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Evangelical Friend

February 1986

Vol. XIX, No. 6



Jack L. Willcuts



Thanks Jack

THE STORIES were simple. Things and events of everyday life weaved into their tapestry of words: a bus transfer in an Oregon mountain lumbermill town; a clergy-ticketed plane flight (to save money) that hopped and skipped in and out of the West's little-known airports such as Pendleton, Lewiston, Grand Junction, Pueblo; last-minute flight cancellations.

For most of us, these would be events to be forgotten. But to Jack Willcuts such experiences formed the basic pattern for the word pictures he'd paint for us at EFA meetings and meals the next few days. Embellished by human foibles, crusty characters, overheard earthy conversations, such stories were a relief valve when we began to take our task and ourselves too seriously. We had all had similar experiences. The difference was that Jack remembered—and told! And he's been doing it as an art form for his entire adult life.

We honor Jack L. Willcuts upon his retirement as editor of EVANGELICAL FRIEND since May 1970. This is not a biography of his entire life, but a tribute to Jack Willcuts, the communicator, the humble, obedient servant of God who uses his gifts well. To separate his life from his gift of writing is difficult. In a real sense, writing *is* his life.

Jack's involvement with the EVANGELICAL FRIEND began with the first meetings in 1963 of what was to become the Evangelical Friends Alliance. He was in on discussions at the Coordinating Council when early decisions were being made that ultimately led to the first edition of the new EVANGELICAL FRIEND in September of 1967.

The new magazine was a joining together of each of the four yearly meetings' own periodicals—the *Rocky Mountain Friend*, *Northwest Friend*, *Southwest Friend*, and *The Evangelical Friend* (of Ohio Yearly Meeting)—and the already jointly published *Missionary Voice* of Evangelical Friends. Dean Gregory, former superintendent of Northwest Yearly Meeting (then Oregon Yearly Meeting) and a pastor at Star, Idaho, was chosen the first editor. Jack Willcuts was chosen executive editor, and I the managing editor. Upon Dean's untimely death in May of 1970 while superintendent of Kansas Yearly Meeting, Jack took over his responsibilities and in the fall of 1971 was officially named editor-in-chief, a position he held until the end of 1985.

As we laud Jack for his more than 15 years as EVANGELICAL FRIEND editor, we must remember his editorial service reaches back even farther—to September 1958 when he

took over from retiring Ray L. Carter the editing chores of the *Northwest Friend*, Oregon Yearly Meeting's 24-page monthly magazine. He was its

editor until Vol. 1, No. 1 of the new EVANGELICAL FRIEND—nine years.

At no time in all these 27 years was Jack ever an editor full time. Much the opposite. He was in more-than-full-time service as a pastor and/or superintendent with their multiplied responsibilities. Editing the magazine was a voluntary sideline, albeit an important one to him. It was the type of extra ministerial task that he loved to do—a hobby, as it were—fulfilled during evenings and on his days off. It is a credit to the man, his genius, his priorities, his self-discipline, his skills, his devotion to God that the publication grew in such quality and influence. He has gone “the second mile” in his service to the Lord through Friends publishing. (His wife, Geraldine, and their family have likewise gone “beyond duty” enabling Jack to share his life and talent with us.) The magazine will always bear his unique mark. But he will be the first to credit his associates and, most of all, the Holy Spirit for His leading month by month.

Perhaps more than anyone else, it has been my high honor to have served closest to him in publishing most of these 27 years. Coming to Barclay Press as manager in August 1962—at Yearly Meeting time—it was Jack who pointed me to a layout table, a darkroom, a small office, and two or three staff people, saying in essence, “It's all yours now.” He was moving to a new pastorate in Medford, Oregon, continuing as editor of *Northwest Friend*. I had just moved back to Newberg from California and was named the magazine's managing editor. We've been the same team ever since!

My serving “closest to him” did not necessarily mean geographically. In all our 23 years as editorial partners, we were located in the same town only about four years—actually only one year when he was full editor. Most of our work was done by phone, letter, in editorial conferences (with other staff members such as Dan McCracken, assistant editor, and Stan Putman, art director) sandwiched in between other unrelated meetings.

More often than not the magazine's contents were planned, assigned, written, and edited in unlikely spots. We've lost count of the number of restaurants, let alone their names, where editions of EVANGELICAL FRIEND were literally “cooked up.” Much creative work has been done on and

*A tribute to resigning Editor-in-Chief
Jack L. Willcuts after 18 years of
editorial service written by Managing
Editor Harlow Ankeny.*

between plane flights, at motels and hotels, at workshops and seminars (involving other subjects), wherever and whenever we could. There is no doubt we were led by the Lord—often miraculously. It has been a wonderful phase of life and service for both of us. It has cemented a lifetime friendship and mutual respect.

The most public of Jack's writings are, of course, his regular editorials and articles in the *EVANGELICAL FRIEND* and, before that, the *Northwest Friend*. But this is only one area of his written communication that has inspired and influenced thousands through the years. At least eight other forms came to mind as I reviewed his years of ministry: (1) personal correspondence (prolific!); (2) pastoral communication (superintendent to pastors and constituency, pastor to congregation, missionary to nationals), (3) "key-note" messages (often in print before being delivered orally), (4) "position" papers (on a variety of church and social concerns), (5) devotional writings, (6) study books, (7) secretary or "minute taker" (a homey, unique style), (8) promotional literature (brochures, news and feature stories, etc.).

Though it would be a delightful exercise in inspirational reading, full of sheer pleasure, a reprinting of his choice editorials and other writings in this limited space is obviously impossible (we trust a book of his best writings will soon be published). Rather, I have chosen to let several whose lives and service have paralleled Jack's to express their thoughts, which in essence speak for all of us.

College mate Dr. Arthur O. Roberts, for many years a professor at their alma mater, George Fox College, recalls Jack's creative writing in some earlier years:

“For about twenty years beginning in 1945 Willcuts and Roberts exchanged correspondence, which was at once bantering and serious. Upon rereading the Willcuts missives I am struck with how “laid back” Jack was before the term ever came into vogue. His writing exhibits humor, subtle and satirical, provocative and evocative, whimsical and earthy—but always respectful of essential human dignity even when that dignity was obscured by irritating foibles. And his humor bears the marks of Divine grace.

In a typical early letter (1945) he offered me this corrective insight about a church member: “_____’s dour appearance is a mask to cover bashfulness. I’ve seen him a few times with it off and he’s quite amiable.”

When the Willcutses were pastors at Northeast Tacoma and the Robertses at Everett, we used to get together to publish the *Pacifica Theologica*. This magazine was dreamed

up the spring before we completed college, the title stimulated by having read (or scanned) Tauler’s *Theologica Germanica* in church history under Ed Harmon’s tutelage. Young, poor, and happy, and impractical, we launched a magazine, which floundered financially in two years.

Once Jack wrote inviting Geraldine and himself to our place, for three reasons: “your mimeo is better than mine, we now have a car and gas, we’ll buy ‘meat to eat that ye know not of,’ and we’ve overbalanced our reciprocal hospitality.”

One of Jack’s earliest pastors, Merle A. Roe (a former superintendent of both Kansas and Rocky Mountain yearly meetings, now living in Colorado), observes Jack’s development as a Friends leader and writer:

“It was my privilege to be pastor of the Willcuts family in North Central Kansas during the early 30’s. Jack was about ten or eleven years of age. He walked by the church and parsonage on his way to a one-room school each day. He was a very conscientious boy and a Christian example to his schoolmates. It has been a blessing to note his development.

Jack has served the Friends church as pastor, missionary, writer, editor and general superintendent. He has been blessed with an unusual sense of spiritual discernment, a creative mind, a tremendous vocabulary, and a gift in putting words together. Hence, his pulpit ministry has been powerful and effective. He has excelled as an editor. I looked forward each month to his editorials—provocative, inspiring, and challenging. His writing gave evidence of a continual spiritual growth.

“I credit Jack Willcuts for a major part in bringing Friendsview Manor into existence,” claims Charles Beals, founder and first executive director of that retirement home, and recently archivist of Northwest Yearly Meeting. He goes on to elaborate:

“When it was but a dream in 1958, I began looking for persons of experience to place on the Manor Board. One such expert needed was in news writing. Retirement homes of the Friendsview type were non-existent nearly everywhere. Someone was needed to let the public know the nature of our venture. I thought immediately of my former student [at Friends Bible College] Jack Willcuts, a proven writer and editor of the *Northwest Friend*. Besides, he had recently completed a graduate college course in Newspaper writing. He readily accepted the appointment and began at once to send out long two-column releases. To our delight, they were published prominently in every Northwest daily newspaper where there was a Friends church, from Seattle to Boise. This was a big factor in making the Manor a success, thanks to Jack.

Much of Jack and Geraldine’s early ministry was on the mission field of Bolivia. Those years and experiences reinforced a foundation for his creative writing, much of it centered on mission life and appearing often in the *Northwest Friend* and *Missionary Voice*. A fellow missionary at that time, Phyllis Cammack, remembers a council meeting where

WAYS IN WHICH YOU CAN JOIN IN A TRIBUTE TO JACK WILLCUTS

All of us can join in this unique opportunity to pay tribute to Jack L. Willcuts upon his retirement as editor of *EVANGELICAL FRIEND*. Here are two suggestions:

1. Write a letter to the magazine, expressing your thoughts and appreciation. Excerpts from as many letters as possible will be published in the next issue of the magazine under our "Friends Write" heading. Your complete original letter will be given to Jack as a special remembrance.

2. A long-time dream of Jack's, shared by others of us in Quaker publishing, is that funds for "publishing truth" be set up to make it possible to initially fund worthy books, booklets, and other manuscripts.

What a tangible tribute it would be to Jack's years of service if *every reader* of this issue would contribute to Friends publishing projects. The contributions will be divided among EFA Yearly Meetings with existing publishing funds. Checks may be made out to Evangelical Friends Alliance and sent to P.O. Box 232, Newberg, OR 97132. The vision for use of such a fund is to make possible the publication of manuscripts from experienced Friends writers and to encourage new writers whose concerns and talents need to be shared with the wider circle of Friends or even the broader Christian market. I trust you will find it in your heart to give.

—H.T.A.

"the missionaries expressed the need for regular missionary news from the field to our home churches. His was the suggestion (with a twinkle) 'Aymaragram.' And so it came into being with Jack's idea and contribution."

Phyllis goes on to confirm his role in devotional and study writing:

"Jack has his pen in the pie of most of our church writing and printing ventures. For instance, in the Sunday school quarterlies, *The Adult Friend* and *The Teacher's Friend*, he writes a regular bi-quarterly column and offers in time of deadlines, "If you are in a bind, I'll be glad to help out." It seems to me that he is always affirming, always encouraging people to write things they didn't think they could."

As editor of *Fruit of the Vine*, I have often had Jack offer his services and devotional readings, either when he had a concern and a pertinent message burning in his heart, or when I asked him for a series on short notice. The end results were the same — from the heart, full of truth and inspiration for daily living.

Another fellow missionary was Ralph Chapman, now retired in Newberg but who worked into the graphic arts production of what is now the Barclay Press (later its manager) the same year Jack became editor of the *Northwest Friend*. "As one thumbs through copies of the *Northwest Friend* and *Missionary Voice*," Ralph reminisces,

"the mission field comes to life through Jack's articles. He consistently reported on Bolivian Quakers, Bolivian churches, conferences, and yearly meeting sessions.

Often writing in a lighter tone, Jack quickly found readers who were intrigued by such themes as "The Case of the Mission Jeep" with its "Hurricane" motor that subsided to a slight, gassy breeze, or the "Missionary Larder" and "Vacation Adventures." Of special interest was his series of "Nebulous Thoughts on a . . . *Railroad Handcar*" "It wasn't any faster, but it was a lot easier"; *Missionary Boat* "The wind had not abated at all, and what happened the next little while . . . I haven't the nautical terminology to describe nor the nautical background to appreciate"; *Missionary Mule* "I soon discovered my mule's secret source of power was his low gear ratio. Also he knew the trail better than I. Whereupon I hooked the reins over the saddlehorn, whipped out my *Reader's Digest* and enjoyed the ride."

Of the Willcuts family in Bolivia, Arthur Roberts recalls:

"We received long letters from Bolivia during the Willcuts terms. Although Jack professes not to understand poetry, he is capable of doggerel, such as this February 1, 1948, announcement of Stuart's impending debut —

After six more months of exacting
suspense,
we'll present the board with another
expense.

In another letter, February 18, 1951, he offers this laconic account of missionary work: "Jeep and I were placidly ferrying across the Titicaca Straits in a small sail boat in company with a bull and two asses. Midway over, the bull tired of us all and went overboard. It is surprising what a turmoil and splash such an occasion arouses, particularly for one who swims as poorly as I. His halter held, fortunately, and he was maneuvered, nose out, to shore. Praise the Lord."

One of Jack's strongest traits is that of an encourager, and he has left that impact on both aspiring and proven writers. "Many of us have been helped by Jack's special gift as an encourager," states Howard Macy, a religion professor at Friends University and regular columnist for both *Quaker Life* and *EVANGELICAL FRIEND*,

"and this has been especially true for me in my own writing. By his example, Jack has helped me to see that one can write in the midst of busyness and burgeoning obligations. By accepting some of my early articles and soliciting others, Jack has drawn out writing as part of my own ministry. For that I will always be grateful."

Nancy Thomas, another columnist and a present-day missionary to Bolivia, adds,

"I very much appreciate his encouragement to me as a writer. Jack always made me feel like a top-quality writer, like the magazine's lucky to have me contributing. (I don't always feel this way personally, but Jack gave me the impression he did.)"

These words from Jack Rea, superintendent of Rocky Mountain Yearly Meeting, stress not only his gift of encouragement but his knowledge of Friends beliefs and his ability to express them:

"I first met Jack Willcuts while attending George Fox College. He was an encourager and a friend to me then, and has continued to serve both roles over a period of time. I particularly appreciate the familiarity that Jack has with Friends historical beliefs and his ability to apply them in modern-day context. He has done all of us a great favor in the chapter on worship from his recent book, *Why Friends Are Friends*. In this chapter Jack treats the subject of worship from its historical base, applies it to our modern society and does it in such a delightful and sometimes humorous way that it is an inspiration and delight to read his writings and apply them to our daily practices."

Jack was a pioneer in the "team ministry" concept among Friends — at Reedwood
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"Oh, good! I thought you were busy, pastor."

COVER

The dedicated skills of Jack L. Willcuts in writing, planning, contacting writers, and editing have influenced these pages for 18 years. The deep appreciation among Friends for his ministry as an editor and writer is featured now at the time of his resignation. (Drawing by Janelle W. Loewen)

ANTECEDENTS

Jack Willcuts has touched evangelical Friends in a unique way. His involvement with the *Evangelical Friend* magazine since it began in 1967 means that for 18 years he has been reaching out and touching readers in the four Evangelical Friends Alliance yearly meetings. His editorials and his guidance to selection of topics and writers has been a ministry that flows direct to the roots of the church. We have been nurtured, inspired, and convicted as Jack has spoken to our condition.

Jack has helped chart the course in our individual spiritual pilgrimages and has guided our direction as evangelical Friends. He has brought us closer together as he has facilitated the flow of information and concerns. By introducing us to strangers he has helped us make new friends.

Sometimes Jack has made us laugh; other times we have wanted to shout "amen"; and at times he has gently led us outside our comfort zone.

He has given us reason to be proud of both the appearance and content of the magazine. Our denominational periodical can be shared with others without apology.

His understanding of people and acceptance of the convictions and priorities of others has helped all readers to identify with the magazine. It has never become "Jack's magazine," used to promote his own special interests.

Friends have been significantly strengthened by the hours of unselfish labor that Jack has given to the *Evangelical Friend*.

I feel especially privileged to have been able to work with Jack the past four and a half years. Seeing the life adds even more meaning to the writing. The depth of his relationship with Christ is the foundation holding up the characteristics that can be seen.

I appreciate the opportunity I have had to learn from both the journalist and the shepherd. My life, like so many others, has been touched by a profound example of what it means to be a disciple of Christ. —D.L.M.

EVANGELICAL FRIEND

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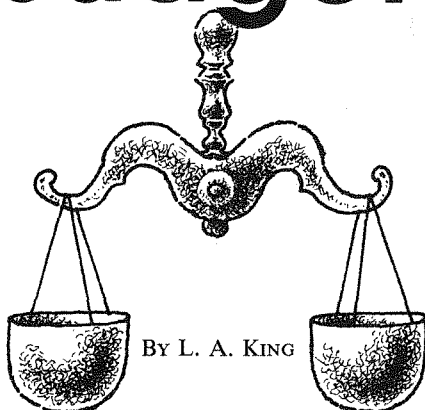
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Am I My Brother's Judge?



AN EDITOR friend of mine once ventured to express in an editorial a relatively mild reservation about the tactics of some TV and radio evangelists. He was flooded with protests for being *judgmental*.

Recently I observed a panel discussing a question of ethics. One member expressed his opinion of the right course to follow. Immediately, another member objected. It was all right for the first member to behave thus if he wished, it was his right. But when he implied that this was the right course "for the rest of us," then he was being *judgmental*.

What is *judgmental*? The word seems to be used only of ethical judgments. To call a person dwarfish or awkward or homely may be unkind, but it is not considered being *judgmental*. Not even questioning a person's wisdom is *judgmental*, but an ethical opinion is. Wrong, unethical, sinful, right, ethical, proper—these are *judgmental*. Notice that it is not only negative words that are *judgmental*. Positive words and statements like "this is right, scriptural, good" can also be called *judgmental* because they state a requirement or standard, which if violated gives rise logically to a judgment of "wrong," "sinful." What it boils down to is this: "You are asking me to conform to a standard of behavior that I don't want to accept, and so you are *judgmental*. And that's wrong of you."

Lauren King from Norwich, Ohio, is book review editor for the EVANGELICAL FRIEND and an active free-lance writer.

Suppose John finds a Canadian one-ounce gold piece. He has no idea who lost it. Suppose John pockets it, and murmurs, "Finders keepers; losers weepers." He thanks God for sending him this money just when he needed it badly, and goes his way. A fellow Christian whom John tells of this blessing from God offers the opinion that John should have tried to find the owner. He is, John retorts, being *judgmental*.

Probably there are three reasons for John's feeling. First, his friend is by implication "putting him down," setting up a standard for him that he does not want to conform to. John, humanly, resents that. Second, he is implying that John should submit his ethical standards and behavior to some standard or authority outside himself—the friend or a group like a church. But John sees himself as free, autonomous, an individual; he has a right to make his own decisions. Third, because of John's American and evangelical mind-set, he thinks in terms of the independent individual and not of membership in a church—the Church.

All these factors unite to make him resistant to and resentful of his friend's "interference." His defense is to call his friend *judgmental*. Besides, \$400 is a lot of money.

But John is wrong. He is in his resistance ignoring some weighty considerations.

First, to call his friend *judgmental* is in turn to be *judgmental*. It is to offer a negative ethical judgment ("He ought not to set up that standard for me"). John is himself guilty of what he charges his friend with. Obviously it is not easy to avoid being *judgmental*. If indeed one should.

Again, John forgets that the prophets of the Old Testament, that John the Baptist, Jesus, and Paul were *judgmental*. A little reading in Isaiah, Jeremiah, Ezekiel, Amos, Micah, Zephaniah, Malachi will turn up almost countless instances of standards being set, calls to follow them, condemnation for not following.

Listen to John the Baptist: "You brood of vipers," "Repent," "Produce fruit in keeping with repentance." Or Jesus: "I tell you that anyone who is angry with his brother will be subject to judgment." "If you do not forgive men their sins, your Father will not forgive your sins." "Watch out for false prophets." And here He even gives a basis for judgment—fruit—and thereby invites, commands us to judge. He finishes this passage: "Away from me, you evildoers."

Paul is full of ethical standards, of urging and demanding conformity with those standards, of condemnation of those failing to follow those standards, of instructions to the churches to uncover and avoid evildoers. "Do not repay anyone evil for evil." "Everyone must submit himself to the governing authorities." "Brothers, I could not address you as spiritual." "I have already passed judgment . . . hand this man over to Satan." ". . . those who live like this will not inherit the kingdom of God." "I plead with Euodia and . . . Syntyche to agree with each other in the Lord." "Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done."

Now every one of these statements is, according to the use of the word that I hear, either directly or indirectly, *judgmental*. That is, if one were to use these passages today to indicate a right ethical conduct or to base a judgment upon, he would surely risk the charge of being *judgmental*. Yet here the prophets, Jesus, and the apostle are being *judgmental*. Should we not follow their example, especially when Galatians 6:1, 2 commands to do so, and in Matthew 18 Jesus gives a precise formula for so doing?

A basic error lies behind the complaint against being *judgmental*. Consider Miss Smith and Johnny. He turns in a set of arithmetic problems with several "wrong" answers. Miss Smith has a set of "right" answers, and marks Johnny's efforts as lacking—"wrong." But Johnny charges that she is being *judgmental*. He has a right to his own calculations, his own answers.

Ridiculous? Of course, for in arithmetic there *are* right and wrong answers, and

Johnny is not likely to get much support in his charge. But this means that in arithmetic there are standards, laws that dare not be violated, however much we might dislike them. But if Johnny were to prevail, then we should have to surrender those standards: 2 plus 2 may equal 3 or 3.7 or 4. In crying *judgmental* Johnny is calling for the destruction of standards in arithmetic, for chaos, for anarchy. We acknowledge this in mathematics, chemistry, carpentry, engineering, even in politics and economics to some degree. Here there are laws that stand above and judge our calculations and conduct.

But in ethics, in dealing with the will of God, we tend to agree with Johnny. We want our own way. And when anyone ventures to suggest that our way is not the right way, not the way of God, then we begin to squirm and fume and cry *judgmental*. But just as surely as Johnny in arithmetic is calling for the destruction of all standards, so surely are we in our stance calling for the destruction of all standards in behavior, or at least modification to fit our own desires—a sort of 2 plus 2 equals 3 in ethics.

If we do not intend to destroy all standards, we are at least declaring that all standards are equally right: ethically, 2 plus 2 may correctly equal either 3, 3.7, 4 or whatever. It's all right for the other fellow to behave as he wishes, just let me behave as I wish. But this means either that all behaviors are equally right or that one has a right to follow a wrong behavior. The prophets, Jesus, and Paul did not see it so. They unanimously declare that not all behaviors are right and that there are fatal consequences of following a wrong course. Now it is not likely that those who cry *judgmental* deliberately hold to any of these positions, not consciously and determinedly. They simply have not considered carefully the logic of their position.

Finally, the results of this widespread attitude—and it is widespread—will be disastrous. The ethical standards of Christ as brought to us in the Scriptures will gradually be eroded and lost. It will be, “I feel okay about what I’m doing [adultery].” “I can’t see anything wrong with it [doctoring tax returns].” “I have my style of life [homosexual practice].” And to anyone who points out any evil in these practices: “Stop being judgmental!” What will be left of the Church will be some kind of social group made up of insulated units coming together for a vaguely religious ritual that for our various reasons we like well enough to attend.

Remember that there is not one thing forbidden by God that lacks its attraction, its aroused desire, its rationalization, and consequently its defenders to cry *judgmental*. The Christian life and the Church as presented in the Scriptures are at radical difference from the life of non-Christians. Yet the cry of *judgmental* if taken up by unthinking church members can and will destroy that difference and make the Church a congeries of individual hedonists, each doing “that which is right in his own eyes.”

But, a reply will come, look at the Bible. All this philosophizing sounds fine, but what about Luke 6:37 and Matthew 7:1-5? They clearly command us not to judge. Are we to go against the plain words of Jesus? To this, two replies may be made.

“If there is to be nursing, there must be diagnosis.”

First, if these passages mean what non-judgment people think they mean, then Jesus Himself violated His own command, as did John, Paul, Jude, James, Peter. For they all stated requirements for Christian living that require judgment, and they all pronounce definite judgments on acts and even in some instances name names (2 Timothy 1:15).

Second, the apparently “plain meaning” of the language is different from what they think. I can cite no better basis for this statement than I. Howard Marshall in his authoritative *The Gospel of Luke: A Commentary on the Greek Text*: “The disciples are not to judge; *krino* can mean ‘to come to a right decision’ (7:43; 12:57), ‘to rule’ (22:30), and, *as here* [my italics], ‘to condemn.’ (19:22) In their own day-to-day conduct the disciples are forbidden to usurp the place of God in judging and condemning other people. The context would suggest that it is *the attitude which fails to show mercy* [my italics] to the guilty that is here being attacked. It is not the use of discernment and discrimination which is forbidden, but the attitude of censoriousness. The saying ‘does not imply flabby indifference to the moral condition of others nor the blind renunciation of attempts at a true and serious appraisal of those with whom we have to live.’ ”

Notice that the famous Matthew passage (7:3-5) does not forbid judgment. It actu-

ally calls for *right* judgment: “then you will see clearly to remove the speck from your brother’s eye.” What these two passages call for is not refusal to judge but clear-eyed and merciful judgment.

What can we do to be judgmental in the biblical and proper sense? First, we should sincerely and finally accept the existence of *moral standards*, which are not manufactured by us for our own desires. They are there, beyond us, and not to be tampered with. They are God’s directions for the full and true realization of His will and desire for what is best for us. If we are to be His we have no freedom to refuse or amend His will. We cannot have Christ as Savior and not as Lord.

Second, we must sincerely search out God’s will. Not some way to accommodate our desires, but His. The Scriptures are not an elaborate book of rules covering in detail every question of ethics that arises. God’s will is not always immediately and certainly clear; to discern it requires sincere study, reflection, and the Spirit’s help.

Third, we must search not as individuals but together. We must not act as isolated individuals, each “doing his own thing.” Our individual wants, backgrounds, biases will bring us into error; we dare not go this path alone. We need the help of our fellows, and they need ours. We must of course in the end bear the burden of making a choice for ourselves, but it will be folly to refuse aid.

Finally, we must be willing to disciple and be disciplined in love. Paul prescribes it (Galatians 6:1, 2). Jesus gives a careful program for it (Matthew 18). The mutual concern involved in such action breathes through the Scriptures. We refuse the mutual concern and love that Paul speaks of, and cry *judgmental*. We refuse concern and love and shrug our shoulders as we pass by on the other side, on our own route. “Who am I to judge?”

Of course, as Paul points out, all discipling must be carried out and accepted in love and humility. It is perhaps the failure in these qualities that most often raises the protest *judgmental*! Yet if there is to be nursing, there must be diagnosis. Let it be done in love.

Years ago, when people rode horseback or in buggies and wagons along the zero-wintery roads, it was the custom for travelers meeting on the road to survey each other for the subtle signs of frostbite or of hypothermia. Often it meant life or death. And are we not also travelers on a pilgrims’ road? ☐

Christ's View of Equality

BY GREGG LAMM



SHE KNEW it was going to be one of those days. The newspaper had a run-in with several thousand raindrops, the cold cereal was stale, the car wouldn't start, and the bus was late. Yet in spite of all the morning's mishaps, when Marilyn was finally seated on the bus, she was consoled by one fact—she looked marvelous in her new hat. Never in the history of mankind had five ounces of feathers and felt lifted a low spirit like that hat! Nothing could ruin her day so long as she was wearing that hat! Then it happened—the bus jerked to a halt and a woman boarded wearing the same hat! That the woman was beautiful and looked equally smashing in her hat was completely overshadowed by the fact that she was black. Marilyn discreetly reached up, took off her hat, and slipped it into her totebag. Racial equality?

Regular church attenders avoided Bill. They never thought about how they'd smell or look if their bathroom was at a filling station and their bed was the backseat of a car. They were more concerned with whether Bill was "contagious" than whether he knew Jesus Christ. It was much easier to label him unlovely and unloveable than to get to know his needs and meet them. Social equality?

The ballots were counted and the decision in. The board couldn't let Margaret lead the sermon discussion class. It would violate one of God's sovereign mandates! "Next item of business please," said the chairman. After brief discussion Barbara's application for missionary work in South America was enthusiastically endorsed.

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God's "mandate," earlier so crystal-clear, was now strangely applicable only in the northern hemisphere. Gender equality?

Equality is a many-faceted stone. It's easy to focus on one of its planes and miss the interrelatedness of its sides. Let's examine racial, social, and gender equality as related to each other and to the Word of God.

Beginning in 1896, whites of the South kept blacks "in their place" by enforcing "Separate but Equal" acts. The basic premise was that blacks and whites could be fairly segregated so long as the respective facilities in restaurants, parks, beaches, buses, and the curriculum and faculty in schools were of equal caliber. Bigotry had seldom seemed nobler. With the passage of time it became clear that "Separate but Equal" acts were painfully similar to slavery.

About 1900 years earlier, around A.D. 53, near Antioch, a man named Paul penned the "Equal but Equal" act. It is found in Galatians 3:28:

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." (NIV)

Paul teaches that all people are equal. Not—equal *but* Not—equal *if* Just equal. Equality had seldom seemed clearer. But with the passage of time, Christians began squabbling over the "true interpretation" of Paul's teaching. Soon Christians, too, became experts at compartmentalizing people according to skin color, bank balance, or gender; as if equality were in the eye of the beholder rather than in the eye of God.

How did the "Equal but Equal" act end up in the "debatable" category of Christian theology? The main contributor was a shift in methods of biblical interpretation. The cultural and historical dynamics at the time of Paul's writing were ignored. Christians

no longer looked to the general principles in the Scripture. They opted instead for "literalism." This approach focused on isolated biblical statements and cases that accentuated the demands of the law in Scripture. The "spirit of the law" was sacrificed for the "letter of the law," and believers became dogmatic in their adherence to stands the Bible never intended to be of eternal consequence.

The time has come to return to what Paul had in mind when he drew up the "Equal but Equal" act—equality in three principal areas: race, social position, and gender.

Equality and Race



"There is neither Jew nor Greek . . ." For too long Christians have associated racism with groups like the Ku Klux Klan and the American Nazi Party. We've soothed our consciences by criticizing blatant racism while ignoring hidden forms of it among ourselves. There are no lynchings, tar and featherings, or segregated rest rooms. But there are racial jokes, derogatory comments, and name calling. These barbs of racism are more subtle in their method but no less damaging to the Body of Christ. Where racism thrives, the Church, as God intended it to be, withers.

We grew up singing:

Jesus loves the little children, all the children of the world.

Red and yellow, black and white, they are precious in his sight.

But our actions contradict our words. It's one thing to *say* we love, and it is another to *show* love in the form of acceptance. Jesus' love went beyond toleration to the point of personal involvement in the lives of *any* who came His way. If our mind-set is to be like Christ's, we must stop seeing others as "children of other races" and begin seeing

one another as we truly are—children of God.

Jesus said the second greatest commandment is to love our neighbor as ourselves (Mark 12:29-31). John says in 1 John 4:20, 21:

"If anyone says 'I love God,' but keeps on hating his brother, he is a liar; for if he doesn't love his brother who is right there in front of him, how can he love God whom he has never seen? And God himself has said that one must love not only God, but his brother too." (LB)

Who is my neighbor? Jesus answered this question in the story of the Good Samaritan (Luke 10:30-37). Who is my brother? Arthur Roberts put it well when he said: "My brother is anyone who comes down the pike."¹ We have a choice to make. We can be Christ-like or we can be racist. We can't be both, any more than a doorknob can also be a bicycle.

But racial equality wasn't Paul's only concern when he wrote the "Equal but Equal" act. He also addressed the issue of equality and social position.

Equality and Social Position



"There is . . . neither slave nor free . . ." Education, wealth, success, looks, popularity, titles. These are a few of the categories we use to separate people. In Paul's day there were two main social strata: slaves and freemen. Paul contrasted these to show God is no respecter of social position.

Imagine being a slave in the days of Paul—being bought, traded, killed like an animal, regarded as a "thing" not a person, with no rights or possessions. "There is no part of life, no moment of time, no activity that is your own."² Imagine being a freeman in the days of Paul. To be free was to be your own master, setting your own hours, and living a life of relative ease. In fact, as a freeman, you probably owned at least one slave yourself. Any task you didn't want to do was simply assigned to your slave.

Paul says God views slaves and freemen *as equals*. A modern equivalent might be: "Bums and bank presidents are equal." No wonder Paul is the champion of the down-and-out as well as the nemeses of the up-and-in! James 2 describes the sin of "preferential treatment." Boiled down, James's thesis is "It is a sin to treat the rich with honor and the poor with disrespect—so don't do it!" God overlooks titles, bank balances, criminal records, education, and appearance.

Instead of pigeonholing and alienating people, let us love and accept them. Not for what they have or haven't. Not for who they are or aren't. Just for one simple reason—because Christ does.

When Paul wrote the "Equal but Equal" act, his concern went further than the equality of race and social position. He also spoke to the issue of equality and gender.

Equality and Gender



"There is neither . . . male nor female . . ." This radical declaration diametrically opposed the contemporary belief of male superiority. Declaring that men and women were equal in every respect, not just spiritually, was unpopular. Until then, the subject had rarely been up for discussion. Since then the debate has never ended.

Tertullian, an early church leader, saw women as second-class citizens and said they caused the Fall. In the Middle Ages, Christian theologian Thomas Aquinas held a similar position saying, "Woman is defective and misbegotten."³ Today we are still burdened with an abundance of men who willingly relegate women to the "back burner."

Part of Quakerism's rich heritage is its recognition of the equality of women. Friends history is rich with women who have heard God's call and answered it without reservation. As Jack Willcuts said: "What can women do? Femeness does not determine that. God does."⁴ It's not enough for the contemporary Christian male simply to tolerate female equality. It's essential that he promote it.

Why have so many missed the mark on the subject of gender equality? First, many Christians have chosen to interpret literally Paul's words that question male/female equality (1 Corinthians 14:34-35; 1 Timothy 2:9-15) and have then switched to a general, nonliteralistic approach when interpreting his words that do teach male/female equality (Galatians 3:28). So 1 Timothy 2:9-15 is said to mean: Women can't speak in church or exercise any kind of authority over men. And Galatians 3:28 is said to mean: Men and women are equal *with regard to their salvation*.⁵ Speaking of literally interpreting the 1 Timothy passage and generally interpreting Galatians 3:28 William Barclay writes:

"All the things in this chapter are mere temporary regulations to meet a given situation . . . We must look for Paul's perma-

nent views in the passage (Galatians 3:28) where he tells us that the differences are wiped out, and that men and women, slaves and freemen, Jews and Gentiles, are all eligible to serve God."⁵


Second, many Christians ignore scriptural context. What of Galatians 3:28's tension between Jew and Gentile, between freeman and slave? Was Paul saying their equality was to be seen in only a "spiritual sense"? No. He was stressing that if we are truly "one in Christ," we cannot carry over into our Christianity *any* former prejudices with regard to race, social position, or gender.

Some label Paul a "chauvinist" and others label him a "feminist." I move for the abolition of both these labels and the adoption of "equalist."

Conclusion



Is your life governed by "Separate but Equal" acts? Do you keep certain kinds of people at arm's length? Are your lines of association drawn according to skin color, status, or gender? If so, you have misunderstood the teachings of both Christ and Paul. Any person who receives the word of reconciliation (2 Corinthians 5:19) and believes in Christ has free access to the Father—because in God's family, the stigmas the world attaches to racial, social, and gender differences are wiped out. The Kingdom of God is a collage of people from many different backgrounds, places in life, and interests, who are bound together by their common goal of seeing the Kingdom expanded. It's made up of people who hold high the belief that all are equal before God.

There will always be Jews and Gentiles. There will always be slaves and freemen. There will always be male and female. Christ does not call us to an abandonment or denial of these very real distinctions, but rather, to an acceptance of love as the regulating principle of life between ourselves and others. 

1. Statement by Arthur O. Roberts, professor and pastor, in a sermon ("The Inward Journey: Love" at Reedwood Friends Church, Portland, Oregon, October 2, 1983.

2. William Barclay, *New Testament Words*, The Daily Study Bible Series, revised edition (Philadelphia, Pennsylvania: The Westminster Press, 1974), p. 120.

3. Patricia Gundry, *Woman, Be Free* (Grand Rapids, Michigan: Zondervan, 1977), p. 20.

4. Jack Willcuts, "A Quaker Word About Women," *Evangelical Friend*, July/August, 1980, p. 11.

5. William Barclay, *The Letters to Timothy, Titus, and Philemon*, The Daily Study Bible, revised edition (Philadelphia, Pennsylvania: The Westminster Press, 1975), pp. 68-69.

Our Great Transfusion

BY LAURA TRACHSEL

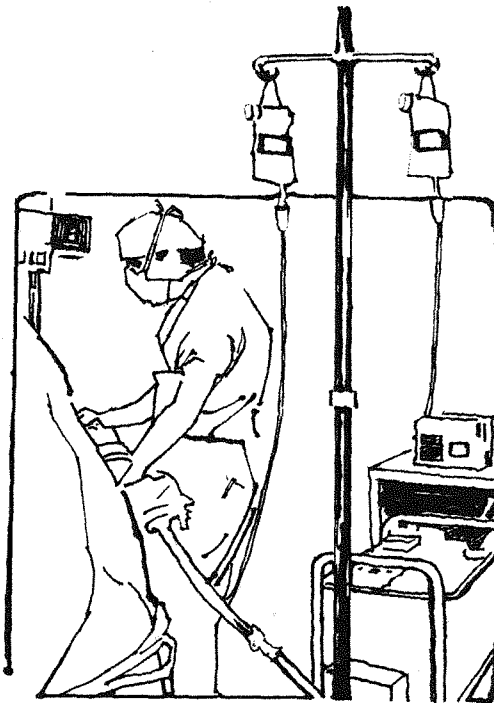
IN CHRISTIAN doctrine there are basics we need to emphasize over and over, one of which is the power of the blood of Christ to cleanse and to keep us. Andrew Murray in his powerful book, *The Blood of the Cross*, says there is not a word in Scripture in which theology is so easily summed up. This word, *blood*, expresses a whole range of meanings—self-sacrifice, death, life, resurrection, forgiveness of sins, and the future glory of the Lamb. Billy Graham declares that there is an element of mystery about the blood but by faith we experience

He must have referred first to the killing of animals to get coats of skin for the first sinners, Adam and Eve. Blood was shed as a symbol of the sacrifice for sinners to come centuries later. The forgiven pair taught their sons about acceptable blood offerings to God. Abel chose his choicest sheep for sacrifice. Cain's offering of grain and fruits spoke of self-assertion, self-interest, and self-reliance. The absence of blood was an affront to a holy God. Jealousy and the murder of Abel ruined Cain's life. The blood-sprinkled way of the cross cannot be circumvented by good works or by our own plans.

In that walk to Emmaus, Jesus had time to give many other biblical events that foreshadowed things to come. The touching incident of Abraham offering his only son on Mt. Moriah would have been one of these accounts. Isaac innocently asked as they climbed the mountain, "Where is the lamb?" The anguished father replied calmly, "God will provide himself a lamb for a burnt offering." A ram caught in the thicket became a substitute for that lad, but centuries later there was a Son who was not spared. The Word says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32)

Later the two men on the road admitted that their hearts burned within them as Jesus taught about the symbolism of the blood. Jesus reminded them of the pass-over lamb with the blood sprinkled on the lintel and doorposts of every Jewish home in Egypt. The promise was sure, "When I see the blood, I will pass over you." Fifteen hundred years later the true Passover Lamb hung on a cross in order that all sinners would be PASSED OVER and saved from judgment if they had the blood on the door of their hearts by their own choice. "For even Christ our passover is sacrificed for us." (1 Corinthians 5:7b)

The Israelites had just been delivered from slavery in Egypt for three months when they arrived at Mt. Sinai. Here many instructions about sacrifices were given them. In order to teach about Christ's redemption by blood, two kid goats were brought before the priest at the Tabernacle.



its power and it changes us. For instance, God's Word says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Christ walked with two discouraged men on the Emmaus road. They indicated they knew Christ had risen but they had not personally seen Him alive. How did Jesus respond to their unbelief? "Beginning at Moses and all the prophets, he expounded unto them in ALL the scriptures the things concerning HIMSELF." (Luke 24:27)

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One was offered for the sins of the people, but the other was led far out in the wilderness and left there. This graphic picture taught that someday sins would be truly forgiven and also forgotten. Hebrews 10:17 says, "Their sins and iniquities will I remember no more." Again, "As far as the east is from the west, so far hath He removed our transgressions from us." (Psalm 103:12)

Although he was still unrecognized by the two dejected men, Christ pointed to truths about Himself in the prophecies. He must have dealt with Isaiah 53, explaining the word pictures of God's own Passover Lamb, who was walking beside them in risen power.

In Philip Keller's excellent book *A Layman Looks at the Lamb of God*, we read, "He Who made His grave with the wicked (v. 9) could forgive the wicked. The One whose body was bruised and beaten could bring healing to all mankind . . . Himself He would not save. If He had, all the rest of us would have perished. Unshackled from bondage to Satan, sin, and selfishness, we are free to become His own humble love slaves, followers of the Lamb."

Those travelers on the Emmaus road were not the only ones to have experienced burning hearts when Jesus talked with them. George Fox in his journal tells of his reverence for the blood of Christ, "As I was walking by the steeplehouse side, in the town of Mansfield, the Lord said to me, 'That which people do trample upon must be thy food.' And as the Lord spoke He opened it to me how that people and professors did trample upon the life, even the life of Christ was trampled upon; and they fed upon words, and feed one another with words, but trampled upon the life, and trampled underfoot the *blood* of the Son of God, *which blood was my life*, and they lived in their airy notions, talking of Him. It seemed strange to me at the first that I should feed on that which the high professors trampled upon, but the Lord opened it clearly to me by His eternal Spirit and power."

While we no longer think of blood as a cleansing agent, this concept is prominent in the Bible. In Revelation 7:14 we read, "They . . . have *washed* their robes, and made them white in the blood of the Lamb." In 1 John 1:7 we find, "the blood of Jesus Christ his Son *cleanseth* us from all sin." In the new book *In His Image* by Paul Brand and Philip Yancey, they declare that these words about the blood cleansing are not only good theology but also good biology.

Five or six quarts of blood suffice for all 100 trillion cells in the body. No cell lies more than a hair's breadth from blood capillaries, which prevent poisonous by-products from piling up and causing ill effects. Twice every minute, the blood circulates. "Red blood cells traveling slowly inside narrow capillaries release their cargoes of fresh oxygen and also absorb waste products. The red cells deliver these potentially hazardous chemicals to organs that can dump them outside the body. Four million red cells a second retire to the junkyard in my body; four million more leap from the marshes of bone marrow to begin their circuit of fueling and cleansing."

To a surgeon, blood symbolizes *life* rather than death. The loss of one means the loss of the other; they are inseparable. Jesus shocked the Jews by saying, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." (John 6:53) Why did Jesus say such words that would offend so deeply? He was pointing to a radical departure from external rites to a new "internalizing" of truth in Him. When a limb is cut off from blood supply it becomes gangrenous and dies. Christ was saying, "Ingest Me, participate in My life and you will live." Christ conveys Himself personally, nutritiously to our inner spirit by His resurrection life. No other New Testament image expresses the concept of "Christ in you" so vividly (John 6:53-57). His life is pervading us in every part. Christ's shared blood is our *Great Transfusion!*

MOVING to the practical application of the above teaching we might well ask, "How do I take hold of this power of the blood of Christ for my life here and now?" God's Word assures us in Revelation 12:11, "They overcame him [the devil] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Dr. Brand gives a helpful illustration to encourage us. An epidemic of measles struck Vellore, India, where his family lived. An infant daughter was frail and very vulnerable. Word went out that this child needed the "blood that overcomes." "We did not actually use those words but we called for someone who had contracted measles and had overcome it. Serum from such a person would protect our little girl." There was no use finding someone who had had chicken pox or mumps and had recovered. They needed someone who had experienced measles. They found the serum

needed for the infant and she overcame, not by her own resistance but by the blood of another.

Christ wants to whisper to us over and over, "This is my blood, which has been strengthened and prepared for you. This is my life, which was lived for you, and can now be shared by you. I was tired, frustrated, tempted, abandoned; tomorrow you may feel tired or abandoned. You may use my strength and share my Spirit. I have overcome the world for you." (*In His Image* excerpt, page 95)

Satan flees before the blood of Christ. Colossians 2:15 says, "[Christ] disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross." Recently I talked with a young woman who was delivered from a long bout with depression. What unlocked her cage? She read a pamphlet that encouraged the readers to picture the blood on the lintel and doorposts of the mind. When the devil tried to enter with negative thoughts she would picture the blood on the door and drive him back by faith in the shed blood of Christ. The accuser of the brethren could not enter her mind to agitate and depress. She did this over and over until a new habit of dependence on the blood was established in her life. No wonder she is now able to speak of the power of that conquering blood. She has tested and proved its power over Satan.

The claiming of the blood is no hocus-pocus ritual for the uncommitted person to attempt. As the key verse, Revelation 12:11, makes clear—the overcomers are ones who loved not their lives unto the death. In other words, these are the ones who "follow the Lamb wherever he goes." (Rev. 14:4c) If we lack such obedience, we can now embrace Hebrews 9:14 for ourselves. "How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!" (NIV) The "how much more" becomes an anchor. The blood of that unblemished Lamb can cleanse any conscience from dead works (gossip, lust, pride, self-will, etc.). The end result is serving a living God in a living way by that eternal Spirit ever linked with the blood. "For you know that it was not with perishable things such as silver or gold that you were redeemed . . . but with the precious blood of Christ, a lamb without blemish or defect." (1 Peter 1:18, 19 NIV)

Praise the Lord for the ageless truths of His Word!



REAL MISSIONARIES DON'T HAVE FUN

BY NANCY THOMAS



Missionaries are like aardvarks. Both are grossly misunderstood and often caricatured. I ought to know. I am one. (A missionary, that is. Not an aardvark.) I'd like to take this opportunity to clear up some of the more common misconceptions about missionaries. (The aardvarks can clean up their own image.)

Misconception 1: Missionaries are superspiritual, extradevoted, saintly Christians with a hot line to heaven.

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I call this misconception "The Halo Syndrome." We missionaries actually have the same spiritual hurdles to leap over and the same murky puddles to paddle through as anyone else. It is as difficult to maintain a regular meaningful devotional life in Bolivia as it is in the United States. And as important. Now the bright side: While we share the same struggles, we also have the same resource — Jesus.

Misconception 2: Missionaries are always strengthened by a superlative divine supernatural experience known as a "call." This is usually accompanied by blinding flashes of light, heavenly voices and/or intense agony of spirit for some specific location in the world.

While it's true that many missionaries have experienced a dramatic call, God guides most of us into his purposes much as he guides other "normal" people. I never

received a missionary call in any extraordinary fashion. But in my college years I slowly became aware of my increasing interest in what God was doing in other parts of the world. My spirit of adventure and my love of travel helped. One day I just asked, "Please, Lord, could I be a missionary?" He said yes.

Misconception 3: Missionaries live in a sublime state of fellowship one with another, sharing all things in common, praying fervently together, and preferring one another's company.

Actually, poor interpersonal staff relationships, more than any other factor, trip up missionaries. Mission organizations around the world testify to this. Think about it: many people who go abroad to serve God are independent, strong-minded, adventurous leaders. That's good. But bring together ten such spirited, strong-minded

adventurers in an isolated area under sometimes adverse working conditions, and the results can be explosive. Egos clash, feelings intensify, resentments build up. We need prayer that the Spirit of the living, loving Christ shine among us in our relationships. Jesus' admonition "By this all men will know that you are MY disciples, if you have love for one another" (John 13:35) applies to missionaries as well as to everyone else.

Misconception 4: All missionaries are expert linguists, fluently switching from one language to another. This is the modern-day manifestation of the gift of tongues.

Many missionaries do achieve, with God's help, a remarkable ability to communicate in the language of another people. But many others struggle with language problems throughout their missionary careers. For these people, preparing a class or a sermon in the foreign language takes hours of extra time and anxiety. We all have humorous stories of mistakes. In *Customs and Cultures* (William Carey), anthropologist Eugene Nida tells of one missionary in the Philippines who preached on the text, "Get thee behind me, Satan!" But the word he used for "get behind" actually meant, "follow me and be my helper." I once wanted tomato juice but mistakenly ordered "tomato judgment" in a restaurant. (If I had actually been served a drink called "tomato judgment," I doubt I could have successfully handled it. But that's another subject.) These incidents sound funny in retrospect, but they hurt at the time, and they're all too common.

Misconception 5: Missionaries work unrewarded and are unappreciated by the people they go to.

This misconception comes partly from biographies and hymns that play up the sacrificial aspect. This may have been true in the pioneer days of missions, when brave men and women ventured into completely unevangelized parts of the world. And it may describe missionary life in certain tribal situations or in the Muslim world, but it doesn't paint a true picture. Many of us who work with Third World churches find that our national co-workers are very warm and appreciative. Many times we Westerners are given the seat of honor in a church meeting or at a banquet (whether or not we deserve it). One time, on the Bolivian Mother's Day, a class I had been teaching presented me with an alpaca sweater and a bag of oranges. They formally expressed their appreciation. It touched me. Rather

than feeling "unsought, unloved, unknown," I am encouraged by the love and caring of my Bolivian brothers and sisters.

Misconception 6: Missionaries are all secret masochists. The thought of suffering unrewarded, toiling among insects and heat, even dying on a foreign field, draws this type like magnets. They disapprove of vacations, ice-cream cones, and anything connected with frivolity or the "good life."

I certainly hope not. If that's a prerequisite for the job, I'll have to pack my swimming suit and Frisbee and come home. Our family regularly schedules picnics, hikes, meals at the "Snack Shop," and other outings. We have lots of plants and pictures in our home. We eat popcorn every Sunday night and play Clue and Scrabble together. Both of our kids enjoy living in Bolivia simply because it's fun.

discover a missionary

"The next time you come in contact with a missionary . . . set aside your images and preconceptions. Determine to find out who he or she really is. And be prepared for a few surprises. You may even become friends."

Misconception 7: All missionaries have the gift of evangelism and spend most of their time winning lost souls.

Misconception 8: All missionaries should have the gift of evangelism and should spend most of their time winning lost souls.

Actually the variety of gifts and tasks is as evident here as it is at home. We find that evangelism is more often (and more effectively) carried out by national evangelists, men and women whom God has raised up from among their own people. Today, the foreign missionary exercises more a role of encouraging and enabling than of direct evangelizing. Some missionaries train pastors. Others equip new teachers, writers, and theologians. Some missionaries provide technical or medical training. Others

help translate the Bible into new languages. One young woman spent a term in Bolivia in music training. Now her textbooks are used not only in the different Christian denominations, but also in Bolivian high schools. A variety of gifts. A variety of tasks. But aimed at enabling Bolivian, Nigerian, Indian, or Indonesian leaders to carry on the task themselves.

Misconception 9: Missionaries have to lower themselves socially and educationally to relate to people in underdeveloped lands. Real friendships across cultural barriers are impossible.

I thank God this is false. I think of time spent with people like Umberto and Ricardo, talking not only about philosophy and politics, but also sharing our lives on a personal level. I think of all I have learned and gained from Carlos, Ruth, Francisco, and Juana, and many others. True, barriers

and possibilities for misunderstanding exist, but cross-cultural relationships provide a richness of perspective and experience not possible in friendships where everyone comes from the same mold.

Misconception 10: All missionaries are extra tough and love to hike to strange out-of-the-way places, sleep on the ground, and rough it for the sake of the Gospel.

If I were writing only about my husband,

I'd have to agree. But he likes to rough it as much in the United States as in Bolivia, which has more to do with his being raised in a family that likes to camp than with being a missionary. My story comes from another book. I miss not having clean public bathrooms. Finding out that the only bush for miles around has also been discovered by ten other people dismays me just as much now as it did when I first arrived in Bolivia. And what a relief it is to get back home to my own bed!

Misconception 11: Missionaries never yell at the dog (the car, the plumbing, or the kids).

No comment.

Misconception 12: When home, missionaries love to speak and show their slides. Constantly traveling and staying in


other people's homes exhilarates these hardy adventurers, who are all natural extroverts and love being on display.

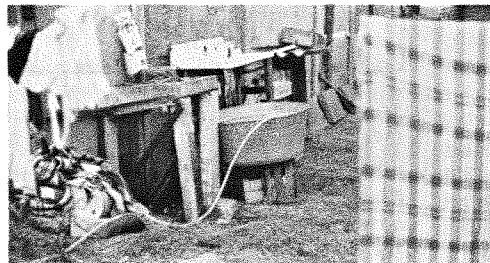
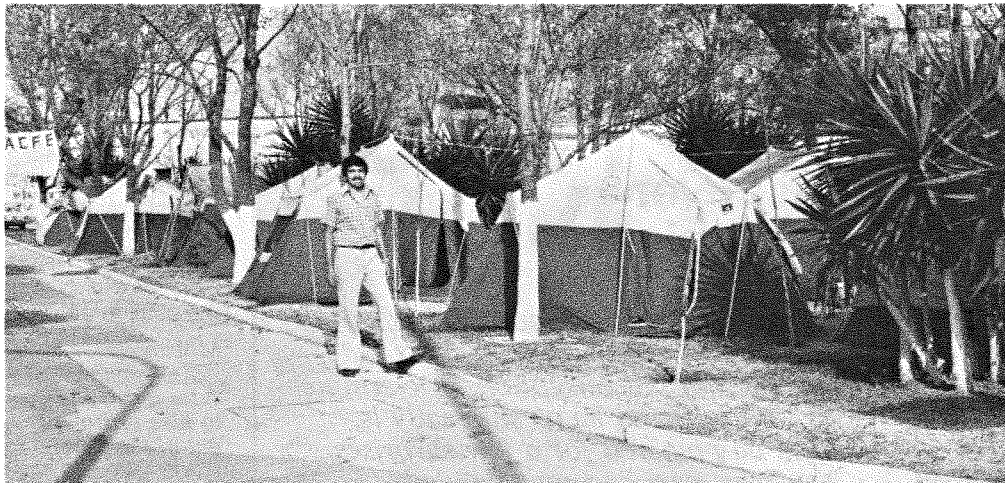
In reality, for many missionaries, furlough is the hardest aspect of missionary life. While some genuinely love public speaking, many others do it only because it's a necessity. And interestingly enough, some of the more mediocre furlough speakers are also among the very best missionaries on the field.

Misconception 13: Most missionaries enjoy the pedestal people at home put them on. The hero image fits.

Not so. It's downright uncomfortable. I've had the experience of having complete strangers come up to me, take my hand, and gaze admiringly into my face, cooing, "My dear, you're doing such a *wunnnderful* work. We're *soooo* proud of you." These people may not know me from Eve's cat, but I'm a missionary, and that seems to

suffice. At times I'm tempted to live up to my reputation rather than just be the person I am. And that's stifling. We all need the freedom to be unique and to accept others as they really are.

So the next time you come in contact with a missionary (or an aardvark), set aside your images and preconceptions. Determine to find out who he or she really is. And be prepared for a few surprises. You may even become friends. 



FRIENDS RESPOND

Friends in Mexico City, through contributions coming from Friends in the United States, have set up a program of relief for families in need as a result of the earthquakes in September.

Photos from Friends missionary Rod Routon show conditions where Friends are helping: Lalo Martinez directs the earthquake relief ministry. Some of the people who lost their homes have located in the streets and in parks, forming tent cities.

Many of the earthquake victims are not fortunate enough to have a tent or any organized help form a group. They make dwellings out of anything they can and camp in empty lots or in the streets. Friends are helping in these areas, too.

A makeshift kitchen serves for a large camp of people who are occupying a vacant lot after losing everything in the earthquake. Water syphoning to the tub comes from street sewer water.



BY LON FENDALL

Chariots of Fire

Long before filmmakers discovered Eric Liddell's inspiring running ability and unshakeable commitment to serve the Lord, the original chariots of fire were given an important assignment. They were sent to symbolize the end of Elijah's life and ministry and the transfer of his prophetic tasks to Elisha.

The second chapter of 2 Kings relates the farewell process. Three times Elijah instructed Elisha to stay behind while he went to Bethel, to Jericho, and then to the Jordan. Three times Elisha clung to his mentor, refusing to let go of the one he loved so deeply. Elisha seemed to be saying, "I love and respect you so much. Can't we just spend some more time together? I have so much more to learn."

Having once more tested Elisha's loyalty and devotion and been impressed with what he found, Elijah finally got to the point. "Tell me, what can I do for you before I am taken from you?"

Elisha had a response on the tip of his tongue. "Let me inherit a double portion of your spirit," Elisha responded, speaking to Elijah and the Lord.

The only requirement for Elisha to receive the double blessing was that he see Elijah's departure. On their way to meet the chariots and whirlwind, they walked together, talking. I suspect Elisha asked for a crash review course in the vocation of prophet. "Tell me again, Elijah, why you had the people pour the water on the offering on Mount Carmel?" he might have asked. "What would you have done if the thing wouldn't burn?"

There is both reassurance and warning in the events immediately after Elijah's departure. Elisha performed three miracles in quick succession, evidence enough that his request for God's special blessing had been answered. The first was an instant replay of Elijah's use of his cloak to strike the water and make it separate before him. The second was a more practical miracle, turning Jericho's water from bitter to sweet.

The warning is found in the third miracle, one of the rare instances from Elisha's life in which he acted out of spite and anger. The same power summoned to transform the brackish water was used for revenge on some kids who made fun of Elisha's bald head. Without a moment's hesitation he pronounced a curse on them and two bears appeared to carry out his revenge on the disrespectful teenagers.

A number of elements of the Elijah/Elisha transition don't quite parallel my acceptance of the editorial responsibilities from Jack Willcuts. Most importantly, we aren't ready to send him heavenward! We intend to cling to him as long as we can, savoring his incredible wisdom, patience, and humor. Jack continues to give marvelous leadership as Superintendent of Northwest Yearly Meeting and continues to serve in so many other ways. We're not ready for the chariots of fire yet.

Moreover, we're not about to allow his gift of writing to vanish from the pages of the EVANGELICAL FRIEND. We have asked that he begin writing some type of regular feature as soon as he is ready.

The selection of the transition from Elijah to Elisha to highlight in my first editorial is not an attempt to raise myself to the prophetic pedestal. None would deny that Jack Willcuts is a contemporary Quaker prophet. Whether I will become one remains to be seen. At least I go on record at this time seeking a double portion of Jack's spirit, the Holy Spirit in fact, who has so directed Jack to make him effective as a writer, editor, speaker, counselor, and endless source of good ideas.

I also want to acknowledge the temptations that go with seeking God's power. Elisha used that power in a spiteful way to seek revenge on some impudent kids. He went from there to Mount Carmel and probably spent some painful time in confession for his pettiness. There may be some times like that ahead of me, times to be rebuked and corrected. I need it.

Elisha was blessed with a long apprenticeship under Elijah, and my opportunities to learn from Jack have spanned almost 30 years, beginning with his arrival at West Chehalem Friends Church near Newberg, Oregon, as my pastor during crucial teenage years. He performed the wedding ceremony for Raelene and me. This past year of serving as his associate editor had its counterpart when I was assistant editor of the *Northwest Friend* under his direction. I was his assistant as superintendent for awhile, and he and I have endured and sometimes enjoyed a great many meetings of boards and committees. I'm sure Jack deserves a place in the Guinness book for hours spent in committee meetings, a record I have no desire to break.

Twenty-five years ago I received an unexpected letter asking me to be president of the Christian Endeavor of Northwest Yearly Meeting (Friends Youth for those not so ancient). I was horribly young and inexperienced to take on such a task. I still feel young (most of the time) and inexperienced (all of the time). But the letter from our Christian Endeavor leaders didn't ask if I felt qualified. It simply quoted Zechariah 4:6: "Not by might nor by power, but by my Spirit," says the Lord Almighty." A quarter of a century later, I take that same verse as the foundation of my confidence in accepting the assignment as editor.

I ask you for your prayer in fully submitting to the same empowering Spirit. ☞

**Worship Is a Verb**

Robert E. Webber

Word Books, 221 pages, hardback.

Here is a book for those interested in enriching worship. Webber wants to restore worship of God in place of meetings directed toward people, to get rid of the performer/audience attitude and of a church calendar that is composed of mainly secular celebrations like Boy Scout Day. His proposal is to base worship upon four principles: (1) Worship celebrates Christ, (2) In worship God speaks and acts, (3) In worship we respond to God and each other, (4) our worship should unite us with the historic Church. As an Episcopalian, Webber naturally has a good bit to say about the Lord's Supper. I personally was made hungry for the possibilities Webber pointed out in worship. —Lauren King

Good Samaritan Faith

Bernard Thompson

Regal, paperback, 234 pages.

Based on the author's own experiences as a member of a caring-sharing-outreach group, as well as an interdenominational social ministry, this book confronts Christians with the challenge to put Hebrews 13:16 into action. Thompson challenges churches, small groups, and individual Christians to become sensitized to the many needs of those around them, with many practical examples, suggestions, and guidelines for how to work at these needs. This book would be good for small group or Sunday school study. —John Pierce

HELP WANTED

Husband-and-wife teams and single adults to give two years of their life to a challenging yet necessary ministry—parenting troubled and needy teens. This missionary outreach is seeing the long-term effects of its commitment. If you would like to consider giving of yourself to this cause, please contact us for a salary and fringe benefit package as well as a job description.

Christian Haven Homes
Route 1, Box 17
Wheatfield, IN 46392
1-219-956-3125

Paul: Apostle of the Heart Set Free

F. F. Bruce

Eerdmans, 474 pages, hardback, \$13.95.

This book was published in 1977 and should have been reviewed long ago, but I only recently read it. If anyone wants to know what a careful evangelical scholar can tell of Paul's life and teachings, here is the book. The light that Bruce manages to throw on a multitude of matters, some of them previously mysterious to me, is amazing, enlightening, and delightful. This book truly introduces one to Paul. I heartily recommend it to every pastor and thoughtful layman, and for every church library. —Lauren King

Spiritual Warfare

Ray C. Stedman

Multnomah Press, 155 pages, paperback, \$6.95.

Just as battles are fought in a war, so in spiritual warfare, the believer has to wage daily battle with Satan and his cohorts. Stedman addresses the implications of this, with advice for resistance, counterattack, and victory.

The book, being republished after a decade, shows the publishers' belief that Christians need authentic biblical instruction in this area. —Philip E. Taylor

In the Beginning

Henri Blocher

InterVarsity, 231 pages, paperback, \$6.95.

This book by a French theologian gives us an example of the European evangelical writing. It is excellent, giving a most careful exegesis of the early chapters of Genesis, especially the first three, including an appendix that treats briefly the science/Bible confrontation. The last chapter, dealing very briefly with chapters 4-11, is worth the price of the book. Recommended for preachers and serious lay students of the Bible. —Lauren King

Building Community in Youth Groups

Denny Rydberg with Robin Dursch and Ken Beebe

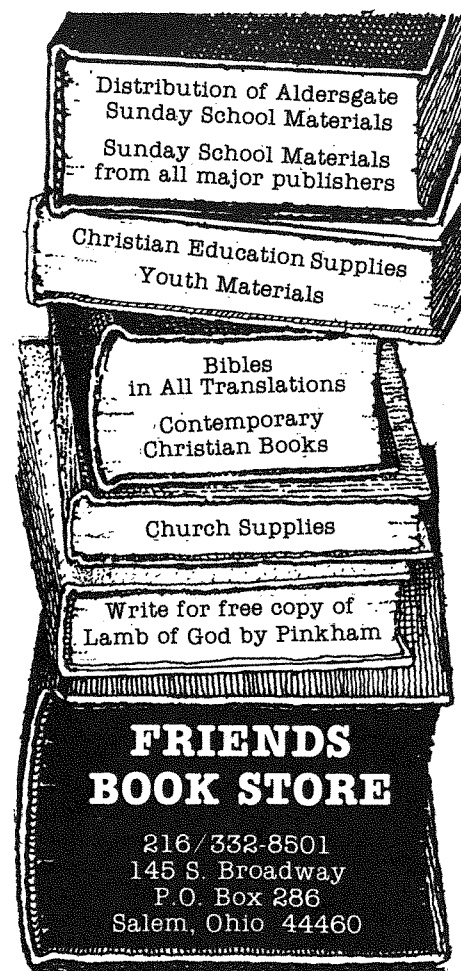
Group Books, 177 pages, paperback, \$11.95

This book offers a five-step plan for "building community" in youth groups: Bond building, opening up, affirming, stretching, and deeper sharing and goal setting. The discussion of each step is fol-

lowed by a set of group exercises that will help each member of your group participate in the building process. All together, there are over 100 activities for you to incorporate into your youth program.

"A collection of individuals becomes a group as the Holy Spirit meets the individuals and makes them into a family. But there are conditions that we can create where this 'building community' can take place." Every youth worker is faced with the challenge of how to break down barriers and build positive relationships among the members of their youth group. Admitting that working with youth groups is a complicated task, the authors have given a simple format for taking your youth group through the five step process. You are encouraged in each step and each exercise to make adaptations to meet the needs of your particular youth group.

(Continued on page 21)



First Day News

Fergusons Appointed to Rwanda

During the January Evangelical Friends Alliance Coordinating Council meetings in Canton, Ohio, the Missions Commission announced the appointment of Willard and Doris Ferguson as missionaries to the new cooperative Evangelical Friends Mission field in Rwanda, Africa. At that time word also came from Washington, D.C., that visas had been granted for Willard Ferguson and George and Dorothy Thomas, short-term missionaries appointed in 1985, to enter Rwanda in February. They are scheduled to leave the States February 19 and arrive in Kigali, Rwanda, on February 21.

Willard will return home in May to attend the graduation of their oldest daughter, Dawnita, from Friends Bible College in Haviland, Kansas. This trip back to the States will enable Willard to report in person to the Missions Commission at their May retreat and to plan further field strategy with them. In June, Willard's wife, Doris, and son Sam will accompany him back to Rwanda to begin a four-year term of service.

Guatemala Chosen as Site for International Conference

The International Friends Conference on Evangelism will be held at the Fiesta Hotel in Guatemala City, Guatemala, November 4-11, 1987. The announcement was made by Harry Mosher, conference chairman, at the conclusion of a two-day meeting at Canton, Ohio, First Friends Church in January.

"We chose Guatemala as the place for this historic conference because it is centrally located," said Mosher. "The costs are economical compared to other places, and also the Friends Mission in Chiquimula is nearby and will give us assistance in hosting the group."

The conference will have a teaching emphasis with classes bilingually presented on such topics as discipleship, evangelism, how to plant churches, witnessing, methods of church growth, and also Quaker distinctives. The schedule will also include small group sharing to enable participants to get acquainted with each other. Some 300 are expected to attend the conference, with 150 of the participants coming from countries outside the United States.

Since the conference will include a weekend, a special field trip to Chiquimula is planned for Sunday, November 8.

"Many Friends yearly meetings have indicated an interest in the conference," said Robert Hess, chairperson for the program committee. "The conference is sponsored by concerned Friends interested in evangelism, witnessing, and winning people to Jesus Christ. We do not want to appear exclusive; however, we have chosen the theme 'Jesus Christ is Lord,' and it is basic to all our planning."

EFA Commissions Meet in Canton, Ohio

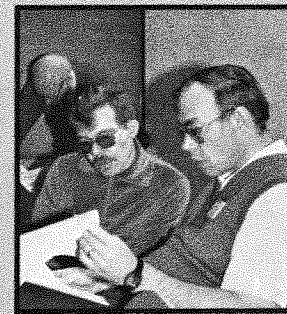
Plans to open a new mission in Rwanda, Africa, were announced at the annual meeting of the Evangelical Friends Alliance held in Canton, Ohio, January 11-15.

James Morris, executive director of Evangelical Friends Mission, introduced George and Dorothy Thomas from Newberg, Oregon, and Willard and Doris Ferguson of Ramona, Oklahoma, as the two couples appointed to head the new work. Both couples are experienced missionaries, having served many years in the Friends Mission in Burundi sponsored by Mid-America Yearly Meeting.

The Missions Commission welcomed Alaska Yearly Meeting of Friends as an associate member of Evangelical Friends Mission, joining Eastern Region, Mid-America, Rocky Mountain, and Northwest yearly meetings in EFM membership. In addition Iowa Yearly Meeting, also an associate member, cooperates in support of a missionary family in Mexico.

In their report, the Missions Commission announced that Dean Johnson of Peninsula, Ohio, will be leading a work tour to Mexico in early spring; that David and Joyce Byrne are settled in San Jose, Costa Rica, studying Spanish; and that Roscoe Knight, veteran

Photos from the Evangelical Friends Alliance Coordinating Council meetings January 11-15 at First Friends, Canton, Ohio, show (beginning at left) Northwest Yearly Meeting Superintendent Jack L. Willcuts, EFA Christian Education Consultant Dorothy Barratt, Rocky Mountain Yearly Meeting Regional Editor Michael Henley and RMYM Superintendent Jack Rea.



missionary to Bolivia, Peru, and Mexico, will be the new field representative for EFM, beginning in June.

Special recognition was given to Dorothy Barratt, Christian education consultant, for her successful efforts in promoting the 1985 Easter offering among EFA churches, through which over \$30,000 was raised for sending the Byrnes to language school.

EFA Sunday will be observed among the more than 240 churches the second Sunday of January 1987, with appropriate materials distributed for information. This will coincide with the next annual meetings of the Coordinating Council of EFA.

Next year each yearly meeting will be invited to send a representative to the Coordinating Council meeting to discuss further youth cooperation among the yearly meetings.

Officers to head EFA in 1986 will be Maurice Roberts, president; Robert Hess, vice-president; Jack Willcuts, secretary; and Jack Rea, treasurer.

Steven Wood, president of the Christian Education Commission, announced that in addition to the three children's biographies of Friends missionaries already published, the fourth will be Catherine Cattell's life story, and the fifth, that of Joy Ridderhoff.

Recognition was given to Betty Hockett for her 16 years of work with the Commission as early childhood specialist. Her successor will be Betty Gordon of Wichita, Kansas.

Two special offerings in 1986 will be the Easter offering designated to purchase a van to be used by missionaries in Rwanda, and vacation Bible school offerings for the household needs of the Byrne family when they arrive in Mexico.

Lucy Anderson, newly named president of the Publications Commission, reported the smooth transition of Lon Fendall to the editorship of the *Evangelical Friend*, succeeding Jack Willcuts, who has completed more than 18 years on the staff of the magazine. Special recognition was given to Jack Willcuts at the first plenary session, as many paid tribute to his excellent contribution as writer and editor.

Lon Fendall reported on a recent reader survey and shared plans by the Editorial Board of the magazine to implement recommendations from a recent professional evaluation.

Next year's meeting will be hosted by Mid-America Yearly Meeting January 9-14, 1987.

Emerging Patterns of Friends Ministry

Bob Medford (family life ministry), Martha Giffen (nurture as ministry), Dean Johnson (social service ministry), and Ann Proescholdt-Shaw (women in the ministry) are some of the leaders and topics to be presented as Friends World Committee for Consultation invites Friends to consider "emerging patterns of Friends' ministry" at an April 11-13 regional conference to be held at a Brethren camp near Wooster, Ohio.

The conference is a cooperative effort of Friends in Evangelical Friends Church—Eastern Region, Lake Erie Yearly Meeting, Ohio Yearly Meeting, Wilmington Yearly Meeting, and the central region of Canadian Yearly Meeting. For further information write to Johan Maurer, FWCC Midwest, P.O. Box 1797, Richmond, Indiana 47375.

Quaker Leader Passes

Friends pastor and leader Richard Newby died December 9, 1985. Most recently the pastor at Friends Memorial, Muncie, Indiana, he served Indiana Yearly Meeting for many years as presiding clerk. He also pastored in Mid-America Yearly Meeting. A memorial service was held December 15 in Muncie.

Sponsors' Retreat/Summer Ministries

Sponsors of youth in Eastern Region will gather March 7-9 at Trinity Friends Church, Van Wert, Ohio, with Watson Cosand coordinating an exciting weekend. Other youth plans

include six summer ministries groups. Youth in Eastern Region will be given the opportunity to participate in King's Kids (July 6-23), Orchestra and Singers (July 6-23), Georgia Service Team (July 9-19), Music and Drama Group (July 6-20), Chicago Inner-City Team (June 22-July 2), or New England Team (July 7-20).

Houston School Receives Recognition

Houston Graduate School of Theology has been awarded the status of candidate for accreditation from the Commission on Colleges of the Southern Association of Colleges and Schools. As a candidate for accreditation, a school is eligible to graduate a class and to grant diplomas. This seminary level school is in its third year. Delbert Vaughn serves as president and Ronald Worden is the academic dean.

Church Planted in Apartment Complex

Two years ago Taiwan Friends leaders saw development of a large housing district with several thousand homes in apartment complexes. They decided to rent one of the apartments in a new approach to church planting. Pastor L. H. Hsiong reports that 16 families have come to the Lord. The Rose China Church was dedicated in October with 76 in attendance.

Frontiers at Friends University

For the eighth year, the Religion Division at Friends University, Wichita, Kansas, is offering the "Frontiers" program. "Frontiers" provides a way for adults to discover new dimensions in their knowledge and their living. The classes are conducted on six Monday nights and include Confident Parenting, How Do You Think You're Going to Like It When You Grow Up? Mastering Money, Great Themes in John's Gospel, Everyday Life in Bible Times, and Inner Healing and the Healing of Relationships.

Costume Parties

Two churches in Eastern Region have held creative costume parties for children. At East Richland, children were invited to a missions party, at which they were encouraged to dress in costumes typical of countries where we have Friends missionaries. Willoughby Hills Friends held a Bible costume party on Halloween night and invited children to wear a Bible costume. A grand march into the main sanctuary gave midweek attenders an opportunity to see the children.

The Language of Caring

The Center for Peace Learning at George Fox College, Newberg, Oregon, is hosting a week-long series of workshops to teach practical skills for effective peacemaking in actual conflict situations. The series should be valuable to church staff, professionals, and others who want to work for peace in family, congregational, or community conflicts.

The series, "The Foreign Language of Caring: Interpersonal Peacemaking and Mediation Skills," will run May 16-24. The first workshop, "Skills for Daily Interpersonal Peacemaking" introduces a fresh approach to interpersonal communication to help prevent and manage conflict. The second, "Basic Mediation" and the third, "Advanced Mediation," offer training in a vital peacemaking role. The series will be led by Ron Kraybill, director of the Mennonite Conciliation Service, and Barbara Date, a conflict manager and trainer with the Church of the Brethren.

Further information is available from the Center for Peace Learning, George Fox College, Newberg, Oregon 97132.

Taiwan Seminary Experiencing Growth

China Evangelical Seminary in Taipei, Taiwan, has begun the second phase of construction of their new building. Added facilities are much needed since enrollment in October reached 120 students and the present capacity is 100. Russell Zinn represents the Taiwan Friends Mission on the Board of Trustees and was a participant in the 15th anniversary celebration recently held. There are 24 Friends students currently enrolled.

Recapturing the Vision

The Evangelism Committee of North Carolina Yearly Meeting is sponsoring an outreach conference March 13-15 in cooperation with the Spiritual Life Commission and the Christian Education Committee. Featured speakers will be Robert Hess, general superintendent of Evangelical Friends Church—Eastern Region, and Jack Kirk, editor of *Quaker Life*. Others on the conference program include Roy Purnam, pastor of Trinity Church, Greensboro, North Carolina; Eldon and Gayle Cox, pastors of the Paonia Friends Church, Colorado; Steve Pedigo, pastor of Chicago Fellowship of Friends; Carol Williams, Christian education director at First Friends Church, Canton, Ohio; and Billy Britt, general superintendent of North Carolina Yearly Meeting.

The conference is planned to help attenders catch a vision for church growth and develop skills that will aid in outreach.

Quaker Elected President of American Bible Society

James Wood has been elected 22nd president of the 169-year-old American Bible Society. He brings to the post the accumulated experience of 23 years of service on the Society's Board of Managers, a working career in the field of finance, and lifetime membership in the Religious Society of Friends. He is a member of the Croton Valley Friends Meeting in New York. His grandfather, who bore the same name, was the 14th president of the American Bible Society.

Faith and Money

"Money and Conscience," a conference jointly sponsored by the Friends Committee on War Tax Concerns (FCWTC) and the Greenwich Friends Peace Center was held October 25-27 in Greenwich, Connecticut. It was one of a series of regional conferences the FCWTC will be sponsoring around the country during the coming months to study the growing concern over the use of tax money for military purposes. Alan Eccleston, member of New England Yearly Meeting and active participant in the National Campaign for a Peace Tax Fund and the New Call to Peacemaking, spoke on "Opening Ourselves to the Spirit."

Friends concerned about the right use of money and interested in studying Quaker responses to that concern are invited to contact the Friends Committee on War Tax Concerns, P.O. Box 6441, Washington, D.C. 20009.

Wider Quaker Fellowship Offers Link

For 50 years the Wider Quaker Fellowship has been providing ecumenical support, an ongoing link with seekers, and a warm contact with Friends at a distance from their home meetings. Begun in 1936 by Rufus Jones, the purpose of the Wider Quaker Fellowship is to encourage "a way of life, a contagion of spirit, rather than a form of organization." Today the Fellowship's major work is to send out three mailings a year to more than 3,200 people in 73 countries. Both informative and devotional, the mailings reflect the ongoing spiritual development of the Religious Society of Friends. Their aim is not to convert but simply to share and to nourish that "contagion of spirit."

The Wider Quaker Fellowship office at 1506 Race Street, Philadelphia, Pennsylvania 19102 responds to letters from around the world with information about Friends beliefs, customs, and meetings.

Institute Reopens under National Leadership

After being closed for some time, the Friends Bible Institute reopened in January and for the first time is under national leadership. Missionary Mark Roberts reports this as the most thrilling thing that has happened since their arrival in Mexico in the fall of 1984 and calls it the birth of the truly national Mexican Friends Church as related to the work of our mission. Mark and Wilma themselves are enrolled in two of the classes and are impressed with the high quality of teaching involved. Mark also solicits the constituency of Evangelical Friends Alliance to pray urgently for the teachers' continued harmony and unanimity of purpose and for continuing high interest and inspiration among leaders and students.

(Continued from page 16)

Not all of the ideas in this book are original. The authors have drawn ideas from the past and from others who work with youth, added their own creativity and personality to come up with a plan for community building that addresses the youth leaders and youth groups of today. The authors do not attempt to hand you a ready-made youth program. They have provided an excellent resource book for anyone who works with youth groups.

One writer is a familiar name to Friends in the Northwest. Ken Beebe is a member of Newberg, Oregon, Friends Church and a graduate of George Fox College.

—Sandra Wilson

How Christians Grow

Russell T. Hitt

Oxford, hardcover, 153 pages, \$12.95.

Hitt's concern and purpose can be seen in his quotation from Watchman Nee: "It is a grief to me to find brothers and sisters so dependent on special experiences that, between the periodic help these bring, they lapse into a life indistinguishable from that of the pagans around them." He himself asks, "How many Christians do you know who remind you of Jesus?" Some Christians, he points out, emphasize social action; evangelicals, sound doctrine and the Bible; few say anything about spirituality. He sets out to show, with much use of Scripture and the usual elements of Christian life, how a Christian may grow in spirituality, and to urge this growth. This is mostly, however, a description of elements of Christian life rather than help in growth. Richard Foster's *Celebration of Discipline* is much more helpful.

—Lauren King

Thinking About the Next War

Thomas Powers

New American Library, 172 pages, paperback, \$2.95.

"This should be the last book we read on the nuclear question," writes one reviewer. Another: "An eloquent case that nuclear weapons—intended to make our country more secure—have never done anything but make us less secure." These two statements pretty well give us the nature of this book. The title itself indicates Powers's suspicion that there *will* be a next war and that it *will* be nuclear. Not necessarily between the U.S. and the U.S.S.R., but happening nevertheless. His case is simply that wars happen and are not chosen rationally; that long-continued arms races, such as the U.S. and U.S.S.R. are now engaged in, have *always* in the past ended in war. This is a little / big book to read and ponder.

—Lauren King

Living Securely in an Unstable World

Rick Yohn

Multnomah Press, 250 pages, paperback, \$8.95.

Another theoretical treatise on doctrine would not appeal to a very wide audience today. Nevertheless, a foundation of sound doctrine is essential to a life of sound practice. Rick Yohn has related great doctrinal concepts to the everyday experiences of people's lives. Practical rather than theoretical in its thrust, it nevertheless unfolds the basic meaning of the concepts. Good reading.

—Philip E. Taylor

Essentials of Wesleyan Theology

Paul A. Mickey

Zondervan, 166 pages, paperback.

Of all the external influences that shaped evangelical Friends, the strongest was Methodism. Indeed, some evangelical Friends are quite insistent on adherence to "Arminian-Wesleyan" theology. For Friends curious to know the nature of this influence, here is a helpful book. In the 1970s a group of evangelical Methodists put together a statement of Wesleyan theology calculated to speak to our times. Mickey has written a commentary on this statement. I have a few reservations as to style. He uses some philosophical and theological terms not common, and makes some statements without needed explanation. His style is monotonous and some-

what repetitious, and sometimes his thought eddies about. But anyone, once past these difficulties, will find the book informative and helpful.

—Lauren King

Media: Wasteland or Wonderland

John W. Bachman

Augsburg, paperback, 175 pages.

Television. Cable television. Computers. Movies. VCRs. Video games. There would seem to be no escaping the multitude of media that surrounds us daily. What is to be the Christian response?

Bachman undertakes some answers.

Mostly, however, he raises questions about the Christian response to and use of the media. Though oriented toward the policies and practices of the National Council of Churches, he is not totally unfair to evangelicals. In fact, at times he holds them up as models, implying, "Why can't mainstream Christianity be as effective in its use of the media?"

The book has two shortcomings. (1) Too many unanswered questions. Good questions, but unanswered. (2) Concentration on television to the neglect of other media. This book is helpful as a basic introduction to the topic, but it does not exhaust the subject.

—John Pierce

Priscilla and Aquila

Lois T. Henderson and Harold Ivan Smith
Harper & Row, 345 pages.

High-quality Christian fiction. A well-told story, true to the biblical record and the history of early New Testament times, while sufficiently fictional to be moving and entertaining. It speaks especially well to concerns of women in the church, then and now.

—Philip E. Taylor

PASTORAL LEADERSHIP NEEDED

First Friends Church, Marion,
Indiana, in Indiana Yearly
Meeting with Friends United
Meeting affiliation, is seeking
pastoral leadership.

Send resumé to:
P.O. Box 557
Marion, IN 46952

RESEARCH INTERNS

Three positions are available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments beginning September 1, 1986. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining clipping and issue files. Applications close March 15, 1986.

For information, write or call:

Friends Committee on National Legislation
245 2nd Street SE
Washington, DC 20002
202/547-6000



U.S., Soviet Church Leaders Will Continue Meetings in April

GENEVA, SWITZERLAND—American and Soviet church leaders who met during the Reagan-Gorbachev summit agreed to continue their meetings in the United States in April.

The two groups, each with 11 lay and clergy religious officials, spent four days praying together that their political leaders might find ways to lessen international tensions and slow the arms race. The church leaders met in Geneva at the suggestion of the Rev. Arie Brouwer, general secretary of the National Council of Churches of Christ in the U.S.A. (NCCC).

The two groups also adopted plans for a delegation of up to 300 U.S. Christians to visit churches in the U.S.S.R. next June.

—*Evangelical Press News Service*

Mexico City Christians Minister to Earthquake Victims

WHEATON, ILLINOIS—Christians in Mexico City continue to give crucial assistance to victims of the devastating September 19 earthquake, a "Missionary News Service" survey shows. Using money and supplies from foreign relief organizations, volunteers are working long hours providing meals, blankets, clothing, first-aid supplies, and tents for homeless and jobless people.

Initially, church efforts were haphazard and hectic. According to one worker in Mexico City, "Everyone was trying to do his own thing, and if they had not been touched by the earthquake, they were doing nothing."

But on the second day after the quake, evangelical leaders met to coordinate their activities. They established The Evangelical Mexican Commission for Emergencies and Development (CEMPED) and named Galo Vasquez its international advisor. By that evening, CEMPED had converted four churches into shelters.

Now, three months after the disaster, CEMPED works out of five centers—each located in devastated areas of the city. Providing 10,000 people with three meals per day is a huge task for the volunteers. Two of the centers function as child nutrition centers.

Vasquez told MNS that continued outside help is essential. "Mexico is not in

the news anymore," he said. "Everyone thinks that problems are over but the problems have just started. Yesterday a woman told me, 'You are providing us what we need the most—encouragement, hope and something that is touching our hearts. Your people are listening and counseling . . . they are treating us as people. They are responding in love.'"

—*Missionary News Service*

Latin American Churches Getting Missionary Vision

GUATEMALA—Latin America has lagged behind Africa, India, and Asia in terms of Third-World missionary efforts, but there are signs all through the region of a growing awareness of the responsibility of Latin Christians toward the whole world.

One dramatic manifestation of this is COMIBAM '87, a continent-wide missions congress being planned by Latin Americans for Latin Americans. To be held November 24-30, 1987, in Sao Paulo, Brazil, COMIBAM is designed for pastors, missionaries, educators, students, and laymen from the entire Spanish- and Portuguese-speaking world.

In preparation for the congress, the leaders plan to (1) organize national missions committees in each of the 23 participating countries, along with the consultations; (2) research and document the needs, accomplishments, and resources in each country; and (3) publish a series of 12 study manuals in Spanish, Portuguese, and English. National consultations, bringing together key leaders from the various denominations, have already been held in Ecuador, Peru, Brazil, Chile, and Costa Rica, and others are scheduled throughout 1986 and 1987. There are also plans for nationwide missions congresses in each country prior to COMIBAM.

Another key element, says Bush, is the prayer groups that are being formed among young people, women, and men in each country.

—*M.N.S.*

Kentucky School District Prepares For 10 Commandments Suit

HAZARD, KENTUCKY—The Ten Commandments hang on classroom walls in Perry County, Kentucky. Alone among the state's 180 school districts, it refuses to ban the ancient moral code from public schools.

Five years ago the U.S. Supreme Court declared unconstitutional a state law

requiring that the Ten Commandments be posted in all public schools. The Kentucky Attorney General issued an opinion saying this meant that the commandments must be removed. Last year, after a complaint by the American Civil Liberties Union in Kentucky, the State Board of Education again requested their removal. But against the advice of its lawyer, the Perry County board voted to fight.

"It's time for Christian people to stand up for more morals in the school system," coal hauler Charles D. Campbell, who serves on the school board, told *The Courier-Journal* in Louisville. "The Ten Commandments were good enough for Moses, and I believe they need to be taught."

—*E.P. News Service*

Grandparents Made Liable For Teenage Births

MADISON, WISCONSIN—A new Wisconsin law holds parents financially responsible if their minor children have babies. Under the measure, a welfare agency can take grandparents, both maternal and paternal, to court to make them share the costs of raising the child.

No other state has such a law, according to State Representative Marlin Schneider. He said it was intended to reduce teen pregnancy by increasing discussion between parents and children about sex. The law also allocates \$1 million for pregnancy counseling, repeals restrictions on the advertising and sale of contraceptives, and bars a hospital from notifying parents of a girl's plan for an abortion unless she consents.

Wisconsin Citizens Concerned for Life, a pro-life group, is concerned that the law could encourage abortions. "Essentially, abortion is the easiest option in the short

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term," said lobbyist Barbara Lyons. "If the situation is going to be complicated by the boy's parents going to court to decide what support payments should be, the girls won't tell their parents."

—E.P. News Service

Study Finds Textbooks Are Biased Against Christianity

NEW YORK—Public school textbooks are biased against religion and traditional values, according to a study by Paul C. Vitz, a New York University psychology professor.

Vitz reviewed dozens of textbooks commonly used in public schools and found that "public school textbooks present a very biased representation of both religion and of many traditional values."

Among 40 social studies textbooks for grades 1-4, "not one . . . had one word of text that referred to any religious activity representative of contemporary American life," said the report. Vitz was joined on the project by other professors, including Donald Oppewal of Calvin College.

The report also said that in several sixth-grade world history or world culture texts, "Mohammed's life gets much more coverage than that of Jesus."

—E.P. News Service

Campus Crusade's University Plans Shot Down By Community Referendum

SAN DIEGO, CALIFORNIA—Plans by Campus Crusade for Christ to build a Christ-related university on 5,034 acres of land it owns in San Diego were stopped short in November when San Diego voters approved Proposition A, halting until 1995 any development of land owned by Campus Crusade, as well as 15,000 additional acres nearby. —E.P. News Service

U.S. Catholic Bishops Revise Economics Letter

MILWAUKEE, WISCONSIN—When a panel of Roman Catholic bishops issued a first draft of a pastoral letter on the American economy a year ago, some prominent laymen complained that the document slighted the middle class and put too much faith in government's ability to help the poor. Now the bishops have issued a new draft that may soothe some critics.

While the new draft called the number of unemployed and impoverished Americans "morally unacceptable," it also recog-

nized the pressure on other layers of society. "We felt we did not deal adequately with the middle class," said Archbishop Rembert G. Weakland of Milwaukee, chairman of the committee. The new draft also concedes that government cannot solve all the nation's problems.

—Evangelical Newsletter

'Silent Scream' Sequel Planned

NEW YORK—Dr. Bernard Nathanson, a former abortion clinic director who narrated *The Silent Scream*, has announced plans to make a follow-up film. Nathanson said the new film will be "graphic in the extreme," and may include an interview with a girl who survived a saline abortion he performed on her mother.

Nathanson said he performed a saline abortion that resulted in the live birth in the middle to late sixties. In this procedure, a saline solution is injected into the womb, causing the fetus to be expelled through labor. Nathanson said his interview with the girl was "staggering."

—E.P. News Service

World Evangelism Director Says Cuban Church Is Strong

HAVANA, CUBA—"After 26 years of watching the Cuban revolution, we believe that the revolution has done what the church should have been doing," said five Cuban Baptists who visited North America in early November. Their three-week visit came as part of an exchange that sent two Mennonite young people to work in Cuba's Baptist camps last summer.

The members of the Cuban delegation said that in the years before the revolution the Cuban church "never, never worked in agriculture, education and medical services. The Christian message only had to do with the soul."

The Rev. Dr. Alan Walker, director of the World Evangelism Centre in Australia, recently visited Cuba and reported, "The Methodist Church in Cuba is showing great vitality and strength. Under the inspired leadership of Bishop Rodriguez the church is growing and is full of joy and confidence."

Walker said he preached freely in Cuba, and saw hundreds of people make commitments to Christ. "There is virtually a new church in Cuba," he said. "When the communist revolution took place in 1959 all missionaries and all Cuban pastors

save one left the country. The Rev. Armando Rodriguez alone remained. Churches emptied and for ten years only the faithfulness of a small group of lay people kept the churches open. Since 1968 when Rodriguez was elected Bishop, the church has shown amazing growth. Many new people, especially young people, are filling the churches. There is no greater story in world Methodism than the story of the recovery and now the revival of the church in Cuba." —E.P. News Service

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



Social Drinking

The October EVANGELICAL FRIEND came at an unbelievably opportune time for me. I had just come home from visiting my daughter in the east who had informed me that she and her husband were now drinking a little wine to help them relax at mealtimes. Since they are Christians and belong to a church that emphasizes the Holy Spirit, I was more than a little taken aback. I am sending them the entire issue, hoping they might read the very fine, thoughtful articles on the subject and find Christ's perfect will for their lives.

I appreciated Lauren King's comment, "In Christ I have the resources to make a crutch unnecessary."

PEGGY BAKER
Medford, Oregon

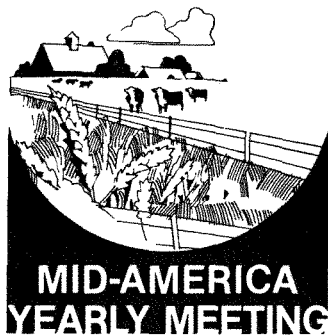
Sanctifying Grace

I read with great interest (as usual) your editorial on "Sanctifying Grace" [by Jack Willcuts, November]. I have really appreciated what you have had to say. Your ministry has meant a great deal to me.

VIRGINIA BAKER
Hillsboro, 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.

FRIENDS CONCERNS



Friends Men Reorganized

Nehemiah Men was recently reorganized and is now known as Friends Men. Sheldon Cox, pastor of the Oklahoma City church, is the new chairman.

Administrative Visit

The Foreign Mission Board president, Gary Fuqua, and Superintendent Maurice Roberts visited Burundi and attended Burundi Yearly Meeting Sessions, December 27-29. This was strategic timing in the life of the Burundi church and the further development of our involvement with them.

Area Rally News

The Wichita Area Rally was held at Argonia Friends November 10. The afternoon session was a panel on the topic of "Quaker Beliefs."

The Central Oklahoma Area Rally met at Chandler. The theme was "Growing a Church." Joe Cox from Haviland presented the 1985 multimedia presentation, which is a current report of our church-planting and growth projects.

The Tri-State Area Rally met the last of October. Willard and Doris Ferguson and Gerry Custer, Burundi missionaries, were in charge of the services.

Notes from Friends Bible College

Roscoe B. Townsend, professor emeritus at Friends Bible College, has received the honor of being listed in Marquis's *Who's Who in Religion, 1985*. This honor is a national recognition, coming through nomination.

Professor Townsend is a graduate of Friends Bible College, Northwest Nazarene College, and Asbury Theological Seminary. He served as pastor in Oregon, Rocky Mountain, and Iowa yearly meetings. In 1968 he returned to the FBC campus as professor, serving here with an emphasis in missions until May 1985. At that time he was honored with the position of professor emeritus.

The annual convention of the American Association of Bible Colleges

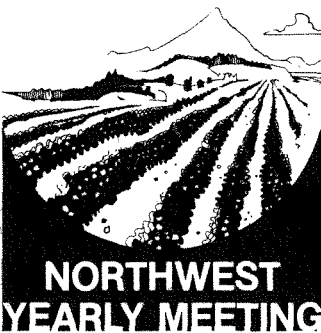
(AABC) was held in Chicago on October 31 through November 2. Prior to the official start of the convention, President Robin Johnston, Academic Dean Bruce Hicks, and former FBC President Norman Bridges appeared before the Accreditation Commission. This interview was the final step before the commission made its decision about the future status of FBC's accreditation.

On Thursday morning the associate director of AABC informed Robin Johnston that FBC would be granted full accreditation for another ten years. Official notification was sent to the college at a later date.

The Friends Bible College Telethon will be held earlier than usual this year. The callers will begin their efforts February 3. The alumni contributed over \$10,000 last year for scholarships.

News from Friends University

The 1986 edition of *Who's Who Among Students in American Universities and Colleges* will include the names of 20 students from Friends University who have been selected as national outstanding campus leaders. Students names are: Stacey Blankenship, Eva Brightup, Jennifer Carter, Pamela Ellis, Lori Greer, Nancy Hecht, Kirk Hinshaw, David Lamp, Michelle McCloud, Phoebe McCormick, John Pauls, Kelly Presnell, Laura Ratzlaff, Mitchell Reece, Jana Rollins, Kathy Shackelton, Gill Smith, Kenton Walkemeyer, Cynthia Wells, and Tim Workman.



Around Northwest Yearly Meeting

FRIENDS MEN RETREATS will be held at Twin Rocks on the Oregon coast March 7-9 and at Quaker Hill, McCall, Idaho, March 21-23. Don Coble from Oakland, Oregon, will be the main speaker at the Idaho retreat. Don's ministry emphasizes biblical principles of leadership. The retreat at Twin Rocks will have Gerald Dillon, pastor of Vancouver Friends Church, as the main speak-

er, and Mauri Macy will be in charge of the music.

FRIENDS AT ROSEBURG are asking that churches in Northwest Yearly Meeting use March 19 as a special day of prayer for the "grand opening" of this church-planting effort. A core group that has been meeting for Sunday evening worship and in Bible study and prayer groups plans to officially launch the new church in March. Dave and Diana Baker are providing pastoral leadership to the new church.

FRIENDS YOUTH VOLLEYBALL TOURNAMENT has become one of the major events for high school Friends Youth in Northwest Yearly Meeting. This year's tournament will be held April 4-5 with games beginning Friday evening to allow more teams to participate than in previous years. The event is expected to draw 40-44 teams. Games will be played in Wheeler Sports Center at George Fox College, Newberg, Oregon. Information packets are being sent to each church. Registration deadline is March 14. Coordinator for the tournament is Craig Littlefield.

George Fox College News

A 1985 George Fox College graduate in communication arts is the college's new Director of Alumni and Parent Relations. Gene Christian, who emphasized promotional programs in his course work, started in November.

Christian replaces former GFC Alumni Director Dave Adrian, who earlier was named Director of Development, a new position involved in a planned comprehensive fund-raising campaign for the college.

"The U.S. Role in the Restoration of Israel" was the topic for the fall Faculty Lecture at GFC. William D. Green delivered the address, part of a series founded in 1955.

Green, now professor of Bible, was interim GFC president in 1982-83. He served 10 years as Academic Dean.

Green visited Israel on a 10-day tour in October 1984, under sponsorship of Israel and in conjunction with the national Christian College Coalition. He met with both Arab and Jewish leaders.

A prime uniqueness of a Christian college is its adaptability in offering services, says a George Fox professor in a nationally circulated article.

Ralph K. Beebe, chairman of the GFC Social Science Division, gives his views in the fall issue of *Faculty Dialogue*. The quarterly publication is by the Institute of Christian Leadership, a program of the Fellowship Foundation, Inc., Washington, D.C.

"The fact that the Christ of the atonement can incarnate human be-

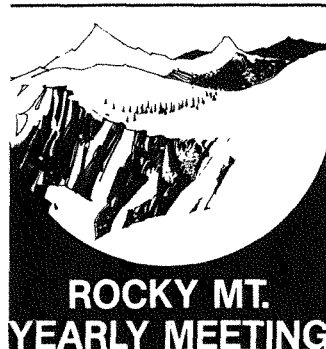
ings and their institutions with the spirit of loving servanthood is the key to the potential uniqueness of the Christian college," Beebe writes.

A noted part of American tradition is being saved through a new project at George Fox College's Tilikum Retreat Center.

A 76-year-old one-room schoolhouse is to be relocated from its present site about two miles from Tilikum, restored, and put into use for new generations.

From 1909 to 1946 the building served the Chehalem Valley, where Tilikum is located. It has been unused and deteriorating since, but was recently given to the Center.

The old schoolhouse will provide a place for Tilikum's collection of Indian artifacts and nature objects. It will be used as a teaching center for outdoor education efforts, and it will be an attraction for a wide range of Tilikum attendees—from child day campers to Elderhostel participants.



RRYM Briefs

WOODLAND PARK, COLORADO—The Woodland Park Meeting is now underway with the goal of reaching full monthly meeting status by June 1986. There is now one home Bible study, and a second one is planned to begin in early 1986. Woodland Park is a community of approximately 4,500 people in the mountains west of Colorado Springs. Prayers for the infant meeting are appreciated.

LAS ANIMAS, COLORADO—A new preschool has begun under the direction of Marjorie Harmon. There are 30 students attending one of four weekday sessions.

COLORADO SPRINGS, COLORADO—First Friends has recently completed a new roof on its church building. The job was paid for by congregational gifts and insurance money.

DENVER, COLORADO—The senior high youth raised funds through a spaghetti dinner and "slave auction" November 10. The high school "slaves" were auctioned to church members, who bought services ranging from yard work, gourmet cooking, to baby-sitting.

Monies raised from the event will help send youth group members to the 1986 Youthquake in Mexico City.

Yearly Meeting Notes

HOLY LAND TRIP CANCELLED—The Holy Land trip scheduled in February to honor Vern and Lois Ellis has been canceled because of personal safety concerns.

YEARLY MEETING DEFICIT—The Rocky Mountain Yearly Meeting faces a deficit of approximately \$21,000. It is the result of fixed expenses being higher than money coming in from churches. Concerned individuals within Rocky Mountain Yearly Meeting may send checks or money orders to: RMYM, P.O. Box 9629, Colorado Springs, Colorado 80932. Please indicate the funds are for the deficit.

Youth Camps Need Everyone's Help

By Lowell Weinacht

Pastor of Fort Collins Friends

Have you been "fishing" for a ministry? Our Yearly Meeting camping program is a vital ministry and YOU can be a part of it. It is important because many laymen and leaders trace their original commitment to Christ and subsequent growth to summer camps.

What is that? You are too old, too busy, not talented enough, et cetera, to help with such a ministry? Not true! I challenge you to "catch" a vision. How many of the following could be done if you chose to?

- Help pay for a youth who cannot afford to go.
- Teach a class.
- Be a counselor.
- Pray (starting now) for the camping program and Quaker Ridge staff.

- Encourage someone to be a counselor or a camper.
- Attend workdays next spring.

Planning is already in progress for the 1986 camps. Pray for the RMYM Christian Education Board, which has the responsibility for the camping program. Do you care about the camps? Together we can make it a whale of a year!

RMYM Prayer Opportunities

1. What qualities are predominant in your life—those of the Holy Spirit or the unredeemed self? If you have indeed become born again, then the characteristics of Jesus Christ should be increasing. Why not prayerfully consider Galatians 5:13-26, Colossians 3:5-17, and James 3:15-18, asking God to reveal any areas you need to change?

2. Pray for the ministries of these churches: Ordway, Arvada, Grand Junction, Las Animas, and La Junta (Colorado); Omaha, Allen, Plainview, Benkelman, and Hay Springs (Nebraska); and St. Francis, Kansas.

3. How supportive of your pastor have you been? Why not intercede in prayer and then ask some way to assist in his ministry?

4. Ask God to give guidance to our national, state, and local leaders. Ask that Satan be bound from them and that conditions arise for the benefit of the Gospel's spread (see James 4:7 and 1 Timothy 2:1-4).

Death Claims 108-year-old Pastor

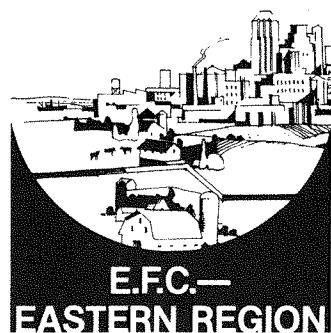
Martin Williamson of Vale, South Dakota, died at his home Monday, August 9, 1985, ten days before his 108th birthday. His wife, Nettie, 101 years old November 7, survives him.

Martin, born at Sharon, Iowa, in 1877, was one of 12 children of Norwegian emigrant parents. As an adult he farmed, taught school, and homesteaded in eastern South Dakota. In 1909 he married Nettie Winkel, and in 1918 they bought a farm near Vale (where four generations of their family now make their home). There Martin farmed for a living, and for 41 years (1918-1959), as an unpaid pastor, ministered to the community through Empire Friends Church.

For 67 years Martin's kindly, quiet, unaffected spirit, augmented by Nettie's effervescent, outgoing personality, created a widespread contagion of goodwill and neighborliness among the hundreds they reached.

A memorial was established in his memory for the Empire Friends Church.

He is survived by his wife, two sons, three daughters, three brothers, a sister, and 20 grandchildren, 39 great grandchildren, and 3 great great grandchildren.



EFC—ER Happenings

FRIENDS DISASTER SERVICE volunteers were busy in relief efforts last fall when devastating floods damaged many homes in West Virginia. Dean Johnson reports that more than 30 Quakers came to help—from Winona, Poland, Alliance, Willoughby Hills, and Damascus—working at Parsons, Elkins, and Rowlesburg. In addition, 24 workers came from Ohio Yearly Meeting (Conservative) at Barnesville and worked for three days under the direction of Ray Stanley. Indiana Yearly Meeting was represented by Don Crist and

his workers, who joined the effort for a few days.

GABRIEL MASSEY, superintendent of Friends churches in Bundelkhand, India, and general secretary of the Federation of Evangelical Churches of India, visited the U.S. from the end of November to the middle of January. In his itinerary he spoke in 11 Eastern Region Friends churches, reporting firsthand on the work in India.

BATTLE CREEK FRIENDS CHURCH gave a surprise Christmas gift to Richard and Ruth Worden—namely, two air tickets to Vienna, Austria. The gift was given in appreciation of the volunteer service to the church by the Wordens and enabled them to visit their son Dick and family, who are missionaries with TEAM.

EXTENSION PASTORS' RETREAT was held January 24-26 in Williamsburg, Virginia, sponsored by the E. P. & E. Board. It was a worthwhile time of getting acquainted, sharing, and praying together about specific needs of Yearly Meeting extension churches. George Robinson, board president, was emcee for the weekend.

A REPRINT of the book *Delayed, Manila* by Anna Nixon has replenished the supply of copies available at the EFC—ER Headquarters Office in Canton. All proceeds go to India missions. A minimum donation of \$6 per copy is asked. Order from Friends Foreign Missionary Society, 1201 30th St. N.W., Canton, Ohio 44709.

ROBERT JOHNSON, member of Alliance Friends, probably deserves the award of "Mr. Traveling Quaker" for 1985 since he has the distinction of visiting ten different yearly meetings—besides his own. In telling about his experiences, Robert reports the worship sharing groups were an inspiration and that everywhere he went he was graciously welcomed. "Many expressed the desire that more Friends from the Evangelical Friends Alliance would attend future sessions in order to help develop a better spirit of knowledge and unity among Friends," was Robert's comment.

A **MORTGAGE BURNING** was held at Milan Friends Church on Sunday, December 15. Pastor Norman (Bud) Voltz led in the celebration service, with Superintendent Robert Hess bringing the message.

THE FINANCE AND STEWARDSHIP BOARD at their December meeting pared the 1986 Missionary Outreach Budget (M.O.B.) to \$850,000. After considering the commitments from all the churches, the board felt the proposed amount of \$919,660 appeared unrealistic even though 50

percent of the churches increased their commitments this year.

"Fair Share Honor Roll" recognition goes to 23 churches for reaching the goal of committing \$105 per adult member for M.O.B. giving. These churches are Mansfield, Orange Road, Mt. Pleasant, Raisin Valley, Lupton, Ypsilanti, Alliance, Canton, East Goshen, Barberton, Boston Heights, West Park, Milan, Charity, Newport News, Peniel, Hanover, Bellefontaine, Fulton Creek, Goshen, Mt. Carmel, Springfield, and Urbana.

"Adventuring with God in Outreach" is the 1986 theme.

Focus on Malone

THE HOLY LAND TOUR led by President Gordon Werkema January 9-17 was filled to capacity with 45 participants; about one-third of the group was composed of EFC—ER pastors and seminarians. The following were included in the trip: Richard Brendlinger, Brian Cowan, Charles Fye, David Goode, Chris Jackson, Ernest Lauffenburger, Allen Richardson, Royal Runyon, David Smith, Paul Williams, Dale Chryst, Terry Knighten, Thomas Steele, Jack Tebbis, and Al Walden.

THE HOLIDAY TRIP to New York sponsored by Dr. Robert Lair and Dr. Alan Hedges December 26-30 was a great experience for 83 participants who traveled in two buses to the "Big Apple." This was the 8th trip enabling Malone students and community members to enjoy New York, focusing on theater, drama, and cultural opportunities uniquely offered in the area. They were housed at Hotel Edison, enjoyed four Broadway performances, and visited the Metropolitan Museum of Art and Museum of Natural History. Students were able to earn three hours of college credit by joining the tour.

DR. JOHN STAM, consortium guest lecturer, visited Malone on November 19, speaking in chapel on "Nicaragua" and current Latin American happenings. Stam has been a missionary teacher in Latin America for nearly 30 years and is now under appointment by the Latin American Mission. As a teacher in both Nicaraguan and Costa Rican seminaries, he commutes between the two countries. Dr. Stam is an articulate spokesman for evangelical Christianity and a perceptive interpreter of Latin America's complex problems both economically and politically.

CALENDAR

February 14 Malone Faculty/Staff Recognition Dinner
March 7-17 Spring Break
March 20 Founders' Day (Honoring Class of 1936)
May 2 and 3 Malone Baccalaureate and Commencement

FRIENDS GATHER

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

Missions

COLORADO SPRINGS, (Arden Kinser) and **PAONIA**, Colorado, (Eldon Cox) both recently showed World Relief movies and took special offerings for the organization.

Missionary guests at **TECUMSEH**, Michigan, (John Williams, Sr.) included James Roberts of Bolivia, Ella Ruth Hutson of Taiwan, David and Joyce Byrne (under assignment to Mexico City), and James Morris, executive director of Evangelical Friends Mission. The Third International Dinner, November 16, featured food tables stocked by **RAISIN CENTER**, Michigan, (Stephen Savage).

The Norma Freer Missionary Society of **SMITHFIELD**, Ohio, (William Waltz) received an award with their booth at the International Bazaar at an area mall. The ladies worked year-round to make quilts, pillows, plaques, and wall hangings for sale.

A friendly Sunday school class competition was set up this year at **ALLIANCE**, Ohio, (Rick Sams) for Faith Promise commitments. The class that had the greatest percent of participation in commitments was the winner. Total goal was for 150 persons to make a commitment. The winning class was the Crusaders. A total for the church was 153 who made faith promise pledges totaling \$46,812. The goal had been \$35,000.

James Roberts, missionary on furlough from Bolivia, was the speaker January 19 in the morning worship service at **SHERWOOD**, Oregon, (Gayle Beebe) Friends Church.

Sixty women from the **SPRINGBANK**, Allen, Nebraska, (Roger Green) and surrounding churches came to the November 7 mission conference. OMS missionary Ed Erny, who is on furlough from Taiwan, spoke and presented a film in the afternoon and evening.

The **HAVILAND**, Kansas, (Gary Wright) church hosted the Wichita and Haviland Regional Missionary Conference on November 16. This was a special time because most of the recently returned missionaries were present and took part in the program. Included were Gerry Custer, Gary and Connie Young, Willard and Doris Ferguson, and Carolyn Hinshaw.

Gary and Connie Young were speakers for the Thanksgiving dinner at **CHEROKEE**, Oklahoma, (Robert Hutson).

Bob and Cheri Hampton and son Justin visited **NEW HOPE**, Hay Springs, Nebraska, (Norman MacGregor) October 26. The Hamptons attended a luncheon in their honor and took several boxes of clothing for the Rough Rock Mission.

At **WEST PARK**, Cleveland, Ohio, (Chris Jackson) "Adventuring with God in Outreach" was emphasized

at the Missions Conference. Dr. Robert Hess was kickoff speaker. An International Dinner was enjoyed, after which Ella Ruth Hutson spoke on the work in Taiwan. David Smith, mission board representative and pastor of the **WINONA**, Ohio, Friends Church, was speaker for Commitment Sunday.

At **DAMASCUS**, Ohio, (Joe Kirby) a special project of the church was funding the purchase of a new car for Norma Freer in India. At a reception prior to her return to India, she was presented a check for \$10,000. This giving was in addition to the regular offerings and Missionary Outreach Budget.

FORT COLLINS, Colorado, (Lowell Weinacht) held a missions conference November 8 and 9, with Gerry Custer, a former missionary in Burundi, Africa, speaking.

NORTH OLMSTED, Ohio, (Neil Orchard) held a missions fair. The Christian education section of the church was transformed into an exhibit hall, with people and props from many ministries in and around Cleveland. Exhibitors included City Mission, Inter-Varsity Christian Fellowship, the local Moody Christian Radio WCRF, Malone College, a Christian bookstore, Young Life, and others. At the same time in the sanctuary area were four feature presentations, led by Rodney Mick (Japan), Lawrence Ehinger (Taiwan and Burundi), Bill Caste (India and China), and Dean Johnson (Friends Disaster Service). Each presentation lasted 20 minutes allowing everyone opportunity to take in all four programs during the evening. There were films, personal words, and question times.

An all-church Holiday Bazaar was held Saturday, December 7, at the **BOISE**, Idaho, (Harold Antrim) church. Proceeds from all donated items went to missions.

DENVER, Colorado, (Dave Brantingham and Chuck Orwiler) had a missions emphasis on three successive Sundays in late November and early December. Special speakers were EFM Director James Morris and Bud VanMeter.

At **ALUM CREEK**, Marengo, Ohio, (Dane Ruff), the Leora DeVol and Cindy Aufrance missionary societies made \$700 for missions at their annual bazaar.

Evangelism and Outreach

Eighteen new members have been taken in at **MARION**, Oregon, (Ron Watson). Young Adults held a progressive dinner December 7.

ALLIANCE reports that Bill Williamson, local coordinator for Friends Disaster Service, was responsible for getting a group of 15 to go to Elkins, West Virginia, for a weekend to assist flood victims. They worked in six homes where water had filled basements and rose six feet high on the main floor. They asked God to guide them to where they should work. A lady rededi-

cated her life to the Lord as a result of their help.

MT. CARMEL, Cable, Ohio, (Fred Clogg) Friends had a week of special services with Dr. Ora Lovell, evangelist, and Ceril and Pat Kinser, song evangelists, November 6-10.

At their December meeting, members of **NORTH OLMSTED** approved a 1986 budget that is 30 percent higher than 1985. This step of faith reflects their need of a part-time associate pastor, a paid custodian, increased secretarial services, and other needs.

FIRST FRIENDS, Newport News, Virginia, (C. R. Creed, Jr.) is receiving from a computer service a list of 25 "new move-ins" a month. In this evangelistic attempt (1) a letter is sent with an "Introducing the Friends Church" brochure; (2) within a week to ten days, follow-up visits are made for the purpose of answering questions and inviting them to attend church services; (3) those who show interest or attend services will be followed up with a gospel presentation.

A "Christmas Extravaganza" at **WESTSIDE**, Kansas City, Kansas, (Dan Frost) Sunday, December 8, included a concert by Lori Scott, a film *Christmas Is*, and a dessert party.

In November the members of **BAYSHORE**, Bacliff, Texas, (Mahlon Macy) were challenged by the ministry of Gary and Carol Wright of Haviland, Kansas.

Arch Marshall from Wichita was evangelist for the meetings at **RIVERTON**, Kansas, (Paul Snyder) Friends Church.

LIBERAL, Kansas, (John Lehman) held a Spiritual Enrichment Weekend with Gayle and Eldon Cox from Paonia, Colorado.

DEERFIELD, Ohio, (Wayne Evans) is praising God for their three days with evangelist Dale Diggs that became six days of renewal in October. A revised and simplified prayer chain is now making possible two hours of prayer for each phoned need.

TRINITY, Van Wert, Ohio, (Duane Rice) is first in the Friends churches to adopt the "Stephans Ministry Series." Taught by Phil Taylor, a group of 34 caring people are learning the basics in helping hurting people. After classes end in March, they will use the rest of their two-year commitment actually putting their knowledge to work as "Stephans Ministers." Trinity Trio recently made a tape, "Master of the Wind." Chuck Eberle received a ministerial license from the Yearly Meeting, enabling him to minister in any jail or prison in Ohio.

Youth and Christian Education

The junior and senior high youth at **NORTHBRIDGE**, Wichita, Kansas, (Tim Thornburg, youth pastor) hosted the "Great Event" for the youth of Mid-America Yearly Meet-

ing. About 70 met together for a fun-filled weekend.

UNIVERSITY, Wichita, Kansas, (David Kingrey) Friends had a pancake-French toast feed to begin fund raising for Youthquake '86.

Royce Frazier, MAYM superintendent of youth, led a seminar directed toward teen youth ministries at **LEAGUE CITY**, Texas, (Jack Pierce). This was attended by other churches in the Texas area.

"I Wonder About Christmas" was the title of the Sunday school program given December 22 at **SHERWOOD** Friends under the direction of David Schlarbaum. Larry Laxson is serving as sponsor for both junior high and senior high school youth groups, with assistance from Pastor Gayle Beebe. Recent activities have included a bowling party.

On November 24 the **McKEES CREEK**, West Liberty, Ohio, (Richard Johnson) young people presented a drama to the **URBANA**, Ohio, (James Chess) Friends entitled *George Fox—The Red Hot Quaker*.

The young people of **EAST GOSHEN**, Beloit, Ohio, (Charles Bancroft) had their annual Christmas card mailbox at the church with postage money going toward their missionary fund. They also added a gift-wrapping service this year.

DEERFIELD welcomes Jake and Margie Young as youth pastors. Jake is a senior at Malone, studying for the ministry, and Margie is employed in Canton.

The **GILEAD**, Mt. Gilead, Ohio, (Charles Robinson) Friends youth spent a weekend of fun and spiritual renewal camping together near Loudenville, Ohio. Mona Cermak has been selected as an exchange student to Venezuela.

Jeff Kirby, a student at Malone College, is a new staff member of the **WEST PARK** church, working with youth.

Family Life Emphasis

BETHEL Friends, Poland, Ohio, (David Peters) reports that seeing a need for better family relations, Pastor Peters has designated the first Sunday evening of each month as Family Night.

The annual **EMPIRE**, Vale, South Dakota, (Elmore Blain) Friends Church Halloween Party moved from the Follette home to the Vale Community Hall. Hayride started at 6:15 with little children going first. A variety of other activities during the evening included a slide show, games, and snacks.

Church Building and Improvements

WYANDOTTE, Oklahoma, (Bob Stubbs) has completed the remodeling of their sanctuary and the construction of a service building. This building will be used for sorting and storing of rummage and supplies and will be the distribution center.

ROSE HILL, Kansas, (Gary Jones) celebrated the conclusion of their mortgage payments on the educational wing.

MARION has a new illuminated sign donated by the Pletzer family in memory of Fred and Christeen Pletzer and has added parking area with special landscaping.

Other Special Events

TRINITY Friends, Lisbon, Ohio, (Don Murray) held their annual Thanksgiving dinner followed by a concert of inspirational music presented by the pastors, Don and Charlann Murray. The Thanksgiving offering totaling \$861.71 was sent as a love

gift to missionary Norma Freer to aid in putting a new roof on the school building in India.

Friendly Persuasion was produced and given by the Fine Arts department of **NORTHRIDGE** Friends. This entertaining and moving event was directed by Dr. Phil Speary, Minister of Fine Arts.

A total of 131 years of married life was celebrated in November by two **EAST GOSHEN** couples. Anna and Bricely Lee celebrated 69 years together, and Ralph and Verna Lockhart celebrated 62.

A going-away reception was held for Esther Henry, who moved to New Wilmington, Pennsylvania. Esther has been an active part of **GILEAD**

Friends for over 30 years and was a state leader in the WCTU.

A community Thanksgiving service was held with William Waltz, pastor of **SMITHFIELD** Friends, as guest speaker. Mrs. Richard Gessling of **MOUNT PLEASANT**, Ohio, Friends provided music.

The annual Thanksgiving dinner for **ALUM CREEK** was held at Gilead Christian School for the first time. Several read poems, and Charles DeVol shared. On the lighter side, Keith Deel showed slides of the fictional town of "Alum Creek-Ville."

The **BOISE** Friends annual Thanksgiving dinner was held Sunday afternoon, November 24, at the Capital High Cafeteria. A delicious

baked chicken dinner was served to 375 people. Clowns from a local church made animals, headdresses, and swords out of balloons for the delighted children. Several parables were also acted out by them. The church participated in the city's Holiday Parade with a float depicting "A Christmas Tapestry." The float won second place in the non-profit category, with a cash prize of \$100.

DEERFIELD reports that when God's people gather to lift Him in praise and adoration, something special occurs as experienced at the Community Thanksgiving Service and the December 11 Christmas cantata.

FRIENDS RECORD

BIRTHS

ANKENY—To Scott and Susan Ankeny, a boy, Nathanael Scott, November 19, 1985, Newberg Friends, Oregon.

BACON—To John and Jenni Bacon, a son, Justin Matthew, November 16, 1985, Athens, Alabama.

BELLINGER—To Wayne and Becky Bellinger, twin sons, Eric Wesley and Greg Alex, August 28, 1985, Denver, Colorado.

BENNER—To Lee and Jacklyn Benner, a son, Jonathon Lee, September 12, 1985, Winona Friends, Ohio.

BLACKBURN—To Tim and Pam Blackburn, a son, Andrew Joel, February 22, 1985, Winona Friends, Ohio.

BOYLES—To Bob and Josephine Boyles, a son, Carl Lee, November 5, 1985, Winona Friends, Ohio.

CARNAHAN—To Tom and Pam Carnahan, a daughter, Sarah Elisabeth, August 26, 1985, Winona Friends, Ohio.

COCHRAN—To David and JoAnne Cochran, a daughter, Melissa Dawn, September 23, 1985, Marietta, Georgia.

DICKEY—To John and Brenda Dickey, a daughter, Erika Lyn, June 8, 1985, Winona Friends, Ohio.

FLEMING—To Allen and Diana Fleming, a daughter, Amy Laura, June 4, 1985, Winona Friends, Ohio.

FOWLER—To Terry and Terri Fowler, a daughter, Sarah Lynn, January 20, 1985, Winona Friends, Ohio.

GAVER—To Danny and Sandy Gaver, a son, Zachery, October 15, 1985, Mt. Carmel, Ohio.

GRIFFITH—To Scott and Nancy Griffith, a daughter, Jessica Lee, October 20, 1985, Damascus, Ohio.

HAMPTON—To Dick and Bonnie Hampton, a daughter, Bonnie Delynn, November 7, 1985, Seattle, Washington.

HARRIS—To Jim and Jamar Harris, a daughter, Kristen Marie, December 29, 1985, Newberg, Oregon.

HENDERSHOTT—To Doug and Marianne Hendershott, a daughter, Brittany Marie, January 29, 1985, Winona Friends, Ohio.

HENDERSHOTT—To Mike and JoAnn Hendershott, a daughter, Katie Lynn, December 19, 1984, Winona Friends, Ohio.

HOLLINGSWORTH—To Jim and Vickie Hollingsworth, a son, Nathan Paul, November 27, 1985, Saxapahaw, North Carolina.

JARAMILLO-HALL—To David and Margarita Jaramillo-Hall, a daughter, Tahnee, November 22, 1985, Denver, Colorado.

JOHNSON—To Greg and Kendra Johnson, a daughter, Margaret Anne, August 14, 1985, Winona Friends, Ohio.

KINSER—To Gaylen and Esther Kinser, a son, Christopher Robin, October 25, 1985, Mt. Hope, Kansas.

LEWIS—To Scott and Julie Lewis, a daughter, Jessica Erin, November 8, 1985, Winona Friends, Ohio.

LOUIS—To Matt and Gail Louis, a son, Timothy Joseph, April 20, 1985, Winona, Ohio.

MANN—To Joel and Wendy Mann, a daughter, Stephanie Jo, August 17, 1985, Saxapahaw, North Carolina.

MANN—To Tony and Kayla Mann, a son, Jared Lucas, October 10, 1985, Cedar Point, Kansas.

MINTHORNE—To Dwight and Karla Minthorne, a son, Brady Ray, November 26, 1985, Sherwood, Oregon.

MITCHELL—To Brian and Janet Mitchell, a daughter, Rachelle (Shelley) Nicole, September 29, 1985, Akron, Ohio.

MONTENEGRO—To Renaldo and Charla Montenegro, a daughter, Jennifer Angela, November 12, 1985, University Friends, Wichita, Kansas.

MOULIN—To Dennis and Lori (Bloss) Moulin, a son, Keith Ryan, October 25, 1985, Albuquerque, New Mexico.

ORCHARD—To Neil and Judy Orchard, an adopted daughter, Shareen Swapnali (meaning "my dream has come true"), June 19, 1985, in India; home in North Ridgeville, Ohio, November 29, 1985.

PONDER—To Bruce and Julie Ponder, a son, Jonathan Clay, January 7, 1986, Kotzebue, Alaska.

REEVES—To Tim and Sue Reeves, a son, Christopher Arthur Thomas, October 1, 1984, Winona Friends, Ohio.

ROHLING—To Richard and Diane Rohling, a daughter, Heather Lynn, October 28, 1985, Pratt, Kansas.

SCHENK—To Chris and Nancy Schenk, a son, Douglas Jay, October 10, 1985, Damascus, Ohio.

SCHNADER—To Dennis and Jeannie Schnader, a son, Nicholas Alan, January 29, 1985, Winona Friends, Ohio.

SEAY—To Mike and Karen Seay, a son, Christopher Michael, October 28, 1985, Martinsville, Virginia.

SHEPHERD—To Gordon and Ramona Shepherd, a son, Matthew Talbot, January 1, 1986, Dayton, Oregon.

SHIKNER—To Thomas and Josie Shikner, a daughter, Sarah Beth, October 17, 1985, Cleveland, Ohio.

SMITH—To David B. and Jill Smith, a son, Jameson John, October 7, 1985, Winona Friends, Ohio.

STANTON—To Campbell and Susan Stanton, a daughter, Cory Elizabeth, October 31, 1985, Paonia, Colorado.

STRUDHOFF—To John and Dianne Strudhoff, a son, Bud Lee, September 19, 1985, Lisbon, Ohio.

SWINT—To Harold and Ann Swint, a son, Thomas Kirk, July 8, 1985, Mt. Gilead, Ohio.

TODD—To Ted and Becky Todd, a son, Aaron Michael, November 22, 1984, Winona, Ohio.

TODD—To Tim and Jane Todd, a daughter, Haeli Elissa, August 15, 1985, Winona, Ohio.

WALTON—To Ross and Myra Walton, a daughter, Jenna Brooke, July 11, 1985, Saxapahaw, North Carolina.

WINKLER—To Eddie and Janet Winkler, a son, Dustin Wayne, October 16, 1985, Liberal, Kansas.

WOOLF—To Bruce and Jennine Woolf, a son, Brent William, September 22, 1985, Winona Friends, Ohio.

WOOLF—To Buster and Jeanne Woolf, a son, Dale Alan, November 17, 1985, Winona, Ohio.

MARRIAGES

BLASIMAN—**FORSYTHE**. Glenda Blasiman and Jeff Forsythe, January 12, 1985, Winona, Ohio.

BROTHERS—**HILLIER**. Barb Brothers and Jeff Hillier, May 18, 1985, Winona, Ohio.

COLE—**CAPPELLETY**. Sue Cole and Don Cappelletty, October 26, 1985, Tecumseh, Michigan.

COPE—**METZ**. Patty Cope and Larry Metz, May 25, 1985, Winona, Ohio.

DENNIS—**McLAUGHLIN**. Wendy Dennis and Mark McLaughlin, October 26, 1985, Las Animas, Colorado.

HARSH—**BATES**. Lisa Harsh and Randy Bates, February 16, 1985, Winona, Ohio.

LONDON—**LONDON**. Kathie London and Ralph London, remarried, April 19, 1985, Winona, Ohio.

MASON—**PREECE**. Sally Mason and Clark Preece, November 2, 1985, Tecumseh, Michigan.

MOSHER—**McCORMISH**. Barbara June Mosher and Paul McCormish, June 1, 1985, Mt. Gilead, Ohio.

ROMME—**SKINNER**. Roberta Romme and Danny Skinner, November 16, 1985, Lone Star Friends, Hugoton, Kansas.

STOFFER—**PRICE**. Dawn Kelly Stoffer and John Price, July 6, 1985, Winona, Ohio.

VAUGHAN—**HORVAT**. Linda Ann Vaughan and Branko Boris Horvat, December 21, 1985, Fenwick, Ontario, Canada.

VICKERS—**SKIDMORE**. Madine Vickers and Donald Skidmore, October 25, 1985, Damascus, Ohio.

DEATHS

ANDERSON—Phyllis Anderson, 81, October 23, 1985, Marion, Oregon.

BEALS—Myrtle L. Beals, 78, November 30, 1985, Newberg, Oregon.

COOK—Dalton W. Cook, 89, December 25, 1985, Newberg Friends, Oregon.

COOPER—Albert Cooper, October 28, 1985, Urbana, Ohio.

GORDON—Joe Gordon, November 5, 1985, Ramona, Oklahoma.

GREESON—Roach Greeson, October 15, 1985, University Friends, Wichita, Kansas.

JOY—Margaret Joy, October 28, 1985, University Friends, Wichita, Kansas.

KIEWALL—Maxine Kiewall, September 14, 1985, Winona, Ohio.

MASON—James Mason, October 17, 1985, Ramona, Oklahoma.

OLSON—Andrew A. Olson, January 21, 1985, Liberal, Kansas.

PAGE—Norman Page, 62, December 6, 1985, Graham, North Carolina.

SHAPLAND—Kenneth Shapland, November 30, 1985, Welland, Ontario, Canada.

WILLIAMSON—Martin Williamson, 107, August 19, 1985, Vale, South Dakota.

THANKS JACK

(Continued from page 4)

Friends in Portland. In Mid-America, David Kingrey of Wichita's University Friends filled a similar role. In 1980 they collaborated in publishing the book *Team Ministry*. David offers these words in recognition of Jack's editorial tenure:

“Jack Willcuts, my close friend, encourager, and teacher, has made an immeasurable contribution to Quakerdom through his ministry as editor of *EVANGELICAL FRIEND*. Jack's editorship can be characterized as relevant, centered, and ecumenical. *Relevant*—His editorials, in particular, have dealt with issues of great relevance. Many of us readers would go directly to his editorials before reading any other article, because we knew that within them we would find nourishment for our Christian living. *Centered*—Jack has a gift of centering. As editor, Jack has centered on vital Christian issues in the magazine. His writing, itself, has been clearly centered and has enabled the reader to consider the moral and religious concerns from a posture of being centered in Christ. *Ecumenical*—Through Jack's initiative and vision, he and the editors of other Friends magazines have worked cooperatively. An ecumenical spirit now pervades Quaker publications. As editor of *EVANGELICAL FRIEND*, he has had a profound and an enduring effect on the Society of Friends.”

On the matter of relevance, Lauren King of Ohio, *EVANGELICAL FRIEND* book review editor, adds this:

“Of all my memories of association with Jack Willcuts one comes to mind from our correspondence about book reviewing. It is my tendency, a product of 40 years of college teaching, to lean to the scholarly book in my own reading. Hence I tend to choose such books to review. Jack Willcuts gently reminded me that not all the readers of *EVANGELICAL FRIEND* had doctorates, and that we must try for reading that would be of help to all the constituency. In other words, we must be sure to get the hay down where the sheep can reach it. I think this concern characterized his work as editor in the editorials he wrote, and in the materials he selected to appear in the

EVANGELICAL FRIEND. He is a wise and faithful undershepherd, carefully and diligently ministering to the flock.”

What is Jack Willcuts really like? His own writing reflects his life better than any one of us could. In reviewing his editorials and other writings as research for this article, I have been struck with how his written words reflect so many attributes that characterize the man: Humility, servanthood, compassion, generosity, unpretentiousness, relevance, prayerfulness, humor, joy, an open mind and heart.

What makes his writing so effective? Again I believe it's because he is being himself and we can identify with such a good man. There's no overwhelming style that instantly says, “That's Jack Willcuts.” His wide range of editorial subject material is treated with propriety. Few clichés encumber his writing. His sanctified use of humor in applying truth helps us remember. His uncanny ability to see a message in the pro-



During the 18 years of the EVANGELICAL FRIEND, Jack Willcuts (left) has performed his editorial functions within the flow of responsibilities as a pastor and yearly meeting superintendent. This photo from several years ago shows Jack with Managing Editor Harlow Ankeny.

found or simple—and to capture it in writing—is unmatched in our Friends family. His love of reading, of words, and the clever turn of a phrase, enable him to transmit that same love to us. His easy flow of using Scripture in the context of his narrative keeps us reading with a gentle flow, helping us learn scriptural truth without the stop and go of long direct quotations.

He has a relentless vision for publishing truth, shared by early and contemporary Quakers, and so he is the constant encourager. He always wanted the magazine to deal with current—possibly controversial—subjects. But in doing so, there was always the tone of love and understanding, not an abrasive legalism. At the same time he sought for balance and had respect for those forebears whose lives had influenced him and the church he loves to serve.

Just last fall Jack went through a severe health crisis in his own life. With long hours and days to reflect, Jack's creative

mind went to work. Out of those days of crisis came two kinds of written dispatches to the leadership of Northwest Yearly Meeting: In-depth personal medical reports laced with enough fact and humor to capture our interest and imagination; personal spiritual appraisal with which we all could prayerfully identify and from which we learned again of the realness of the man. One of his peers was led to say (with tongue-in-cheek), “I'm almost sorry you got well; I'm going to miss your personal reports.”

His writing technique alone is a lesson to all of us who aspire to this exacting science. It's simple. OBSERVE and WRITE! Nancy Thomas suggests this when she says,

“His column [editorial] is one of my favorite sections of the magazine. I admire how he manages to come up with fresh ideas month after month for so many years. I recollect his ever-present scratch pad with him on Bolivia trips—always working on ideas for editorials. It was a

good example for me, as I now find myself in the position of coming up with monthly columns.”

And finally, perhaps these succinct words from Howard Macy, who worked with Jack on the pastoral team at Reedwood, best summarize the unique marriage of Jack's life with his writing:

“I had long been part of the read-Jack's-column-first club before I actually saw Jack at work as a writer. I can still see him in his office, turned ninety degrees from a desk full of phone messages, letters, and assorted papers, focusing his energy into his typewriter. The picture of his fingers attacking the keys and of the words clattering across the page reminds me still of how his uncommon insights are born out of the commonness of life, of how helpfully Jack sees the life of the holy in the press of the daily. In these moments, Jack's inner life and outer life met, strikeovers and all, in words—words of creativity and humanity, humor and godliness.”