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# Evangelical Friend

March 1986

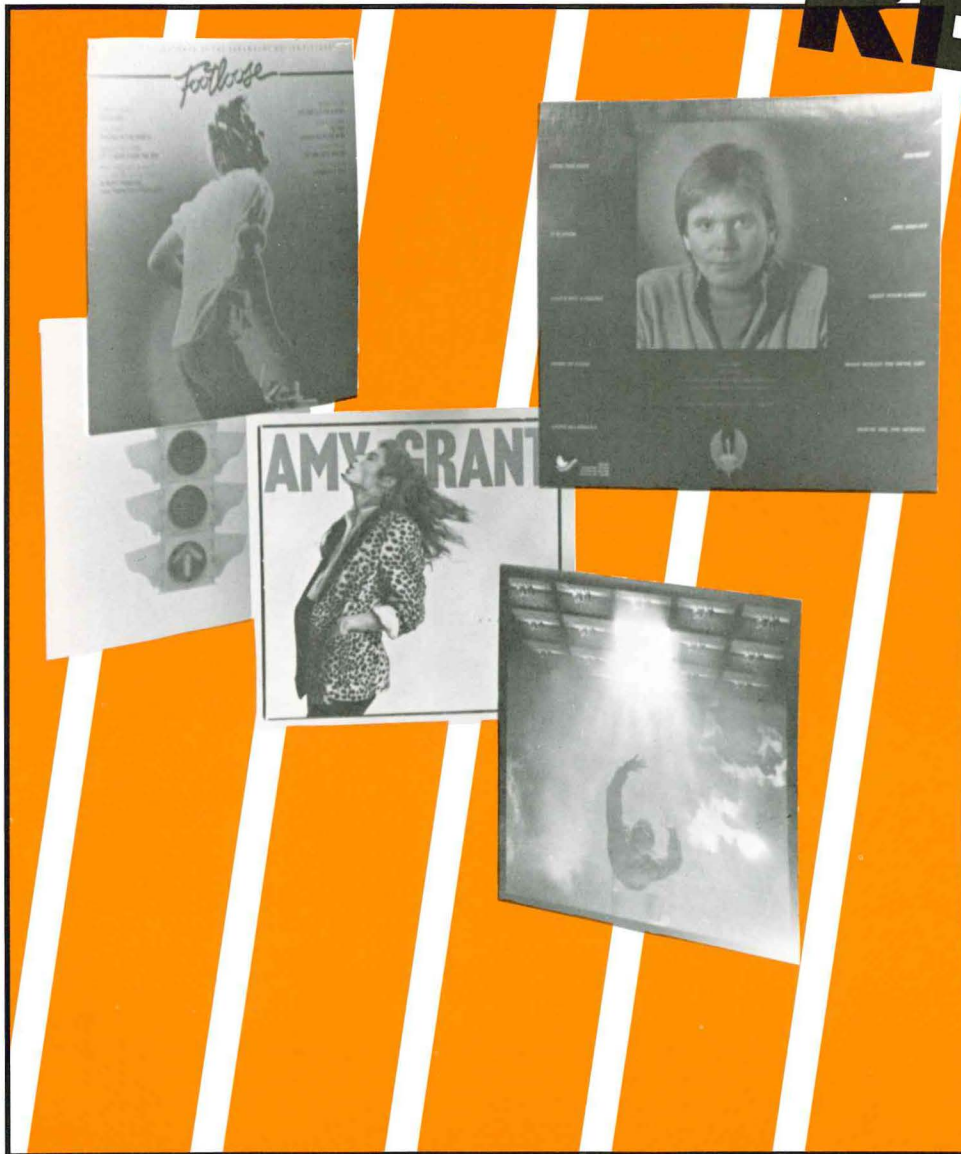
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*"Listening together shows concern and caring on the part  
of the adult that the teen won't expect."  
(Rock and Roll Relief by J. Brent Bill, page 2)*

# ROCK AND ROLL RELIEF

By J. BRENT BILL





**T**HERE ARE MANY parents of teenagers who would agree with Mitch Miller, whose opinion of rock music was, "It's not music, it's a disease."<sup>1</sup> Like disease, rock is highly contagious. It has swept through the teen and preteen population for three decades—a sort of musical bubonic plague. Symptoms start with talking about favorite stars and their songs. You know your teen is in advanced stages when you hop into the family car after Junior's had it out, turn the key, and give the car a sunroof when you are hurtled through the top by the total wattage of the car radio tuned to a rock station.

There is hope—and it comes not from doctors, but rather from a rock star. Jackson Browne admits in his song "Daddy's Tune" that ol' Dad is a tad more on the ball than previously thought. Just as Mark Twain imparted hope to parents of his day when he wrote how amazed he was at how much his father had learned by the time Twain reached 21, so should Browne offer hope to parents of today. It is sad that the teen years are often as hard on the parents as on their progeny. But recognition of parental love, concern, and intelligence does come. The secret of its coming sooner rather than later belongs to those parents who have learned to keep lines of communication open. That's not easy. With communication, though, comes respect and—best of all—love.

This article is in many ways more about communication than about rock and roll. Rock isn't the disease, it is only a symptom. Adolescence is the disease; communication one of the cures.

Communication is important. A simple statement, but often ignored or taken for granted. It is much too important to be treated that way. We live in an age of information. We would not be if the means to communicate were not present. More and more companies are giving their employees courses in communication. When big business says something is important, our society takes it seriously. Yet, in one of the most important places—the family—it often breaks down.

Parents are concerned about communication. They should be. I encourage you to seek out books like Norman Wakefield's *Listening: A Christian Guide to Loving Relationships* and *Between Parent and Teenager* by Dr. Haim Ginott. These books give insights on healthy relationships and handles on the art of communication. They teach how to be good communicators, including—listeners. And they are practical. Their ideas are more than theory, they work.

Encouraging selective listening in teens is the primary objective for parents. To get started, listed below you will find a few general listening tips. They deal mostly with conversation but can also be used in selective listening.

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*J. Brent Bill is director of Christian education for Western Yearly Meeting, with offices in Plainfield, Indiana. This article is taken from Rock and Roll by J. Brent Bill. © 1984 by J. Brent Bill. Published by Fleming H. Revell Company. Used by permission.*

First, *listen for themes*. Teens, like everybody else, talk about the things that matter to them. Those things may seem to be unimportant to us. The latest gear ratio on a new Corvette or Suzi's brother's girl friend's new perm may seem inconsequential. Listen anyhow. That says, "I find what you think important." If you really want to surprise them, learn something about their favorite subject and *you* introduce it into the conversation. Taking such an interest shows that you are interested in their lives. Listening for themes enables you to be aware of what's on their minds.

Second, *listen for feelings*. This is harder than listening for themes. Feelings are often covered up with piles of seemingly meaningless trivia. Talk that comes out as anger may be a disguise for feelings of pain or rejection. JoAnn may be mad at LuAnn for not inviting her to a party, but is she really mad . . . or hurt? Your helping, or hurting, the situation, depends largely on your ability to listen for feelings.

Third, *listen for information*. When Tom comes home from school and rattles off an endless amount of names, dates, and places—pay attention. Pay attention, that is, if you want to know where he is at 10:30 on Friday night. A good bit of frustration and trouble can be avoided by listening to information. You can be sure that as soon as you say, "I didn't know that," Tom will say, "I told you last Thursday." He probably did.

These three basics should help you in the struggle to keep lines open. If you show that you are willing to listen, then you have already won a major victory.

**B**ACK TO ROCK. More good news. There is yet more hope for parents weary of shouting, "Turn that noise down," or walking around with ears full of cotton. Loudness is a phase.

The taillight of the old Chevy had barely winked out of sight when I decided to crank the stereo up. It was one of those rare nights when my parents and my three little sisters had gone somewhere and I didn't have to go. I was 17. I had awaited this night with glee, specially selecting the discs that were to be my transport to hi-fi heaven. With the Beatles I went to "Penny Lane." Buffalo Springfield told me that "Somethin's Happenin' Here." And then the phone rang. A voice with an edge on it like Jack the Ripper's knife informed me that if I didn't turn "that noise down" I would be lucky to live till my next birthday. I never asked who was calling, but I didn't doubt the sincerity of the sentiment. I quietly replaced the receiver, tiptoed over to the stereo and clicked it off, and hid under the sofa until found there later by my folks, who thought I was playing charades and variously guessed "bowl of Jello," *Murder at the Rue Morgue*, and others. Though I have played records loudly since (never in that neighborhood, however), I've never let it reach a level where I had to fear instant death coming over the phone lines.

Times change. Now I make the calls—mostly to the kid down the street who plays his stereo so loudly I can hear it

over my Lawn Boy. To be truthful, I haven't really called. I would never inflict such psychic pain on anyone—even if I wanted to.

Besides, I just don't have the sort of voice that instills fear. But, if you happen to be reading this, kid in the yellow house, turn that racket down.

Parents, try to remember that loudness is a rite of passage. Don't be afraid to ask the kids to turn it down. An honest, politely phrased, nonsarcastic request can achieve results. Pained expressions or direct military orders achieve results, too, but they're usually short of pleasant. Are you willing to pay the cost?

A cost you might be willing to pay is for a set of headphones. The use of headphones enables the listener to enjoy his or her music and the rest of their family their peace. In other words, the rocker can go ahead and destroy his or her eardrums, while the family china remains intact. Think about it.

Another way to cope with kids and rock is to get nostalgic. Climb up in the attic, or down in the crawl space, dust off the old trunk, get out the high school yearbooks, and play some of the golden oldies you have saved. Relive the good old days and remember *your* parents' reactions to your music and antics. While few parents of today's teens had records that came on 78s, those of you who did, remember, if you will, classics like Spike Jones' "William Tell Overture" or "Marezy Doats." Teens from the fifties can recall poetic masterpieces such as "Alley Oop" and "Tutti Frutti." To be sure "Alley Oop" is not representative of all fifties rock, there were some real deep songs like "Jingle Bell Rock." The point is, how did your folks react to Sam Cooke's "You Send Me"? Did they love it—or want to send *you*?

If your parents were supportive of you, even if they didn't understand you, be that way with your kids. That doesn't mean you "ooh" and "aah" every new song. Your parents didn't, and your kids wouldn't like it if you did. There is something phony about an adult, especially a parent, trying to be "with it." It's embarrassing. Your kids are not looking for you to be their best friend. They have friends already. What they want, and need, is a parent. They want someone who cares about them and their world, but they don't need you to act like an overgrown teen.

Take an interest in what your teens are involved with. That is not always easy. My oldest son, Ben, has an addic-

tion to *Star Wars* sound tracks. They leave me cold. But hour after hour, on long, cold winter evenings, the London Symphony sounds forth from his room as he builds Lego starships and saves the universe from the forces of evil.

This can be irritating. Or I can appreciate his love of music (after all, *my* parents like his taste more than my taste), talk with him about it, and reach a sound level that is agreeable to both of us. I could *order* him to turn it down—or off. I am the parent. But why risk breaking a nine-year-old's heart when something in between would

satisfy? What purpose would that serve? By talking about it, we both end up happy. Ben gets to save the universe, and I get to read the funnies in peace.

If your folks were intolerant and made you feel like a worm, think back to all the times you said, "Well, when I'm a parent, I'll never treat my kid like that." Then be the kind of parent *you* wanted. This is difficult. Ususally the only parenting course we ever took was from our parents, watching them parent us. It takes more formal education to get a driver's license than to become a parent. We learn all the time, usually by observing. So, if

you had rotten parents and want to learn new ways, get yourself some books on Christian parenting. Then remember the way your parents treated you and your vows. Remember, remember, remember.

Yet another, and really the best, way to put up with rock is to be a supporter of selective listening. Granted, most parents' ideal of selective listening is to shut off, but that is not realistic. It probably won't happen by itself, and if you make it happen you will have to deal with feelings of anger and hostility.

Being a parent is not the same as being an animal trainer; though a friend of mine often refers to human young as "rug rats" or "yard apes." The hospital does not issue whips and chairs to the parents of each newborn. We may often feel that being a parent is a lot like walking into a cage and sticking our heads in the lion's mouth. It is not. We are not in the business of intimidating children into "appropriate" behavior. We are not trainers of lions and tigers. If that is how we operate, we had best pray that the glue in the chair holds and the whip retains its sting. The day the chair falls apart or the whip is out of reach, we will be eaten alive—usually by having our hearts broken. And we will wonder why.

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"Do you fellas know Rock of Ages?"

### COVER

J. Brent Bill in the lead article about rock music says that listening together opens avenues of communication that may have been closed for repair.

(Photo by Mel McCracken)

### ANTECEDENTS

Articles last October about social drinking have brought considerable response. "Friends Write" (page 16) this month features an article-length letter that I would recommend as a companion piece to the October articles. Kent Thornburg, an active leader in his local church and in Northwest Yearly Meeting, is a professor at the University of Oregon Health Sciences Center. His concern calls us to greater integrity and compassion and in so doing make our response to alcoholism more effective.

I don't expect many teens read *Evangelical Friend*. My guess is that more readers disdain rock music than enjoy it. But many of us have teens in our homes or have grandchildren who are influenced by rock music. If you fit in neither of these categories, you most likely attend church with some rock music listeners.

"Rock and Roll Relief" (page 2) is written for adults. If you are looking for information about music, it may be a disappointment. The issue is bigger and more basic—communication.

What we too simplistically consider a generational conflict regarding taste in music really is much more universal. We can easily find other issues that tend to place people in opposing camps. It becomes so easy to hold tightly to our own perspective or preference and close out anyone who is different. Jesus offers a beautiful example of communication across cultural, economic, and social barriers.

Like in cross-generational listening to music, maybe we need to do some similar kinds of listening. In our homes and in our churches, we need to be able to listen to those with whom we disagree.

Listening tells the other person they are important. J. Brent Bill goes on to advise us to listen for feelings and listen for information. Listen with an open mind. "After all, we are most alive when we are unafraid of growing and trying new things."

Spring is an exciting time for doing some growing. This Easter is a special time for me as I try to listen more and graciously accept God's redemptive grace.

—D.L.M.

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# ROCK AND ROLL RELIEF

(Continued from page 4)

So while ordering that music off may be effective from the parental standpoint, it is not the answer. Encouraging selective listening is. That is because it shows our kids that, even though we may not like it, we realize it is important to them.

Encouraging selective listening will certainly show your teens that you recognize their music's importance to them. And you may find that not all styles of rock are as bad as you had thought. You might even like some. Of course, you will probably still prefer Montovani to the Steve Miller Band. That's okay. Just try these with an open mind. After all, we are most alive when we are unafraid of growing and trying new things.

Another benefit is that we will be able to hear what is on the minds of young people. We want to know what's going on in our youngsters' lives, but we spend too much time wringing our hands and moaning about a generation gap. Bridging the gap is easier if we listen to and respect the themes sung about. If you are sensitive to your issues being valued, value theirs. People who share common concerns tend to share other things, too—things like love and trust.

You may also find that, because of your initiative and trust, your kids will be more selective, and quieter. The home battle zone will fade as conflicts, in the area of music, cease. Your fairness encourages them to be fair. A welcome side effect is that what comes out of the stereo will be less objectionable.

Listening opens up pathways for dialogue. Talk with your kids about the songs you have heard. After they get over the shock of *you* listening to *their* music, you'll find new opportunities for discussion. Listening together also opens avenues of communication that may have been closed for repair. Listening/dialogue helps you find areas of mutual concern: the new immorality, the world situation, modern

life, and so on. We often feel that communication between the generations is difficult because each has different interests. That's not usually the case. It's not the interests that are so different, but rather the means of expressing them. The language is different. Many adults feel that Adolescent English should be taught as a foreign language. Closing the gap by selective listening allows each side to hear the other without using an Adult/Teenage dictionary. Listening together shows concern and caring on the part of the adult that the teen won't expect. It does, that is, if the intent is true dialogue and not to put down rock. The listening will also be unproductive if it's done out of a sense of duty. Teenagers may have a lot to learn, but they can spot someone who is only playing a game. And they won't play along. If your concern is real, selective listening could be one of your closest family times.

The hardest part of selective listening as a family is finding time. All of us are busy, and getting everyone together at one time in one place is difficult. But the mere notion

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**"We want to know what's going on in our youngsters' lives, but we spend too much time wringing our hands and moaning about a generation gap."**

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of listening to rock as a family is so novel that it may be all you need to keep the younger set home. They will want to see what you've got up your sleeve.

To set it in motion, just ask them if they would like to listen to some records. Make sure they know you mean theirs, not yours. When they come to, situate yourselves near a music maker and listen. Listen carefully, analyzing what you are hearing. What is the song saying? Why do you think it's saying that? Is it important? The teens will have their age group's perspective and prejudices, and you'll have yours. Try to convince everyone to be open.

Take time to really communicate. This takes work. You will have to do some homework, getting ready for discussion time. Be open and candid. Don't be afraid to admit


that you don't have all the answers. Kids need to know that their folks are human and have questions, too. They also need to know that their folks realize their own humanity. Try to remember what it was like as a kid. Too often we get bogged down in our woes and forget that kids' problems are as real and valid as our own. They deserve to be listened to. Having a family listening time shows, that you honor their tastes and are willing to try to understand them.

You've got to be genuine. None of this will work if it is seen as a gimmick or the old folks just trying to be cool. Trust and love must be developed. Keeping the feelings flowing means taking a risk and revealing your own feelings.

How long has it been since you told your kid, "I love you"? Not, "I love you, but I wish you'd clean up your room," or, "I love you, but get your feet off the coffee table." Just, "I love you." You may have to demonstrate your love by admitting you've made mistakes and need forgiveness—both from your teen and Christ. Far too often we parent along our merry way, calling on God only when situations become unbearable. The Lord of our lives wants to be included every step of our way. Reintroduce Him to your family by beginning your listening time with prayer. Allow these times to help make you a better parent.

The teen years are tremendously difficult. They always have been, but today they're even harder. Kids find themselves adrift on a sea of conflicting ideas—parents say this, peers say that, school says something else. Lines of communication have frayed and fallen. It is the wise parent indeed who can keep the lines up and open. The best way is to just be there, available. That doesn't ensure communication, but it demonstrates that two important ingredients—love and trust—are present. People today need love, and they search until they find it. Society shows love by the gifts lavished. Diamonds, clothes, TVs, cars, and more. It neglects the most important gift—time. Taking time to play, eat, or listen to records together shows someone he is important. Feeling important to someone makes me feel good about myself. I'll bet it does you, too.

Parenting has never been easy. It never will be. Keeping communication flowing is aided by making room for their 45s beside your 78s.

Loving is the only way to survive. 

1. Dave Marsh and Kevin Stein, *The Book of Rock Lists* (New York: Dell Publishing Company, Inc., 1981), p. 7.
2. Book Review Section, *Contemporary Christian Music* (June 1983), p. 29.

**A** LONG with the *American Rifleman* and *U.S. News and World Report*, my father for many years subscribed to *Alaska: The Magazine of Life on the Last Frontier*. Although I swelled with understandable local pride every time I read that subtitle, its full significance was lost on me until I took "American Thought and Culture" under Professor Lee Nash at George Fox College. There I learned of the historian Frederick Jackson Turner and his famous "frontier thesis." In 1893, Professor Turner suggested that the existence (real or mythical) of an "American character" can be explained by the presence, for a great proportion of the American experience, of an ever-receding frontier. With a little coaching from Dr. Nash, what had been left unexamined became crystal clear. The ocean, the Kennedy years, space, and of course, Alaska: All "new" or "last" frontiers as a result of both conscious and unconscious efforts to deal in the currency of that magnificent insight into the American personality! I had *heard* the word *frontier*, of course, all my life. But from that moment, I *knew* I had heard the word all my life—and could articulate *why*!

The thrill of that particular encounter with the history of ideas was repeated for me this past fall as I read a recent Oxford University Press release entitled *The Simple Life: Plain Living and High Thinking in American Culture* by David E. Shi. (New York: Oxford University Press, 1985) Like *frontier*, I had heard the word *simplicity* all my life, but never stopped to analyze why. If I had, I might have assumed it was because I lived through the late sixties and early seventies—or worse yet, because I was raised in a Quaker home. Not so, says author David Shi, an associate professor of history at Davidson College in Davidson, North Carolina. According to Shi, "the tension between accumulating goods and cultivating goodness appeared early in the American experience and has lingered long." Our country's fascination with simplicity is as old as the Massachusetts Bay Colony itself, and has been as widely shared as the common cold (well, almost!). Over and over again, from the colonial era to the present, Shi finds the American people—informed by several traditions, for a wide variety of reasons and in innumerable

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# DOING GOOD AND DOING WELL

BY STEVE PERISHO



ways—paying at least lip service to that most elusive of ideals.

As we might expect, the Society of Friends figures largely in this particular piece of American intellectual history. John Woolman, for example, is one of a mere three or four prominent proponents of the simple life whose lives, according to the author, adequately exemplify it. Also, Puritanism is the only other strictly religious movement besides Quakerism to be assigned an entire chapter. And throughout the book, movements and individuals are often labeled either "Puritan" or "Quaker," depending upon whether their brand of simplicity is "fatalistic, authoritarian, and

elitist," or "perfectionist, egalitarian, and humanitarian."


"The Quaker Ethic," Shi's second chapter, is not startlingly original. It begins by telling us what we already know ("Like their Puritan counterparts, the Quakers came to do good in America and ended up doing too well"), makes some important distinctions ("Quaker social thought... did go beyond Puritanism in insisting that the widening gap between the wealthy and the indigent should be narrowed"), and concludes by echoing a common theme of Quaker historians ("The Quaker ethic survived intact largely because the reformers were willing to sacrifice political authority



and social leadership and to adopt . . . stringent disciplinary procedures . . . . In the process, however, the Friends paid a high price . . . . They increasingly began to see themselves as a 'quiet and peculiar' people set apart from society rather than integrated within it").

But that's okay. It would be a monumental task indeed to base a work of this scope entirely upon primary sources. The chapter is valuable, of course, mainly because of its relationship to the rest of the book. Most of us are familiar with the Quaker commitment to simplicity. Many of us didn't know anyone else shared it.

The remaining nine chapters trace the American preoccupation with the simple life from the moment the *Arbela* dropped anchor off the American coast to the publication of Richard Foster's *Freedom of Simplicity* (which, by the way, receives surprisingly scant attention). I'll not take the space to say anything more about them beyond this: Oxford University Press must have gotten Shi's title turned around. Rather than *The Simple Life: Plain Living and High Thinking in American Culture*, the book should have been named *The Simple Life: Plain Thinking and High Living in American Culture*. For Shi's disappointing conclusion is that in spite of the constant attention given the simple life throughout American history, it consistently remained an ideal more preached than practiced. Granted, from time to time a few outstanding figures arose who managed to model it successfully. But only during periods of severe economic depression and war have the American people as a whole ever approached anything resembling "enlightened self-restraint." And even then, they have done so only as long as external circumstances kept them from the "goods" they have apparently always preferred.

Nevertheless, Shi manages to conclude on a positive note (and in the process underscores the value of a work such as this). "In the quest for the good life the possible is as valid as the probable. And for those with the will to believe in the possibility of the simple life and act accordingly, the rewards can be great. Practitioners can gradually wrest control of their own lives from the manipulative demands of the marketplace and workplace. Then they can begin to cultivate a renewed sense of republican virtue, spiritual meaning, and social concern. Properly interpreted, such a modern simple life *informed by its historical tradition* [emphasis mine] can be both socially constructive and personally gratifying." Indeed. 

# ROLLED AWAY

By G. ROGER SCHOENHALS



**A**S THE CURTAIN rises on the first Easter morning we see a handful of women winding their way to the garden tomb. They carry containers of spices and ointments. And they bear grief. Jesus, their Lord, is dead and they come to anoint His body.

Though they know a huge boulder blocks the opening of the grave, they come, hoping that somehow someone will roll it away. When they arrive, they lift their eyes to confront the stone. What they see makes them gasp. It's gone! The door is open!

Entering, they see a young man wearing white and sitting next to a slab of stone. He speaks to the bewildered women, "Don't be alarmed." And then he delivers the first Easter sermon (Mark 16:6-7 NIV). In that dark, hollow tomb, he proclaims the five affirmations of Easter.

#### *He lives!*

The angel begins at the point of their experience. "You are looking for Jesus . . . He is not here. See the place where they laid him." But along with the obvious, he adds something new. News heard for the first time. He tells them plainly, "He has risen!"

Three words. Three historical words. Words that form the foundation of our faith. Words of life and hope.

Every week we gather to celebrate these words and to worship the living Christ. And every year when Easter rolls around we *really* let it ring. We heartily sing words such as "Up from the grave He arose" and "He rose triumphantly, in power and majesty." We nearly yell it, "Jesus Christ lives!"

And because Jesus lives, we live. We experience the results of His atoning death. We enjoy His daily presence. And we have His immeasurable power working inside of us to mold us into His image and to help us win our daily battles with temptation.

#### *He sends us out!*

The second affirmation of Easter takes us outside of ourselves. Again, the angel says it plainly. "Go, tell," he exhorts. Speaking for the Lord, he gives them a mission to spread the good news.

We express our belief in the resurrection not only with our hearts, but with our feet. By sharing the Easter event with others, we fulfill the will of God.

To me, the most vivid picture of Easter is not a tourist's photograph of the garden

tomb. It's the portrait John paints of Peter racing to the empty grave. We see his robes flying in the wind. We see his face—eager, excited. He runs with purpose.

Easter reminds us of our highest purpose. Life is more than eating, sleeping, working, and playing. It's even more than enjoying God's love and forgiveness. What matters most is that we take seriously His command to "Go into all the world and preach the good news to all creation." (Mark 16:15 NIV)

Maybe we won't literally "Go tell it on the mountain," but we can dust off some other means of getting out the message. Sincerely expressing a word of concern, sharing what God has done for us, offering encouragement, performing a thoughtful deed—these are some of the ways we can make known the realness of Easter.

#### *He goes before us*

He sends us out, but not alone. The angel told the women, "He is going ahead of you." And so the third affirmation of Easter is the promise of His leadership.

The empty tomb means we can have confidence in the future. We know that when we get to tomorrow or next year, Jesus is already there. When troubles come or tragedy strikes, Jesus knows of it before—

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***"He has risen!"  
Every week we gather  
to celebrate these words.***

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hand. He abides both in the present and in the future.

The disciples discovered this when they were fishing on the Sea of Galilee. Jesus called from shore, telling them where to throw their nets. And then He called them to the campfire and to the breakfast He had prepared for them. Heaven will be like that. When we arrive we will find our Host ready and waiting for us.

Jesus lives to guide us through rough seas and to lead us beside still waters. He lives to lead us in paths of righteousness. We serve a risen shepherd!

#### *He reveals Himself!*

The angel told the women that if the disciples went to Galilee, they would see Jesus. He would reveal Himself to them. The fourth affirmation of Easter, then, is the possibility of having a personal experience with Jesus Christ. We can know Him.

After leaving the tomb, Mary of Magdala met Jesus in the garden. She thought he

was a gardener. But Jesus revealed His identity to her. She saw Him as the Lord (John 20:14-18).

And what about the two men who walked along the Emmaus road with the stranger? That evening, as He blessed the meal, their eyes were opened and they recognized Him (Luke 24:13-35).

The risen Christ is not hiding. He desires to make Himself known to anyone who will "confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead." (Romans 10:9)

Easter means we can know Jesus as personal Savior and Lord. That's why a popular Easter song ends with the words "You ask me how I know He lives, He lives within my heart."

#### *He keeps His word!*

Jesus said He would be crucified and buried and on the third day arise. He said it three times during the week prior to His death. And through His prophets, He said it repeatedly in the Old Testament.

When He rose from the dead He proved to us He could be trusted. The angel reminded the women of this when he added the words, "just as he told you."


Easter means affirming the faithfulness of God. It means taking fresh hold on the promises of God. Promises about His help in times of temptation. Promises about His going to prepare a place for us in Heaven. Promises about His return.

Friends will let us down. At times our own family will fail us. But not Jesus. We can count on Him.

When our children were young we organized an annual Easter egg hunt. We hosted several dozen youngsters from the neighborhood. As the parents scurried around hiding the eggs in the vacant lot next door, I met with the children in a makeshift chapel in our double garage.

During those few moments with the bundled-up, rosy-cheeked children, I tried desperately to hold their attention as I told the Easter story. I showed them a brightly colored egg and attempted to draw comparisons between it and new life and the resurrection.

For some of the children it was probably their first hearing of the Easter story. Maybe the only hearing. That's not true for most of us. We've heard it over and over.

But how good to hear it again! Five affirmations that lift us and carry us forward. Jesus lives! He sends us out! He goes before us! He reveals Himself! He keeps His word! 

# Friends and Hurting Farm Families

BY STEPHEN MAIN



**T**HE FARM CRISIS in America cries out for national attention. While farmers are a small percentage of our society their survival is obviously vital to the economy and social health of our country. The agricultural community has always battled unpredictable weather and unstable commodity prices. Yet, the economic plight of farmers today is complicated by the international politics of food embargoes, high interest rates, conflicting governmental policies relative to production, and a major decrease in land values.

Government policies are not the entire problem, but poor management is not the primary cause of the agricultural dilemma facing rural America today, either. The farmer must somehow cope with the erratic behavior of a government that on the one hand encourages expansion and on the other hand, at its own whim, changes its policy to accomplish some international aim or manipulate financial policy to control the economic climate.

Fault finding is of little value, but to understand our troubled families one must immediately recognize the complexity of the problems threatening our farmers. There is a connection between the military budget, the national debt, and the farm crisis.

To describe the farm problem for a particular farm family one must use such words as panic, depression, anger, hopelessness, fear, confusion, paranoia, distrust, loneliness, frustration, and loss of control. These emotionally laden words indicate the feeling levels of some of the farmers as they

come to worship. Often they are not able to confide in one another. The financially secure farmers may be as insensitive to other farmers' dilemmas as are the government officials.

How are Iowa Quakers responding? First we are seeking to maintain proper attitudes. We are refusing to fall into the trap of assuming that those with financial problems are poor farmers. Often the financially troubled farmers are the same ones who only a few years ago were being featured in the agricultural magazines as examples of success. We recognize that there is more than enough blame for everyone, and ours is the task of being brothers and sisters in the crisis.

We are trying to keep our pastors and congregations informed about the various counseling resources available. Financial counseling may be needed or, in some cases, marriage counseling. The stress of the farm crisis has definitely hit our families. Teenage runaways are rapidly increasing in rural America. Physical abuse is increasing. Violence is more and more evident. Depression and possible suicide are also faced by the pastors ministering to farm families.

Fellow Christians can be helpful to farm families in the struggle for resettlement into new occupations or in the restructuring of the family lifestyle so they can continue farming the land.

Quakers are emphasizing the importance of sharing groups and friendship as the means of sharing current information and ways of expressing togetherness in the midst of social change. Our churches are being reminded that caring for one another does not only involve financial assistance. Usually the economic burden is far beyond the ability of the local church, but there are

some things that can be done to show compassion and value of friendship.

Worship each Sunday is extremely important. Stress-laden farmers need an opportunity to maintain meaningful communication with God our helper. We now recognize that there is commonly a withdrawal from church and community activities when farmers face a crisis, and we recognize the need of the church to be especially sensitive to these signs of stress. Restoring a sense of worth helps farmers find the courage to seek strength through worship.

We are learning again the reality of the worth of personhood. All too often we were a part of the American dream that confused the worth of person with their wealth. Our farm crisis is teaching us the worth of one another and the power of God to operate in our midst when the simple answers just aren't there to solve our problems.

Friends, continue to pray for us. This is a national problem, not just one we are facing in Iowa. We need all of you to share in helping our nation find its way through the terrible plight of the farm. For most of us, our roots go back to the farm in one form or another.

God is still in our midst. Yet the day-to-day stress compels us to seek our strength in prayer. The North American society has long depended on the family farm, and now it faces a crisis. Our future is being shaped in ways we don't understand. Is God leading our society to some new social and economic pattern, or is the evil of our culture bringing pain to the farmer? This is a day when the spirit of discernment is needed. There are many voices speaking, and we need to hear God's voice in the confusion around us.

*Stephen Main of Oskaloosa, Iowa, is superintendent of Iowa Yearly Meeting.*

# Teaching, Fellowship, Caring, Prayer

BY MAURICE ROBERTS

**I** RETURNED home from Burundi just 11 days ago where Gary Fuqua and I witnessed a church, only recently established as an independent yearly meeting, in less than 12 months thereafter seeing all eight remaining missionaries leave. Government restrictions are impacting the organized church throughout the country, but the Friends Church is feeling the brunt of many types of trials. They have no missionary counsel available to them and they are facing problems generally not faced before. How can that young organization known as Burundi Yearly Meeting survive?

The Apostle Paul, the first missionary, wanted to be a career missionary, but was prevented by circumstances from returning even for visits, in many cases. He wrote letters to those young churches, encouraging them in the faith, admonishing and correcting them when necessary, and complimenting them when their work and witness were a credit to the Kingdom. He never questioned whether they would survive. He did not give ultimatums, but admonished them to keep their focus on Jesus Christ.

As I sat in the office of the Burundi church leader, and as he told us of many developments that can be nothing less than very discouraging, he looked us in the eye and said, "The church of God that remains faithful will not be defeated, though attacked. It is this church that Jesus will return to get. As long as we are still in this human body, we will not compromise on our testimony as a church."

What is the purpose of the Friends Church? What is our purpose as evangeli-



cal Friends, and are we better than other Friends? I ask what is the source of our heritage. Do we plan to survive as the Friends Church because the "Foxites" are the promised possessors of the land flowing with milk and honey? Do we plan to survive because our queries are less queer and more relevant than the creeds of other groups of believers? Do we plan to survive because we are peace loving and are willing to ride our ship to the end of time, declaring, come hell or high water, we will become extinct saying we had the answers. Or do we plan to survive because we will unequivocally proclaim the good news of Jesus Christ without compromise, doing so as Friends and friends? Are we willing to acknowledge that the Holy Spirit is still at work bestowing gifts to whom He will for the good of all, and to bring glory to the name of Jesus?

I am not inspired when I read the statistical reports of our yearly meetings. Is it that

we do not have a relevant message, or do we not have the confidence to proclaim the source of hope for humankind? We Friends surely have not run out of people who need to experience the indwelling presence of Christ.

The primary answer is not to be preaching it on Sunday morning at 10:45 because a very low percentage of unbelievers are in your sanctuary on Sunday morning. In that gathering, we need to be worshipping the Almighty with freedom and openness and celebration. If the needy soul is present in such a service, the Holy Spirit will be speaking to that need.

I have been caught up by the activities of the early church following the departure of Jesus' physical presence. Not long before His ascension, Jesus told His disciples to tarry and to expect the Holy Spirit to come in His place. Then, upon that occurrence, the disciples became powerful proclaimers of salvation through Jesus. Many were

*Maurice Roberts is president of the Evangelical Friends Alliance and superintendent of Mid-America Yearly Meeting. This article is adapted from his keynote message at the EFA Coordinating Council meetings in January at Canton, Ohio.*



being saved and they devoted themselves to (1) The apostles' teaching, (2) To the fellowship, (3) To the breaking of bread, and (4) To prayer.

We know committees were ultimately formed. We know expansion was happening. We know disagreements came into the early church, but we also know the believers worked to solve the disagreements before they caused harm. Could it be because their primary focus was on teaching, fellowship, caring for the needs of others, and prayer?

The disciples and converts got the message that what they continue to do is not because Abraham established it one way or because Moses ordered it another way. They got the message of Jesus that of all the laws and commandments, the greatest was to love God with all the heart, soul, and mind, and to love their neighbor as themselves.

They focused on the apostles' teaching; and what did they teach? Jesus had instructed them to go into all the world, teaching that which "I have commanded you." I think they taught nothing more than the life of Christ and the meaning of life in Christ.

To have life in Christ is to know Him. This word is used as a verb—to know. It is not to comprehend, but to experience intimacy *with*. It is not to know who Christ is, but to know Him, to be intimately experiencing Him. That can only happen when the life of Christ is taught the way Jesus Himself taught: Unless you abide in Me—take residence, dwell in Me—you can do nothing. To *abide with* is to be *intimately related*.

Another aspect of knowing is to *be known by* Jesus. Of course, He knows us, knows our heart and our motives. To be known *by* Him is not only to abide in Him, but to have His Word abiding in us. Only when that individual presence is permitted can Jesus truly be allowed to know us.

Are we Friends focusing on teaching and preaching this kind of commitment? Are we teaching the great commandment to love God unreservedly in obedience and without compromise? Are we teaching and preaching the second commandment of loving our neighbors and being concerned for their salvation? And does our teaching talk about the admonition to put our brother/sister first, to lay down our life?

This leads to the second area of concentration by the early church. They devoted themselves to the fellowship. They were committed to being participants in sharing life. They were committed to knowing one

another, offering support, sharing joy, lifting up one another in times of grief. They experienced community, not only in giving but in receiving. Many times Christians are too proud to receive. When we receive something, we feel obligated to pay for it. While it is more blessed to give than to receive, can you imagine the lost joy in giving when recipients refuse to receive in the spirit of thankfulness and love?

To become committed participants in fellowship calls for Christians to become sensitive to one another in the name of Christ and not for what we might get out of it. To



*"Jesus took the bread, blessed it, broke it, and then served it. In doing so, He multiplied the resources. He did the same with His own body. . . that all believers might experience the sharing of the person of Christ."*

be devoted to the fellowship is not for the sake of the fellowship, but as a way of obeying the second greatest commandment.

Fellowship among believers is to mirror the fellowship that exists between Christ and the Father—an inseparable sharing and support. The fellowship of the early believers was not ingrown nor exclusive. They ministered to others who didn't believe. How else could 3,000 be added to the church?

They shared in the breaking of bread where social needs existed. They were willing to give of themselves materially and the Lord added to their number. There is something symbolic about the breaking of bread. In the feeding of the multitude, Jesus took the bread, blessed it, broke it, and then served it. In doing so, He multiplied the resources. He did the same with His own body. It was taken, blessed, broken, and served, that all believers might experience the sharing of the person of Christ.

Perhaps this application of the breaking of bread seems incorrect to others who would say this is the evidence that the communion experience must include the breaking of bread. This whole scene in Acts 2 seems to be instruction to the believers, including the 3,000 just added to their number. The verses that follow tell us that people were prepared to sell their possessions so that all things could be shared.

Howard Snyder, in his book *The Problem with Wine Skins*, emphasizes the need to be reaching the poor people for Christ. Snyder documents evidences that show it is the more needy and less educated people who are most willing to accept a new way of life.

Richard Halverson has said, "It is inconceivable that the infinite, eternal, changeless God of creation would have created earth with inadequate potential resources for the people He created to dwell upon it. When God had completed the creation He pronounced it as good. This could mean nothing less than adequate provision for all human need. Instead of bringing satisfaction, affluence brings dissatisfaction. We've never learned how to handle any more than the basic supply that meets our daily needs. From the time of the daily manna, any extra triggers a desire to hoard." (*Somehow Inside of Eternity*, Multnomah Press)

What are we evangelical Friends doing in outreach to the down-and-out, to those less affluent than the middle-class suburbanite? Are we willing to break bread and again make the social gospel an active and intentional part of our message?

The believers devoted themselves to prayer. I've been curious why this wasn't the first thing mentioned about the activities of the new church. The manuscript must not have followed Luke's outline. Did they only pray as a last resort?

Prayer can never be fully effective until those who are praying are in unity. Jesus said, "Where two or three are gathered together in My name, I will be with them." It is not likely that two or three can gather together to pray while at the same time being in disunity. Does our church suffer because there is sometimes disunity among those who seek God's direction for the church, expecting Him to do it *my* way?

I can hear the prayers: God, we must have more open worship. God, we know it is dangerous for quietism and unprogrammed worship to go very long because you never know what off-the-wall things might happen. God, send a revival because so-and-so surely needs one.



# Vet With a Vision

BY NANCY THOMAS


Or we could be meeting often with another or with others, getting to know each others' heart and sharing the common burden for the Holy Spirit to do a new work in our local churches and allowing Him to do it His way.

Perhaps Dr. Luke mentioned prayer after mentioning the devoting of themselves to the fellowship because our prayer life is multiplied when we share those burdens and concerns for the leading of the Spirit in our churches and among our unsaved friends. As we devote ourselves to the fellowship and to the social ministry of breaking bread with one who has a need, we move in and out of one another's heart. When moving in and out of one another's heart we learn how to pray and we learn how to rejoice when prayers are answered. Prayer has power in those settings.

The largest Friends Church in Burundi attributes its growth to (and this is their explanation) 1. A burden for the lost, 2. follow-up as a spiritual parent, 3. love toward others, 4. caring, and 5. prayer. These are surprisingly similar to the early church as recorded in Acts 2:42.

I would be pleased to see all Friends who focus on the centrality of Christ and who desire to spread the good news through evangelism across America coming together in the name of Christ. It would be good to see us allowing the Holy Spirit to have the renewed freedom to lead us in His divine way.

Where could we, who call ourselves evangelical Friends, be in the next few years if we truly focused on teaching Christ and the cost of discipleship, on becoming sensitive to the needs of the fellowship in Jesus' name; on sharing from our resources of time and talents and possessions so that others less fortunate could be encouraged; and on becoming so committed to a life of prayer that mountains would be moved? I think George Fox would be pleased if the Inner Light moved us in this direction. I think the purpose of the Richmond Declaration would be honored.

Quakers will survive only as we seek—not to perpetuate our history for the sake of Quakerism and not to stand on a creed of no creeds, but as we respond to the question, "What would we want to do if we knew Jesus were to return on a certain date for His bride, the church?" Quakers will survive only as we seek to see the lives of the lost being changed and see the believers become committed disciples, only then will our survival be worthwhile. 

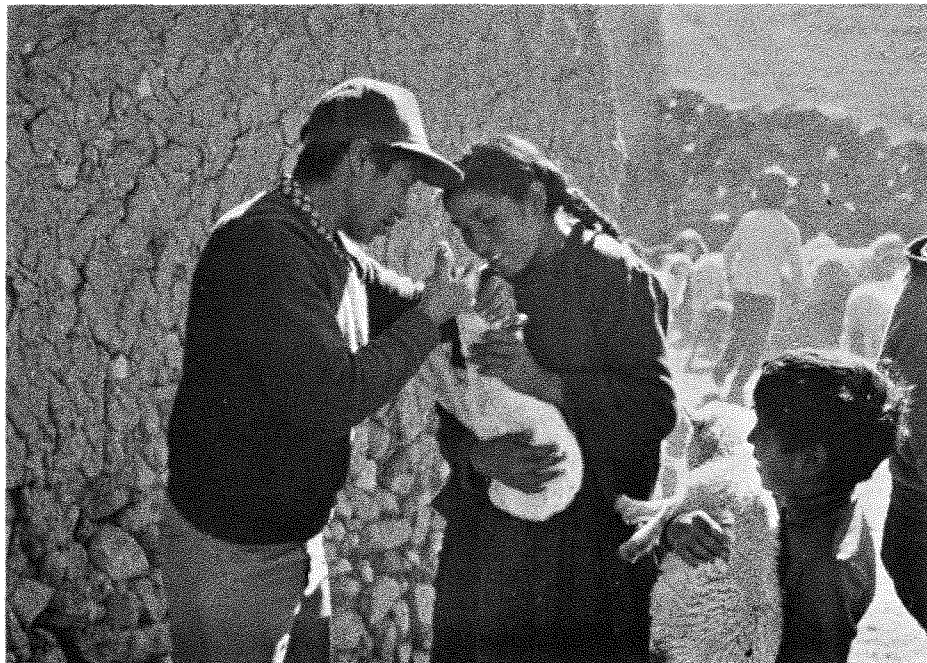


**C**HASING a pig in an open field, analyzing cow manure, deworming llamas—do these sound like typical missionary tasks? Yet this fits the job descrip-

*Nancy Thomas and her husband Hal are missionaries to Bolivia presently living in Newberg, Oregon. She is serving as assistant editor of EVANGELICAL FRIEND until their return to Bolivia in June.*

tion of short-term missionary Mark Bounds. Mark, a 6'9" single veterinarian from Newberg, Oregon, spent six weeks in the fall of 1985 in Juli, Peru, helping to set up the Animal Health Improvement Program of the Peruvian Friends Church.

The seed idea for the project was planted several years ago at a Friends Family Camp on the Oregon coast. As visiting mission-



ary Ed Cammack described some of the needs of the Aymara peoples of Peru, two young men began to envision ways they might meet some of those needs. Mark and his veterinary partner, Eric Witherspoon, both members of the West Chehalis Friends Church, continued talking and later corresponding with Cammack. A vision of doing something tangible grew, and the two vets determined to set aside all Sunday earnings in a Project Peru Fund. (Unsanctified Oregon sows still get sick on the Sabbath.) The fund paid for Mark's October trip and will finance the follow-up trip Eric and his family plan to make in October 1986.

Just what is the Animal Health Improvement Program? At this point, it's a training program under the Peruvian Friends Church that seeks to equip Aymara promoters ("veterinary medics") to diagnose animal sicknesses and give simple medical treatment at cost. Mark's task was to give the initial training and set up the program. That's a lot to accomplish in one month.

Mark's first days in Peru were naturally spent in orientation and observation. Among other activities, he collected manure samples for testing and discovered lung worms and liver flukes in all classes of livestock. The annual pastors' conference on October 11 provided Mark with an excellent opportunity to present the program to Friends leaders. Through Ed Cammack as interpreter, he described the life cycle of the

worms and flukes and explained pasture rotation and medical treatment as solutions. The following question-and-answer time gave evidence to a lively interest. Aymaras depend on their animals both as beasts of burden and as a source of income; the benefits of the project were obvious to these church leaders. Dates were set to visit communities and begin training promoters.

Mark spent the rest of the month in trips to different areas on the Peruvian altiplano. A typical visit combined teaching and practical experience. "Classroom" topics included how to tell what kind of a parasite an animal has, how to determine the animal's weight in order to give the proper amount of medicine, and how to administer the medicine. This often proved tricky without modern equipment. The promoters learned how to hold down a lively 1,000-pound bull with just nose tongs and muscle power. Some of the animals cooperated more than others. One 1,250-pound bull cried like a baby when the nose tongs were applied and submitted in whimpering fear to the full treatment. Other smaller but feistier animals had to be backed up to a high wall and held by four men. None of the animals had been dehorned.

People in each area had been invited to bring in their sick animals, and the enthusiastic response gave the promoters plenty of cases to practice on. By the end of the month, Mark had visited 15 communities and supervised as the promoters treated 178

bulls, 118 cows, 70 calves, 65 pigs, 213 sheep, and 14 llamas. Twenty-seven promoters came to the final all-day class; these men (and one woman!) will form the backbone of the project as it develops from this point.

Constantino García, a young university graduate in agricultural studies, will head the project, under the supervision of the Friends Church executive committee. Constantino, a member of the Friends Church, feels called to help his Aymara people find a healthier standard of living. He accompanied Mark on his trips and is qualified to continue training the promoters. Certainly Mark's coming and Constantino's calling were both timed by the Lord. Without either one of these elements, the project would not have gotten off the ground.

Designed to be self-supporting, the program is making use of medicines locally available. Constantino will supply the promoters with medicines, which they will then administer according to the needs in their areas. The people will pay only the cost of the medicines.

As it is, many problems remain. Older Aymaras are suspicious of medicines. Land inheritance traditions force small pastures and make rotation a major problem, if not an impossibility. Quantity of animals gives an Aymara man prestige, but too many animals on a small pasture affects the quality of the herd. Mark's suggestion that a few fat healthy sheep are better than 40 parasitic skinny ones clashes with the Aymara concept of wealth. These traditions, added to poor genetic practices and insufficient food supply, are forces that the program will have to battle.

As a long-term project, the Animal Health Improvement Program is still too young to be labeled "success" or "failure." But it's encouraging to see the effect that one young man with a vision can have. Mark admits to having to learn new lessons about servanthood and flexibility. He felt frustration at times "spending six weeks teaching people to deworm cows" when his education and experience qualify him for much more. And speaking through an interpreter isn't fun after the first time.

But 178 obviously healthier bulls and 213 fatter sheep are forcing people to take notice. What started with Mark's visit could have repercussions in the lives of many more people who depend on their animals for a livelihood. One small corner of a third world country holds a little more hope than it did before October 1985.

Who says chasing pigs and deworming cows aren't missionary tasks?

## Are We Listening?

Surveys and questionnaires can be a little frustrating. They take some time and thought to fill out and sometimes we wonder if anyone will pay attention to our opinions. In spite of this line of thinking, more than two hundred EVANGELICAL FRIEND readers were kind enough to fill out the surveys we mailed them last summer. To each one we say a hearty “thank you” and assure you we are studying your responses carefully. Through the marvels of modern computers, we were able to tabulate the surveys and to show the variations among the categories of people who responded.


A profile of survey respondents is interesting. Most are over age 40 (62%); two-thirds are female; 81 percent are married; over half have completed college or some type of graduate training; more than half live in a small town or rural location; and almost all are active members of a Friends church. The precision of our sampling methods could easily be disputed, but this provides some indication, at least, who’s “out there.” The figure that troubles the editors more than a little is the age distribution. Our most healthy churches are reaching youth and young families. Our magazine should be as well. We intend to give that some careful thought, with respect to both content and design.

Most respondents were very complimentary—maybe too much so. Seventy-three percent said they almost always read part of the magazine and only seven percent said they seldom do. We noted, though, that almost twice as many active members as attenders said they almost always read part of the magazine. Also, four times as many attenders as active members said they seldom read the magazine, so we’re not doing so well with people whose ties to Friends and to their local church are weak.

More than half of our readers say they read all or most of the magazine. Also, our readers are loyal—61 percent have been reading the magazine for more than six years. Of course, that reflects the way the magazine is circulated. In most cases the magazine is sent to any family whose name is turned in by their church. This is true because yearly meetings believe the magazine is important enough to build it into their budget. All this is good reason for the editorial staff to continue to make the magazine worthy of your time in reading it and your commitment to finance it.

As another means of evaluating our magazine in addition to the reader survey, we recently asked the executive director of the Evangelical Press Association to take a close look at us. He did just that, and some of his comments were a little painful, though well-taken. One of his points deserves mention. He felt our letters to the editor could be more lively and could be given more emphasis. He reminded us that letters are the barometer of a publication. This section, he said, “should be a forum for continuing the debate among the reading family.”

Whether or not you filled out a reader survey, letters are your means of responding to the articles and editorials. Some maga-

zines delight in irritating their readers to the point that subscriptions are cancelled. We don’t have any interest in irritating readers, but we do want to stir up a lively debate, especially if it helps us all to understand God’s Word more thoroughly and to understand how we can serve Him more effectively. Please, let us hear from you. 

## Why Are We Here?

During my high school years I was active in Future Farmers of America and am indebted to the organization for much of my leadership training. At a certain time in the meetings, an officer would say, “Future Farmers, why are we here?” That was the cue for the recitation of the creed.


One of my first questions regarding my new duties as editor was along the same lines. I wanted to know if there was a current statement of purpose and objectives to provide a plumb line for measuring the effectiveness of the magazine.

The Editorial Board and Publication Commission of the Evangelical Friends Alliance spent considerable time developing a statement of purpose at its January meeting and submitted it for approval to the Coordinating Council of the EFA, the nearest thing evangelical Friends have to a “Sanhedrin.” Statements are difficult to write in committees. Predictably, there were varying ideas on the wording and the emphasis to give to the different objectives. In the amazing and beautiful manner of Friends, a sense of the meeting was found, and we now have a current and clear statement of purpose and objectives. The editors intend to use these regularly in making decisions about the future of the magazine. Sometimes mission statements and bylaws are the subject of enormous effort, but profound neglect once they are completed. This will not be the case with ours. We intend to ask ourselves often whether these goals are being reached and whether some innovation will help us be more effective.

Since these will be important in guiding the magazine’s future, we want to include them here and invite your response to them:

**Purpose:** The EVANGELICAL FRIEND magazine provides instruction, nurture, and encouragement for Friends in their relationship with Christ and His world.

### **Objectives:**

1. To stimulate individual and corporate spiritual growth through emphasis on worship, doctrine, church membership, and consistent Christian living.
2. To provide information about the activities and programs of the EFA and its churches and affiliated organizations.
3. To communicate the challenge of missions, evangelism, church planting, and church growth.
4. To present moral and social concerns important in our society and our world.
5. To strive for a quality of publication which attracts and retains a wide range of readers.
6. To present a clear understanding of evangelical Friends’ convictions regarding the centrality of allegiance to Christ as the primary emphasis of early Quakerism. 



### Sensitivity and Honesty Needed

I applaud the EVANGELICAL FRIEND for tackling the issue of alcohol use by Christians in your October 1985 issue. I wholly agree with the three authors that alcohol use often causes great biological harm to individuals around the world. The fact that countries whose cultures encourage alcohol consumption bear an enormous social and economic burden is unequivocal. I concur with each author in their attempt to emphasize that Christians must carefully consider the appropriateness of alcohol use.

However, I am deeply concerned about the way in which the alcohol issue was handled in these articles. I feel that great sensitivity and honesty is required when discussing the issue. No matter how sickened we are by the devastating effects of alcohol abuse we must not succumb to the temptation to exaggerate facts, to stretch scriptural passages beyond their intended meaning, or to misrepresent the truth in any way in order to convince others of the value of our cause. Instead, I believe that Christ will be honored and that we will gain the respect of Christians and non-Christians alike, if, and only if, we present a truthful picture of the alcohol problem and the reasons why we may advocate abstinence.

Each of the authors was lax in referencing their statements. This courtesy would have been appreciated by readers who want to pursue further the various issues presented. For example, where are the references to substantiate the claim that "the misuse of alcohol kills more people, ruins more homes and careers, and causes more losses to our economy than all other drugs combined"? Such statements, although perhaps true, are difficult to prove.

I agree with C. W. Perry's views that parents who sip alcohol while forcing healthy vegetables on their children are tainted with hypocrisy. But in fairness, should we not also say that many of us damage our health by our overeating, high cholesterol consumption, and our sedentary high-pressure lifestyle? Each of these contributes to heart disease—the *No. 1 killer* in the United States.

How can we claim that "alcohol and godly living cannot mix" knowing that we must somehow include the perhaps millions of alcohol-using Christians who have

lived (the disciples?) and who live in cultures where alcohol is frequently used? Each of us knows Christians from denominations who use alcohol. Undoubtedly many of us disagree with this practice, but we may not banish them to hell or claim that their lives are less godly than ours. Perhaps this judgment is best left to God.

Must we continually bend the Scripture to make the case that New Testament wine was nonalcoholic? The verse "Be not drunk with wine but be filled with the Spirit" speaks clearly to the grape juice issue. (Like slavery, abstinence cannot be argued using direct scriptural proof texting as was clearly stated by Mr. Murray.) So why do we try? We Friends should rather make clear, forthright, honest, Spirit-led statements about the harms of alcohol, based on known medical facts and our firm conviction that God is pleased when we care for our bodies properly.

I would like to discuss several of the statements forwarded by Lauren King. How can Mr. King compare alcohol and arsenic? In reality, alcohol is more like carbohydrates than arsenic. Unlike arsenic, both alcohol and carbohydrates are organic molecules that can be metabolized. If one ingests alcohol at a rate slower than it is metabolized (though one rarely ever does), there are no known detrimental effects. But all known substances are toxic at some level of ingestion. For example, for a 150-pound man the apparent toxic level (based on animal experiments) for arsenic acid is under 2 grams, for alcohol it is 4,620 grams, and for corn sugar it is 12,210 grams.<sup>1</sup> Alcohol is usually consumed in large quantities, often near the toxic level. Poisons

bulls, 118 cows, 70 calves, 65 pigs, 213 sheep, and 14 llamas. Twenty-seven promoters came to the final all-day class; these men (and one woman!) will form the backbone of the ministry as it develops from this point. rarely used for this purpose, university not very toxic.

The concept of drug dependence (addiction) is much more complex than suggested by Mr. King. Several factors determine dependency—including dose, frequency of ingestion, and genetic predisposition.<sup>2</sup> Physical dependence is related more to physiological alterations than to the pleasant sensations mentioned by Lauren King. For the sake of truth we must admit that alcohol has beneficial medicinal value and may be appropriately prescribed by a physician.<sup>3</sup> Some Christians might rather take a more dangerous drug for appearance sake. Also, moderate alcohol users undoubtedly enjoy a lower risk of coronary artery disease, although the benefit is not clearly so great as to offset the risk of harm that accompanies alcohol abuse.<sup>4</sup> Again, I am stressing these comments *not to defend alcohol use* but to present an honest view of the whole issue, which was clearly not done in the EVANGELICAL FRIEND articles.

We do the Christian message a great disservice by confirming the suspicions of  
(Continued on page 19)

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3. Ritchie, J. M. "The aliphatic alcohols" in: *The Pharmacological Basis of Therapeutics*, 6th ed. A. G. Gilman, L. S. Goodman, A. Gilman eds. Macmillan Publishing Co., New York, N.Y., 1980.

4. Haskell, W. L. et al. The effect of cessation and resumption of moderate alcohol intake on serum high density lipoprotein subfractions. *New England Journal of Medicine* 510:805-810, 1984.



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# First Day News

## Rwanda Update

Word has been received that Friends missionaries George and Dorothy Thomas and Willard Ferguson arrived safely in Rwanda. They were able to secure a house to rent and have purchased a used car for immediate transportation needs. A new van will be purchased as the project for the 1986 Easter offering sponsored by the Evangelical Friends Alliance Christian Education Commission. Two vehicles are needed in Rwanda to provide transportation for both missionary families.

## New Youthquake Address and Phone

The address and phone number for Youthquake registration and information has changed since the initial publicity was distributed. The new toll-free number is: 1-800-255-0380. Registration checks should be made payable to "Youthquake '86" and mailed to Youthquake '86, 201 E. Santa Fe, Olathe, Kansas 66061. Youthquake is an international conference for Friends ages 14-22 being held at Oaxtepec, Mexico, June 19-24.

## Patterns in Ministry

"Emerging Patterns in Friends' Ministry" is the topic of the regional conference being held near Wooster, Ohio, April 11-13 under the sponsorship of the Friends World Committee for Consultation. Discussion leaders include Bob Medford, director of Friends Ministries to Families; Dean Johnson, head of Eastern Region Friends Disaster Service; Ann Proescholdt-Shaw, copastor of Xenia, Ohio; Martha Giffen, a minister and elementary school teacher; and JoLeigh Commandment from Canadian Yearly Meeting.

## Facing Sin and Evil

"How Do Friends Face Sin and Evil?" is the question that will be considered at the June 17-20 meeting of the Quaker Theological Discussion Group. The meeting will be held at Malone College, Canton, Ohio. Douglas Gwyn, Jack Marietta, and Wilmer Cooper will be the main speakers. All Quakers are welcome to attend and registration should be sent by May 31 to Roger Dreisbach-Williams, R.D. 4, Box 471-A, Easton, Pennsylvania 18042. Cost for registration, room, and board is \$75.

## Language Study in China

Mike Krigline from First Friends, Canton, Ohio, has recently returned to Xiamen University in the People's Republic of China, where he is studying Mandarin. He accepted Christ while a student at Ohio State and his present opportunity for study is through Pioneer Mission.

## Baking Cakes and Shaving Beards

Two pastors in Mid-America Yearly Meeting offered a little extra incentive for increased church attendance and received a positive response. Charles Armstrong, pastor of Friends Chapel, Stillwater, Oklahoma, promised to bake a cake when the church attendance reached their goal. For three consecutive Sundays, attendance exceeded the goal, and now another cake is promised for when an additional 50 percent increase is realized. Waylen Brown, pastor of the Mexican church in Booker, Texas, told his congregation he would not shave his beard until the attendance reached its goal. Waylen no longer has a beard.

## FAHE Considers Quaker Distinctives

The seventh annual meeting of the Friends Association for Higher Education will be held June 20-24 at Malone College, Canton, Ohio. The overall theme the association has adopted for the next few years is "Seeking Relevance as Quakers in Higher Education." Attention will be given to Quaker distinctives in a panel discussion and in other sessions. The conference will include a dramatic production titled "Woolman," as well as meetings for worship, discussion, workshops, task groups, and meetings by disciplines.



*Ohio Friends are on the right side of the rope on the steps of the Capitol building. In front: Linda and Brian Gaiser, Tony and Ann Hodos with nephews; in back: Carol Richardson, Nancy Jackson, Bonnie Anderson, and Mardell Sweezey.*



### **March for Life**

On January 22, 1986, eight Friends from the Northern Ohio District participated in the March for Life in Washington, D.C. Those who participated in the March for Life were awed by the peacefulness of the demonstration. As thousands of people marched down Pennsylvania Avenue, they quietly chanted "life," and sang "America," "The Battle Hymn of the Republic," and "Amazing Grace." Since the legalization of abortion 13 years ago, 18 million babies have been aborted. Just as Quakers of the past fought for the rights of slaves, Quakers today need to fight for the rights of the unborn.

—Bonnie Anderson, Broadview Heights Friends Church

### **Chinese Pastor Suffers Stroke**

Jonathan Hsu, a pastor from the People's Republic of China, suffered a stroke the middle of December after his return home from visiting the United States. Many Friends heard him speak last fall when he visited Friends colleges throughout the Evangelical Friends Alliance. An article about Pastor Hsu appeared on page 12 of the December/January *Evangelical Friend*. This illness is a great trial since he is anxious to prepare two manuscripts for publication. He has been given government permission to republish his books on the life of Christ, and Paul's view of Christ. Prayer is requested for his recovery to enable him to accomplish this goal.

### **American and Palestinian Girls Together in Ramallah Camp**

A summer camp at the Friends Girls School, Ramallah, West Bank of Jordan, will combine work, sight-seeing, and education about the area. The camp is sponsored by Friends Girls School in cooperation with Friends United Meeting. Participants will be 12 young women ages 16-20 from America and an equal number of Palestinian women.

The school is one of the oldest and most academically outstanding schools in the Middle East and is located 10 miles north of Jerusalem. The July experience will include trips to the many points of interest in the area.

### **Dean Johnson Leads Eastern Region Work Teams**

A work team of eight men and two women from Eastern Region went to Mexico City February 8-18 to work on the Elektra Friends Church. The group of very capable workers was led by Dean Johnson.

Dean is also taking a group of 11 volunteers to the Rough Rock Friends Mission in Arizona. The group will worship with the Navajo people Easter Sunday and will be putting a permanent foundation under a mobile home for missionary housing.

Another recent project has been replacing a barn that burned last year, belonging to Bill Murphy of Deerfield, Ohio, Friends. Plans called for a one-day old-fashioned barn raising in early March.

### **QVW Expands Service Opportunities**

Quaker Volunteer Witness is a program sponsored by Friends United Meeting now operating in four communities. In Des Moines, a new unit will run a children's drop-in center, offering tutoring and material assistance in an inner-city neighborhood. In Chicago, volunteers apprentice with the youth advocacy work of the Fellowship of Friends in the Cabrini-Green district. In Wilmington, Ohio, the unit offers support for the elderly served by the Quaker apartments, together with other programs for the community's poor and disabled. Southwest of Indianapolis, a QVW program for latch-key children seeks a director and assistant. Friends may contact Ben Richmond, QVW, 101 Quaker Hill Drive, Richmond, Indiana 47374 for more information.



(Continued from page 16)

the skeptics who feel that Christians will lie, cheat, and steal in order to defend their irrational legalisms. These articles on alcohol, though well-meaning, represent our worst side. Of course they are appreciated by those who already agree with the authors and who don't care about integrity.

The church is totally ineffective at giving our society any answers for the alcohol problem—other than hollow rhetoric. Can't we Quakers come up with some well-considered, Spirit-led direction for the victims of this terrible problem? Perhaps EVANGELICAL FRIEND should present more balanced views of the alcohol problem in a future issue.

Mr. Kenworthy's suggestion that alcohol-containing wine, used for communion, is related to alcoholism is a serious affront to the Christian community.

Most of us have friends or relatives who are suffering under the bondage of alcohol-related problems. How can we minister to this enormous part of our population? Certainly moral pontification on the virtues of abstinence will not help these needy people. Instead they need loving, understanding Christian friends and supernatural assistance. Consider the following practical suggestions:

1. Get help for the addict. Alcohol treatment centers and Alcoholics Anonymous are helpful.
2. Support the families of abusers. Tender loving care must be extended to members of the family who must live with alcohol abusers.
3. Get drunk drivers off the highways. Support one of the many groups who are trying to curb drunk driving. Get involved in community action groups that monitor teenage drinking.
4. Educate your youth about the harmful effects of alcohol use (but tell the truth). Such education should begin in the grade school years and should be available through the church and the public school.
5. Love even those (Christians) who use and abuse alcohol. God may be depending on you to be His messenger. His power can change the lives of alcohol addicts too.

Be not drunk with wine, but be filled with the Spirit.

KENT L. THORNBURG  
Portland, Oregon

### Partly Right

Anthony Campolo  
Word Books, 222 pages, hardback.

This book will likely make you unhappy at times, but you ought to read it. Just as you ought to take that bad-tasting medicine the doctor prescribed. The full title will show what Campolo is up to: *We Have Met the Enemy, and They Are Partly Right*. He explains the charges against middle-class (our variety) Christianity by such men as Nietzsche, Kierkegaard, Freud, Marx. He disagrees with them in part, but in part agrees, and makes a strong case. We really aren't perfect. Why do this? (1) To avoid unsuspectingly becoming like these critics; (2) To mend our ways. His last chapter is hopeful of the future of middle-class Christianity. You really would profit from reading this book.

—Lauren King

### Perspectives

Norman L. Geisler and William Watkins  
Here's Life Publishers, 241 pages, paperback.

This is a full, solid discussion of what everyone has, cannot live without, makes every important decision in life with, and for the most part does not know he/she has—a world view. Seven of them, such as theism, atheism, pantheism, finite godism, are analyzed and evaluated at collegiate/graduate level. Recommended for that college student at a secular university and for anyone likely to discuss religion at more than a simple level.

—Lauren King

### Liberating the Laity

R. Paul Stevens  
InterVarsity Press, 177 pages, paperback, \$5.95.

Of the books that I have read, which have as their theme "the ministry of all believers," this has to be one of the best. It discusses the theology and practice of equipping believers for ministry in new and exciting ways. Paul Stevens knows what it is to be paid by a church to do God's work and has also worked for God while earning his own livelihood as a "tentmaker." He saw each way of doing God's work as God's "call" to him at that time. A refreshing and revealing book.

—Philip E. Taylor

### Wife Beating: The Silent Crisis

Roger Langley and Richard C. Levy  
E.P. Dutton, 242 pages, \$9.95.

Spouse abuse is a national tragedy of such magnitude and severity that when this pioneering expose on the subject was released in 1977 its authors say they worried that their findings would even be believed by the American public. Unfortunately their research findings were accurate, substantiated since the release of this book by numerous other studies that have followed. Spouse abuse is a problem in at least one-third of all marriages in our nation.

Believing that what happens in the home is a family matter, outside the law in most cases, law enforcement officials and the courts have been reticent to act against this crime with aggressive programs. As a result, the abused spouse has been a victim not only of her spouse's cruel and battering actions but of a society that refuses to come to her aid. Investigative journalists Langley and Levy believe that awakening American attitudes toward the injustices committed in relation to spouse abuse is the first step in finding ways to help both the abused and the abuser.

Case histories of victims are presented in graphic detail substantiated by interviews with the doctors, attorneys, and law enforcement officials of each victim. The stories are organized to illustrate the most common misconceptions about spouse abuse including the belief that the crime is only being perpetrated by "sick" or men-



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tally ill individuals mostly restricted to the lower class. Myths about why he beats her and why she takes it are exploded as well by evidence accumulated by sociologists, criminologists, and psychologists.

Of particular interest to Christians is a section devoted to the social and legal history of spouse abuse. The authors point out what the church's response has been and how desperately ineffective that has been. In the absence of better solutions, they urge women who are being abused to prosecute their spouses for the criminal acts against them and seek divorce as the best alternative.

This book is a provocative beginning point for those of us who want to know more about this tragedy. Spouse abuse is happening in the best of homes. How will we help?  
—Karen Bozman

#### **Walking a Thin Line:**

Anorexia and Bulimia  
Pam Vredevelt and Joyce Whitman  
Multnomah Press, 234 pages, paperback, \$6.95.

Victims of severe eating disorders will find positive Christian counseling, self-examining tests, explanations, and long-range solutions and reassurance. This book is a well-researched and professional counseling tool, but it should not be used instead of getting medical help. If you know someone who has an eating disorder, this book might be a good place to start in their return to good health.

—Jannelle W. Loewen

#### **The Mystery of Marriage**

Mike Mason  
Multnomah Press, 185 pages, paperback, \$10.95.

Out of all the myriads of books on marriage this book is a fresh, insightful new classic, sensitive, articulate, and very well thought out. Mason has written an uplifting, encouraging devotional that every couple will want to read.

—Jannelle W. Loewen

#### **Single and Whole**

Rhena Taylor  
InterVarsity Press, 96 pages, paperback, \$2.95.

A fascinating short autobiography of a single missionary woman who has had many daring adventures and gives wise insights on single living. Funny, heart-breaking, and full of wisdom.

—Jannelle W. Loewen

#### **And Then There Were Three: An Ode to Parenthood**

Sara Wenger Shenk  
Herald Press, 219 pages, paperback, \$8.95.

This book is a welcome commonsense book on mothering, written from a Christian feminist perspective. Written in a scholarly, articulate way, yet very personal too, this book is meant to uplift and encourage mothers—especially mothers of small children. Buy it for someone you know who is now in the midst of raising young ones.

—Jannelle W. Loewen

#### **The Person of Christ**

David F. Wells  
Crossway, 179 pages, paperback, \$7.95.

Another of the excellent *Foundations for Faith* series, this book traces the history of Christological teaching from the New Testament Scripture through the patristic, medieval, Reformation, Enlightenment, and modern periods. Necessarily condensed and hard reading, it is a helpful introduction to and summary of the central teaching of the Gospel for ministerial and lay students of our faith.

—Lauren King

#### **The Empty Cross of Jesus**

Michael Green  
InterVarsity Press, 249 pages, paperback, \$6.95.

In much of the literature on the doctrine of salvation, the Cross and the Resurrection have been treated separately. Green has brought both together where, he says, they belong. The author is both scholar and practicing clergyman. The book is written both for the specialist such as the theologian and counselor, and also for the nonspecialist such as preacher and disciple. Good reading that informs the mind and will move the heart if you let it.

—Philip E. Taylor

#### **C. S. Lewis's Case for the Christian Faith**

Richard L. Purtill  
Harper & Row, 134 pages, paperback, \$6.95.

This is a valuable book for anyone interested in the writings of C. S. Lewis. It can serve as either an introduction to or a summary of the main lines of his thought. Along with this comes a reading list of Lewis's books plus some about him. Recommended as an organizer of understanding of Lewis's thought.

—Lauren King

#### **NCCC Leaders Issue Rural Crisis Statement**

NEW YORK, N.Y.—Churches “cannot be silent or passive about the pain in the countryside,” leaders of the National Council of Churches of Christ in the U.S.A. (NCCC) and its member churches have declared in a statement on the rural crisis.

Members of the NCCC Rural Crisis Issue Team commended the Farmers Home Administration and Congress for easing the pressure on indebted farm families.

to keep up the effort “to make the continuing crisis in rural America—the erosion of our fields and small communities, the demise of family farming and the forced liquidation of family farm operations, the growing concentration of land ownership—an urgent part of our national agenda for action.”

—Evangelical Press News Service

#### **Soviet Officials Worry that Abortions Are Damaging Health**

Moscow, U.S.S.R.—Soviet medical officials have expressed concern over the consequences of the estimated 10 million abortions performed every year in the U.S.S.R.

Soviet women commonly have four or five abortions, and some have had as many as 20 in state-run clinics. The government officially discourages abortion, but it remains the primary method of birth control. Clinics charge five rubles (about \$6.50) for the procedure. Abortions are legal in the first three months of pregnancy, but only one is permitted within a six-month period.

One observer estimates that Soviet doctors performed 16 million abortions in 1980, about ten times as many as were performed in the U.S. There are an average of 2.08 abortions for each live birth in the Soviet Union, compared with about two live births for each abortion in the U.S.

A. A. Popov, a Moscow specialist in medical demography, said, “It is well known that the current abortion rate is a major factor in determining the incidence of gynecological diseases and childless marriages, infant mortality, miscarriages and child morbidity. Lowering the abortion rate would have a colossal effect on public health.”

—E.P. News Service

## Attitudes Toward Rock

NEW YORK, NEW YORK—More than half of the people in the United States enjoy rock music but believe that rock and roll has a bad effect on children, according to a Media General-Associate Press poll. The telephone poll of 1,462 people age 18 to 65 showed that: 56 percent supported warning stickers on records; 55 percent encouraged a ratings system for records similar to the movie rating system; and 51 percent believe rock lyrics harm children. Only one percent of those polled thought rock lyrics had a good effect on children; 38 percent felt they didn't make any difference.

—E.P. News Service

## USA for Africa Gives Grant to World Vision

MONROVIA, CALIFORNIA—World Vision, an international Christian aid organization, has received cash grants totaling \$400,000 from the USA for Africa Foundation to be used for drought relief efforts in the north-central African nation of Chad. The money will allow World Vision to purchase and ship nearly 250 metric tons of drought-resistant rice seed for distribution to 10,000 Chadian farmers, and will also pay for transportation of more than 7,500 metric tons of grain to approximately 300,000 famine victims for emergency hunger relief. Through various musical and video projects, which included the No. 1 single, "We Are the World," the USA for Africa Foundation has generated more than \$50 million for African famine relief.

—E.P. News Service

## Navajo Translation Of Bible Completed

TUBA CITY, ARIZONA—The first complete Bible to be translated into Navajo has been completed by Navajo Bible Translators, a group of Protestant missionaries who began the project 40 years ago.

"We needed it," said Peter McDonald, former tribal chairman. "The traditional religion of the Navajo is dying out very fast because there are no new medicine men coming along, yet we are a very religious people, and in order to continue to have faith in the Great Spirit it is important to have this Bible."

The translation into Navajo had some special pitfalls, according to Lois Martin, one of the pioneer Navajo translators. For example, "He watches over me," could have sinister overtones in Navajo. "The

easiest parts were anything about sheep and lambs," said translator Faith Hill. "Navajo people know everything about sheep."

The New Testament was completed first and published in 1955 with help from Wycliffe Bible Translators. The entire Bible, including a revised New Testament, was published by the American Bible Society, Inc., of New York.

—E.P. News Service

## Religion Called Base For Democratic Government

WASHINGTON, D.C.—The stability and future strength of America depends on religion, according to the Brookings Institution, a Washington-based "think-tank"—one of the nation's largest and most prestigious—with a reputation for liberal appraisals.

In its new 389-page report titled "Religion in American Public Life," the insti-

tute says that without religion, "democracy lacks essential moral support." Citing three years of examination and analysis of society, the report concludes that secular value systems can't "meet the test of intellectual credibility" for holding society together.

"Government depends for its health on values that over the not-so-long run must come from religion," the report notes. "Human rights are rooted in the moral worth with which a loving Creator has endowed each human soul, and social authority is legitimized by making it answerable to a transcendent moral law."

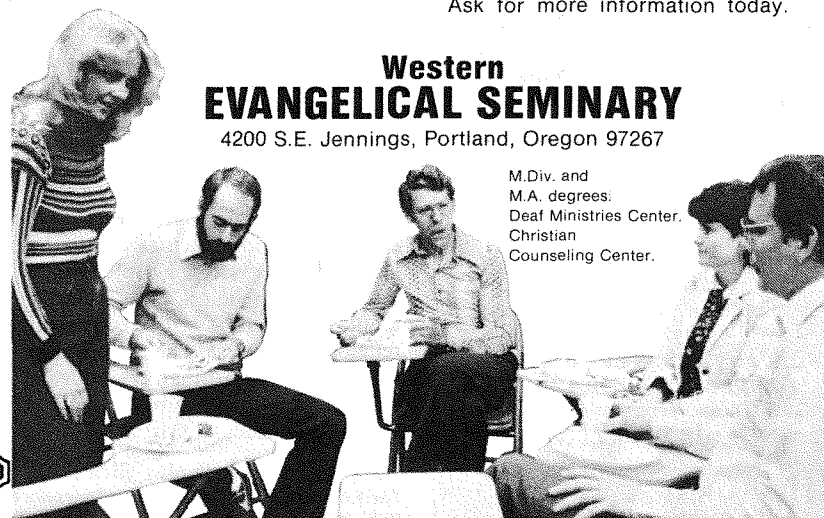
The report, written by A. James Reichley, a government specialist and formerly an editor of *Fortune* magazine, criticizes strict church-state separationists. "A society that excludes religion totally from its public life, that seems to regard religion as something against which public life must be protected, is bound to foster the

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impression that religion is either irrelevant or harmful."

However, the report also notes that "religious fanaticism may easily lead to social tragedy," citing trouble in Iran, Lebanon, India, and Northern Ireland. "Democracy, while largely based on values that come ultimately from religion, must be ever on guard against abuses that some tendencies within religion foster," the report says. "The key role of religion in maintaining the health of democracy gives all citizens, including those who are themselves without religious faith, a large stake in the way the churches carry out their roles in secular society."

—E.P. News Service

### Americans' Religious Preferences Have Shifted in Last Four Decades

PRINCETON, NEW JERSEY—Americans' religious preferences have changed dramatically during the last four decades, according to Gallup Poll information released by the *Los Angeles Times* Syndicate.

Gallup surveys during 1985 showed 90 percent of adults questioned stated a religious preference, with 57 percent saying they are Protestant, 28 percent Catholics, 2 percent Jews, 2 percent Mormons, and 1 percent Orthodox church.

This is a shift from 1947, when Gallup began studying religious preferences. In surveys taken then, 69 percent of adults said they were Protestant, 20 percent Catholic, and 5 percent Jews. The growth in the number of Catholics is attributed to a higher birth rate and the high number of Hispanic immigrants in recent years.

A study of individual Protestant denominational preferences showed that

the percentage of Baptists responding has changed very little from 1947 to the present, going from 21 percent then to 20 percent now. Drops were seen in the number of respondents expressing a preference for mainline Protestant denominations, such as Methodist (from 14 to 10 percent), Lutheran (from 7 to 6 percent), Presbyterian (from 6 to 2 percent), and Episcopalian (from 3 to 2 percent).

—E.P. News Service

### Church in Thailand Sees Explosive Growth

BANGKOK, THAILAND—The Hope of Bangkok Church, under the leadership of Dr. Kriengsak Chareonwongsak, is accomplishing what 162 years of Western missions couldn't, according to Christian Aid Mission. Starting with five believers in 1981, the church has grown to more than 800 faithful worshipers in three services. It also recently established a new congregation of more than 60 members in the northern city of Pahayao.

Kriengsak received his Ph.D. in economics from Monash University in Australia, and became a Christian while studying there. When he returned to Thailand he began a prayer cell with his wife and three other believers, six months later the group had grown to 17, and after another 14 months the group had grown to 250 believers.

—E.P. News Service

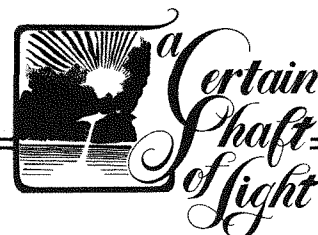
### Seattle Pacific University Hiring Practices Upheld

SEATTLE, WASHINGTON—Hiring practices of Seattle Pacific University, a Free Methodist institution, have been upheld by the U.S. Equal Employment Opportunity Commission (EEOC). The school restricts employment to those who share its evangelical faith and mission; this practice had been questioned by the state human rights commission.

The EEOC said that federal law permits a religious school such as Seattle Pacific University to exercise a preference in hiring based on religion, even if the employee's work is not directly related to religious activities. The ruling came in a case involving a woman who alleged she was discriminated against because she is not an evangelical Christian.

—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*



### SHOES OFF FOR LIBRARIES!

BY NANCY THOMAS

I've just discovered that I'm a Luddite. Not really an out-and-out fanatic, I probably qualify as only a borderline Luddite. But I'm definitely in that class, and I'm mad.

It started several weeks ago when Hal and I finally joined the 20th century and bought a personal computer. We bought a Macintosh, and I love it (that's why my Luddism only qualifies as borderline). To ease into our private technological revolution, we're taking a seminary class called "The Church and the Computer."

My self-discovery took place during the first class session. The professor gave a brief overview of computer history. Among other interesting bits of trivia, he told us that those opposed to technological advance are known as Luddites (were you wondering if I'd ever define my terms?), named after a 19th century English protest movement against industrialization. I wrote it down in my notebook as something to look into later.

Then, somewhere along in the lecture, the professor casually mentioned that computers are making libraries obsolete. One of our textbooks amplifies this, describing the use of computer library terminals in a large university. With only a title, someone can type a request on the terminal or on his personal home computer if he has a telephone hookup, and within seconds he will not only find out if the library has the book, but he can actually check it out and start the home delivery process, all this without even going near the library. That could certainly be an advantage in situations where time is short. But the author of this textbook goes on to intimate that one need never again waste time in a library looking for a book.

Waste time in a library! I was brought up on the value of wasting time in libraries, only back in the "olden days" we called it browsing.

I wasted some time in a library today looking up the Luddites, with whom I now feel a strange kinship. I discovered that the Luddites were a band of English working-class people who rose up in pro-

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test against a large weaving frame that was replacing man power in the stocking industry. Masked Luddites rushed into homes that employed the frames and destroyed them. Historians differ as to where the term *Luddite* originated, but the version I like best concerns Ned Ludd, "a person of weak intellect" whom the other village boys made fun of. One day Ludd chased one of his young persecutors into a house that employed several of the weaving frames. When Ned couldn't find the boy, he took out his frustration on the frames. After that, whenever a frame was broken, "Ludd did it" became the common cry. The leaders of the movement even referred to themselves anonymously as General Ludd.

The Luddite riots did not succeed, but the name lives on, according to my friend, *Webster*, in the hearts of all "who are opposed to technological change."

One other fascinating gleaning from my wasted time in the library reference room today: The French anti-industrial revolutionaries didn't do any better than their English counterparts, but some of their tactics were very creative. French rioters succeeded in destruction by throwing their wooden shoes (*sabots*) into the machines. This gave rise to the word *sabotage*. Fascinating.

Are computers sabotaging libraries? No, I think not. Not really. But when some well-meaning technocrat intimates that I could do better than "waste my time in a library," I also feel like taking off my shoes and throwing them.

For me, spending an afternoon in the library is a sensuous experience. I enjoy looking down a row of books. The collage of colors and sizes presents a map of new territory to be explored. I imagine rivers, lakes, mountaintops, and peopled cities, all waiting for me. I enjoy the smell of a library. As I wander the rows, that subtle combination of leather, paper, cardboard, dried glue, and something else (what?) wafts like incense, a homage to the world of words and ideas. I like to take a book down from its niche and hold it, to touch the texture of the cover, run my fingers over the closed thickness of its pages, and guess what treasures I can unlock if I open it. I even like the library sounds—the varied rustlings and shushings and scufflings, a relative quiet that teems with life.

Wasting an afternoon in the library opens one to all sorts of serendipitous

adventures. On my way to find one certain book, I can't help but look at the books on either side. Often I make such delightful discoveries, I leave behind the one I came for in the first place and take home something better.

I've met some of my best friends this way. Madeline L'Engle, for example. I first met her 16 years ago in the Pasadena City Library. She wasn't famous then and had yet to win her Newberry Prize. She was squished between two thin covers in the poetry section, and I knew at first glance we'd become good friends. We did. I took her home (I can't even remember the title of the book) and she's been a part of me ever since.

Last year my browsing brought me across the path of a big book entitled *God's Images*. I checked it out and found myself understanding anew the Kingdom of God through the combined etchings of Marvin Hayes and the prose poetry of James Dickey. In this collection of biblical character sketches, Jonah describes his strange journey: "The air stank with half-digestion, but I was not consumed . . . It was like a cathedral of slime, arched with God's unknown, water-blowing destination . . . I was living in the chapel of the small and the lost." Daniel admires with awe the beauty of the lions and confesses, "I know that what I will regret most is that I did not touch one of these marvelous God-bewildered beasts and tell him that I loved him, in the kingdom of all things." I could only have found *God's Images* by browsing. I simply wouldn't have known enough to ask a computer if the library contained such a volume. Then I never would have heard of the "cathedral of slime" and the lovely "God-bewildered beasts."

Not only do I make new friends on my browsing binges, I renew old and cherished acquaintances. A few months ago I just happened to run across *Alice in Wonderland* again. She was sitting in the basement of the George Fox College Library, just waiting for someone to invite her home. I did, and as soon as we got there, down the rabbit hole we both went. It was great.

Sometimes as I'm meandering down a row of books, an unusual name will spark my curiosity. A book doesn't always live up to an enticing title, but every now and then I discover gold. So far this year I've found *Woman Who Has Sprouted Wings* (a very good anthology of contemporary

Latin American women poets) and *Plant Dreaming Deep* (poet May Sarton's autobiographical account of her relationship with an old house). Both were well worth the time I had spent book-mining.

I've even had some surprise encounters with God and various of His saints in the library, encounters that have made me want to take off my shoes for reasons other than protest.

I'm sitting here in my study typing this homily to libraries on my computer. Perhaps that's ironic. I appreciate the efficiency and ease this technology gives me. But it will never replace the surprise and delight of a jaunt to the library.

Right now, why don't you just put aside this magazine and head down to the nearest public library. Be prepared for adventure, danger, whimsy, or jubilation. Anything, anything at all, could happen! ☐

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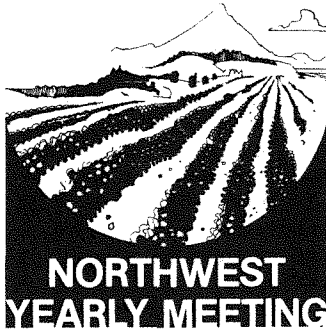
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# FRIENDS CONCERNS



## Around Northwest Yearly Meeting

**MINISTERS' CONFERENCE** this year will feature Ray and Anne Ortland, who are well-known for their writing, speaking, and experience in pastoral leadership. The conference will be held April 7-11 at Twin Rocks Friends Camp. Churches are asked to help facilitate the expenses for this important annual gathering of pastors and spouses through a contribution of \$1 per attendee.

**VOLUNTEERS ON WHEELS** will be holding their annual business meeting when they rendezvous at Madras, Oregon, May 22-25. Construction and remodeling projects where VOW is currently offering assistance include Klamath Falls Friends Church, Hilltop Friends in Oregon City, and The Selby House of Friends for Families in Tillamook. VOW is also assisting with moving and restoring a historic school building for Camp Tilikum near Newberg.

**ROSEBURG FRIENDS** have scheduled April 6 for a "grand opening." The group that has been meeting on Sunday evenings and has been holding Bible studies and prayer groups will hold their first Sunday morning service that day. Prayer support for this Yearly Meeting church extension project is encouraged.

**JOHN BIRNBAUM**, director of the American Studies Program of the Christian College Coalition in Washington, D.C., will be the commencement speaker at George Fox College May 31. Speaker for baccalaureate that same day will be C. W. PERRY, pastor of Rose Drive Friends Church, Yorba Linda, California, and a member of the college Board of Trustees.

## George Fox College News

George Fox College has announced plans for a major fund-raising campaign that will double the size of its library building, add 40,000 volumes, and more than double the college's current endowment.

The three-year campaign will be conducted in two phases, with an

initial phase goal of \$5 million and a second or challenge phase goal for a total of \$8.3 million.

It will be the largest campaign ever conducted by the 95-year-old college.

The comprehensive campaign will include \$1.5 million over the next three years for the college's student financial aid and scholarship program.

Planned is an approximately \$2.5 million expansion and remodeling of the existing Shambaugh Library. The addition will wrap around the existing building on the north and west and create a new library face to the campus.

The comprehensive campaign will be started formally this spring and continue through March 31, 1988.

Glenn Koch, a Canyon County, Idaho, Commissioner active in civic, political, educational, and church interests, is George Fox College's 1986 Alumnus of the Year.

The award was presented on campus as part of Homecoming events.

Koch is a 1947 George Fox graduate, appointed by the Governor of Idaho to the county commission post in 1982. He has been reelected twice.

Koch for 10 years was a member of the GFC Board of Trustees and for 15 years has been a member of the Board of Greenleaf (Idaho) Friends Academy, the last two as chairman.

For 33 years he has been a member of the board of Quaker Hill Conference, the church camp for the Friends churches in Idaho. He is past chairman. For 15 years he was a Sunday school superintendent at Greenleaf Friends Church.

He and his wife, Pauline, have four grown children; all attended GFC, two graduating.

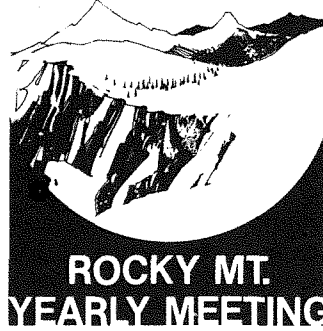
Koch was cited "for significant service to George Fox College, to his church, to his profession and to his community."

A George Fox College professor is one of several international scholars chosen to help in the writing of a new book, *Great Leaders of the Christian Church*.

The planned 352-page, full-color text is to be a joint production of Moody Press, Chicago, and Three's Company of London.

The new volume, planned for release next year, is designed to provide readers with interesting and reliable information about the lives, thoughts, and contributions of outstanding men and women in the history of the Christian church. GFC religion and philosophy professor Arthur O. Roberts already has prepared his section: "George Fox and the Quakers."

The article will be longer than found in most typical church history texts.



## RMYM Briefs

**ORDWAY, COLORADO**—Glenn Smith of Fowler, Colorado, is the new pastor of the Ordway Meeting. He succeeds Larry Glassco.

**ARVADA, COLORADO**—Northwest and First Denver Friends are both participating in the *Chapel of the Air's* "50 Days to Welcome Christ into Your Church." The program utilizes journals that participants fill in as they work on various spiritual disciplines such as preparing for Sunday worship and doing secret acts of love. The spiritual adventure began February 9 and lasts through Easter.

**PAONIA, COLORADO**—The Paonia Meeting viewed the film series *Turn Your Heart Toward Home* in February and March. The series by psychologist Dr. James Dobson calls for a return to the traditional biblical values.

**FORT COLLINS, COLORADO**—The Fort Collins Meeting set aside half of January 25 for members to meet at the church to seek God's guidance for future directions.

## RMYM Prayer Opportunities

1. "It is good to give thanks to the Lord, and to sing praises to Thy name, O Most High." (Psalm 92:1) Take some time to praise God for who He is.

2. "Behold, how good and how pleasant it is for brothers to dwell together in unity!" (Psalm 133:1) Pray that your church would be unified in its ministry. Ask God to deal with sin areas in your life or the meeting's that cause disunity.

3. "And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak." (Ephesians 6:19-20.) Ask the Lord to work through the missionaries at Rough Rock.

4. "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come." (2 Corinthians 5:17) Perhaps there is some sin or habit you are depressed over and want to quit. Ask Christ for the strength to be an overcomer.

## Northwest and Benkelman Report Growth

The Northwest Meeting in Arvada, Colorado, reports its average Sunday worship attendance has doubled between January 1985 and 1986. Pastor Bill Pruitt believes the change comes because the church has begun a heavy emphasis on the deeper (holy) life (1 Peter 1:15-16).

The Benkelman, Nebraska, Meeting welcomed nine members and seven associate members into their fellowship in January. Benkelman also has a Wednesday youth program serving 40 through four classes. The church hopes to add a fifth class soon.

## Plainview Gets New Pastor

Matthew Hoffman is the new pastor of the Plainview, Nebraska, Meeting, succeeding Guy Robinson, who has joined the staff of Campus Crusade for Christ.

Hoffman and his wife, Emily, are native Nebraskans. He became a Christian in late 1976 when attending the University of Nebraska at Lincoln. He and Emily met at a Campus Crusade retreat, and married in 1981. They have three children—Aubry, Ruth, and Joshua.

After graduating from college, Hoffman returned home to farm and began attending the Plainview Friends Church. During 1985 they began seeking the Lord about becoming involved in full-time pastoral ministry and the door opened in Plainview.

## Youth Camps Need Adults, Too!

Johnny Jumpup has an announcement for young and old, so listen carefully: "Summer camps at Quaker Ridge are coming!"

For juniors through senior highers, this means you should start planning to attend camp. But adults, you are needed, too. A successful camping program involves counselors, prayer warriors, and other supporters. Perhaps this summer God would have you serve, helping make the RMYM camp program happen.

The most important benefit of the camping program is that boys and

## Summer Camp Dates

Summer camp dates have been set. Every young person should plan to go, and Quaker Ridge is the perfect place to invite a friend to come along.

Here are the dates:

Junior High—June 21-26  
Junior—June 26-30  
Senior High—June 30-July 5

girls have the opportunity to better understand the Gospel and to receive Jesus into their hearts. There are also side benefits, such as providing a wholesome alternative to normal summer activities.

Why not pray about helping with the 1986 Quaker Ridge Camps? For more information, contact Lowell Weinacht at 2404 Tamarac Dr., Fort Collins, CO 80521; (303) 484-8258.

### Terry Ash Recovers From Heart Attack

Albuquerque Pastor Terry Ash is thankful to be alive. Last summer he suffered a serious heart attack while driving his wife to work.

Fortunately, his wife works at a hospital and there was a cardiologist in the emergency room when they arrived. Truly God's hand was protecting Terry.

In November he had open heart surgery and hoped to start returning to pastoral duties in early 1986.

Your prayers for a full recovery are appreciated. Ask also for God's blessing upon the Albuquerque church.



### EFC — ER Happenings

1985 CONTRIBUTIONS to the Missionary Outreach Budget amounted to \$787,379. According to Lowell Shreve, treasurer, this is 98.42 percent of our \$800,000 goal. Although we didn't quite make it, the positive note is we increased our giving to the Outreach Budget by \$4,084 compared to 1984.

The challenge in 1986 is for Eastern Region churches to "pick up the slack" and make every effort to reach the adjusted M.O.B. goal of \$850,000.

MINISTERS CONFERENCE is scheduled for April 7-11 and will be held again at the United Methodist Assembly Center in Blackstone, Virginia. Speakers will be Robert Medford, who is the director of Friends Ministries to Families, and Joe and Sally Roher, who are pastors of Friendswood, Texas, Friends Church. Joe Kirby is chairman of planning for the Conference.

DOUG JENKINS, pastor of Beloit Friends Church, won the Outreach

Sermon Contest, which was a part of M.O.B. promotion during the fall. EFC—ER pastors were invited to submit sermon manuscripts based on the theme "Adventuring with God in Outreach." A panel of three evaluated the entries, and the winner received a \$100 check as a prize.

This month copies of the winning entry will be circulated to pastors to use on a special Sunday focusing on outreach.

ELLA RUTH HUTSON finished her "home assignment" and returned to Taipei, Taiwan, for another term of missionary service. She left Los Angeles March 2, having spent a busy 11 months, which included traveling with the Taiwan Friends Youth in July and August, attending Friends Ministers Conference in Chicago and Yearly Meeting sessions, and visiting many Friends churches in deputation. Family reunions and renewing acquaintances were highlights of her furlough months. She will resume her ministry of writing, speaking, and teaching, as she begins her 34th year of missionary service.

SUMMER MINISTRIES schedules have been announced and include the following:

King's Kids led by Dennis and Diane Harris—July 6-23

Orchestra and Singers with Carroll Bailey directing and the Rowleys as counselors—July 6-23

Georgia Service Team led by John and Phyllis Ryser—July 9-19

Music and Drama Group, the Randy Neiswanger family as leaders—July 6-20

Chicago Inner-City Team, Dean and Freeda Johnson, leaders—June 22-July 2

New England Team with Jim and Betty Brantingham, directors—July 7-20.

Fred Clogg is coordinating Summer Ministries this year, so all inquiries should be directed to him at 3440 Kennard-Kingscreek Rd., Cable, OH 43009. June 16 is the deadline for applications to be received. Complete brochures have been mailed to all pastors and youth sponsors. Ask for your copy in your local church.

FINANCIAL AND ESTATE PLANNING SEMINARS are being scheduled in EFC—ER churches. J. Harry Mosher, Chartered Life Underwriter and Chartered Financial Consultant, leads the seminars, which are sponsored by EFC—ER and Malone College.

To schedule a seminar in your church, contact J. Harry Mosher, 7390 Sunbury Rd., Westerville, OH 43081.

"ENDEAVORS FOR CHRIST," which is the Friends Youth missions project in Eastern Region Yearly Meeting, raised during 1985 the total of

\$10,510.93. Youth groups in 27 churches raised money in a variety of ways—from car washes to spaghetti feeds—and contributed these funds to support the Aufrances, Engels, Camp Caesar, and Summer Ministries.

East Goshen received the traveling trophy and plaque in recognition as first place winner contributing \$2,931. Alliance was second with \$1,343, and Gilead came in third with \$1,000. The goal for 1986 is to raise \$11,000.

OSCAR BROWN, evangelist from Newberg, Oregon, is scheduled to hold special meetings in the following churches this spring:

Gilead—April 13-16

Richmond-Hanover—April 20-23

Bellefontaine—April 27-30

Poland Bethel—May 4-7

Robert Hess will hold a revival at East Richland March 23-26, and Max Huffman is scheduled at Salem First Friends March 23-27.

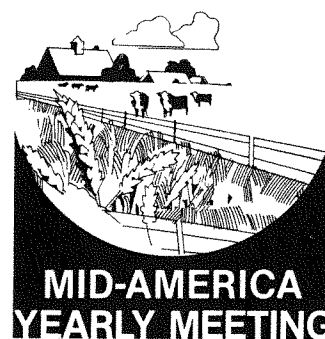
### Focus on Malone

STUDENTS named for the 1986 edition of *Who's Who Among Students in American Universities and Colleges* will include the names of 15 Malone students who have been selected as national outstanding leaders. They are Julia Hieronimus, Scott Carpenter, Sonya Cooper, Donna Enlow, Randal Holloper, Erica Knowles, Mark Langford, Sheila Schmucker, Jon Stuckey, Nancy Swanson, and Mark Winn.

Selection was made on the basis of academic achievement, service to the community, leadership in extracurricular activities, and potential for continued success.

SPECIAL LECTURES during February included three speakers, each with expertise in their field. *Mary Jane Knudson*, director of cooperative education at Gordon College, was on campus February 6 discussing cooperative education within a liberal setting. *Dr. William Sullivan*, associate professor of philosophy at LaSalle University in Philadelphia, was the 1985-86 McKinley Scholar. With special interests in public and moral philosophy and teaching critical thinking, he spoke February 20-21 to the Malone community. *Dr. Timothy Smith*, professor of history at Johns Hopkins University, lectured on February 25 from his vast experience studying the history of evangelical Christianity in the U.S.

FAITH AND LEARNING CONFERENCE on April 1 will feature *Dr. Nancy Hardesty*, who is a free-lance writer and editor from Atlanta, Georgia. She has written three books—*All We're Meant to Be*, *Great Women of Faith*, and *Women Called to Witness: Evangelical Feminism in the 19th Century*.



### MAYM Planning Committee Meets

A group of 15 persons met November 21-24 for a time of worship and fellowship as they undertook the assignment of making goal-setting recommendations for MAYM during the next five years. The Executive Council had approved such a committee in August. Joe Roher, pastor of Friendswood Friends Church, served as chairman for this committee.

A committee has been formed within the Friends Action Division of MAYM to collect and distribute information about matters of interest to Friends that will be considered by the Kansas legislature. Richard Hodson, an active member of Lawrence Friends Church working in Topeka for the state of Kansas and with a knowledgeable concern for the impact of legislation on the state's spiritual life, is working with this committee.

### FBC Notes

The FBC Concert Choir will be touring to Iowa, Indiana, Illinois, and Ohio during the college spring break. The itinerary for their March 6-16 tour includes the following places:

Topeka Friends, Kansas; Pleasant Plain Friends, Iowa; LeGrand Friends, Iowa; Buffalo Friends, Iowa; Ridge Farm Friends, Illinois; South Marion Friends, Indiana; Courtland Avenue Friends, Kokomo, Indiana; Bellefontaine Friends, Ohio; and Moreland Friends, Indiana.

Alan and Sheryl Mullikin, recent FBC graduates, are traveling as directors and performers with the newly formed Mid-America Yearly Meeting musical group, "Celebrate." The group also includes Rochelle Johnson, Lori Frazier, and Brent Harper, all FBC alumni, and Alicia and Bryant Mercer of Cedar Point, Kansas. "Celebrate" will be traveling throughout the United States to approximately nine yearly meetings.

Faculty and students at FBC are eagerly anticipating Open Look weekend, which is being planned for April 11-13, 1986. Open Look is an annual event that gives high school

students an opportunity to get a firsthand look at college life. Participants will be able to sit in on college classes, take part in special seminars on today's youth conflicts, become involved in music auditions and sports activities, and enjoy the wit and warmth of the comedy/drama team, Hicks and Cohagan. High school students interested in being a part of this exciting weekend are encouraged to contact Craig Davis or Brenda Choate in care of FBC, P.O. Box 288, Haviland, Kansas 67059.

### Friends University News

January 27-February 13 were the dates set for the Friends University's Annual Telethon. The 1986 theme "Can We Talk" exemplified an atmosphere of fun and optimism. Alumni, students, faculty, and staff, including President Richard Felix, telephoned approximately 4,000 friends and supporters, offering them an opportunity to share in the

school's growth. Funds raised through this effort are used for the current operating budget as well as scholarship aid for outstanding students. Telethon chairpersons are Lou McAdam, G'85, and Paul Hardin, G'84. Terri Lyon Anderson, G'81, current president of the FU Alumni Council and chairperson for the 1984 and 1985 Telethons, serves as advisor.

Friends University offered FRONTIERS classes for six Monday evenings, January 20-February 24, 1986, to the community. The six courses offered this year included "Confident Parenting" with Bill Allan; "How Do You Think You Are Going to Like It When You Grow Up?" with Mark Hicks; "Mastering Money" with Stanley Brown and Patrick Allen; "Great Themes in John's Gospel" with Verlin Hinshaw; "Everyday Life in Bible Times" with LeRoy Brightup; "Inner Healing of Relationships" with Benny Mevey.

## FRIENDS GATHER

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

### Community Outreach

Outreach ministries of **MORNING-SIDE FRIENDS**, Port St. Lucie, Florida, (Russell Myers) include services at Victory Children's Home and Abbeigan Nursing Home. Evangelism Explosion courses are also being taught by Thomas Crawford, associate pastor.

At **LA JUNTA**, Colorado, (Joe W. Hodges) the outreach and mission committees sing at the local nursing home monthly. The pastor also frequently leads a Sunday afternoon worship service at the home. A women's Bible study meets Thursdays.

**COTTONWOOD**, Emporia, Kansas, (Warren Hendershott) made special holiday food trays and gave to the shut-ins and older members of the church.

The B.A.S.I.C. class of **ALLIANCE**, Ohio, (Rick Sams) takes Sunday school to Trentwood Manor nursing home one Sunday each month. Sandy Pittenger is coordinator of this effort.

Ladies' Activity Night at **BOISE**, Idaho, (Harold Antrim) Tuesday, January 21, brought out a good number of ladies and friends for a cooking/tasting, one-hour workshop in cake decorating, microwave cooking, stir fry, crepes, and pasta. "Faith and Fitness Aerobics" are being led by Lynne Smith twice a week in the fellowship hall.

The Steven County Ministerial Association, of which the pastor of **BETHEL**, Hugoton, Kansas, (Jim

Pitts) is a member, sponsored the David Meese concert.

The **LONE STAR**, Hugoton, Kansas, (Gary Routon) Friends Church will sponsor their annual "Groundhog Supper."

Pastor Duane Houser led a Divorce Recovery Workshop at **CANTON**, Ohio, (John Williams, Jr.) First Friends during November and December for those rebuilding their lives after divorce. Over 66 people from the greater Canton area attended, and it was a rewarding and healing time for many.

Couples have been encouraged to "adopt a parent" for the winter months at **SOUTHEAST FRIENDS**, Salem, Ohio, (Kenneth Hinshaw). Their responsibilities include phone calls, errands, and visits on behalf of the elderly of the church.

The members of **PLAINs**, Kansas, (Sheldon Tucker) caroled to the senior citizens and gave love gifts of fruit and holiday breads.

### Youth and Christian Education

**DENVER**, Colorado, (David Brantingham and Chuck Orwiler) and **NORTHWEST**, Arvada, Colorado, (Bill Pruitt) senior high youth groups joined forces for the annual Pie Social March 8. Pies were auctioned to raise money for the youth groups.

About 50 youth from Mid-America Yearly Meeting churches met in **OKLAHOMA CITY**, Oklahoma, (Sheldon Cox) for the "Blizzard Breakaway." Royce Frazier, MAYM youth superintendent, was the director, and special speaker was John Hinshaw.

The junior and senior high of **UNIVERSITY**, Wichita, Kansas, (Katherine Jameson, youth minister) met for a "Lock In" on January 10.

The children's Christmas program of **SPRINGBANK**, Allen, Nebraska, (Roger Green) was December 22, with adults contributing vocal and instrumental musical numbers.

Faith Devitt joined the staff at **PORTSMOUTH**, Virginia, (Frank Carter) on January 17. She is assisting with children's work and outreach as a part-time staffer. Faith is a member of **LISBON TRINITY**, Ohio, (Don Murray, Jr.) Friends and was formerly employed at Timken-Mercy Hospital in Canton.

**COTTONWOOD** presented a unique Christmas program. It was the Christmas story through slides, and the pictures were of their own Sunday school children, filmed during the fall for this presentation.

A teacher-appreciation dinner was sponsored by the Christian Education Committee of the **BETHEL**, Hugoton, Kansas, church. This progressive dinner was held during November.

The youth of **BOISE** are well into "couponing," asking everyone to bring unused coupons to the church so they in turn can be placed on products in a supermarket here. The proceeds will go toward expenses for Youthquake this summer.

**NORTHWEST** Friends member Steve Street, son of Wayne and Diane Street, will travel this summer with the Continental Ministries as a trombone player. The musical tour will include Alaska, western Canada, and the western United States.

**NORTHBRIDGE**, Wichita, Kansas, (Tim Thornburg, youth pastor) youth served the annual Valentine Banquet February 22. The theme, "Love—Northridge Style," was focused around the family.

Dorothy Barratt and Kay Burgi traveled to several Rocky Mountain Yearly Meeting churches to present Sunday school workshops. Among their stops were **BENKELMAN**, Nebraska, (Robert Sander) and **LA JUNTA**, Colorado, (Merle Roe).

**PLAINs** Friends have started a new youth program on Sunday evenings. Students from Friends Bible College are in charge of the junior high and senior high, while concerned parents sponsor the program for the younger children.

### Missions

A commissioning service for George and Dorothy Thomas, who left February 19 to help open a new mission work in Rwanda, Africa, was held the evening of February 16 at **NEWBERG**, Oregon, (Ron Woodward) Friends. A social fellowship time was held in Friends Center following the service. Representatives from other Friends churches brought greetings, and promises of prayer support.

November was a month of missions outreach at **CANTON** First Friends, highlighted by the "Third

Annual Missions Festival." The evening was an informative time for the 550 people attending. Forty-one booths were used to provide a "hands-on" approach to missions. Booths included a direct telephone line to Taiwan, recorded letters to our missionaries, contests, crafts, and food, and clothing from other cultures.

**HAY SPRINGS**, Nebraska, (Norman MacGregor) reports that Rev. and Mrs. Rudy Rabe met in the home of Lewis and Leila Mendenhall and told of the Overseas Missionary Service work at Allahabad, India.

The **BEAVER-SHANNON**, Beaver, Kansas, (Lyle Whiteman) Christmas offering was sent to help pay for a building that will be used as a church and school for the Choctaw Indian work in Alabama.

**ALBUQUERQUE**, New Mexico, (Terry Ash) held an alternative Christmas fair with baked goods, and items made in third world countries. Almost \$5,000 was earned, including a matched gift by an individual from California. Funds went to the "Heifer Project."

### Spiritual Life and Growth

**BOOKER**, Texas, (Francis Ross) was blessed and strengthened by the evangelistic services of Howard Harmon, Mid-America Yearly Meeting assistant superintendent. The emphasis of the revival was on the "Fruits of the Spirit."

The adults at **PLAINs** Friends have started a Bible study, "Becoming Mighty in the Spirit," based on Bill Gothard materials. Wayne and Donna Powell are leaders.

**PAONIA**, Colorado, pastors Eldon and Gayle Cox together with Dave and Deanna McNickle attended David Wilkerson's "Call to Repentance" seminar in Dallas, Texas, January 28-30.

On January 8, **CLACKAMAS PARK**, Milwaukie, Oregon, (Paul Anderson) started a 12-week Greek class to help learn the use of a Greek dictionary and to understand some of the original Greek. Also, a class was started titled "Ten Brave Christians" telling what Christ can do in the hearts of people dedicated to Him. A six-week film series will start April 4 by Dr. Dobson, *Turn Your Heart Toward Home*.

**PORTSMOUTH**, Virginia, Friends experienced a wonderful revival with Jim Hosey of Marion, Indiana, a general evangelist with World Gospel Mission. The presence of the Lord refreshed the church during these meetings January 8-12.

**TRINITY**, Van Wert, Ohio, (Duane Rice) Friends burned the mortgage on six lots bought for future expansion plans. In January the church went back to having an early service to alleviate parking problems.

**NEWBERG** held a prayer conference with Oscar Brown February 2, 4, 5, 6, and 9, with a good representation from youth through retirees. Spiritual growth in their prayer life was expressed by many.

## Family

January marked the beginning of another series in the "Wednesday Family Night Activities" at **CANTON** First Friends. A special feature for this seven-week series was the newly released Dobson Film Series *Turn Your Heart Toward Home*. Canton Friends was the first church in the state to show the film. January 8 was a record-breaking night with 417 in attendance.

A "Family Life Conference" was held by the Texas churches during January. The guest counselor was Dr. Medford of Greensboro, North Carolina.

**ALUM CREEK**, Marengo, Ohio, (Dane Ruff) Friends viewed James Dobson's *Focus on the Family* film series, borrowed from the Eastern Region office.

## Building Improvements

The church grounds of **PORTSMOUTH**, Virginia, Friends were completely landscaped with azaleas, cherry laurel, and other shrubs by the Kehl Landscaping Company, at no cost to the church.

An open house was held November 17 for the beautiful new parsonage of **BETHEL** Friends in Hugoton, Kansas.

The congregation of **GOSHEN** Friends, Zanesfield, Ohio, (Bruce Bell) approved a plan to allow for a renovation of the sanctuary. Also approved was the appointment of a committee to begin planning construction of an additional building behind the church to be used as a multipurpose center.

**DERBY**, Kansas, (Bob Sweat) purchased a new parsonage. The house was dedicated December 15.

A gift of a pen sketch of the church was presented to the **RAMONA**, Oklahoma, (Lowell Thornburg) church by Jeanie Fitch.

## Other Special Events

The Norma Freer Missionary Society of **SMITHFIELD**, Ohio, (William Waltz) Friends provided a puppet show for the Christmas program. Jean Digman, Sharon Burdick, and Elizabeth Waltz presented "Christ-



mas is the Time for Love" with puppets that they had designed and made.

"Senior Sneak" (for senior citizens), at **BOISE** will be at Quaker Hill again this year. Participants will view the ice sculptures at the town of McCall, do crafts, and enjoy the fellowship. Fellowship dinners "8 at 6" began in February. Four couples meet at 6:00 on one Satur-

day a month for potluck-type dinner. The purpose is to enable each person to get better acquainted with others.

**PORTSMOUTH**, Rhode Island, (Harold Carl) Friends managed to use all the children in the Sunday school for their Christmas program, "The Nativity Scene." Ann Silvia and Patti Gonsalves, along with Harold and Gwen Carl, made slides and taped the music so that when the program was presented even the children were able to enjoy the performance.

On January 12 **NORTH OLMSTED**, Ohio, (Neil Orchard) Friends Church was honored by the visit of two members of the *Evangelical Friend* publishing staff. Lon Fendall, new editor, spoke to the combined adult Sunday school classes, followed by

words of greeting from Harlow Ankeny, managing editor.

Pastor Gary Damron of **WILLOW CREEK**, Kansas City, Missouri, received his master's degree in history from Wichita State University last month. His dissertation was on "Friends Work Among the Shawnee Indians."

During January the members of **OKLAHOMA CITY** Friends enjoyed a concert by Bill and Jean Degenkolb of Marion, Indiana. Bill is assistant director of Men with Vision of WGM.

A Christmas cantata *The Beginning of Christmas* was presented by the choir of **WEST PARK**, Cleveland, Ohio, (Chris Jackson) Friends. The choir was conducted by Jane McGinnis, assisted by Peggy Leonard. Organist was Mary Alice Egler and pianist Nancy Jackson.

Soloists were Kathy Olsen, Tom Shikner, Barb Warner, and Gary Steer.

**MORNINGSIDE** Friends presented their First Annual Christmas Pageant to the community over a three-night performance. It was estimated that close to 1,000 people attended this presentation of music, drama, vignettes, sign language with interpretive music, and a multimedia presentation of slides.

A special appreciation service was held at **NEWBERG** for Jack Willcuts, who has just completed 18 years as editor of the *Evangelical Friend*. A number of Friends from other churches were present as well as Jack and Geraldine's son, Stuart, from Nairobi, Africa, and daughter Janelle Loewen from Kirkland, Washington.

# FRIENDS RECORD

## BIRTHS

**ADAMS**—To Dana and Chris Adams, a son, Evan William, October 4, 1985, Canton, Ohio.

**BAYLESS**—To Gordon and Debbie Bayless, a daughter, Stephanie Louise, January 18, 1986, Boise, Idaho.

**BINFORD**—To Kent and Lori Binford, a daughter, Ashley Lauren, November 12, 1985, Haviland, Kansas.

**CORDISCO**—To Ed and Diane Cordisco, a son, Marc Christopher, October 17, 1985, Canton, Ohio.

**CRISP**—To David and Desiree Crisp, a son, Brett Taylor, December 30, 1985, Haviland, Kansas.

**DIVER**—To Ken and Linda Diver, a son, Andrew Jamison, December 16, 1985, Sebring, Ohio.

**GENTILE**—To Andre and Jan Gentile, a daughter, Danielle Marie, September 30, 1985, Canton, Ohio.

**GORDON**—To Fred and Dawn Gordon, a son, Thaddeus Lowe, January 3, 1986, Clackamas Park Friends, Milwaukie, Oregon.

**GREGG**—To Rich and Rosie Gregg, a daughter, Jennifer, December 19, 1985, Canton, Ohio.

**HACKENBERG**—To Larry and Gloria Hackenberg, a son, Matthew Stephen, December 21, 1985, Canton, Ohio.

**HAM**—To Bob and Marilyn Ham, a daughter, Meryl Joy, December 17, 1985, Haviland, Kansas.

**HUSTED**—To Dave and Michelle Husted, a son, Daniel Jacob, January 7, 1986, Canton, Ohio.

**LEACH**—To Stan and Sandi Leach, a daughter, Deanna Beth, December 19, 1985, Guatemala.

**LILE**—To Bill and Susan Lile, a daughter, Amanda Kama, October 12, 1985, Arvada, Colorado.

**LOESCH**—To Delmar and Karen Loesch, a son, Daniel Dwight, December 10, 1985, Booker, Texas.

**MIRES**—To Mr. and Mrs. Elmer Mires, a daughter, Shelly Jean, December 27, 1985, Springdale Friends, Leavenworth, Kansas.

**NICHOLS**—To Jeff and Karen Nichols, a son, Jeremy Andrew, September 30, 1985, Canton, Ohio.

**PALMER**—To Don and Carolyn Palmer, a son, James Allen, December 3, 1985, University Friends, Wichita, Kansas.

**PARKER**—To Steve and Gail Parker, a daughter, Darnell Kay, October 2, 1985, Milan, Ohio.

**PITTS**—To Rodney and Mary Pat Pitts, a daughter, Mary Elise, December 13, 1985, Oklahoma City, Oklahoma.

**STEIN**—To Sam and Kelly Stein, a son, Patrick Leroy, December 21, 1985, Cherokee, Oklahoma.

**TURNER**—To Steve and Alicia Turner, a daughter, Mistie Sue, January 21, 1986, Boise, Idaho.

**WADE**—To Mark and Lori Wade, a daughter, Britani Leah, November 9, 1985, Haviland, Kansas.

**WAKEMAN**—To Wally and Liz Wakeman, a son, Joshua Daniel, October 8, 1985, Memphis, Tennessee.

## MARRIAGES

**ASTLE**—**BIGHAM**. Lisa Astle and Galen Bigham, January 18, 1986, Hugoton, Kansas.

**BARNES**—**HIERONIMUS**. Julie Barnes and Michael Hieronimus, December 14, 1985, Canton, Ohio.

**BLANDFORD**—**SOMMERS**. Beth Blandford and Brad Sommers, September 28, 1985, Canton, Ohio.

**HENDRICKS**—**COBB**. Betty Hendricks and John Cobb, December 21, 1985, Clackamas Park Friends, Milwaukie, Oregon.

**HERMANSEN**—**POWERS**. Patricia Hermansen and Ronald Powers, November 23, 1985, Clackamas Park Friends, Milwaukie, Oregon.

**HUDSON**—**STUCKEY**. Bambi Hudson and Jay Stuckey, October 5, 1985, Canton, Ohio.

**MOORE**—**JOHNSON**. Brenda Moore and Keith Johnson, October 12, 1985, Canton, Ohio.

**VOSS**—**MEANOR**. Diana Voss and Jeff Meanor, September 28, 1985, Miami, Florida.

**WHITE**—**SHERILL**. Tonjua White and Donald Sherrill, November 2, 1985, Plains, Kansas.

**WORDEN**—**ALEXANDER**. Deana Worden and Dennis Alexander, December 28, 1985, Canton, Ohio.

## DEATHS

**BOETTCHER**—Bruce Boettcher, November 23, 1985, Houston, Texas.

**CLAXTON**—Adele Claxton, December 1, 1985, Bayshore Friends, Bacliff, Texas.

**COULSON**—Alice Roberts Coulson, 95, February 5, 1986, Newberg Friends, Oregon.

**CRAWFORD**—Al Crawford, November 22, 1985, Southeast Friends, Salem, Ohio.

**EMERY**—Clarence Emery, 94, December 25, 1985, Springbank Friends, Allen, Nebraska.

**EMRY**—Iva Emry, 78, December 8, 1985, Boise, Idaho.

**GANN**—Charley Gann, December 10, 1985, Ramona, Oklahoma.

**KOON**—Hallie Koon, November 2, 1985, Benkelman, Nebraska.

**KRAFT**—Susan Kraft, December 1, 1985, University Friends, Wichita, Kansas.

**LIVINGSTON**—Ruth Livingston, December 18, 1985, Paoia, Colorado.

**MAYES**—Roy C. Mayes, December 11, 1985, Bayshore Friends, Bacliff, Texas.

**MCGREGOR**—Jerry McGregor, December 19, 1985, Northridge Friends, Wichita, Kansas.

**PEAK**—Homer Peak, November 23, 1985, Emporia, Kansas.

**SODERBURG**—Fern Soderburg, November 26, 1985, University Friends, Wichita, Kansas.

**STOUT**—Bernice Elva Stout, 82, November 10, 1985, La Junta, Colorado.

**SZEIFF**—Delbert Szeiff, 46, December 8, 1985, in Florida, Alliance Friends, Ohio.

**TYLER**—Mabel Tyler, November 25, 1985, Westfield, Indiana.



# The Challenge Before Us

BY JAY KESLER

**O**VER the last five years, an interesting change has taken place in our nation's public schools. Many of today's student leaders—class presidents, captains of football teams, valedictorians—are outspoken Christians.



There are a couple of explanations for this. It may be that these young people have Christian parents that are encouraging them and helping them set goals. These youth just naturally rise to the top like cream in a milk jar.

This change may also be due to the increasing secularization of culture. As society becomes more secular, Christian students simply stand out in stark contrast to the rest. I tend to believe the truth lies somewhere between these two ideas.

But we must not let this euphoria fool us. My analysis is this: The top 15 percent of the achievers in America are disproportionately Christian. Taking into consideration those students in the middle, the lower 40 percent are less Christian than any generation in American history.

The late philosopher-theologian Francis Schaeffer once said that America was living on the Christian memory. He made that statement around 25 years ago. We must

*Jay Kesler is the new president of Taylor University and former president of Youth for Christ/U.S.A. This article is taken from a presentation at last year's convention of the National Association of Evangelicals in Los Angeles. The presentation was summarized in the March-April 1985 issue of United Evangelical Action, the official publication of the NAE, and is reproduced here by permission.*

realize, then, that this lower 40 percent of America's youth aren't even living on the Christian memory. While their parents may have the memory, they have lost it.

With this in mind, what are some of the realities facing us as we seek to reach out to the youth culture?

First, young people have shifted their thinking from naturalism to supernaturalism. Unlike youth of the past, today's young do not believe you can account for human existence through science and reason. This supernaturalism takes many forms: Eastern religion, meditation, the occult.

Along with supernaturalism is narcissism, or "me-ism." Young people live in a world that has taught them instant self-gratification. Commitment to almost anything is to be avoided, because it means hard work and struggle.

Another trait of today's youth is growing apathy. To better understand this, we must look at the youth culture of the sixties. Those young activists tried to change the world's formidable problems. Of course, they couldn't do it. Seeing past failures, today's youth turned hard, cynical, and dropped out of mainstream culture. It's not that they don't know or care about the world's problems; tragically, they feel they don't matter.

Another startling observation is the current attitude toward authority figures. Young people today seem more than ready to follow a strong personality. In fact, I think the climate among today's youth is dangerously close to the climate in Germany in 1932. If the right guru came along and promised the right mixture of God, country, and materialism, we might all be surprised by what would happen in this country.

Finally, love and sentimentality are confused. In the wake of the sexual revolution, young people tragically believe that love and sex are synonymous.

We must face the current reality. And with guidance from the Holy Spirit, we must shape strategies and ministries to reach the youth of the eighties.

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