camps, conferences, and at various churches.



The group is composed of (front row, left to right): Matt Mosher, Shari Taylor; (above): Jane Mitchell, Vallorie Lange, Rick Merrin, and Rob Perkins.

HOMEcoming at Malone will be observed October 4-5 with a special invitation to all alumni and friends to come and enjoy a concert by "Glad" on Friday night and a Saturday afternoon soccer game.



## MID-AMERICA YEARLY MEETING

### Transitions in Burundi

Two years ago, in our Burundi work, Mid-America Yearly Meeting had 12 missionaries in service. Today, we have three missionaries serving there, and at least one of those will be returning home in September.

There seems to be a systematic process on the part of the Burundi



Government to expel American missionaries by refusing to renew their annual visas. Scores of missionary personnel—Protestant and Catholic—are being affected in this way.

Willard and Doris Ferguson were required to leave the country July 16. They traveled to Rwanda under extremely difficult conditions, as Willard had been ill during the several hours prior to their departure. Upon arrival in the capital city of Kigali, Willard was examined by a missionary doctor and was diagnosed as having a condition for which hospitalization was essential. They, along with their son, Sammy, were flown to the Kibogoro Free Methodist Hospital in western Rwanda on July 20.

The plan has been for them to update the research that had previously been done in connection with Evangelical Friends Mission's plans for opening new mission work in Kigali. Willard's recuperation will determine whether they return to the States as quickly as possible, or after the update is completed.

Gerry Custer, after 36 years as a Burundi missionary, has returned for deputation and retirement. Gary and Connie Young, Susan, Vickie, and Robin, have returned this year for furlough. Carolyn Hinshaw will return in September.

This leaves only Bob and Connie Shaffer and their young son, Ryan. Their visa dates are September 1 and we are trusting the Lord for guidance in this matter.

MAYM has been sponsoring missionary work in Burundi since 1934. During this time, approximately 100 missionary personnel and children have served in the country. During the 1950s, the staff was at an all-time high of 27 persons.

In the providence of the Lord's timing, our church in Burundi was established as an independent Yearly Meeting in 1984. Their leadership is strong and committed to the same purpose that our missionaries first introduced to them. MAYM's outreach has come full circle and now Burundi Yearly Meeting is looking to start new churches beyond its own mission boundaries.

In recent correspondence from the church leaders, they stated their comfort came from Jeremiah 29:11-13 "for I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and I will listen to you. You will seek me and find me with all your heart." They thanked MAYM and its missionaries for the many years of support. As they have continued to say good-bye to one missionary after another, they released each one to serve in another place, according to God's appointment and design.

MAYM has been blessed in being allowed to see this work become established and grounded in Jesus Christ.

—Maurice Roberts

## Friends University News

Friends University President Richard Felix announced that Dr. Norman Bridges has been appointed Vice President for University Relations at the University. In this capacity, Dr. Bridges will direct all the fundraising programs and have responsibility for alumni and public relations.

Dr. Bridges brings an extensive background in higher education management, administration and fundraising to this position. His past 20 years of experience have been in liberal arts and small college settings and have included positions as dean of students, executive vice president, and president.

Most recently, Dr. Bridges served nine years as the president of Friends Bible College. His leadership enabled the college to reach record enrollments and all-time highs in gift-income.

Dr. Bridges holds a Ph.D. in higher education administration from the prestigious Higher Education Center at the University of Michigan.

"Dr. Bridges is a proven leader, successful fundraiser, has great academic credentials, and most of all, knows and articulates the issues of higher education," stated President Felix.

## Notes from Friends Bible College

Steve and Marlene Pedigo will be sharing with Friends Bible College faculty and students November 13-15 about the work of the Chicago Fellowship of Friends in the Cabrini-Green area.

Cabrini-Green is a small area of Chicago that has great need. Through the Chicago Fellowship of Friends, the Pedigos are offering young people positive alternatives in living.

This past May, professor Robin Johnston and 17 students from FBC spent several days with the Pedigos and the work at Cabrini-Green.

Steve and Marlene have been working with young people in this area for eight years. Both have Master of Divinity degrees and are recorded Friends ministers.

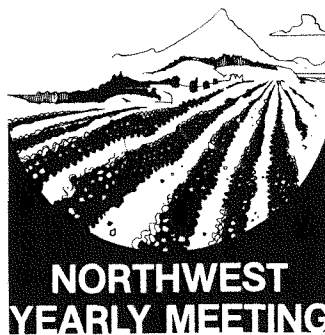
FBC Auxiliary Sale will be held Friday, October 4, 1985.

Dr. Jo Lewis has been appointed as professor of English for the fall term at FBC. Formerly a professor at George Fox College and Liberty Baptist College, she brings a wealth of teaching experience to her new position. Dr. Lewis and her husband attended the Spring Valley Friends Church, California Yearly Meeting.

Glenn Leppert, a Friends pastor from Salem, Oregon, will be the new registrar at Friends Bible College. He comes to FBC after 12 years of

service in Northwest Yearly Meeting. He will be replacing the late Connie Edwards.

Mark Wade of Wilmore, Kentucky, will be professor of Christian Education. Mr. Wade is a recent graduate of Asbury Seminary and will be taking up the Christian education instruction from Robin Johnston.



## Around Northwest Yearly Meeting

RICK HUNT of Boise, Idaho, has been appointed as Church Planting Coordinator for Northwest Yearly Meeting. Rick will be working for the Department of Evangelism, helping to enable the yearly meeting to reach the goals established for starting new churches. At Boise Friends Church he chaired the committee that led the establishment of East Boise Friends. Responding to a call to full-time church work, Rick is leaving 7 years of employment with Hewlett Packard where his skills in management, communication, and analysis were evident.

MISSIONARIES ON DEPUTATION this year are Wayne and Bev Chapman and James and Gail Roberts. The Robertses are living in Nampa, Idaho, and Chapmans are located in Newberg, Oregon. They will be presenting the work of Friends in Bolivia and Peru as they travel to churches throughout the yearly meeting.

Ron and Carolyn Stansell are living in Newberg following their return from missionary service in Bolivia. Ron has accepted a part-time teaching position at George Fox College this year.

Ken and Tonya Comfort, who have been serving as short term missionaries this summer in Peru, are scheduled to return in late September.

BOARD RETREATS scheduled for this fall include the Education Board meeting October 17-19 in Bend, Oregon; Department of Evangelism will be at McCall, Idaho, October 21-23; and the Department of Missions is scheduled for November 1, 2 at Metolius, Oregon.

## Greenleaf Friends Academy Responds to Challenge

On June 2, 1985, at commencement exercises, Gary Morgan, an attorney friend of Greenleaf, Idaho, Friends Academy asked a shocking question: "Will this be the last graduating class of Greenleaf Friends Academy?" It was a stunned audience that barely comprehended the explanations that followed.

The crisis did not occur because of a single catastrophe. Over a long period of time the Board had struggled with budget deficits, decreased enrollment, inflated maintenance and transportation costs, building cost overrun, general recession, and local financial reverses affecting contributions. Factors contributing all relate to the general recession.

With this condition, the Friends Academy Board posed the challenge to raise \$750,000 by July 4, 1985, or see the possible closing of the school. At first there was a sense of utter hopelessness. The challenge seemed too enormous. Thirty-two days seemed all too short, but a ministry of 77 years could not be abandoned.

Special prayer meetings were called and every loyal friend of the Academy began to ask "How can I give more?" and "What can I do to help?" A kick-off rally was held June 6 that raised \$86,000—almost all in donations of \$1,000 or less. A huge yard sale was held on the football field to net over \$7,100 and another is planned. A "buckaroo breakfast" was held under the trees July 4 to net over \$2,500. One hundred eight friends and patrons, mostly from Greenleaf, worked into the wee hours at the Bon Marche, doing its annual inventory. All of the monies (totaling more than \$2,500) are to go to the deficit. People of limited incomes have borrowed \$1,000 to give to the Academy, paying the bank interest and retiring their debt at \$20 per month.

At this writing, \$342,000 cash has been contributed. The letters and notes accompanying donations as small as \$1 speak of prayers and concerns that the school should continue to fulfill its mission. It is a clear mandate of the people that the Board must find ways to keep the doors open.

Action has been taken to reduce the permanent staff. A four-man business management board will control expenditures and has been commissioned to operate in the black. At present we are planning to open the school without a superintendent. Orrin Hills, who has been on the staff for nine years, will be the Acting Administrator and Academic Dean. A person is yet to be appointed who will be a school chaplain with the responsibility to lead in the depth of spiritual dynamic and moral integrity of both students and staff.

What can the people of Northwest Yearly Meeting do to help? Please

begin by realizing that Greenleaf Friends Academy has provided more pastoral and missionary leadership to this portion of Quakerism than any other institution. Then pray for the Board's wisdom, for student enrollment, for teachers and volunteer staff (we will have to operate this year with many volunteers), and for donors to continue to contribute funds for operation.

—from the report  
to the yearly meeting

### George Fox College News

Ron Crecelius, perhaps one of the best known public representatives of George Fox College, has left his position after 18 years. He was GFC's first full-time chaplain.

In recognition of his service, the college, during graduation ceremonies, named him Chaplain Emeritus. Crecelius will remain with the college in a part-time role of "Evangelist in Residence," speaking throughout the Northwest and working with student action groups.

\* \* \*

Richard (Rick) Ulmer is George Fox College's new Director of Admis-

sions. Previously at Malone College as a representative of the Development Office, Ulmer has prior experience, for five years, at Geneva College, Beaver Falls, Pennsylvania, four of those years as an admissions counselor.

Newly appointed associate director is Earl Craven, completing his sixth year as Director of Admissions at Sioux Falls College, South Dakota. Craven is a 1949 GFC graduate who was the college's athletic director, admissions director and football coach in 1963-65.

\* \* \*

Fourteen George Fox College students are on mission fields around the world this summer.

Using funds raised themselves and through fellow students, the summer mission students are in programs designed to provide immediate field support for long-term missionaries, to provide humanitarian service, and to witness.

For some students it gives them the opportunity for service while deciding if mission and evangelism work is what they desire as a career.

This is the 13th year for the GFC summer missions plan.

*Greatest Story Never Told* was shown during Sunday school.

The Sunday school theme for the year is "Learning to Live More Christlike." The quarters have been divided into goals, which are emphasized once a month. They include: (1) learning to understand God's Word better, (2) learning to demonstrate God's love, (3) learning how to apply God's love on a daily basis, (4) learning to share God's love. Red hearts have been distributed as reminders of these goals.

At **ALLIANCE**, Ohio, (Rick Sams) there were 76 in attendance at the banquet honoring 19 high school graduates and 10 who were graduated from college, university, seminary, or nursing school. Three of the graduates were at the top of their classes—Debra Moore, Alliance High School; Curt Blasiman, Mount Union College, and Barbara Dragomir, Providence Hospital School of Nursing.

The **DAMASCUS**, Ohio, (Joe Kirby) church hired Dave and Connie (Ellyson) Krizon to be youth workers for the summer. They are well-qualified to teach, lead, and present Christ to the youth during FY meetings and social events. Summer events include canoeing, Cleveland zoo trip, Milan Friends Church concert and Cedar Point overnight, hayride, putt putting, and a weekend retreat that has become an annual event.

The youth at **PROVIDENCE** Friends, Virginia Beach, Virginia, (James Kilpatrick), led by Norman and Denise Dize, are planning several events to help raise money for a church van.

**RAMONA**, Oklahoma, (Lowell Thornburg) held a "Kids Crusade" in June with Ginger Ingram Brown. Sixty-five children attended.

The Christian Education Committee, **BOOKER**, Texas, (Francis Ross) sponsored an all-church picnic on Sunday, May 19, with approximately 125 in attendance.

DVBS was held at **SPRINGDALE** Friends, Cadiz, Ohio, (Craig Henry) with an average attendance of 54 students and 20 teachers. A contest was held between the "disciples" and "apostles," with the disciples accumulating the most points.

Pastor Craig Henry was graduated from Ashland Seminary. A surprise dinner was held to honor the Henrys on this happy occasion.

**ROSE HILL**, Kansas, (Gary Jones) held a good vacation Bible school with the average attendance of 35. Sharon SanRomani was the director and the theme was "In the Footsteps of Jesus." The offering went to Camp Quaker Haven for ceiling fans in the chapel.

Tri-State Area youth picnic was held July 13 at Twin Bridges Park where "Cornerstone" (MAYM Summer Ministries) had a concert.

The **SMITHFIELD**, Ohio, (William Waitz) church joined forces with five other churches in the village for a community DVBS. The donations of the students were used to buy

chickens for the needy through a World Vision program.

**BAYSHORE** Friends, Bacliff, Texas, (Mahlon Macy) gave a presentation of "Down by the Creek Bank" by their children to a group of 150 people. Vivian Koch and Beverly Miller were codirectors.

"A Tree Banquet" was the theme of the **TRINITY**, Lisbon, Ohio, (Donald Murray) Christian Youth Club honor council with Sara Black honored as cadet of the year. After the awards ceremony, a puppet presentation of the "Fruits of the Spirit" by *The Music Machine* was enjoyed. CYC has become a total family night with programs for ages two through high school. The adults have Bible study with an average of 80 present for Wednesday night services.

**UNIVERSITY FRIENDS**, Wichita, Kansas, (David Kingrey) has some young "Pilgrims" on their way to England for the Friends Youth Pilgrimage: Elizabeth Perkins, David Kingrey, and Kembra Howdeshell.

July is Children's Book Month. Each child who checks out, reads, and returns three books will be recognized with an award.

### Missions

Tom and Coral Hotchkiss of **BOISE** Friends will spend four months in New Zealand, Australia, New Guinea, the Philippines, Taiwan, and Japan, filming for missions.

Aaron Phillips, son of John and Marianne Phillips of **TIGARD** is winding up his summer of working with Teen Missions at a debriefing session in Jerusalem. Aaron spent the summer in Kenya building a children's center.

Doug Morse, son of Paul and Meredith Morse, is teaching at Faith Academy in Manila, Philippines. Dean Morse, another son of Paul and Meredith is now working with the Peace Corps. After training in Oklahoma, Dean will be developing fisheries in Liberia.

**ALUM CREEK**, Marengo, Ohio, (A. Dane Ruff) reports that the Leora DeVol Missionary Society raised about \$100 in their "No-Bake" sale. No one bakes—people simply donate money. No extra calories!

In honor of Frances DeVol, a ladies' tea was given at the home of Florence Snyder. Frances shared many of her experiences since she and Dr. Ezra DeVol moved to Oregon.

Dr. Charles DeVol and Roger Wood shared their impressions of Nanking, Luho, and other Chinese cities in a Sunday morning service.

**NORTH OLMSTED**, Ohio, (Neil Orchard) reports that David and Joyce Byrne were welcomed into a Wednesday evening missionary service. This young and dedicated couple explained their call to go to Mexico City.

The Women's Missionary Union of **BOOKER** packed five trunks of packaged and canned food, which were sent to Burundi with Bob and Connie Shaffer on the first of June.

# FRIENDS GATHER

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

### Youth and Christian Education

Six junior-age youth from **COTTONWOOD** Friends, Emporia, Kansas, (Warren Hendershott) attended Camp Quaker Haven at Arkansas City after raising money in various projects—collecting pop cans, helping with a garage sale, proceeds from a Tupperware party; and two were challenged to jump into a newly made swimming pool of cold water, and were reimbursed.

**WOODLAND** Friends, Kamiah, Idaho, (Rob King) reports a good day camp held at their church with attendance varying from 15 to 30. "Rocks and minerals" was the theme. Several adults who are knowledgeable about rocks and minerals instructed the children.

From **ST. CLAIRSVILLE**, Ohio (Wayne Ickes), Scott Carpenter, son of Mr. and Mrs. Clyde Carpenter, was one of three students selected from more than 200 applicants for a research scholarship that will involve computer applications to analytical chemistry. Scott is a senior at Malone College in Canton.

**NORTHBRIDGE** Friends, Wichita, Kansas, (Duane Hansen) announces an Arts and Crafts Fair to be held Saturday, October 19. The purpose

of this fair is to raise money for sending youth to camp.

On August 23-25 **CLACKAMAS PARK**, Milwaukie, Oregon, (Paul Anderson) held our all-church camp-out at "Trails-End" on the Mollala River. Those camping held their own worship service, the rest joined them on Sunday for a picnic. All boys and girls (grades 4-8) were invited to a day camp on the Tomlinson farm August 5-7.

**BOISE**, Idaho, (Harold Antrim) raised four hundred dollars for Youthquake '86 by a Hawaiian Luau July 18. Janey Yenor did an outstanding job preparing the tasty meal and providing entertainment.

An all-church retreat was held at Quaker Hill August 9-11.

An outstanding musical/drama was given by our Kids of the Kingdom, June 2. "Amazing Grace" featured Ellen Morse as Grace.

June 17-21 Youth Evening Vacation Bible School was held at the church. This was also a training time for those who helped in the next week's Bible school for children.

**TIGARD**, Oregon, (Roy Skeeter) Friends Youth's recent garage sale netted \$255.57. The hard-working group has pledged support for Dean Morse in the Philippines.

During **NORTHBRANCH** Friends, Burr Oak, Kansas, (Lester Snyder) Sunday school promotion, the film

*What Will Tomorrow Bring?* by Betty M. Hockett, written about Ralph and Esther Choate and their work in Burundi, was available on Sunday, July 28 at **UNIVERSITY FRIENDS**, Wichita. The Choates were present for autographing.

### Pastoral Changes

Roger and Sue Watson and two children of Pasadena, California, became the new pastors at **WHITNEY Friends** Boise, Idaho, on July 2, 1985. Former pastors Gene and Barbara Wright accepted a call to Detroit, Michigan, with the Free Methodist Church as pastor and evangelist.

April 7 marked the beginning of a second ministry to **IMMANUEL Friends**, Eden, North Carolina, by pastor C. T. Mangrum (Tommy), the first being 42 years ago. Pastor Mangrum has started a program of "family emphasis" services.

**BYHALIA**, Ohio, had a farewell cook-out party for their pastor's family, the Dicksons, who are now living in Marysville.

Gayle D. Beebe, a 1985 graduate of Princeton Theological Seminary, was welcomed by the congregation of **SHERWOOD Friends Church**, Oregon, as their new pastor July 15. He has served as a summer intern at Medford Friends and at Reedwood Friends, Portland. He was Youth Field Secretary one year for Northwest Yearly Meeting.

**URBANA**, Ohio, welcomed back the James Chess family as new pastors. A special time of prayer and planning was held, along with lunch and a social time together.

**DERBY**, Kansas, had a special day to welcome new pastors, Bob and Debbie Sweat and their children, Tami, Todd, and Tarissa. On July 7, the people gathered for an all-church picnic, along with a trip to the zoo.

**DEERFIELD**, Ohio, welcomes their new pastors. Pastor Wayne Evans, wife Regina, and Diane, age 3, and Jason, 3 months, have come back to their home state of Ohio after a pastorate in Michigan.

### Community Outreach

**HOMESTEAD Friends**, Cedar Point, Kansas, (John Hinshaw) held revival services July 6-10 with Pete King of Kansas City. The film series *Celebration of Discipline* by Richard Foster, well-known author and speaker, started on July 28.

**TIGARD** is "WOWing" on Wednesdays. For the second year TFC moved its "Sunday School" hour to Wednesday evenings for WOW (Welcome on Wednesday). A VBS program was given for children. "Minor Prophets of the Bible," taught by Kermit Olson, and "Prayer and Study," taught by Pastor Roy were a few of the study groups offered for adults. Also offered were special interest groups: "Interior Design" by Adele Beck, "Aerobic Exercise" by

Barbara Thornburg and "Landscape Design" by Philip Thornburg. A thorough promotion through the local neighborhood brought 10 neighborhood children to the VBS program and several adults to the various adult programs.

**DENVER**, Colorado (David Brantingham and Chuck Orwiler)—Hazel Krieger recently was recognized for completing 1,500 hours of volunteer work at Lutheran Medical Center. Hazel works each Wednesday in the intensive care unit, as well as with crafts, decorating, and fund raising.

**WESTGATE**, Columbus, Ohio, (Randall A. Neiswanger) organized a new singles group. Activities the singles have been involved in so far include Bible study twice a month plus various social gatherings.

**WESTSIDE**, Kansas City, Kansas, (Dan Frost) has interns Dawnita Ferguson and Tony Wheeler from Friends Bible College, working in this community during the summer with teens and children. In an effort to reach unchurched people with the love of God, they are conducting Backyard Bible Clubs and many other projects.

A "Kids Day Out" program on June 25 was enjoyed by 24 children and they had a presentation by the puppet team of the youth group of Immanuel Wesleyan Church.

Alfred and Ruth Miller are welcomed to Westside's church family as they retire from their missionary work and have moved to Kansas City.

**ALBA**, Missouri, (Paul Moser) has special workshops on Sunday and Wednesday evenings.

Special features of **OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) activities are Sunday evening and "God's Hall of Fame." Hebrews 11 is the source of Bible study.

Home cell groups began their Bible studies at **BOISE** for the summer. The congregation has been divided so one may attend in a home in their area. Seven homes are opened for these meetings.

### Church Building and Improvements

On September 8th **CLACKAMAS PARK** celebrated their 20th anniversary by burning the mortgage on their sanctuary and the old fellowship hall.

Thanks to the United Society of Friends Women, **UNIVERSITY FRIENDS**, offices are receiving a face-lift. Francis Lofland, "general superintendent," is greatly appreciated for his expertise and willingness to "make things new again."

**LEAGUE CITY**, Texas, (Jack Pierce) is adding a 40' x 42' fellowship hall to their education wing. An auction was conducted during their recent 75th Anniversary Celebration, with proceeds going to the building fund.

The **BELLEFONTAINE**, Ohio, (Royal Runyon) men of the church spent one Saturday replacing the roof on the Fireside Fellowship Hall. One thousand dollars was needed

and the special offering for the project amounted to \$1,070.

**WYANDOTTE**, Oklahoma, (Bob Stubbs) has completely refinished and redecored their sanctuary. A new building is being added for the purpose of processing and selling rummage in this community.

First Friends, **ENID**, Oklahoma, (C. M. Wilson) recently had their pianos tuned and repaired with memorial funds of Elizabeth Hein.

The **MIAMI**, Oklahoma, (Merl Kinser) building is now completely enclosed with all windows and exterior doors installed. The remainder of the work will go forward as finances come in.

### Other Special Events

**ROLLIN Friends**, Addison, Michigan, (Wayne Evans) on June 16 celebrated 150 years in the Lord's service. The occasion was noted by the publishing of a pictorial church directory, the printing of "These One Hundred Fifty Years," a history compiled by Pastor Wayne Evans and Olive (Rawson) Maloney, coffee mugs inscribed with a current picture of the church, and special printing of the Sunday bulletin and insert.

An all-day sesquicentennial celebration program began with the 10:00 a.m. worship service, including greetings from former members and friends, with the message by Area Superintendent Duane Comfort. A noon lunch was served and the art gallery, archives, tours, and buggy rides were enjoyed.

At 2:00 p.m. the service included greetings and letters from former pastors, a play "Then—Now—Later" with a cast of 23, and the message by Dr. Robert Hess, general superintendent. The entire celebration was video-taped.

The **SPRINGDALE** special "Family Night" was held at Hope-dale Social Hall with a covered-dish dinner. Following the dinner, a program consisted of a devotional time, singing, and games. Also, Michael Lair, a magician from Canton, Ohio, entertained the group.

**EAST GOSHEN**, Beloit, Ohio, (Charles Bancroft) Rev. Willis Miller, an evangelist very well-versed on prophecy, held a very informative series much appreciated by the congregation.

**FORT COLLINS**, Colorado, (Lowell Weinacht) showed the film *God's Prison Gang* June 23. The film is about Chaplain Ray Hoekstra's ministry.

**PAONIA**, Colorado, (Eldon Cox and Dave McNickles) featured Vern and Lois Ellis of Rough Rock, Arizona, and Bob and Cheri Hampton, new Rough Rock missionaries, at two Sunday evening services.

**COLORADO SPRINGS**, Colorado, (Arden Kinser) Friends celebrated their 80th anniversary in June. The church had a special program with a basket dinner.

**CHARITY**, Marietta, Georgia, (John Ryser) congregation enjoyed

hosting the "Master's Singers" from Canton First Friends Church, when they gave a musical skit entitled "Choose," written by Jeff Kennedy.

The annual **BOISE** Quartet Festival was given the afternoon of May 19, and on June 16 all of our church choirs gave an evening concert.

August 31-September 2 were the dates for family camp at Camp Quaker Haven. "Close Encounters of the Family Kind" was the theme. Directors were Gary and Debbie Routon, pastors at **LONE STAR Friends Church**.

The Cornerstone group from Mid-America Yearly Meeting performed a concert August 4 at **DENVER**.

**BENKELMAN**, Nebraska, (Robert Sanders) Tom Harrison of Haviland, Kansas, performed a Gospel concert.

The Continental Orchestra and Singers performed August 5 at **PAONIA**.

The **PROVIDENCE** Church had a Family Crusade with Mopsy and Derby (Peg and Ralph Hudson). Approximately 50 children asked Jesus to become their Savior.

Pastor Jim Kilpatrick was elected chairman of the first "Tidewater for Jesus," which was held on a Sunday evening. Approximately thirty churches in the tidewater area of Virginia met together in the Virginia Beach Pavilion. The event was entitled "Bound by God's Love."

**ROSE VALLEY Friends**, Kelso, Washington, (Roger Sargent) celebrated their 50th anniversary on May 18 and 19. Saturday's activities included a potluck dinner and viewing of a slide presentation "Rose Valley and Its People."

Sunday morning a slide presentation of "Stepping Stones" (a history



of Rose Valley) was shown followed by a service of rededication with guest speakers Yearly Meeting Superintendent Jack Willcuts; Oscar Brown who started the church; Roy Knight, former pastor; and Roger Sargent, present pastor.

Slide presentations were researched and compiled by Lola Weber who was in charge of organizing the celebration.

Special events at **WESTSIDE** include a concert by Lori Scott, a gifted soloist in the area, and an outdoor concert by "Harvest," the touring musical ensemble from Friends University.

**NORTHBRANCH** Friends are happy and thankful to report Lester Snyder, pastor, is doing very well after heart surgery. A special family celebration was planned for his 60th birthday.

**INDEPENDENCE**, Kansas, Friends (Ernest Foster) celebrated their 100th Anniversary on June 23.

**GATE**, Oklahoma, (Richard Buck) had a Parents' Day on June 16, combining Mother's and Father's Days. Attendance was excellent and the presence of the Holy Spirit was manifested.

# FRIENDS RECORD

## BIRTHS

**BALLARD**—To Karl and Linda Ballard, a daughter, Mallorie Leigh Ann, May 3, 1985, Haviland, Kansas.

**BLACK**—To Clyde and Connie Black, a daughter, Amanda Jeanne, July 1, 1985, Ramona, Oklahoma.

**BLASIMAN**—To Ron and Lynette Blasi-man, a daughter, Kylene Renee, May 15, 1985, Alliance, Ohio.

**BORCHERS**—To Steve and Lynne Ann Borchers, a daughter, Tina Marie, May 25, 1985, Haviland, Kansas.

**BUCKINGHAM**—To Greg and Teresa Buck-ingham, a daughter, Tiffany Renee, June 16, 1985, Haviland, Kansas.

**CONANT**—To David and Connie Conant, a son, Corey Michael, February 16, 1985, Wil-loughby, Ohio.

**COOK**—To Phil and Roberta Cook, a daughter, Brittany Nicole, May 2, 1985, Alba, Missouri.

**FELTS**—To Rusty and Cathy Felts, a son, Caleb Russell, May 13, 1985, Friendswood, Texas.

**FRAZIER**—To Royce and Carolyn Frazier, a daughter, Shelby Yvonne, June 27, 1985, Haviland, Kansas.

**GARCIA**—To Michael and Marla Coates Garcia, a son, Daniel Jeffrey, May 5, 1985, Virginia Beach, Virginia.

**GARRABRANT**—To Ivan and Jackie Gar-rabrant, a son, Trevor Stephen, June 10, 1985, Mt. Vernon, Ohio.

**GREENWOOD**—To Jeph and Barb Green-wood, a son, Justin Michael, May 13, 1985, Portland, Oregon.

**GRIMM**—To Jim and Beth Steer Grimm, a daughter, Rachel Leah, July 10, 1985, Damascus, Ohio.

**GULICK**—To Chris and Judy Gulick, a son, Aaron Dan, February 13, 1985, University Friends, Wichita, Kansas.

**HEIN**—To Mike and Diane Hein, a son, Joshua Michael, May 24, 1985, Haviland, Kansas.

**HOYT**—To Kevin and Brenda Hoyt, a son, Matthew Wayne, July 7, 1985, Northridge Friends, Wichita, Kansas.

**JENKINS**—To Harold and Kitty Jenkins, a daughter, Kirstin Ann, July 1, 1985, Columbus, Ohio.

**JOHNSON**—To Steve and Lesta Johnson, a son, Forrest Craig, April 9, 1985, Ash-land, Oregon.

**KADEL**—To Craig and Shelli Kadel, a daughter, Lauren Elsie, July 21, 1985, University Friends, Wichita, Kansas.

**KYLE**—To Howard and Alice Kyle, a daugh-ter, Kathleen Marie, June 23, 1985, Friendswood, Texas.

**LOFLAND**—To Greg and Janice Lofland, a son, Alex Ryan, May 19, 1985, University Friends, Wichita, Kansas.

**LOHMAN**—To Ralph and Dianne Lohman, a son, Jared Andrew, April 4, 1985, Port-land, Oregon.

**MARTIN**—To John and Debbie Martin, a son, Shane Brandon, March 17, 1985, Colorado Springs, Colorado.

**MCCURDY**—To Cliff and Susan McCurdy, a daughter, Carrie Arlene, June 6, 1985, Amarillo, Texas.

**MCDONALD**—To Dave and Beth McDonald, a son, Kevin Cary, June 17, 1985, University Friends, Wichita, Kansas.

**MCINTIRE**—To Frank and Pam McIntire, a daughter, Lacey Ann, April 26, 1985, Wood-land, Idaho.

**MOORE**—To Michael and Julie Moore, a son, Kristopher William, May 27, 1985, California (Arvada, Colorado, church).

**MORRISON**—To Eric and Martha Morri-son, a daughter, Elizabeth Lucy, June 16, 1985, Friendswood, Texas.

**O'GRADY**—To Tom and Linda O'Grady, a daughter, Melissa Jean, May 20, 1985, Clackamas Park Friends, Portland, Oregon.

**OSBERG**—To Chuck and Robby Osberg, a son, Douglas Charles, April 15, 1985, Salem, Ohio.

**PANZELLA**—To Steven and Michele Taffin Panzella, a daughter, Elyse Renee, March 31, 1985, Connecticut.

**PARRIS**—To David and Sue Parris, a son, Daniel Sebastian, June 9, 1985, University Friends, Wichita, Kansas.

**PASSLEY**—To Dan and Lisa Passley, a daughter, Anna Bethany, January 5, 1985, Alba, Missouri.

**PHILLIPS**—To Jerry and Linda Phillips, a daughter, Latisa Lynn, April 6, 1985, Colorado Springs, Colorado.

**POPOVICH**—To Victor and Peggy Popovich, a daughter, Julie Anne, May 22, 1985, Columbus, Ohio.

**RABER**—To Bruce and Lorraine Raber, a son, Zane Daniel, June 1, 1985, Haviland, Kansas.

**REAMER**—To Barry and Amy Reamer, a daughter, Gabrielle Danielle, June 24, 1985, Milan, Ohio.

**SINCLAIR**—To Terry and Nancy Sinclair, a daughter, Stephanie Michelle, February 22, 1985, Redmond, Washington.

**SOLES**—To Terry and Denise Soles, a son, Terrence Tyler, May 7, 1985, Alliance, Ohio.

**SPENARD**—To Paul and Kathy Spenard, a son, Patrick Joseph, June 10, 1985, Denver, Colorado.

**SPENCER**—To Russell and Terri Spencer, a son, Kristopher, June 23, 1985, Alba, Missouri.

**SWAN**—To Brian and Linette Swan, a son, Todd Michael, May 16, 1985, Clackamas Park Friends, Portland, Oregon.

**THOMAS**—To Mark and Lily Thomas, a daughter, Michelle Irene, April 7, 1985, Nome, Alaska.

**TKACH**—To Ken and Jan Tkach, a daugh-ter, Olivia June, May 10, 1985, Milan, Ohio.

**TULLIS**—To Jeff and Mary Ann Tullis, a son, Joshua Charles, May 22, 1985, Chero-kee, Oklahoma.

**WARDLE**—To Francis and Ruth Wardle, a daughter, RaEsa Joan, March 17, 1985, Denver, Colorado.

**WILSON**—To Jason and Marjorie Wilson, a son, Richard Duane, March 12, 1985, Benkelman, Nebraska.

**WRIGHT**—To Gary and Carol Wright, a son, Jonathan Paul, June 16, 1985, Haviland, Kansas.

## MARRIAGES

**BENDER**—KIMMERY. Janet Bender and Kim Kimmery, June 8, 1985, Cherokee, Oklahoma.

**BOYLE**—BEAVER. Diana Boyle and Keith Beaver, May 4, 1985, Lisbon, Ohio.

**COX**—JOHNSON. Kim Lynette Cox and Christopher Gerard Johnson, July 20, 1985, Paonia, Colorado.

**GIVEN**—GOODWIN. Claudia Given and Morgan Goodwin, June 15, 1985, Denver, Colorado.

**GUTHRIE**—MEDLEN. Joan Elizabeth Guthrie and Rex Medlen, May 4, 1985, Port-land, Oregon.

**HARMON**—JACKSON. Lori C. Harmon and Robert H. Jackson, June 16, 1985, Tulsa, Oklahoma.

**HASSON**—CHANDLER. Cheryl Hasson and Kevin Chandler, May 11, 1985, Boise, Idaho.

**HAYMAN**—GRUSZECKI. Dale Hayman and Jim Gruszecki, June 1, 1985, Lisbon, Ohio.

**HENDRICKS**—FOSTER. Debra Hendricks and Jack Foster, Jr., July 6, 1985, Westside Friends, Kansas City, Kansas.

**McDANIEL**—BEAVER. Jenie McDaniel and Bryon Beaver, June 1, 1985, Boise, Idaho.

**McKAY**—MULLEN. Jana McKay and Jeff Mullen, May 24, 1985, Northridge Friends Church, Wichita, Kansas.

**MYERS**—MOWERY. Brenda Myers and David Mowery, April 27, 1985, Salem, Ohio.

**PHELPS**—CASIAS. Kim Phelps and Bruce Casias, June 8, 1985, Clackamas Park Friends, Portland, Oregon.

**PHELPS**—SNAPP. Wilma Jean Phelps and Roy Snapp, June 1, 1985, Bellefon-taine, Ohio.

**RILEY**—YOUNG. Susan Riley and Cary Young, July 8, 1985, Haviland, Kansas.

**ROACH**—JOHNSTON. Laurie Roach and John Johnston, June 8, 1985, Friends-wood, Texas.

**ROBERTS**—CAMPBELL. Barbara Jean Roberts and Bradley Dee Campbell, July 5, 1985, Boise, Idaho.

**RUFENER**—FRANTZ. Tina Rufener and Jeff Frantz, June 28, 1985, Lisbon, Ohio.

**RUSH**—NEEDHAM. Rhonda Rush and Richard Needham, June 8, 1985, North-ridge Friends, Wichita, Kansas.

**SCHAFER**—KELLUM. Kim Schaffer and Leroy Kellum, June 1, 1985, Northridge Friends, Wichita, Kansas.

**STACKHOUSE**—MILLER. Ruth Stack-house and Lehr Miller, June 22, 1985, Alli-ance, Ohio.

**STAHL**—SEAMENS. Carla Stahl and Rus-sell Seamens, June 1, 1985, Homestead Friends, Cedar Point, Kansas.

**STALLWITZ**—MALLONEE. Cathryn Stall-witz and Philip Mallonee, May 25, 1985, University Friends, Wichita, Kansas.

**STEFFEN**—ALVARAZ. Susan Steffen and Ray Alvaraz, May 20, 1985, Boise, Idaho.

**SUTHERLAND**—LITTLEFIELD. Joan Sutherland and Dennis Littlefield, June 8, 1985, Seattle, Washington.

**VAN PELT**—FIGGINS. Lori Van Pelt and George Figgins, June 12, 1985, University Friends, Wichita, Kansas.

**WITTUM**—ANDERSON. Donna Wittum and Darell Anderson, June 15, 1985, Bol-ton Friends, Independence, Kansas.

## DEATHS

**BAER**—James H. Baer, Cardington, Ohio, June 2, 1985.

**BREMMER**—Timothy Wayne Bremmer, May 29, 1985, Booker, Texas.

**BUSBY**—Phoebe Busby, 86, June 15, 1985, Northridge Friends, Wichita, Kansas.

**BYHAM**—Kenneth Byham, 68, May 19, 1985, Guys Mills, Pennsylvania.

**CHISM**—Dorsey Chism, June 12, 1985, Paonia, Colorado.

**GAGAN**—Mildred Gagan, June 26, 1985, Ramona, Oklahoma.

**GREGORY**—Elva Gregory, 80, June 18, 1985, Friendsview Manor, Newberg, Oregon.

**GREGORY**—Nana Margaret Gregory, May 26, 1985, Bayshore Friends, Bacliff, Texas.

**HARSH**—Norma Fay Harsh, June 19, 1985, University Friends, Wichita, Kansas.

**HARTZELL**—Don Hartzell, May 25, 1985, Northridge Friends, Wichita, Kansas.

**HENRY**—Blanche Henry, July 1, 1985, Alba, Missouri.

**HOBSON**—Susie Hobson, 101, member of Westgate Friends, July 6, 1985, at Spring-field, Ohio.

**HOFFMAN**—Terry L. Hoffman, 33, June 15, 1985, Damascus, Ohio.

**HUBBORD**—Rollyn Hubbard, December 17, 1984, Alba, Missouri.

**JENNY**—Gladys Jenny, May 18, 1985, Ramona, Oklahoma.

**KINION**—Orval Kinion, Tri-State Area Superintendent, June 29, 1985, Lowell Friends, Baxter Springs, Kansas.

**McLAURY**—Mollie McLaury, June 12, 1985, Ramona, Oklahoma.

**MOORE**—Elsie Moore, June 4, 1985, Miami, Oklahoma.

**RENNIE**—Myrl Rennie, November 10, 1984, Friendship Friends, Hallowell, Kansas.

**RIDER**—Della Rider, September 15, 1984, Alba, Missouri.

**TIPPERY**—Virginia E. Tippery, January 24, 1985, Kelso, Washington.

**WAUGH**—Wayne Waugh, December 16, 1984, Friendship Friends, Hallowell, Kansas.

**WHITE**—Floyd White, 80, June 20, 1985, Fort Collins, Colorado.

**WINSLOW**—Nathan Winslow, 82, July 3, 1985, Northbranch Friends, Burr Oak, Kansas.

**ZONTINI**—Nellie Zontini, oldest member of Smithfield Friends Church, 92, April 24, 1985.





# THE COMING CRUNCH

BY BILLY A. MELVIN

Christian colleges are vital to the evangelical community. Increasingly, their graduates are needed to fill ministry in all aspects of church life as well as in the marketplace.

You should know, if you don't already, that Christian colleges face a tremendous

1980s. This trend has already been reflected in the enrollments of some Christian colleges.

It is important, therefore, that evangelical churches understand what's happening and do something about it. I suggest the following:

Make sure Christian colleges are remembered in prayer. Seldom do I hear Christian colleges called by name in public prayer. We must change this.

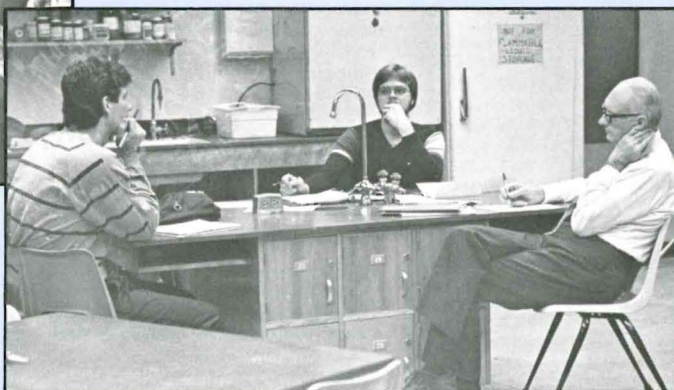
Now, what about the responsibility of the Christian college? Certainly, Christian colleges do have responsibilities to local churches. For example, it is inexcusable for a young person to graduate with an inferior education because he chose to attend a Christian college.

Further, Christian colleges must maintain an environment conducive to spiritual development. Of course, no one has a right to expect a Christian college to overcome the failings of the home and local church. But neither should a student face a spiritual climate that is neutral or hostile.

Such concerns must be taken seriously by colleges that hope to survive. Only those colleges that offer quality education and a positive spiritual environment may expect the support of the evangelical community.



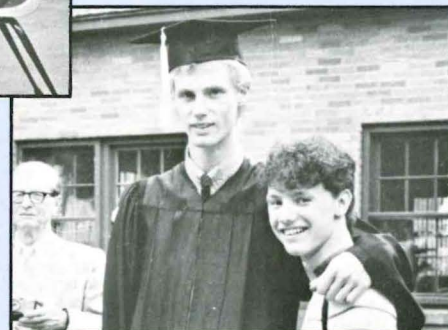
challenge in the immediate years ahead. A crunch is coming. The number of young people graduating from high school is declining, meaning that the number of potential college freshmen will also decline until at least the late



*Billy A. Melvin is executive director of the National Association of Evangelicals. This article is reprinted by permission from United Evangelical Action (March-April 1985), official publication of the National Association of Evangelicals.*

Provide financial support. If your church isn't supporting at least one Christian college on a regular basis, I urge you to consider support this year.

Encourage your church's young people to attend a Christian college. In so doing, you serve them well and contribute in a tangible way to the future of Christian colleges.



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