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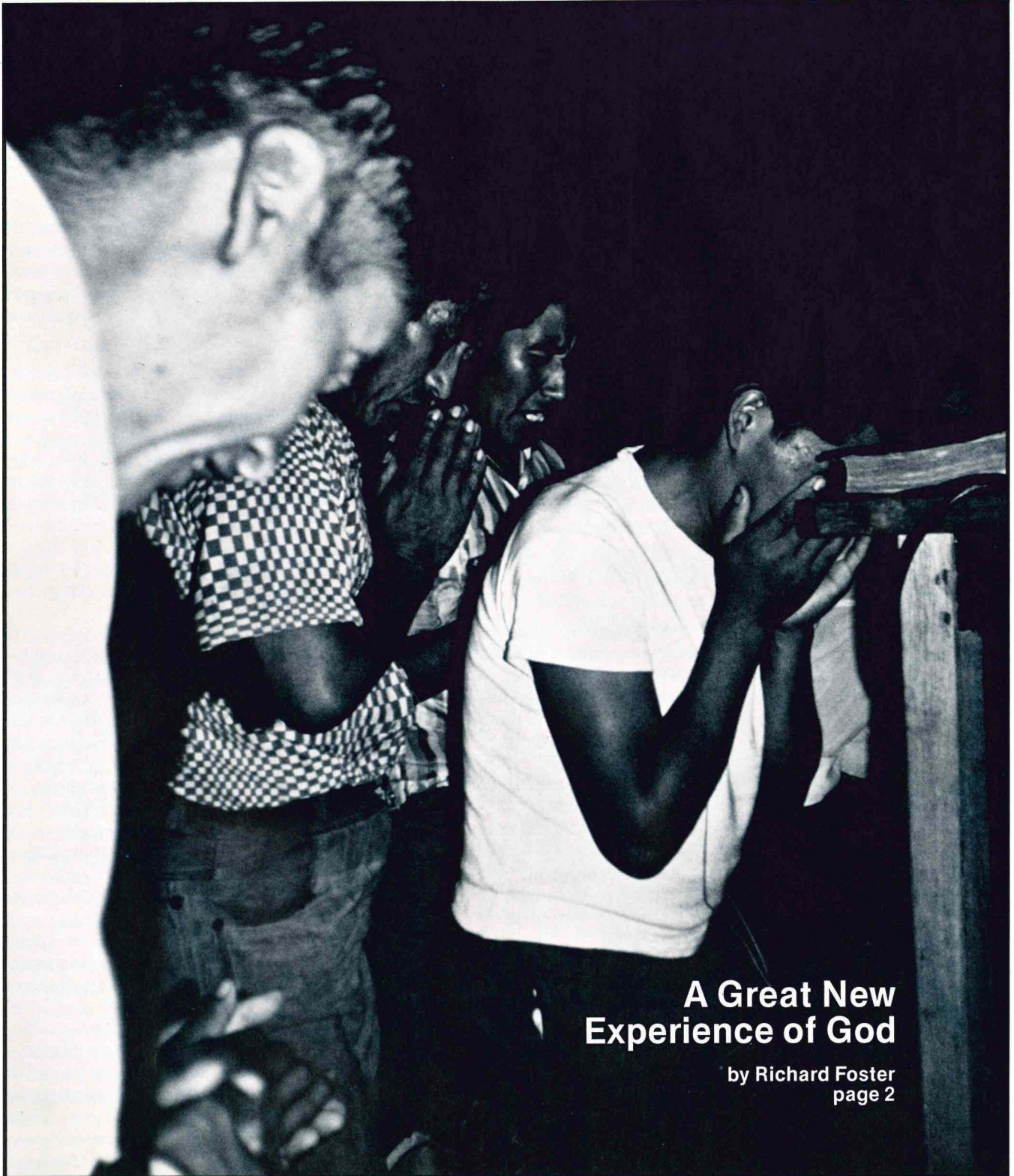
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Evangelical Friend

June 1986

Vol. XIX, No. 10



**A Great New
Experience of God**

by Richard Foster
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A GREAT NEW EXPERIENCE OF GOD



BY RICHARD FOSTER

WHAT IS NEEDED for a Quaker renaissance today? We need a great new experience of God. George Fox declared, "When all my hopes in them and in all people were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy." He knew by experience that Jesus Christ is alive and here to teach His people Himself.

But what do we do? We debate if the cosmic Christ is the same as the historical Jesus. We worry about whether meetings should be programmed or unprogrammed. We debate whether "open worship" should be programmed or semi-programmed and we make sure that it is kept to seven and one-half minutes. God forgive us! God save us! God heal us!

Where is our hunger and passion to come into an experience of God Himself? "As the deer pants for streams of

water, so my soul pants for you, Oh God. My soul thirsts for God, for the living God." (Psalm 42:1-2, NIV) Do we thirst for God? Is there within us that longing, that hungering, that great, awful, wonderful ache to know God?

When we experience God we swing like a needle to the polestar of the Spirit. We discover serenity, unshakeableness, firmness of life orientation. These experiences put fire into our words and compassion into our spirits. They fill our walk and our talk with new life and light. People can see and can feel this, and they are drawn into the joy of it.

There is a little chorus being sung these days, the first line of which states, "In a new and living way Jesus comes to us today." We must be open and receptive and prayerful that He will come today in a new and living way.

Our experience of God also needs a new sense of worship. Why are our gatherings so dead, so dry, so dull? It is because *we* are dead, dry, and dull. Oh, we must come alive to God!

Today there is a great hunger for worship that is expressing itself in an incredible revival of liturgy. I believe history will record it as the great phenomenon of the 1980s.

The longing for liturgy has come about because people are sick and tired of human-centered worship. They are sick of preachers that run a circus—a one-man show (never a one-woman show!)—an egotistical, fleshly, one-man show. People want Christ as the center of worship. They want to see God, not human personalities, high and lifted up. Litur-

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gical worship tries to make Christ the center of the worship experience.

What does this trend mean to us as Quakers? Historically, Quakers are the ones par excellence who have a tradition of seeking to make Christ the center of worship. He is the Real Presence, as we say. Christ is in our midst. And we must not think of this new wave of interest in liturgy as an enemy, but as a friend. People are hungry. They are longing for an experience of the Real Presence.

Let us make Christ the center of our worship. He is alive and here to teach us Himself. He is our Priest to forgive us, our Prophet to teach us, our bishop to guide us, our King to rule us. People hunger for this experience of God and we can lead the way, but only if we have known Him by experience ourselves.

A Great New Passion for Purity

What is needed for a Quaker renaissance today? We need a great new passion for purity. Surely the experience of God will do for us what it did for Isaiah when he cried out, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts." (Isaiah 6:5)

Quakers have always been known for being on the forefront of ethical concerns but we need a whole new movement in this direction. We must stop resting on the achievements of the past. We must call for holiness of life in new and vigorous ways in both the private and the public spheres.

On the personal level we need to understand the place of the spiritual disciplines in transforming human life. Disciplines like meditation, prayer, fasting, study, simplicity, solitude, service, submission, confession, guidance, worship, and celebration are instruments of God. They place us before Him so that He can work the transformation that is so desperately needed in each of us.

We need by experience to have our affections transformed. It isn't just enough to make a public commitment. We need a tremendous upheaval of the human heart so that we love different things, we hate different things, we delight in different things, we are afraid of different things, we are made guilty by different things. We are a bundle of hopes and desires and dreams, all of which need to be revolutionized.

Also, we need to recover a true *doctrine of the saints* in the sense of having models of holiness. We need examples who show us how to live and call us to the holy life. In 1493 Savonarola was preaching against the evils of the papacy, which had become quite immoral. He spoke about the early church as having *chalices of wood* and *prelates of gold*; that is, wonderful, beautiful pastors and leaders that were great models of holiness. And then he said, "but *now* we have *chalices of gold* and *prelates of wood*." This, of course, is the great danger if there is not within us, in our own hearts, a new passion for purity. Those among us who are leaders will get so caught up in the organizational structure, in the

wonder of our sermons, in the beauty of our counseling ability, that we have chalices of gold but we are prelates of wood.

In the social arena of life we need to recover again our sense of ethical purity. If we do not have a deep passion for the poor, for simplicity, for the ways of peace we are not being faithful to the Gospel. These are not just little "testimonies" that we tack on if we think it is a good idea. They are categorical imperatives we must obey.

If we are to follow Jesus Christ, we must stand in opposition to the prevailing mood of modern society and challenge and confront its idolatry. In obedience to Christ we must say "no" to the greed and avarice that guarantees the poverty of others. In obedience to Christ we must say "no"

“WHEN I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart. And as I gave way to it, I found the evil in me weakening and the good lifted up. Thus it was that I was knit into them and united with them. And I hungered more and more for the increase of this power and life until I could feel myself perfectly redeemed.”

—Robert Barclay

to the little tin gods of our modern nation-states that call us into their blasphemous intertribal wars. In obedience to Christ we must say "no" to the racism and sexism that dehumanizes those for whom Christ died.

We also must speak a positive word. In obedience to Christ we must say "yes" to the bruised and the broken and the poor. In obedience to Christ we must say "yes" to the sanctity of life. We must be consistently pro-life. Abortion is a pro-life issue. Peace is a pro-life issue. First-World greed that guarantees Third-World starvation is a pro-life issue. We need a great new passion for purity.

A Great New Baptism of Power

What is needed for a Quaker renaissance today? We need a great new baptism of power. After all, we are Quakers and it is high time we deserved the name. We need to shake and tremble before God, and we need to see others tremble because God's power has come upon them. Now is the time for a far greater outpouring of God's power upon us. We all remember that the early Quakers testified that all that happened in the book of Acts was happening among them. Robert Barclay testified, "When I came into the silent assemblies of God's people, I felt a secret power among them

which touched my heart. And as I gave way to it, I found the evil in me weakening and the good lifted up. Thus it was that I was knit into them and united with them. And I hungered more and more for the increase of this power and life until I could feel myself perfectly redeemed."

However, we must remember that power demands a sufficiently prepared people. Power corrupts and absolute power corrupts absolutely, so we need people who are willing to learn to walk with God, to become God's friends, to engage in the ministry of small things, because these things are prior to, and in one sense more important than, the work of power. Certainly they are an essential preparation so that it is love that motivates us and not egomania. We need a great new baptism of power.

A Great New Vision of the Church

What is needed for a Quaker renaissance today? We need a great new vision of the Church. Many Quakers today are much closer to the Hindu philosopher Rata Krishna than to the great Christian tradition. Rata Krishna said true religion "is essentially the private achievement of the individual won by hard effort in solitude and isolation." This, of course, is the theology of Western individualism, but it is not a true doctrine of the Church.

We are the Body of Christ together. No religion in the world is committed to community like Christianity. Members of other faiths can go to their temples in complete isolation from other human beings, but for the Christian, worship is an intently corporate experience. Our doctrine of the Church demands a corporate witness.

There were no solitary Quakers. Friends were to bring their illumination to the congregation as a whole and their individual experiences were to be judged by the experience of the fellowship. They believed that Christ was among them and as they waited together, they received guidance. For example, there was a great tradition of meetings for clearness in which individuals who were seeking guidance would gather together a group of discerning persons to speak the corporate wisdom. The group would wait together upon the Holy Spirit for guidance about the particular concern that had been brought to them. This is a great high view of the Church.

Jesus knew how to weep. In His hour of greatest trial He sought the comfort and support of the three disciples as he went through the night in unashamed agony. How dare any of us think that we can do without the prayers of others. We need a great new vision of the Church.

A Great New Catholicity

What is needed for a Quaker renaissance today? We need a great new catholicity, a great new sense of the Church universal. Quakerism is one of the many purifying movements that has arisen in the history of the Church and, while purifying movements do many good things, they all have a tendency to become cultic and separatistic. Members of each movement claim that they are the only ones who have

been faithful to God and all others are heretics. While we want to maintain the vigor of the purifying concern, we also want to confess our solidarity with all those who have sought to be faithful to Jesus Christ in the history of the Church.

We need to gain a new appreciation for those early church fathers and mothers who sought to live faithful to God. We need to gain a great appreciation for Catholic spirituality without imitating it. There are many wonderful writers and thinkers outside of Quakerism who can lead us more deeply into God and with whom we can identify, people like Augustine, Catherine of Sienna, Juliana of Norwich, Martin Luther, John Calvin, and Bernard of Clairvaux, Saint Francis of Assisi, William Law, and many, many others.


A Great New Urgency of Mission

What is needed for a Quaker renaissance today? We need a great new urgency of mission. If we've come into an experience of God, if we've known His transforming power, if we've experienced a purity of life, then we have an obligation to share what we have learned and what has come to us from others. We need a great evangelistic thrust in our day. Some of us can remember the old Quaker threshing meetings at which the wheat was threshed from the straw. As the wheat was being threshed, the Quakers debated in order to discover those who were really serious about the faith. They would counsel those who were not and bring them to the point of conversion and obedience to the faith.

TODAY, we need new threshing meetings and we need to find a context where that can happen. In the early days, of course, debates were often held in the marketplace but today that is not a very feasible arrangement. So we must ask ourselves, Where can we have threshing meetings? Perhaps radio and television talk shows are some of the best places for that.

However urgent the mission is, we must approach it in integrity, humility, and honesty. The needs are great, the questions are many: Do we realize how hungry people are? Do we realize how sick and tired and lost people are? Do we realize how desperately people are seeking for someone to love them? Do we have a God-given compassion to reach out and to throw our arms around the cities of the world?

Conclusion

What do we Quakers need? We need a great new experience of God. We need a great new passion for purity. We need a great new baptism of power. We need a great new vision of the Church. We need a great new catholicity. We need a great new urgency of mission. John Wesley wrote, "Give me one hundred preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergy or laity, such alone will shake the gates of hell and establish the kingdom of heaven on earth." 

(Unless otherwise indicated, all scriptural quotations are from the Revised Standard Version of the Bible.)

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"Wouldn't you know it? He's reading the wrong declaration!"

COVER

The altar at a Bolivian Friends evangelistic service exemplifies the earnest seeking after God that accompanies conversion and spiritual growth. (Photo by Hal Thomas)

ANTECEDENTS

When referring to an unfinished task I have often heard my dad chide himself saying, "We can usually find time to do the things we really want to do."

That's not a very comforting statement for someone like me, who sees a need to improve the quality and quantity of time devoted to my relationship with God. It makes me have to ask myself if there are other things that I want more than the great new experience of God that Richard Foster writes about in the lead article.

He mentions the John Wesley statement: "Give me one hundred preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergy or laity, such alone will shake the gates of hell and establish the kingdom of heaven on earth."

I imagine you can identify the dilemma this statement creates for me, but let's go ahead and detail it. If we believe that John Wesley was making an accurate claim but we are not seeing the gates of hell shaking and the kingdom of heaven being established, then we are left with an undeniable shortage of people who fear nothing but sin and desire nothing but God.

Our only alternatives are that John Wesley was exaggerating or we have to convince ourselves that we are pleased with the extent to which Christ's kingdom is being established and the kingdom of darkness is being threatened.

We certainly do not have legitimate reason to despair or become cynical about Christ's church. However, our desire to see a healthier church helps us to recognize the need to check the thermometer on our relationship with God.

We are only at the back door if our primary desire is to experience Christ's kingdom on earth and are only moving toward God in order to gain the kingdom. The front door is where God alone is our desire. It is here that things, issues, and other people take their rightful place of being secondary to our Creator and Redeemer.

—D.L.M.

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Praying Doesn't Have to be a Struggle

BY LAUREN KING



MUCH WRITING about prayer—both classical and otherwise—has a good deal to say about the struggles involved in praying. We are said to “wrestle” with God, to plead and implore, to agonize and suffer if our praying is to be effective. We are told to keep prayer lists and check off our “answers.” We are to pray in detail because detailed prayer gives detailed answers—and we will be sure we’ve been “answered.” And of course we must be counseled about “unanswered” prayers; maybe they are really answers in some way. In support and illustration of these various understandings of prayer we are pointed to Abraham interceding for Sodom, to Jacob wrestling at Peniel, to Paul struggling with his thorn in the flesh, to Jesus sweating in anguish in Gethsemane.

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But I am increasingly coming to wonder about these ideas. Abraham’s long intercession was, I think, a long bargaining with *himself*—not God—into a realization of the mercy of God. Jacob came to blessing when he was willing to confess his name and character; the hindrance was Jacob, not God. Paul obviously deeply desired relief from his handicap, and likely with the highest motives, but had rest only when he accepted living with that weakness and in the strength of God, which had been available to him all the time if he had prayed for it. And Jesus—facing almost unimaginable physical suffering, not to speak of the fearful cry of abandonment on the cross, indeed had an agonizing struggle until He could say, “Nevertheless, not my will but thine.” In all these biblical instances the struggle was occasioned by some failure to understand or commit oneself to God. The cause of any of these struggles was not in God but in the one praying. And so I wonder about *our* praying.

I suspect we may have a mistaken idea of God and of praying. Let’s think about God

for a bit. Much of our—perhaps unconscious—thinking about struggling in prayer implies a God holding back from “answering” our prayers, for some reason reluctant to grant our wishes. Perhaps He makes us struggle because it is good for us. Maybe we will be more grateful, stronger if we have to beg. But does a loving earthly father act thus? And does this idea of God fit with His other acts and words? In the Old Testament He repeatedly proclaims His love for Israel, even declaring that He answers before they call (Isaiah 65:24). And then there is Jesus—God’s love incarnate, who by His words and death demonstrated a love almost beyond belief. Can we imagine Jesus treating one who came to Him as we see God treating us in our praying? Why, then, do we suspect God of putting us off and reluctantly “answering” only sometimes?

We act, too, as if God knows less about the subject of our praying than we do; so we must tell Him in detail what we want and what to do about it. Maybe it is more for ourselves than for God. The Creator, who

as Creator must know every atom in the whole universe, whose knowledge extends, we are told, to fallen sparrows and hairs on heads—doesn't this God know as much as we, even more than we, about our affairs? And moreover, has known from all eternity. Also, the Creator of the universe hasn't the power—just maybe—to deal with our situation? Surely, we really know better than that. How, then, with such a God—loving, wise, almighty—can there be this struggling with Him in prayer? Do not His love and wisdom and power call for a different understanding of Him than our ideas about praying imply? Is it not likely that our struggles in prayer rise from some difficulty in us, rather than in Him?

And of course there often comes the response, "The fault is in our faith. If we only have enough faith, we can have anything we want—health, success, things, anything." This is curious in view of Hebrews 11:35-38. Note that these heroes of faith—so great in faith that they are memorialized here—didn't get what they must have prayed for, no matter how great their faith. Maybe they weren't so great in faith after all? Then how are they in Hebrews as heroes of faith? And Paul with "unanswered" prayer, Jesus praying for escape—did they lack faith? Maybe there is something more to the problem.

James (4:3) offers an explanation that I suspect strikes closer to the heart of praying. He says the trouble is indeed in us, that our prayers rise from our desires and from seeking our own pleasure. He means we pray from the wrong motives. He means that, in our praying, our focus is on what we *want*—our desires, our "needs," what we've "just got to have." And we are focusing on what we want, not what God wants. But what we want may be, indeed often is, not what God wants. So if we are to get what we want, we must tell Him all about our desires, and persuade or pressure Him to grant them. And of course that takes time and struggle, forcing God to grant our prayers. Oh, we don't put it that bluntly, we may not even have realized it, but isn't that what really lies behind our ideas? Isn't this why God is reluctant, must be wrestled with? And why some prayers are, we say, "unanswered"; that is, God doesn't do what we want?

The basic difficulty, then, is that we are concentrating on what we want, what we can get from God. We thus—admittedly largely unconsciously—make God the means to our ends. He is to get for us what we want. Our relationship with God is one

of giver-Receiver, of servant-Master. But this is totally contrary to what the Scriptures teach us, and to what we profess to believe (when we aren't talking about prayer). God is the omnipotent, omniscient, gracious, loving Lord of the universe, our God and Savior. We are His creation, His redeemed, who in gratitude and love give ourselves to Him.

Let me propose another approach to praying. Let us begin with God—all-knowing and all-wise, almighty, surpassingly loving. He acts according to that wisdom and power and love. He, in turn, offers us the opportunity to work with Him by our praying, uniting ourselves with Him in His activity, but by praying, not for our wants, but for His wise, loving will. Before we pray He knows our prayers; those for His will He can use to work with Him; those not for His will He cannot. They must fall useless into sterility. Now let us add ourselves. Let us pray, not for our wants and pleasure, but let us pray for His will to be done in all the situations that concern us. Let us commit ourselves to Him and to His love, wisdom, and power.

But specifically, how shall we pray? Let me give an example. I know a young

nor Mary Lee. But it will be His will, and that will be best. How can it be otherwise? Note that with this praying there are no unanswered prayers, for I pray for God's will. And that is sure to be done. A. W. Tozer wrote once: "To pray effectively we must want what God wants—that and only that is to pray in the will of God. And no petition made in the will of God was ever refused." But remember: To pray in the will of God is not twisting His arm to get our desires; it is giving up ourselves and our wishes to His good will—and then believing God.

Ah, but isn't this just a program of "pray and let it slide," a kind of soft fatalism? I think not, for in the first place, I continue to pray, to work with God—as Jesus taught, also James—day by day to see His will done. Nor are things being let slide. All that can be done medically, so that God can work through that also, is being done. And many others are praying too. In submission and trust we are working with God for the accomplishment of His best with Mary Lee, a best that He could not accomplish without our prayers. But with them He will. So great a part has He granted us in His activity!

But suppose the treatment and prayers do not bring the result we hope for. Suppose Mary Lee dies. That will be God's will? Prayers will have been answered? Well, it will have happened; Mary Lee will be dead. And now we can choose among the options. Maybe there is no God, no one to use our prayers. Maybe there is an evil God, tormenting His creation. Maybe there is a forgetful or indifferent God, who isn't concerned, doesn't get "involved." I don't believe a Christian could seriously consider any of those three options. Then we have two left: either God could not prevent Mary Lee's death, or He chose not to. If He could not, then He is in trouble—and we too if we depend on Him: He has a universe out of control, out of His control, and something more powerful than He is involved. This is certainly not how Jesus pictured the Father.

We are left, then, with a God who is totally in charge of the universe, and who is also loving, all-wise, and almighty. And being so, He knows and purposes and acts in ways beyond our small understanding, so that often we will not know nor understand why He acts as He does. But Jesus assured us that He is like Him, and I trust that word. So, though not understanding, I still pray for His will and rest in Him. And that is what faith is, isn't it?

*"To pray effectively
we must want
what God wants."*

—A. W. Tozer

woman who comes from a family with a history of cancer. Only recently her brother died of it. She herself has just had a growth removed and is undergoing radiotherapy. I am praying for her. But I do not undertake to tell God all about the case. He knows. I simply pray, "Father, you know all about Mary Lee." Nor do I ask for her cure, for I do not know God's will for her. Instead, I ask God to act in His love and wisdom and power to do for her what is best. And then I rest in my faith in Him, having totally committed her and my desires for her into His hands.

I do not wrestle or plead or agonize or try to "prevail in prayer." I do not need to. I have prayed that God's will be done. I know that He will do what is best. It may or may not be what I on my own part hope,



Street scene in Londonderry, Ireland (photo by John Lampen)

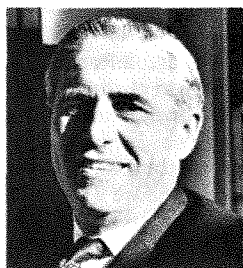
FRIENDS AS RECONCILERS IN NORTHERN IRELAND

BY DENIS P. BARRITT

OVER the past 16 years 2,500 people have lost their lives in civil disturbances in Northern Ireland. The million and a half people now living in the Province are all white, all speak English, and all claim to be Christians, but

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and for many years was general secretary of Belfast Voluntary Welfare Society.



they are divided by tribal traditions. They share much in common and are all Ulster people, but the Protestant majority (62%) are Ulster/British, and the Catholics (38%) are Ulster/Irish. The cleavages are what the sociologists call "congruent," that is so many facets of life—national identity, education, recreation, cultural interests, political parties as well as religious denominations all divide along the same line.

These traditions go back a long time. It was just a few years before the Pilgrim Fathers set sail for Plymouth, Massachusetts, that a large plantation of English and Scots settlers took place in the North of Ireland. The last two earldoms of the Gaelic Irish had been overcome by Britain at the end of Elizabeth's reign. Though permitted to live on their extensive lands

they felt that they had lost their Gaelic heritage and set sail for the continent. Britain said that this was treachery and claimed their lands. They brought in Anglicans from the North of England and Scottish Presbyterians to farm these lands. These settlers were deemed to be friendly to England. The native Irish, who had remained with the original Roman Catholic Church, were pushed off the best land and were naturally resentful. Massacres and counter massacres took place.

It was from this planted stock that the first Irish Friends came. William Edmondson, once an officer in Cromwell's army, came from Westmorland to open a shop in Ulster. On a visit back to England he was convinced by George Fox's preaching and set up the first regular Meeting in Lurgan in 1654.

Friends, as dissenters, were barred from the universities and so could not qualify for the professions. The Established Church claimed a tenth of all their produce. Many Friends refused to pay and had their goods confiscated. The Presbyterians likewise suffered and found that the English put up tariffs against their woolen goods. Dissatisfied, well over 100,000 Presbyterians left and settled in America. There they became ardent fighters in the cause of independence, and then provided at least a dozen American Presidents from their Ulster/Scots stock. They have now integrated into the U.S. population.

The Irish who parade down 5th Avenue on St. Patrick's Day came later, following the devastating potato crop failures in the 1840s. Some million perished through malnutrition, and another million emigrated during this decade. Those going to America took with them a bitter hatred of England for allowing the starvation when some food was actually being exported from the island at the time. Reinforced by continued immigrants from Ireland, these Irish Americans formed the Fenian movement and did much to foster the moves for self-government in Ireland. The feeling still continues that all that is needed is to get the British out of Ireland.

During the famine Friends from England made brave attempts to send in food and clothing, setting up soup kitchens, and trying to provide for an alternative livelihood to the staple diet of potatoes. They are remembered to this day in parts of Ireland for their efforts, which just could not be on a scale sufficient to meet the vast need.

Again the position in the North differed from the rest of the island. The planters

had brought with them cottage crafts, and when the potato crops failed they had an income that enabled them to buy food. Those living in rented property had a better tenure to their land than those in the South. In the North they probably knew their landlord. In the South these were often rich settlers who sometimes did not even live on their lands, but pushed up the rent and did not hesitate to order eviction for nonpayment. There was not therefore the same agrarian discontent in the North.

Cottage industry then formed the basis for powered factories following the industrial revolution. This industry strengthened the link with Britain, which became a source of coal power, of raw materials, and then the main market for the manufactured products.

As the movement for self-government for Ireland grew, the attitudes of those in the Northeast corner hardened. Liberal Presbyterians, who earlier had themselves risen in favor of an independent Irish parliament, now made common cause with other Protestants claiming that "Home Rule means Rome Rule." So strongly did some feel about resisting rule from the Catholic South (comprising today 95% of the population) that as a last resort they were ready to fight against their friends, the British, to prevent this.

They were somewhat mollified in 1921 by being offered their own self-government for the six northern counties. It was now the turn of the more ardent Irish nationalists, by this time known as Sinn Féin, to protest against the partition of the island for whose freedom they had fought so long. The million Protestants, they claimed, should have been forced to accept the will of the majority in the whole island. Sinn Féin continued their violent struggle against the governments both North and South. By the time the violence had burned itself out, the Ulster Unionists in their devolved Stormont Government felt themselves under no obligation to accommodate the Catholic minority in their province.

Both groups discriminated—in the allocation of houses, the giving of jobs and contracts—but as most of the leading companies and local government councils were in Protestant hands, Catholics came off worst.

In the 1960s attempts were made to build bridges between the two traditions. Right-wing Unionists resisted reform measures, and on the whole those that reached the statute book came too little and too late. A

nonviolent civil rights reform group was overtaken by a Republican paramilitary body (the IRA and splinter groups), violence broke out, and the Army was called onto the streets to support the police. The violence became more intense, and in 1972 the British Government suspended the Northern Ireland Government, and control reverted to Westminster.

In the higher income groups both traditions can live peaceably as neighbors, even though their basic loyalties may be quite strong. Otherwise there is a tendency to live among one's own tradition, a move that was intensified after the 1969 civil disturbances.

Those born into the Protestant tradition wish to maintain the British link, even though they may be highly critical of the English at times. Those who are Catholic look toward Ireland for their national identity, even though for economic reasons they may not want unity just yet.

CATHOLICS go to Catholic schools and learn history from an Irish angle. Protestants at state schools or independent grammar schools learn history from the British viewpoint. Irish is taught at Catholic schools, even though it does not usually become fluent enough for conversation. Protestants do not learn Irish—to them it is a foreign tongue. In the higher arts there is good mixing, and although teenagers go to hear the same "pop groups," the youth culture is not strong enough to cut across the old traditions. Tribal violence can give a challenging role to a young person living in an area of high unemployment where he does not seem to be wanted. Labor unions are very much against sectarianism, but find the tribal loyalty is usually stronger than they can command.

Friends usually steered clear of politics and during riots and risings in the early days opened their homes to the wounded on both sides, thereby often finding their own lives spared. During the present civil disturbances a number of reconciling bodies have been formed and Friends have been involved with many of them. Groups like the Corrymeela Community, Women Together, Protestant and Catholic Encounter Movement, the Community of the Peace People, Pax Christi, Fellowship of Reconciliation, as well as Ulster Friends Peace Committee, meet as a Peace Forum every month, acting as a liaison body and sometimes acting in unison.

In spite of increased polarization, paradoxically it is often easier to bring both

sides to meet each other than before 1968. Joint services and prayer meetings now take place, whereas 15 years ago they would have occasioned protests and pickets.

A new political party has been formed, a liberal reformist central group called the Alliance Party, which consists of about 50 percent membership from each side. It has had some success in elections, but finds it hard to attract more than about 10 percent of the voting public.

A joint Protestant/Catholic school, Lagan College, has now been running for four years in Belfast. Starting with 32 pupils from 12 years upwards, it now has over 300, has shown that it is a viable educational institution and so qualifies for statutory grants. The experiment has been repeated at another school, and there is an integrated junior school also. This bold experiment in the Ulster setting proves that children of both traditions can be happily educated together.

At the beginning of the 1969 rioting, the two meeting houses in Belfast were opened to take in families who had lost their homes. The Service Committee formed at this time accepted a Government invitation to provide a center for visitors at the Maze prison, built hastily to take the many interned in the early seventies. Starting with a canteen, a play group was added and also a counseling service for visitors with problems. There are now over 400 serving life sentences in a Province previously singularly free from crime. Friends took over a cottage farm and adapted it to provide a place for constructive play for deprived children from both traditions in Belfast. A Mothers' and Toddlers' unit is also part of this service.

At the political level a Quaker House operates in the University area of Belfast and is staffed by two resident Friends. Here leaders of political thought and action are invited to come and discuss their policy and problems in the knowledge that they do so in complete confidence. In this way it is hoped to encourage cooperation between the various groups, to urge restraint and support for constructive proposals.

Obviously none of these attempts has stopped the violence, but without such initiatives there might well have been overt civil war. Much patient reconciling work remains to be done to gain acceptance of both traditions so that a richer society may emerge, and this will be as necessary as ever in the new situation created by the Anglo-Irish Accord. Friends in Northern Ireland ask for the patient understanding of American Friends.

AS I WAS WRITING this article in our desert home, I looked out the picture window opposite my desk, which faces east, to see a magnificent sunrise heralding the beginning of a new day. The desert floor seems barren and even forbidding at times, especially at first light. The stars had gone from the sky, the mesquite, sage brush, and trees are but shadowy, mysterious shapes in the early dawn. Then comes the sunrise! It is a declaration of the faithfulness of God's creation, which kindles hope and speaks of love.

I feel the same way about our Richmond Declaration of Faith. Each generation of the Christian community has its desert experiences. The stressful circumstances in the world and in the body of Faith put an unexpected strain on relationships. The stars of convictions that once shone brightly are eclipsed or dimly visible, and the truths held so firmly become shadowy and mysterious forms of their former grandeur. As Friends we have to admit the inability to propagate ourselves on the same spiritual level as our spiritual parents beyond one or two generations. The "Quaker Way" and theology tended to harden into a protective shell where Friends could take refuge from trouble by settling for a maintenance-only operation of the Meeting. That admission and confession is the sign of first light.

An examination of the history of the framing of a declaration of faith informs us of the beginning of a new day for Friends. It was a slow process, commencing in the 9th month, 23, 1887, at a conference in Richmond, Indiana, of delegates from 12 yearly meetings of London, Dublin, New England, New York, Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Canada, and Kansas. The question proposed for consideration was "Is it desirable that all Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?" The Conference gave an affirmative answer to the question!

The reason for such a declaration was "to prevent the tendency toward disintegration of the Society."² Subsequent discussions were held for the next five decades by executive committees of Friends bodies, yearly meetings, Five Years Meeting, Friends

Friends minister Eugene Coffin has been on the staff of the Crystal Cathedral, Garden Grove, California, for the past 12 years. He will be retiring this fall and will be available to lead "meetings for encouragement" among Friends.

A NEW DAY

BY T. EUGENE COFFIN

United Meeting, as well as local meetings. One disclaimer was common to all deliberations: "However, it must be added that an affirmation of faith does not carry for Friends the authority or status which other Churches vest in creeds."³ This point has been made consistently in the history of Friends United Meeting, Five Years Meeting, and the conferences of Friends, as stated explicitly in minutes from 1922, 1912, and 1887. A new day was beginning to dawn for Friends.

What Is a Declaration of Faith?

It is a *Christian Affirmation* born out of the personal and corporate experience of Friends based upon the foundation of the revealed Word of God, and the conviction that there is a continuing revelation of God to each generation of the meaning and application of spiritual Truth.

It is a *Guideline* for the organization of the Life of the Body of Christ, just as "art is organized beauty, music is organized sound, philosophy is organized thought, and science is organized knowledge."⁴

As such, it is also a *Protection against extremes*. The Friends movement was born in simplicity and held together by the bonds of unconditional love. A Declaration of Faith calls Friends to continually examine the Scriptures of Truth and to heed the warnings of the Holy Spirit (the Inward Light) against the extremes of complexity, the itch to have preeminence, and the fear of

stepping out by faith to do the work of ministry in ways not thought of before.

A Declaration of Faith is *an ever-present Reminder* to "walk worthy of the High Calling of God in Christ Jesus."⁵ That call is to share the Good News with those who are hurting because of guilt, oppression, poverty, bondage, loneliness, disease, and rebellion, that "there is One, Christ Jesus Who can speak to thy condition."⁶

It is a *Challenge* to the Friends Meeting and the Christian to be an up-to-date message of Christ. The joy of so living is artistry in godliness because Friends are committed to equipping the individual through experience, study, and application of the Truth to all aspects of life.

A Declaration of Faith *saves us from the stigma of politicizing religion and assuming the position of the propagandist*. The movement called "Friends" is not concerned to recruit people to aid a movement. We are interested in the movement as an aid to people. Jesus always treated people as ends, never as means. "The Sabbath was made for man, not man for the Sabbath."⁷ If a meeting's first interest is to put across an idea or a program it is in the position of the propagandist. When the concern is to help persons by means of a prayerfully conceived idea or program, then it is prophetic. The propagandist calls on God to help him promote a cause. The prophetic ministry serves the Kingdom of God. Our Affirma-



tion of Faith helps to keep Friends meetings and individuals close enough to Center so that partial views to which specialists are prone are avoided. By preserving a wholeness of view the causes that call for backing will be rendered an invaluable service.

What Does a Declaration of Faith Mean to Us Today?

It means the *Recovery of an Identity* that is in danger of being lost by diluting the essence of Christian experience with a multiplicity of compromises with the world. The human family was created in the image of God. God's image has been replaced by the attempts of people to play God. The result is a loss of self-esteem, the refusal to depend upon God as Creator and Savior, the attempt to build a tower of worship on humanism and a spirit of hopelessness. To some degree we see a theology of confusion emerging, rooted in a society turned inward, and a "me" generation rising up. Friends are not entirely immune to these trends. The recovery of our identity rests upon knowledge of God by the impression of the Spirit of God upon the spirit of each one of us.

One of the most liberating declarations in the New Testament is this: "The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."⁸ The Friends Meeting for worship is the "burning bush" where the iden-

tity can be recovered, for it is there that the union of the spirit of man with the Spirit of God takes place. It is by the mysterious operation of the Spirit in the New Birth when that which is called by Peter "the Divine Nature" enters the inner life of our being that identity is established. The day has dawned, the Light has come!

The Declaration of Faith means *the recovery of Christian integrity and the will and ability to maintain unity*. In the letter to the Church in Ephesus, the apostle Paul urges the members: "... with all lowliness and meekness, with patience forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace."⁹ The implication is that the unity is already established, not by human strategy or ingenuity, but by the centrality of Christ in all thought and endeavor. The declaration of Faith affirms that unity and presents the challenge to maintain it.

It is interesting to note that in the conferences of Friends, referred to earlier, two points were made consistently: "the affirmation of faith does not carry for Friends the authority or status which other Churches vest in creeds... then it would be a mistake to assume... that these historic statements be used as a device for excluding Yearly Meetings or individuals from membership... or a test for theological orthodoxy... but were rather an expression of what Friends could affirm together out of

their common ground of experience."¹⁰ The integrity and the ability for unity moves from the Center (Christ) outward; the practices develop according to needs.

Finally a Declaration of Faith means that *the Light of Truth as Friends have experienced it, and continue to experience it, will be kept burning brightly* in every corner of the world where Friends are found. The basis of that affirmation is that true faith rests upon the character of God and asks no questions or further proof than the moral perfection of the One who cannot lie. Faith is confidence in God and His Son Jesus Christ; it is the response of the soul to the divine character of Christ as revealed in the Scripture. A classic example of faith is to be seen in the life-experiences of early Friends as well as our contemporaries. Their life testimony would have been impossible but for the in-working of the Holy Spirit. Faith and morals are two sides of the same coin. By faith Friends attempt the humanly impossible in response to the call to faithfulness to the Light in these last two decades of the twentieth century.

"The Richmond Declaration of Faith is our call to expanding appreciation of Truth. While fundamental principles are eternal, expression of Truth and methods of Christian activity should develop in harmony with the needs of the times. God, who spoke through the prophets, and supremely in Jesus Christ, still speaks through men and women who have become new creations in Christ, being transformed by the renewing of their minds, and therefore able and willing to receive fresh revelations of Truth."¹¹

I began this article at dawn. The sun now is dipping toward the west. The shadows are getting longer. The night is approaching and darkness will again cover the desert as a blanket. But I know the sun will rise again, and the experience of Christ causes me to reaffirm our Richmond Declaration of Faith. It is like the face of the clock on my wall; it shows the relationship of time passed to time to come. It is a statement of what was, what is, and what will be. A new day is dawning for Friends. Let us rejoice and be glad in it!

1. Report concerning the History of the Affirmation of Faith, Earl Redding, 1974.

2. *Ibid.*

3. *Ibid.*

4. A. W. Tozer, Baker Book House Co., 1978.

5. Ephesians 4:1-3.

6. George Fox.

7. Mark 2:27.

8. John 4:23-24.

9. Ephesians 4:1-3.

10. Redding, *op. cit.*

11. *Ibid.*



Work Volunteers In Mexico City

BY DEAN JOHNSON

IT ALL BEGAN so innocently, this work trip. A note left on our kitchen table by Bill and Charlotte Briggs (parents of Mike and Cindy Briggs, affiliate tentmaking missionaries in Mexico City, 1982-86) detailed a list of projects needing completion at Elektra Church. A phone call to the EFM office confirmed that this list was valid and helped determine priority needs. Then praying and planning, "Was it of God to go at this time?"

Another phone call, from Anna Cobbs and Reta Stuart during EFA Coordinating Council at Canton, Ohio, in January, asked, "Would you come and be interviewed by Howard Harmon during the Missions Commission report?" Subject: How to go on a missions work trip. Result: It left a strong impression that we were committing ourselves to go. No backing up now.

Next a phone call came from Rod Routon in Mexico who detailed work to be done and certain tools that would be needed. A

Dean Johnson of Boston Heights Friends Church in Ohio is director of Friends Disaster Service in Eastern Region. In February he took a work team to Mexico City to help with construction of the Elektra Friends Church.

notice sent by the EFC-ER office to all churches in the *Wednesday Morning Newsletter* advised that qualified workers were needed—carpenters, a welder or two, a glasscutter—all should be committed Christians, willing to share their faith. Each must pay his own way, including a contribution to the missionaries for room and board.

One by one God picked a crew. Carl Gamble, Winona, Ohio, welder; Melvin Hoffman, Damascus, Ohio, carpenter; Bill Murphy, Deerfield, Ohio, all-round good helper; Gary Beltz, Canton, Ohio, carpenter; Claude and Sonia Bancroft, Canton, Ohio, and Stanley and Irene Sams, Sebring, Ohio, professional carpenters; Dean and Freeda Johnson, Boston Heights, Ohio, crew leaders. A preliminary meeting for planning and prayer confirmed that this was God's crew. Excited anticipation was building, and an enjoyable trip to Mexico City on February 8 heightened feelings of unity.

As we neared Mexico City we knew that many people in many places were praying that we would get our tools through customs without problems. Just as the plane touched down, feelings of deep concern and worry about the tools lifted, and peaceful assurance took over. As we picked up our

luggage and headed for the customs lines, we observed the folks in front of us with all their luggage open, and a thorough inspection in progress. As we approached, the officials waved all ten of us through without even a raised eyebrow.

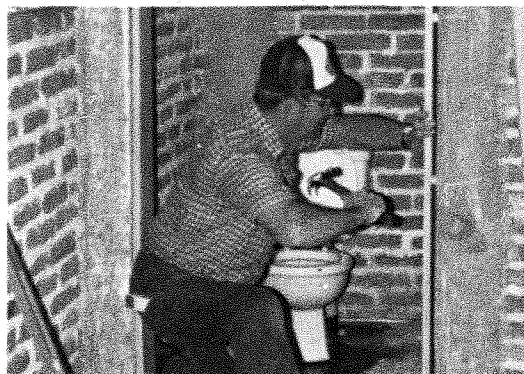
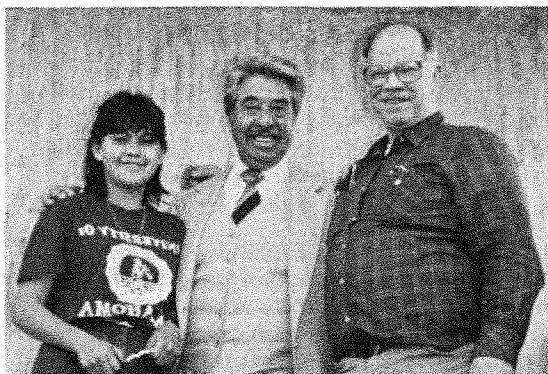
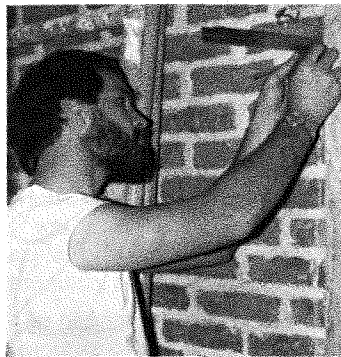
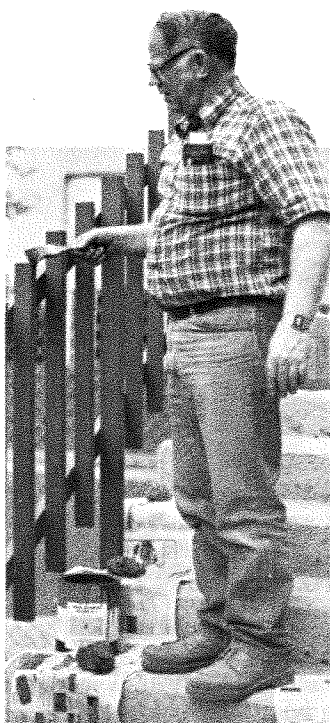
After we had passed customs, we rejoiced and praised God. Not that we had pulled off something, but that *He* had seen us through. As we rounded the corner into the lobby area, we were overwhelmed at the sight of all the missionaries, along with about 30 church folks to greet us. What a welcome!

After a day of worship and rest, we met at Elektra Monday morning to assess the work to be done and made a plan of attack. To allow time for some material to arrive, we took Tuesday for a day off, visiting the pyramids, the markets, and a memorable night at the Ballet Folklórico.

Returning the next day there was a real determination to get the work done. The material began to arrive and as each person turned to tasks that matched their particular skills, things started to take shape. Window and door frames, casings and moldings, all had to be made individually as each was a different size. The stair railings all had to be cut by hand with a hacksaw, welded into place, smoothed and painted. But

Top Photos: Dean Johnson; Carl Gamble from Winona Friends Church; Claude Bancroft of Canton Friends. Bottom row: Melvin Hoffman, Damascus Friends; Dean Johnson with friends from the Elektra Church; Stanley Sams from Sebring, Ohio; Gary Beltz of Canton Friends.





God blessed each effort and speedy progress was made, so departure day (February 18) found us with nearly every goal realized.

The true joy of the trip was seeing the spiritual growth among the folks at Elektra and all the house churches and Bible studies. The first Sunday morning we were taken to visit the Railroad People. There our favorite Sunday school teacher, Cristina Beserril, was conducting Sunday school on the only site available—two rows of little children were lined up, one row on each rail of the tracks. With enthusiasm Cristina led the little ones in Gospel choruses, a Bible lesson, some handcraft (worked in their laps on the rail) and a small treat. Her blackboard and flannelgraph were set on the ground, leaning on a pole. Never again complain about anything in your Sunday school facilities!

While Cristina was holding Sunday school, a young man walked up and watched with interest. When Mark Roberts approached him, he inquired about the joyful singing and the Gospel. Mark gave him the Four Spiritual Laws in Spanish and traded addresses with him, as he wanted to know more. Pray!

At Elektra it was great to see some new faces and to sense their sincere worship of the Lord and to sit in a permanent Friends

church. One day as we were working on the church, a young man came up to the gate. His questions were: (1) Was this building a church? (2) Was it an evangelical church? and (3) Was everyone welcome there? With his limited English and our limited Spanish, we gave him a welcome and the hour of services. Please pray!

At Valle Ceylan, Rodrigo Beserril and his people have built a new very attractive small room behind his house; this is their place of worship and it was full. It was great to see there a new family (who had previously studied with Jehovah's Witnesses) singing and sharing, with tears on their cheeks. Rodrigo is very evangelistic. He has had some physical problems resulting in Bell's Palsy; pray!

At La Quebrada house church you have to climb a steep hill, resting to catch your breath several times on the climb. Here Vincent and Juana sleep in a small crawl space in order to keep a big double room available to hold services in their house. On the first Monday night we were there, it was planned that there would be some singing, testimonies, and a Bible study, but the schedule was not carried out. Two men from the neighborhood came in and sat down, asking why their children came home singing such joyful songs and other ques-

tions about spiritual things. Rod Routon gave each a Bible and instructed them to start reading in John's Gospel, welcoming them to come back again. Please pray!

At Tultitlan house church, Arturo and his family have been able to move to a little larger house. Now his parents, some extra family, and neighbors were there. Pray for them. We did not get to visit the house churches at La Cruz and Toluca.

Another Mexico Work Team

Iowa Yearly Meeting is organizing a team of workers to go to Mexico City September 5-15, 1986, to help finish the Elektra church building. Work projects include electrical, plumbing, carpentry, plastering, and finish work. Workers will also have opportunity to share their faith and to learn about the mission work and Mexico City in general.

Applications can be obtained by writing: Mexico Missions Tour, P. O. Box 703, Oskaloosa, IA 52577; applicants must respond to the Iowa YM office (at address just given) by July 1, 1986. Cost of the trip will be \$600 per person (travel to and from Des Moines) and will include meals and housing with missionaries. Any tourist-type travel and meals will be extra, though minimal. The \$600 must be paid in full by July 31, 1986.



DON'T BE A Grasshopper

BY JACK L. WILL CUTS

OUT OF THE SILENCE

Those ten unbelieving spies coming back from the Promised Land had developed a bad self-image: "We seemed like grasshoppers in our own eyes." (Numbers 13:33) "In our own eyes..." note: God never called anybody grasshoppers.

Grasshoppers! That herbivorous, orthopteran creature with mostly hopping hind legs is not a proper thing for comparing with ourselves. I know. I grew up in Kansas's scorching thirties and actually herded turkeys through the besieged cornfields so they would devour the attacking hordes of grasshoppers before they devoured the corn leaves (it was my father's innovative unsuccessful attempt to forestall economic disaster). Instead, the grasshoppers, as well as the turkeys, became as giants in the land, from a boy's perspective, and I am fond of neither to this day. Turkeys are fine for Thanksgiving but not for herding among grasshoppers on hot summer days.

Unhealthy comparisons are not helpful for a person, nor for churches. A congregation or its pastor sinking into low self-esteem can descend into what one may call "a grasshopper mentality." Even the courageous Calebs and pleading Joshuas, who see the potential as well as the problems, have trouble with Quakers who look down on their church. One's *attitude* toward the local church and yearly meeting is a most

significant factor in morale, vision, growth, effectiveness of all ministries, giving, and a sense of joy. There is nothing wrong with studying good models. *Healthy* observation of fruitful churches can raise our insights and challenge us to new excellence. But using unhealthy, unrealistic, even undesirable criteria for comparisons can easily push us into seeing only giants rather than our strengths and the power of the Lord.

I have actually heard the church criticized because such a large proportion of the congregation is now composed of new believers! Another paper giant is the preoccupation with always having something new happening. Low church esteem can come from just the familiar. When the honeymoon stage is over for either new attenders or a new pastor, some feel God is bored with us. Even Jesus was not so special in Nazareth after 30 years; the hometown people perceived Him differently. This can happen in a church with longtime attenders. Some continue to be enthusiastic as they discover new gifts and rise to new ministry challenges. Others would rather be loved than love, be served than serve. They attend, but they perceive their church as humdrum and commonplace, and therefore insignificant. Grasshoppers in their own eyes.

Of course, those ten scared spies weren't *really* grasshoppers; Caleb and Joshua may not have weighed in any heavier poundwise than, say, Shammua (the clerk of the Search Committee). They just saw things differently through the eyes of faith and vision. A church's self-esteem often begins in the

minds and hearts of the pastor and a few bigger-than-grasshoppers weighty Friends of the meeting. The attitude of these few will eventually permeate the congregation. It's a subtle process that takes time, but it happens. It happens both ways, that is, up or down. Therefore, church leaders must esteem both themselves as persons of unique worth in God's eyes and their church family, which has unique worth and a special mission for God.

One highly competent spiritual leader in the Old Testament vividly demonstrated this. Nehemiah, when asked about negotiating his prospects, explained, "I am carrying on a great project and cannot go down." (Nehemiah 6:3) Looking at his project through almost any examining committee's eyes, they would have evaluated it differently! But he was excited and turned the thinking and energies of a discouraged people around.

Friends, everyone of us, are engaged in a *great project*, carried on by a *great people*, utilizing the power of a *great God*! It is time to mention that with trumpets. Don't let those "turkeys" tell us otherwise, be they Baptists, Nazarenes, Mormons, charismatics, or down-in-the-mouth grasshopper-type Quakers! Our mental image of the church will likely determine the outward reality.

Oh, yes, remember what happened to those cautious spies who took the sense of the meeting to stay safely put instead of going into Canaan? It took about 40 years, but their meeting was eventually laid down in the desert!



BY LON FENDALL

Clerking, Jerusalem Style

"Friends, this is such an important issue, I think we need to vote on it." Such a procedure strikes me as being very peculiar. If anything, the issues of greatest consequence deserve the most consistent and patient use of Friends decision-making traditions. It's not the time to give up and vote.

The fifteenth chapter of Acts contains a very effective and very Quakerly model of decision-making. The issue had been simmering ever since Ananias had been told that Saul was a chosen instrument to carry the Good News to the Gentiles. Then Peter's vision of unclean animals made the point painfully clear. No longer was the Gospel to be limited to a particular chosen people.

It was fine for Peter and Paul to be preaching to the Gentiles, but an argument arose when the truth squad came from Jerusalem to announce to the new Gentile converts that it was necessary for them to be circumcised. The Judaizers got more than they bargained for from Paul and Barnabas, who began arguing hotly against the need for the Gentiles to be circumcised. The resulting deliberative process bears a close resemblance to the Quaker model. Of course that's because early Quakers sought to restore early church practices, including decision making, to the long-abandoned methods of the early church.

Paul and Barnabas might have tried to impose their authority as spiritual fathers of the church in Antioch and might have demanded that the Judaizers be corrected and sent on their way. Instead, Paul and Barnabas recommended referring the dispute to the Yearly Meeting sessions of the day, the council in Jerusalem, to be handled by people of maturity and wisdom, people able to discern the Spirit's leading.

Paul and Barnabas also could have been responsible for the session in Jerusalem becoming a major verbal battle. Instead, they spoke with humility and sincerity. Their emphasis was on the work God had been doing through them, not on arguing for the soundness of their own position.

The clerk of the meeting in Jerusalem was in no great hurry to force a decision. There was an extended time of discussion. The phrase that identifies this as a Quaker meeting is in verse 12: "The whole assembly became silent." What an unfortunate thing that some Quaker meetings for business have no more time allowed for listening to the Holy Spirit's voice than is found in their worship services.

A significant feature of the Jerusalem council's procedure is its culmination in a definite decision. There was unhurried debate and ample time for prayer and waiting, but then a

decision was made. The clerk didn't allow the meeting to end in a muddle of indecision and procrastination.

Also, the implementation of the decision was handled carefully and sensitively. They felt it was important to draw up a written statement of their actions, so there would not be future questions about its interpretation. Moreover, they felt it was essential to send a pair of trusted church leaders to explain it to the believers in Antioch. It was important that the unity and strength of the church be preserved.

The happy ending to the episode was the enthusiastic response of the new Christians. They had been heard and treated with respect. Now they could move ahead in spreading the Gospel among other Gentiles without getting bogged down in Jewish practices. The conflict had been settled peacefully and the result was a much stronger bond of fellowship and unity than had existed before the dispute.

It seems to me that we need some intensive training or apprenticeship programs for clerks. Too often those presiding become confused and frustrated when immediate and unanimous agreement is not reached on a position. It doesn't take a great deal of skill to preside as long as everyone agrees, but when there is sharp disagreement, some clerks confuse Quaker consensus processes with seeking unanimity.

It bears repeating often that our goal is not to expect unanimity or even consensus. The objective is to be led by the Holy Spirit. That requires careful listening to the Lord and to one another. It requires patient stating and restating of those areas of agreement that reflect the Spirit's leading. It means being willing to take plenty of time to discern the Lord's leading.

It is not at all necessary or wise to force dissenters to change their views so the decision can be unanimous. That misses the point. I suspect some of the Pharisees in Jerusalem refused to change their views on circumcision, but the Lord had clearly directed and the decision was made in spite of their objections. The Quaker process is not intended to give veto power to a few. It assumes that all of us at one time or another will need to submit to the Lord's leading, in spite of our disagreement at the time. To pretend that we're always right and always completely accurate in discerning the Lord's will is arrogant and unrealistic. Our loving spirit toward those who have submitted to the Spirit's leading will set a proper example for others to follow when we are in the same situation.

Lord, give us the discernment and humility to be led by You, especially as we gather in our Yearly Meeting sessions for business this summer. ☐



Lutheran Group Seeks Independent Chaplaincy

WASHINGTON, D.C.—Members of the Lutheran Peace Fellowship have issued a challenge to the three U.S. Lutheran churches now involved in a proposed merger to “remove the uniforms, the rank, the accountability to military command, and the paycheck from the Department of Defense” from Lutheran ministers serving as chaplains in the U.S. armed forces.

The group believes that a ministry to military personnel “which is accountable only to the church” would be able to “minister with prophetic integrity,” especially on military bases or ships that carry nuclear weapons, “even if it would mean a refusal to serve in those places.”

A letter signed by more than 140 people, including bishops, theologians, seminary professors, and former chaplains, asks chaplains to join them in “a conscientious outcry against weapons of mass destruction.” —*Evangelical Press News Service*

Islam Growing Faster than Christianity in India

NEW DELHI, INDIA—Islam is the fastest-growing religion in India, according to a census taken by the Indian government. The same census showed Christianity to be the slowest-growing group.

Christian witnessing teams have reported many obstacles in attempting to reach the Muslims with the gospel message. One women's team sold Christian books to Muslim women, only to have

them returned when their husbands came home from work. Many teams report that it is difficult to make personal contact with Muslims.

There have been many encouragements. Christian literature is getting into the hands of many Muslims. Sales of Bibles have been particularly encouraging.

Many teams have been visiting Muslim mosques. “On the first day we went to a mosque,” one team leader reports, “a *mullah* (Muslim priest) bought a Bible to study. In another mosque the *mullah* showed us the Bible study materials he is using.”

“While we were giving out literature,” another team reports, “we overheard a Muslim tell his friend, ‘We should read this literature to find out the truth.’” Other teams report that several Muslims have begun taking Bible correspondence courses. —*Missionary News Service*

Word Publishing Announces New ‘Nonprofit’ Book Project

WACO, TEXAS—Word Publishing has announced plans to publish *No More Shacks*, a new book by Millard Fuller, the founder of Habitat for Humanity, on a cost-only basis. Based in Americus, Georgia, Habitat for Humanity is a Christian nonprofit organization that builds houses in partnership with needy people. Through the work of Habitat, homes are being built all over the world, with no profit being made by anyone, and the home owners are charged no interest. The goal of Habitat for Humanity, says Fuller, is to eliminate poverty housing from the face of the earth.

Word Publishing has decided to participate in the ministry of Habitat for Humanity by forfeiting any profit on the publication of *No More Shacks*. “We have structured the book’s pricing so that it covers only our cost of publishing; we have included no profit margin for Word,” said Charles Kip Jordon, executive vice president of Word Publishing.

No More Shacks is scheduled for release in July, in conjunction with the Tenth Anniversary Celebration of Habitat for Humanity. On July 30, Habitat will launch a 1,000-mile walk to raise \$1,000,000 for housing projects. The walk will begin in Americus, Georgia, and will end in Kansas City on September 18.

Millard Fuller was a millionaire in Montgomery, Alabama, when he and his wife, Linda, decided a life of seeking

material gain was empty. So they sold all their possessions, gave the money away, and eventually began the ministry of Habitat for Humanity.

—*Word Publishing News*

‘Family Strengths’ Program Outlined for NAE Audience

WASHINGTON, D.C.—A new initiative for family-related social policy was outlined for over 100 Christian leaders gathered for an Insight Briefing, sponsored by the National Association of Evangelicals.

Presented by Congressman Dan Coats (R-Ind.) and Family Research Council President Jerry Regier, the National Family Strengths Project seeks to educate the public and policymakers on characteristics of strong families.

After a decade of research, sociologists John DeFraen and Nick Stinnet have identified “secrets of strong families” as commitment, appreciation, communication, time, spiritual wellness, and coping ability. Coats and Regier explained that the Family Strengths Project would work to define positive guidelines for family policy. “In Washington we tend to deal with what’s wrong with the family, rather than what’s right,” Regier said.

The project will include developing a curriculum on family strengths, and a media strategy to promote family strengths. The goal is to foster a positive national attitude toward families.

Coats, ranking minority member of the House Select Committee on Children, Youth, and Family, applauded the Family Research Council’s success in bringing qualified experts with traditional values into formation of social policy. “We who

(Continued on page 21)

WAR TAX CONCERNS:

War Tax Concerns: A Quaker History and War Tax Concerns: Resources for Study are now available from the Friends Committee on War Tax Concerns. Soon to be available are *We Friends Here Assembled...* (statements on this issue by Quaker meetings and organizations), and another on the biblical basis of war tax concerns. Five more booklets, on other aspects of the issue, are planned for 1986. All cost \$1.50, plus postage and handling. Contact:

FCWTC
P. O. Box 6441
Washington D.C. 20009.

POSITION OPENING

Malone college, Canton, Ohio, is seeking a chairperson for the proposed Department of Nursing. Person will develop and chair a proposed new B.S.N. program to begin fall 1987. Position begins summer 1986. Qualifications include a doctorate and a minimum of one graduate degree in nursing. Candidates also need teaching and administrative experience in a B.S.N. program. Application deadline is June 30, 1986. Inquiries should be directed to Ronald G. Johnson, Vice President of the College, Malone College, Canton, Ohio 44709; phone 216/489-0800.

First Day News

QUICK QUAKER COMMENTARY

Marcile Leach from the pastoral team at Newberg, Oregon, Friends Church, will be the speaker for Rocky Mountain Yearly Meeting Friends Women Retreat. The retreat will be held September 19-21 at the Foothills Conference Center, Morrison, Colorado. "Change-points" is the theme for this 13th annual retreat.

Emmanuel Sibomana, Legal Representative of Burundi Yearly Meeting, has been accepted as a scholarshipped registrant to the Conference for Itinerant Evangelists, which will be held July 12-21, 1986, in Amsterdam. If his country grants his passport to travel, the Foreign Missions Board of Mid-America Yearly Meeting has approved bringing Sibomana to visit their Yearly Meeting sessions in August.

Howard Macy, professor of Bible and Religion at Friends University, Wichita, Kansas, will lead a daily Bible study at New York Yearly Meeting. A study of the Old Testament prophets will be the basis for the overall topic of "Living as a Prophetic People." The sessions of New York Yearly Meeting will be held July 27-August 2 at Silver Bay, New York.

FRIENDS FOCUS

EFM Day of Prayer

June 29 has been designated as a special day of prayer for the mission fields of the Evangelical Friends Mission. Special EFM prayer needs include: (1) added missionary staff in Rwanda and Mexico City, (2) revival and unity in the Philippine churches, (3) wisdom in developing the new missionary outreach in Rwanda, and (4) church growth on all EFM fields. Churches all across the Evangelical Friends Alliance are being encouraged to give time and attention to these prayer concerns and are being supplied with further details and ideas for observing the day of prayer.

Mid-America Cooperating with Rocky Mountain in Navajo Ministry

Mid-America Yearly Meeting and Rocky Mountain Yearly Meeting have established a new cooperative venture. An agreement for the next four years by the two mission boards will help facilitate making long-range goals a reality at Rough Rock Friends Mission in Arizona.

Friends have been involved at Rough Rock for 35 years, mostly as a service-oriented mission. In 1983 Rocky Mountain Yearly Meeting established new long-range goals that would see the Navajos becoming trained to serve as pastors, teachers, and church leaders. Ultimately, it is hoped that progressive development will carry the work to a new level of becoming an independent Navajo Yearly Meeting.

MAYM Foreign Missions Board has approved participation in this cooperative venture in the following ways:

1. The Foreign Missions budget will include \$16,630 for each of the years 1986-89. These funds are not designated for any specific salary, but will be available for Rocky Mountain's mission budget.
2. Two representatives from MAYM will attend RMYM Mission Board meetings, having a voice in Rough Rock matters and bringing back information regarding the work.
3. The Rough Rock missionary staff will be available for deputation in MAYM each year for limited amounts of time.
4. Special projects will be identified and Mid-America churches will be encouraged to provide underwriting or otherwise become involved.
5. Work projects on the mission field will be scheduled and persons will be invited to donate time and labor. This will provide opportunities for visits to the field.

Gift Tied to Balanced Budget

Seven Quaker families have offered William Penn College, Oskaloosa, Iowa, a challenge grant of \$100,000. Among the challenging conditions required for the college to receive the money is a balanced budget for 1986.

Youthquake Features Speakers, Tours, Seminars

Youthquake '86 is the gathering of Friends youth June 19-24 at Oaxtepec, Mexico. Participants will get an exposure to Mexican history and culture as they tour places of interest in the Mexico City region. The schedule also includes general worship sessions, study groups, workshops, gatherings for fellowship, and recreational and tourist activities.

Speaker for the general sessions is Tony Campolo of Eastern College in Pennsylvania. Bible hour speaker is Elizabeth Newby from Richmond, Indiana. Larry and Shirley Men-denhall, Whittier, California, will be music leaders.

Seminar leaders include John Carter, Tim Harding, and Tim Henley, from Indiana; Royce Frazier, Maurice Roberts, and Paul Romoser, from Mid-America Yearly Meeting; Arturo Caranza and Keith King, California Yearly Meeting; Tom Klaus, Iowa Yearly Meeting; and Steve Pedigo, Chicago Fellowship of Friends.

Preparing for Marriage

The Human Relations Committee of North Carolina Yearly Meeting has developed queries in the hope of stimulating conversation among persons contemplating marriage. The queries are very practical and down-to-earth, such as: "Who will do the cooking, the laundry, scrub the toilet, take care of the car, carry out the trash? Why?" and "Can you discuss money matters with a minimum of tension?"

For copies of the pamphlet "Queries in Preparation for Marriage," contact the committee at the Yearly Meeting Office, 903 New Garden Road, Greensboro, North Carolina 27410.

—*Leaders Digest*, Friends United Meeting

What Is Required of Quaker Educators?

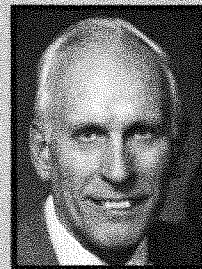
"Quakers in Higher Education: What Is Required of Us?" is the title of a paper by Kenneth Boulding prepared for the Friends Association for Higher Education. Boulding's message will be presented at the opening session of the FAHE conference being held June 20-24 at Malone College, Canton, Ohio.

A representative of the National Interreligious Service Board for Conscientious Objectors will be available at the conference for discussion of new regulations introduced by the Selective Service System for any future draft that would impact young men and higher education.

Bancroft Named Alumnus of the Year

Malone College alumni honored one of their 1952 graduates, Charles E. Bancroft, with the Alumnus of the Year award. The announcement was made at the conclusion of the 1986 commencement service, at which time Malone's largest senior class received their diplomas. In his tenth year pastoring East Goshen Friends Church, Charles Bancroft has also pastored Celina and Barberton Friends churches. At Malone he coached basketball the first year the college moved to Canton (1957), was president of the Alumni Association for three years, served as alumni representative to the Board of Trustees for six years, was a member of the Cattell Library Building Committee, and has helped with the Annual Fund campaign several years.

His wife is the former Ida Mae Bolyard, and their three children—Connie, Claude, and Chuck—have all graduated from Malone College.



'Sponsorship' Secured for Rwanda Mission

Willard Ferguson showed slides of Rwanda and shared details of many answers to prayer in the new Friends mission to that country at the board retreat of Evangelical Friends Mission. The retreat was held at Sacred Heart Retreat Center near Sedalia, Colorado, May 12-15.

Willard has spent three months along with George and Dorothy Thomas in Rwanda. His trip back to the States allowed interaction with the board in planning future field strategy. Willard's wife, Doris, and their son Sam will accompany him back to Rwanda as they begin a four-year term there following many years of missionary service in Burundi.

One very significant development in establishing the EFM work in Rwanda has been the fine cooperation of the Free Methodist bishop in agreeing to "sponsor" the Friends mission. Government regulations require new groups coming into the country to have the sponsorship of an established and approved agency.

The EFM board agreed to send James Morris, Ron Woodward, and Earl Perisho to Alaska Yearly Meeting July 7-8 for planning meetings as Evangelical Friends Mission seeks to serve as a catalyst in assisting that yearly meeting in extending their missionary outreach.

Roger Wood, president of the Eastern Region Missionary Board, reported on his short-term service in the Philippines, where he taught in the Bible school. He also reported progress on completing the second story of the church building. (Bill and Esther May Thomas of Northwest Yearly Meeting have been volunteers assisting with that project.)

Roger and Lois Wood served also in Taiwan and India. Roger's impressions from India will appear in the July/August *Evangelical Friend*.

Veteran Friends missionary Roscoe Knight plans to attend sessions of each of the four Evangelical Friends Alliance yearly meetings as he begins service as EFM church representative. The EFM board expressed gratitude for a \$7,000 gift from Eastern Region that will supply almost all the funds needed to provide a vehicle for Roscoe and Tina to use in their ministry.

Friendly Cabin Cruiser

California Yearly Meeting owns a 40-foot cabin cruiser. The boat was a gift to Chino Valley Friends Church. Although the vessel is for sale, in the meantime it is available for CYM churches to use for small group outings or retreats.

Malone College Seeks Leadership for Proposed Nursing Program

Malone College, Canton, Ohio, is seeking a person who can develop and chair a new department of nursing. The chairperson will be responsible for developing the policies and curriculum and for writing the reports required by state regional and national professional and accrediting societies. Interested persons should contact Ron Johnson, Vice President of the College, Malone College, Canton, Ohio 44709.

What Is Technigrowth?

A training conference will be held June 14 at East Whittier, California, Friends Church. First century growth with 20th century technology is the emphasis of the sessions. Telephone, mail, and personal contact are the primary components of the technigrowth system. Norm Whan, Gene Pumphrey, and Bob Mardock will share how technigrowth gathered the people at Mountainview Friends. Don Ashley will share the results of the telephone/mail campaign at Glendora Friends.

SEYM Presentations Include Nicaragua, 'Changed Men'

The 1986 gathering of Southeastern Yearly Meeting was held March 26-30 at Leesburg, Florida. Attendance was 190 including 33 children ranging in age from infants through high school seniors. An unexpected visitor with much information on Nicaragua was Sali (Soledad) McIntyre, who with her husband took a contribution of medical supplies to that country a year ago and has remained to work as a nurse and teacher in a Managua hospital. Sali conducted a workshop describing the project in which she is involved.

Other workshops dealt with nonviolence, peace and justice, love and anger in the family, Quaker universalism, alternatives to prison, and spiritual discernment. At an evening meeting, there was a showing of "Witness to War," the AFSC-sponsored motion picture about Dr. Charlie Clements, which only days before had won the Hollywood Oscar for documentary films.

The annual J. Barnard Walton Lecture was delivered by Gordon Browne, executive secretary of the American section of FWCC. His subject was "They Were Changed Men Themselves," a quotation from William Penn, who went on to say of early Friends, "before they went about to change others."

Westgate Plans Celebration for Nursery School

Westgate Friends in Columbus, Ohio, are planning a celebration to observe the 20th anniversary of Friends Nursery School on Saturday, September 6, at 12:00 noon. Tina Gologram, school administrator, invites the public with a special welcome extended to former patrons, students, and staff. The singing group "Oasis" will perform.

Guatemala '87 Conference Plans Move Ahead with Enthusiasm

The Executive and Finance committees for the International Friends Conference on Evangelism to be held in Guatemala City, November 4-11, 1987, met on May 15-16 at the Sacred Heart Retreat Center, Sedalia, Colorado, immediately following the Evangelical Friends Mission Board retreat. Sixteen Friends met for intensive planning sessions interspersed with prayer, sharing, and decision making for the conference.

"It was a very productive session," summarized J. Harry Mosher, planning chairman. "All of us left feeling that the conference is in God's timing and will be used to give much-needed training in evangelism and church planting for Quaker leaders around the world."

It was noted that the conference coincides with the centennial observance of a very important event in Quaker history, the Richmond Declaration of Faith. The Committee agreed that it would be a most fitting observance during the centennial year for Friends from around the world to meet in Guatemala to focus exclusively on evangelization and church planting. It will be the first Quaker conference ever held with this specific purpose outlined as its goal.

The theme for the conference is "Jesus Christ Is Lord."

The seminars, workshops, and group sessions will all center on this, according to Robert Hess, program chairman. Since facilities are limited at the Hotel Fiesta in Guatemala City, the conference site, registration will be limited to 300 attenders, half of whom will be non-United States Friends.

The Publicity Committee reported that a 12-minute promotional film (16 mm) will be available this summer for various yearly meeting offices to schedule both in their annual sessions and in local churches afterward.

Ray Canfield and Carlos Marroquim of Central America Yearly Meeting were asked to serve as coordinators for planning in Guatemala. Roger Wood accepted the assignment of registrar and transportation coordinator.

Jack Rea introduced persons on the Finance Committee—J. D. Baker, Newberg, Oregon; David Miller, Whittier, California; Edward Morrison, Friendswood, Texas; William Casto, Mansfield, Ohio; and Hal Cope, Sandy Springs, Maryland. The committee accepted the challenge of seeking contributions to underwrite the conference costs for Friends traveling from developing countries.

Registration cost for the conference has been set at \$1,500 each (U.S. dollars), and this includes round trip air fare to Guatemala, transfer to the hotel, lodging, two daily meals, plus registration costs. For additional information contact Robert Hess or Lucy Anderson at the Eastern Region Evangelical Friends Office, 1201 30th Street NW, Canton, Ohio 44709.

Gift Tied to Balanced Budget

Seven Quaker families have offered William Penn College, Oskaloosa, Iowa, a challenge grant of \$100,000. Among the challenging conditions required for the college to receive the money is a balanced budget for 1986.



Program Chairman Robert Hess (left) and Conference Chairman Harry Mosher

(Continued from page 16)

hold biblically based family values are now becoming part of that system," he said.

—E.P. News Service

Methodist Bishops Oppose Use Of Nuclear Arms

MORRISTOWN, NEW JERSEY—The most sweeping condemnation of nuclear arms yet by church leaders has been issued by the Council of Bishops of the United Methodist Church, the third-largest church in the United States.

The bishops voted unanimously April 29 to issue a four-page letter declaring "clear and unconditioned" opposition to any use of nuclear weapons. The four-page letter also denounced the concept of threatening nuclear retaliation to deter attack, rejecting the concept of nuclear deterrence.

Church leaders said they hoped the letter could influence other Christian bodies around the world, and motivate "trust-building actions" with the Soviet Union.

The letter affirms that a nuclear conflict would not fit the Christian concept of a "just war." It also condemns the possession of nuclear weapons, and calls for a multilateral, mutually verifiable nuclear freeze, and for bans on nuclear tests and space weapons.

The letter criticizes President Reagan's Strategic Defense Initiative (popularly known as "star wars") as ineffective and a waste of money that could be used to fight hunger and poverty.

The pastoral letter is not binding on member churches, but is expected to

influence views on nuclear issues in the 9.4 million-member church. The pastoral letter is to be read in Sunday worship services in all United Methodist churches in the U.S. later this year. —E.P. News Service

MCC Sees Need for Trees

AKRON, PENNSYLVANIA—Without trees, people around the world cannot cook their food, build homes, sit on chairs, write on paper.

Trees absorb rainwater, provide atmospheric humidity, recycle carbon dioxide, and produce oxygen. They protect delicate topsoils and provide habitat for plants and animals.

Yet this vital resource is endangered. Only one acre of trees is being planted for every 10 acres cleared.

This year Mennonite Central Committee has nine full-time and several part-time workers doing reforestation in 12 countries—Haiti, Bangladesh, India, Lebanon, Zambia, Kenya, Somalia, Sudan, Lesotho, Burkina Faso, Chad, and Nigeria. —Mennonite Central Committee

Inmates Offer to Help Hungry In Ethiopia

CHICAGO, ILLINOIS—"Many people look down their noses at inmates because they may be the dark side of society. But for the first time, the dark side let some light in."

That's Sgt. Paul L. Jones' reaction to 1,000 inmates' recent \$1,900 donation to help feed hungry Ethiopians through World Relief ministries. Prisoners at the Cook County Department of Corrections in Chicago, Illinois, sacrificed cigarette

and cookie purchases in the facility's commissary so they could donate the money to feed famine victims.

"This is the first time I've ever heard of inmates giving or sacrificing for someone else," says Jones, a 19-year veteran of the jail staff who helped organize the relief effort. "I applaud these people for what they did. The time I spent on this... the days off I gave up to work on this were well worth the time, seeing what they did to help... and I'm really elated by their response."

Correctional facility officials presented the inmates' contributions to World Relief, the emergency aid, development assistance, and refugee service arm of the National Association of Evangelicals. World Relief ministers to the needs of famine victims in several African nations, including Ethiopia.

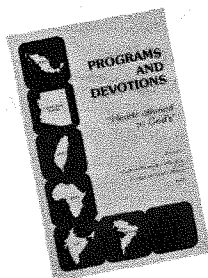
—E.P. News Service

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

FWCC QUAKER YOUTH PILGRIMAGE

FWCC Quaker Youth Pilgrimage announces 1987 Pilgrimage to Europe for five weeks in July-August 1987. For information on being a Pilgrim (ages 16-18) or an adult leader, write to:

FWCC Midwest
P.O. Box 1797
Richmond, IN 47375



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For additional information, write Glenn McNeil, Director
Friends Center, Azusa Pacific University
Graduate School of Theology, Azusa, CA 91702



A Portrait of My Father, The Wonder of Knowing God

Peter Law

Multnomah Press, 196 pages.

An inviting, heartwarming book that irresistibly draws one nearer to God because of the obvious love that shines through the collection of Scriptures about God the Father. I learned, enjoyed, and was encouraged by this book.

—Jannelle W. Loewen

Renewal as a Way of Life

Richard F. Lovelace

InterVarsity Press, 206 pages, \$6.95.

This is an in-depth study book that takes some time and effort to read. A good book on theology for students and lay leaders with a modest theological background. Each chapter ends with a review and study questions. —Jannelle W. Loewen

You Are My God

David Watson

Shaw, 192 pages.

A first-person account of the renewal of a congregation of about 20 persons in York, England, to a vital growing 700, plus an intercontinental preaching ministry. Watson tells not merely of the renewal but of the mistakes and failures and of many of the programs that had a part in it all; but mostly he credits faithfulness to the leading of God.

—Lauren King

The Present-Day Christological Debate

Klaas Runia

InterVarsity, 115 pages, \$5.95.

An evangelical Dutch scholar gives a brief introduction to recent debate over the doctrine of Christ, especially the classic statement of two natures in one person. With good bibliography, it is meant for all those concerned to be aware of what is going on in theology, especially ministers who must preach and counsel present-day people.

—Lauren King

The Supremacy of Jesus

Stephen Neill

InterVarsity, 166 pages, \$5.95.

Another in *The Jesus Library*, a series devoted to discussion of Christology, this one by Anglican missionary and bishop

Stephen Neill sets Jesus beside the great religious leaders of the world to show His unique supremacy. Warm, winsome, eloquent.

—Lauren King

The Best Things in Life

Peter Kreeft

InterVarsity Press, 189 pages, \$4.95.

This book is set in a different mold. If you're not used to reading dialogue, you may not like it. But it can grow on you as you persist, and it has its own unique way of conveying its message, ranging from sex, to politics and religion and more.

—Philip E. Taylor

Who Am I and What Difference Does It Make?

David Hocking

Multnomah Press, 165 pages.

This is your basic book on Christian doctrine for the person who has never thought about Christianity before and has come to have an interest in knowing more. Geared to the high-school graduate level, it's easy to read, holds one's interest, and leads one through basic questions. A good book that could be well worth giving away!

—Jannelle W. Loewen

Ordering Your Private World

Gordon McDonald

Nelson Publishers, 228 pages, \$6.95.

Each chapter of this fast-reading book is written as "A Memo for the Disorganized." Our private lives are penetrated with targeted accuracy, even those whose public, professional, religious lives seem to be outwardly smooth.

It is written with clear-headed simplicity and straight-shooting realism, yet with the tender compassion of a pastor's heart. He dares to share his own struggles and victories. It is a report on the necessary lonely struggle we all face in managing ourselves. It is a mirror of anyone who tries to be a genuine Christian. Chapter titles keep one reading: "The Sinkhole Syndrome," "The Tragic Tale of a Successful Bum," "Has Anyone Seen My Time? I've Misplaced It!" "See Through Heaven's Eyes"—these are only four of 14 plus outlines for use as a study guide.

It is particularly relevant to anyone in leadership roles—teacher, preacher, executive, P.T.A., or presiding clerk. "Today our public worlds demand a few good

people who can walk among the masses and negotiate with the powerful, but never change, never capitulate, never compromise. And how will they manage that? Retreat into the silent center where time can be ordered by priorities, where the mind can be tuned to discover God's creation, the spirit can be sharpened... this is the private world, and when given proper attention, it comes to order."

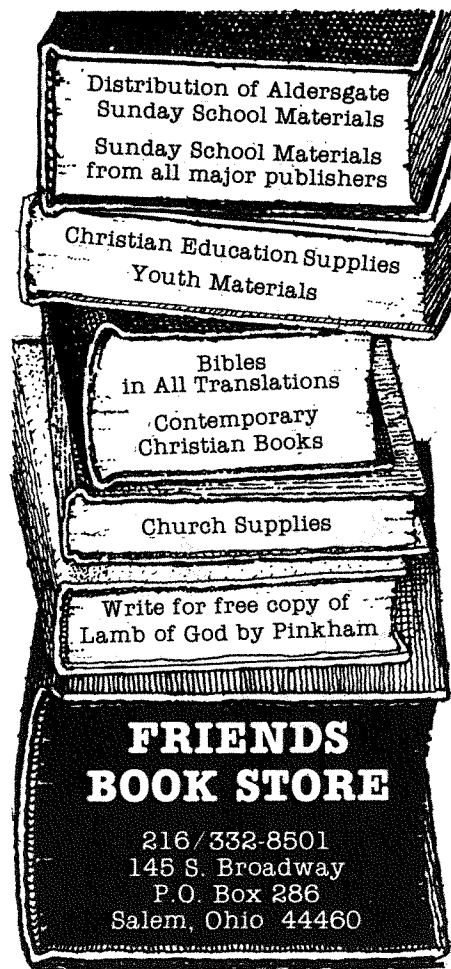
—Jack L. Willcuts

Worried About Crime?

Kit Kuperstock

Herald Press, 169 pages, paperback, with helpful reading list.

The subtitle of this book reveals its chief purpose: Constructive Approaches to Violence. Kuperstock is staff coordinator for Project Return, a small agency in Nashville, Tennessee, that helps persons who have been released from prison to get established again in society. In such a





position she has seen about everything in the way of crime, programs to deal with crime, criminals, judges, wardens, guards, whoever and whatever. The book is full of narratives illustrating the points she wishes to make. As a former reporter, magazine writer, and editor, she knows how to write clearly and effectively.

Convinced by her experiences that the present penal system is failing, indeed may be making criminals, she argues for reforms. In fact, she covers just about every aspect of the crime question—criminal, criminal's family, victim, media treatment of crimes, alcohol and drugs, capital punishment, chaplains and churches. Besides being full of convictions about crime, she is full of practical things that individuals and churches could do to help with the problem. The trouble is that the churches are relatively uninterested in Christ's words about visiting and ministering to prisoners. She suspects that most Christians don't believe parts of the Bible.

This is a book for Christians to read—whether concerned or complacent. It will stir anyone with any compassion, and suggests a great many things churches might do, if they cared to.

—Lauren King

The Compassionate Visitor

Arthur H. Becker
Augsburg, 118 pages.

Here is an excellent book for those visiting the sick. After two chapters on the basic importance of compassion and listening, Becker (a professor of pastoral care) gives practical advice on the actual visit, the use of Scripture and prayer, and ministry to the dying.

—Lauren King

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MORE THAN A JELLY BEAN

By NANCY THOMAS

A couple of Sundays ago a friend announced in worship service that all the ladies should come to the next area missionary rally. "Nancy Thomas will be speaking," she said, "and I know it'll be a real treat."

I cringed as I heard that (although my friend meant nothing but good) and my spirit protested, "No, no, not that! I don't want to be a treat!" I pictured a huge green jelly bean, propped up against the pulpit, all the ladies in the imaginary meeting eagerly leaning toward it. A real treat.

Later that evening I wrote in my journal, trying to understand my negative reaction. At the end of my journal entry I penned this prayer: "Lord, make me more than a jelly bean."

Jelly beans are good, you know. Just ask my kids. There's nothing inherently evil in those brightly colored bits of gelled sugar. But they really don't have a lot of solid food value. And a steady diet of jelly beans would undoubtedly have adverse effects on one's health.

We give people spiritual jelly beans when we minister to them in our own strength. Perhaps there's a danger in the things we naturally do well, whether it be to sing, mother, teach, speak, write, or encourage. It's possible to do these things skillfully, even with "pizzazz," without giving a passing thought to the Holy Spirit. There's no inner compulsion to depend on Him.

Jesus said to His disciples, "Apart from me, you can do nothing." (John 15:5) I used to struggle with that teaching. I could think of a lot of things I did well without consciously depending on God. Christian things, even. And people seemed to benefit by the things I did. Not that I thought depending on God wasn't important; of course it was. But in the rush of activities, sometimes a perfunctory prayer was all I'd have time for. "Here are the plans, Lord. Bless them. OK?" You know how it is.

But He did say it. "Apart from me, you can do nothing."

Nothing, Lord?

Yes. Nothing.

All our accomplishments, all our plans and projects, all our ministries and programs, everything done apart from an intimate cooperation with God's Holy Spirit, no matter how polished or well done, adds up to a sack of jelly beans. And God doesn't want us to hand out treats. He wants us to feed people. He's looking for changed lives and strong disciples.

He wants to be the initiator of our ministries, the "co-planner," the enabler, and the one on whom the results depend. That doesn't make us robots. He calls us collaborators (1 Corinthians 3:9). But the collaboration is intimate. And the results are permanent.

A well-known Christian leader recently protested when someone praised his ministry. "My ministry?!" he exclaimed. "I don't have a ministry! This is *God's* work! If you want to see *my* ministry, come around some night when the Holy Spirit doesn't show up!"

If I'm to appear publicly before God's people, I want to give more than a well-crafted talk. I want to be able to stand before them and say, "Holy Spirit, come." And then have Him do it.

That's more, much more, than a jelly bean! ☐

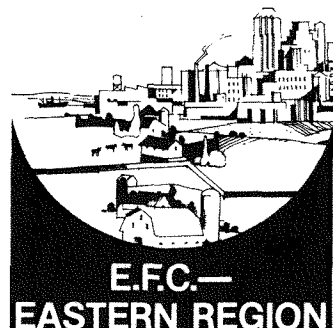
POSITION ANNOUNCEMENT

A search for an Executive Director for Friendsview Manor is being conducted. Friendsview Manor was opened in Newberg, Oregon, 25 years ago as a ministry of the Department of Social Concerns of Northwest Yearly Meeting of Friends. It currently serves the retirement and health needs of about 225 residents with a staff of 100.

The Executive Director must have an Oregon Nursing Home Administrator license or be able to undertake a six-month training program to obtain the license. In addition to being a committed Christian, the Director is expected to understand the needs of retired persons, have proven ability in management of business accounts, and communicate with and lead a variety of people in and out of this retirement community. Salary is commensurate with experience and the local economy.

Applications will be accepted through August 31, 1986. Inquiries and résumés may be addressed to: Hector J. Munn, Chairman, Board of Directors, Friendsview Manor, Newberg, OR 97132.

FRIENDS CONCERNS



EFC-ER Happenings

MINISTERS CONFERENCE was a great blessing to all in attendance. The ministry of Joe and Sally Roher of Friendswood, Texas, and Robert Medford of Greensboro, North Carolina, was greatly appreciated. Bill Lockwood was named as the new chairman of the Ministers Conference Planning Committee.

IN 1987, Eastern Region Friends will celebrate their 175th anniversary. The Anniversary Committee, which was named by the 1986 delegates, is preparing the program for the jubilee celebration and will work with the Executive Committee to assign special committees to work out details. Serving on the Anniversary Committee are Marjorie Landwert, chairperson; Stan Terhune, Anna Cobbs, Byron and Olive Osborne, Roger Wood, Esther Hess, Ron Johnson, and Lucy Anderson.

THE CHRISTIAN HOLINESS ASSOCIATION held their annual convention in Columbus, Ohio, in April at the Sheraton Plaza. Representing EFC-ER were Robert Hess, Duane Comfort, and Edward Mitchell. The theme was "Holiness: An Expanding Influence" with special speakers: Dr. Paul A. Tanner, Dr. Timothy Smith, and Dr. Thomas Hermiz. On the first day of the conference, Dr. Robert Buswell, professor of Greek at Malone College, partici-

pated on a panel focusing on Christian education. Darius Salter, formerly of Canton, Ohio, serves as executive director of C.H.A.

ANNA NIXON completed two months in the Canton area, departing for her home in Newberg, Oregon, on May 7. During her stay she was able to assist personnel at the Everett Cattell Library at Malone College in organizing the archives. Also, she gathered material for a book she is writing on the medical ministry of Dr. Ezra and Frances DeVoi.

LAWRENCE EHINGER, chairman of the Camp Gideon Development Committee, reports progress on awarding bids for finishing the interior of the camp building. In addition, the committee is accepting applications for a caretaker couple needed to live at Camp Gideon in the trailerhouse provided—in exchange for some light maintenance and security assignments. If interested, contact Superintendent Robert Hess at the Yearly Meeting Office.

YOUTHQUAKE attendees from EFC-ER include Brent Reynolds of East Goshen; Tim Diggs, Canton, Ohio; Heather Clark, Willoughby Hills, Ohio; Christina Baer, Marietta, Georgia; John Grafton, Battle Creek, Michigan; Dana Stewart and Shawn Ann Williams, Eagle Springs, North Carolina; and David and Connie Conant, Eastlake, Ohio.

CALENDAR

Camp Caesar: Junior Hi—
June 23-28
Camp Caesar: Senior Hi—
June 30-July 5
Church Growth Seminar—
July 25-26, Trinity Friends,
Van Wert, Ohio
New Pastors' Orientation—
Aug. 7-8, Malone
Yearly Meeting—Aug. 9-14

WILLIAM A. ATCHISON, 66, retired Friends minister, died April 7 at his home in Greensboro, North Carolina, after a lengthy illness due to cancer. Dale Dragomir, his pastor at Hunter Hills Friends Church, presided at the funeral service assisted by Robert Hess. He is survived by his wife Dorothy, and his children—Bill and Joy and Tom Carol.

Last year the Yearly Meeting awarded a plaque to William Atchison, honoring his 47 years in the ministry. The many churches he pastored included Saxapahaw, Canton, Damascus, Sebring, Winona, Rock Hill, Pleasant View, and Hunter Hills. He also pastored several Methodist churches as a student and one United Presbyterian church.

He served on many boards of the Yearly Meeting, the most recent

being chairman of the Ministerial Accreditation Board. Truly, this faithful servant of God will be missed.

Focus on Malone

COMMENCEMENT WEEKEND was a time of celebration as the Malone community ended the 1985-86 school year, graduating the largest senior class in the school's history. According to Ron Johnson, vice president, the commencement service had to be moved to Canton Baptist Temple in order to accommodate the large number of people desiring to attend. Congressman Ralph Regula was guest speaker, and at the baccalaureate the preceding night, his wife, Mary Regula, addressed the senior class. Diplomas were awarded to 232 seniors as they finished their college requirements and looked forward to "alumni status."

SENIOR RECOGNITION NIGHT was observed in the Randall Campus Center with Division Chairpersons awarding certificates to the following students: Deana Worden Alexander in Childhood Education; Bonnie Jones in Elementary Education; Nancy Welsh Swanson and Barbara Slaine, Secondary Education; Ed Roshong, Psychology; Erica Knowles, Physical Education; Sandra Slicker, Elementary Education.

Lee McKarns, Malone Players Award; Michael Yopko, Publications Award; Rhawnda Caldwell and Stephanie Swogger, Language and Literature Service Award; Mark Langford, English; Beth Ann Moore, Communications.

Charlotte Baker, Bible Lit and American Bible Society Award; Brent Schloneger, Fine Arts; Linford Detweiler, Fine Arts Scholarship.

Sharyl Roman, Chemistry; Christopher Moore, Math; Kelly Burgnett, Biology; Randy Holopeter, Computer Science.

Tracy Sackett, Social Work; Virginia Hunt, Accounting; Sonya Cooper and Diana Rogers, Business Administration; Leigh Morgan, Social Science; Mary Langford, History; Rick Merrin, Liberal Arts.

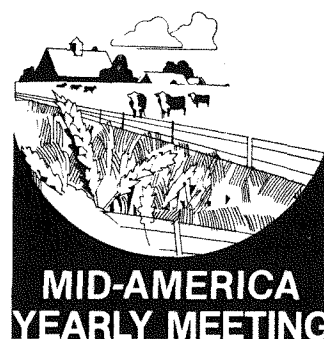
Representing the Malone College Management Program, Donald Murray gave special awards to Richard Pakel, Robert Morton, Paul Johnson, Joe Vitto, Mark Fleshour, James and Karen Hughes.

NEW OFFICERS who will lead the student body during the 1986-87 school year are Kent Morgan, president, from Wapokeneta, Ohio, and Dick Thornburg, vice-president, of St. Clairsville, Ohio.

Antigone was the spring production by Malone College Players, directed by Dr. Alan Hedges. Andrea Knox played the role of Antigone; Dave

Wessner, Creon; Pam Martin, Ismene; Mike Peterson, Patricia Wells, Gerald Mast, Pat Tharp, Gabe Hostetler, Virginia Bradley, and Cindy Haynes all had minor roles.

DR. JOHN VAN TIL was the Staley Distinguished Christian Scholar lecturer, visiting Malone April 15-17. He is currently chairman of the Core Program at Grove City College, where he is developing an integrated curriculum based upon a Reformed perspective.



Mid-America Notes

NORTHEDGE FRIENDS CHURCH was challenged to a greater involvement in missions during mission emphasis weekend April 18-20. The "INASMUCH" banquet kicked off the BEYOND NORTHEDGE giving program. This year the outreach budget has been removed from the general budget and is being raised by faith pledges. Dr. Roger Fredrikson, the banquet speaker, challenged us to a fresh look at our compassion for the "least of these my brethren." Dr. Fredrikson, pastor of the First Baptist Church in Wichita, serves on the Board of Directors of World Impact and on the Board of Trustees of Christian Ministries to Offenders, Inc. He is the author of *God Loves the Dandelions* (Word, 1975).

Sunday morning worship speaker was Gene Carlson, pastor of the Westlink Christian Church. He challenged us to be both goers and senders. Pledges over \$10,000 were received during the conference.

Flurry and Ruth Kemper from Camp Quaker Haven have visited several churches throughout the Yearly Meeting presenting the camping program. April 21-26 was work week at the camp. Appreciation was given for those who gave of their time and talents to help prepare for the busy camping season.

KINDLING MINISTRIES, Austin, Texas, is supported by gifts channeled through the Texas Friends Churches. This ministry was started by Paul and Leona Thornburg, who felt God's call to be a part of MAYM's church-planting pro-

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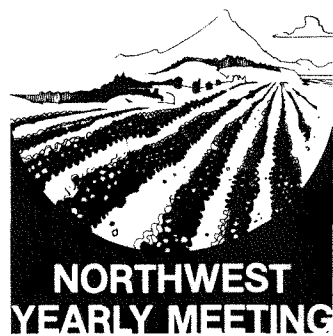
gram. After three years, the congregation has grown from 1 to 78. A new Bible study has been started in another area and many people are being witnessed to and led to Christ. If you are interested in learning more about this ministry contact Paul Thornburg, 5500 S. First St., Austin, TX 78745.

News from Friends University

THE SINGING QUAKERS presented the Symphony of Spring in Century II Concert Hall in Wichita, Kansas, April 24-26. They presented selections from the Broadway shows *Oliver*, *Westside Story*, and songs and scenes from *America*.

FRIENDS UNIVERSITY named five for the 1986 Distinguished Alumni Award. Lowell E. Roberts of Wilmore, Kentucky, G. Franklin Dillon of Big Spring, Texas, and Florence Clarke Richardson of Wayne, Illinois, along with posthumous awards going to families of David Leach and Sheldon Louthan. This honor is awarded each year to alumni who have distinguished themselves in either professional or voluntary service.

THE ANNUAL F.U. ICE CREAM CONCERT, featuring the concert and jazz bands, was held May 2 on the Fine Arts Lawn on campus. The bands are under the direction of Pat Brooks, director of bands at F.U. Other features were a barbershop quartet and the Chamber Singers.



Around Northwest Yearly Meeting

DEPARTURE SCHEDULES for Northwest Yearly Meeting missionary families returning to Bolivia and Peru are as follows: Hal and Nancy Thomas, June 16, and Wayne and Bev Chapman, June 23, (Portland departures); James and Gail Roberts will leave from Boise, Idaho, June 18. Ben and Gen Fitch and children will arrive in Portland July 8 for a year of furlough.

PRESIDENT AND CLERK are two of the hats that George Fox College senior Bruce Bishop will wear next year. Bruce has been elected student body president at the college

and also will be presiding clerk for Northwest Yearly Meeting Friends Youth. Bruce is a member of North Valley Friends Church. Julia Fields from Piedmont Friends Church in Portland is the new GFC student body vice president. Julia is one of five black students who will staff the Friends for Kids summer program at Piedmont Friends.

THE SHARE CALL PROGRAM has helped new and expanding churches for the past ten years with donations for the completion of building projects. Individuals throughout the Yearly Meeting periodically are given the opportunity to have a share in finishing up an expansion project.

East Boise Friends Church has built their new building, and a Share Call is currently issued for materials to finish the interior of the education wing. A \$20 "share" sent to the NWYM office will help the growing East Boise Church be able to get their education wing into use.

THE FOCUS CONFERENCE sponsored by the Department of Evangelism for pastors and spouses will be held September 15-18 in Umatilla, Oregon. Frank Tillapaugh, pastor of the Bear Valley Baptist Church in Denver and author of *The Church Unleashed*, will be the featured speaker.

REACHING OUT WITH JOY will be the theme for the 94th annual sessions of Northwest Yearly Meeting, July 26-August 1 at the George Fox College campus, Newberg, Oregon. Missions news and opportunities will be featured at the Sunday missions rally at 4:00 p.m. and at banquets for men and women the previous evening at 6:30.

Superintendent Jack L. Willcuts will give his keynote message Sunday at 7:00 p.m. in a service that will include a presentation on church planting from the Department of Evangelism.

Robert Hess, general superintendent of Evangelical Friends Church—Eastern Region, will speak Sunday morning and at evening services Monday through Thursday. Yearly Meeting church-planting consultant Rick Hunt will speak each morning.

Programming considers the entire family with a complete schedule for Friends Youth, Tilikum day camp for children, activities for preschoolers, and nursery care.

Workshops will be offered daily at 8:30 a.m. and 1:00 p.m. Programs with registration forms are available at your church.

George Fox College News

A method of determining the values and morality of television shows and movies is being offered by a George Fox College professor. "The

Meaning of M*A*S*H" was the topic for a series of discussion workshops on the communication of values in the media. The free programs were offered in cities in the Willamette Valley.

Designed for parents, educators, and students, the workshop series was sponsored by George Fox College and the Oregon Committee for the Humanities, an affiliate of the National Endowment for the Humanities. George Fox writing and literature professor Mike Williams developed the series and outlined a method for determining the values of individual movies and television programs. He says the program provides parents a framework to talk with their children about their own family values.

Scientific research papers by four George Fox College seniors have been heard on the national level. The senior research projects were presented in Philadelphia before the annual national convention of Sigma Zeta Society, an organization of science majors.

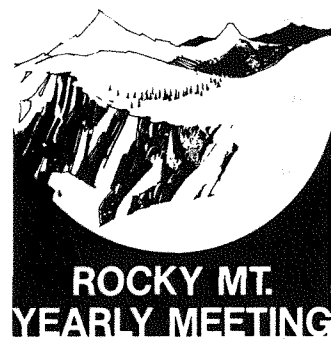
The conference was held at Eastern College. George Fox was the only college west of the Mississippi to have papers read for the conference.

Presenting papers were Grant Gerke, Newberg; Brad Grimsted, Vancouver, Washington; Bruce Baldwin, Astoria, Oregon; and Dan Price, Boise, Idaho.

George Fox College philosophy professor Arthur O. Roberts asked for a global conference of the world's poets when he spoke before the first international conference of the International Philosophers for Prevention of Nuclear Omnicide. Roberts made his request as part of his presentation, "The Poet as Ombudsman for the Universal," at a four-day conference in St. Louis.

As part of five suggestions for the conference, Roberts asked for an international poetry forum in conjunction with the next international gathering, tentatively scheduled for Russia in 1988. He suggested the theme "Imaging a Global Future," and said: "Let the world's seers tell us what they see, so that scientific, religious, and political leaders can work from a new set of blueprints; people persist in using the old ones."

George Fox College mathematics professor Mary Green has edited a new book, *A Part of My Heart Left Here*. The 176-page, 18-chapter book is the result of months of reviewing and selection from 400 tapes and sermons left behind by her son Don Green. He died in 1982 at the age of 33 in an accident while cutting firewood. He was the pastor of the Reedwood Friends Church in Portland at the time of his death, while his father, William, was interim president of George Fox College.



RMym Briefs

PENROSE, Colorado—Bill and Janet Seibert will be the new pastors at Beaver Park Friends. The Seiberts begin the new post July 1 after serving at Grand Junction.

DENVER, COLORADO—A yard sale at First Denver Friends raised approximately \$500. Funds will go toward a new church carpet.

CHINLE, ARIZONA—A new mobile home has been moved to the Rough Rock Mission. The new residence is now in place, but still requires work such as placing stucco on the outside.

PAONIA, COLORADO—Eldon and Gayle Cox recently traveled to North Carolina Yearly Meeting to speak in a church growth seminar.

WOODLAND PARK, COLORADO—Schedule for Quaker Ridge youth camps is as follows: Junior High—June 21-26, Junior—June 26-30, Senior High—June 30-July 5.

RMym Prayer Opportunities

1. Take time to reflect upon God and who He is. In the good traditional Quaker way, let it be a period when you say nothing—simply meditate upon our Lord. "Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth." (Psalm 46:10)

2. What impossible situation is there in your life? Take a short time now to turn it over to God, letting Him be the one who will untangle the difficulty.

"Trust in Him at all times, O people; Pour out your heart before Him; God is a refuge for us." (Psalm 62:8)

3. The world and people are on God's heart. He desires that all men would become saved and know the truth (1 Timothy 2:4). Who do you know needing to find Jesus? Why not begin to pray regularly for that individual(s)?

4. Rocky Mountain Yearly Meeting desires to add new meetings, but finances and leadership are critical ingredients for any expansion. Ask God to provide a vision to reach the unsaved, as well as the necessary finances and the right people.

"The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest." (Matthew 9:37-38)

FRIENDS GATHER

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

Youth and Christian Education

The "Next Door Sunday School Class" of **HAVILAND** Friends, Kansas, (Paul Romoser, assistant) has been challenged by personal testimonies from individuals in the church and community. This has proven to be a twofold blessing to both the listeners and receivers.

VBS at **UNIVERSITY FRIENDS**, Wichita, (David Kingrey) will take on a new look as they separate the programs of the preschool and school-age children. The preschool will have VBS at the church June 23-27. The school-age children will learn about God and His creation as they attend a day camp every Thursday during the month of July.

The "Kings Kids," junior youth group of **WOODLAND** Church, Kamiah, Idaho, (Rob King) went on an all-day outing to Red River Hot Springs May 3.

"Young Friends," musical ensemble from **MELBA**, Idaho, Friends, (Harley Adams) presented a puppet show and concert Sunday, May 4 at **WOODLAND**. We enjoyed their fellowship, enthusiasm and music.

The youth at **ALLIANCE** Friends, Alliance, Ohio, (Rick Sams) sponsored a slave day on which they were hired as "slaves" to do jobs for the elderly or shut-ins. A Parent Support Group has been started by Harry and Cheryl Snyder, who work with Pastor Ron and Darla Ellyson in the youth program.

Youth at **ALUM CREEK**, Marengo, Ohio, (Dane Ruff) performed a skit in a Sunday morning service to help the congregation become aware of our mission field in Rwanda.

A special week of activities was planned for the youth of **YPSILANTI** Friends, Ypsilanti, Michigan, (C. Wesley Sheldon) which included Bible study, games at a gymnasium, a progressive dinner, and a destination unknown.

April was "Hurrah for Sunday School" month at **MEDFORD** Friends, Oregon (Paul Meier). April 6 and 13 featured the children's departments with a few minutes of songs and Scripture in morning worship. April 20 and 27 featured youth and adults with a brief skit at the start of morning worship. Parents of children in grades 1-6 were invited to a Sunday school open house on Mother's Day at the close of Sunday school.

Eighteen Junior and Senior High teens traveled to Newberg in April for the annual volleyball tournament. One of the three teams placed third in their league. Ron Mulkey, Larry Shearer, and Elaine Smith were team sponsors.

Seven of our youth have been raising funds to attend Youthquake in Mexico in June.

A camp auction held May 7 raised \$1800 to help send young people to summer camps for junior age through high school. The services of local auctioneer Dwayne Brood added to the fun of the evening.

Parents of junior age children have begun to organize a series of social activities for fellowship among this age group. Shirley Vance sponsored a kite-flying outing in March, and Allen Ziemann and John Miele led a hike up Table Rock in April.

The children of the Medford congregation presented the musical *Psalty's Singalongathon* on Mother's Day, under the direction of Ron Mulkey and Cieta Charles.

WESTSIDE, Kansas City, Kansas, (Dan Frost) participated in the EFA "Hurrah for Sunday School" emphasis and conducted an attendance contest with it. The contest concluded with a doughnut breakfast prior to Sunday school on May 4. Contest prizes were awarded that day.

RIVERTON, Kansas, (Paul Snyder) and **BOLTON**, Kansas, (Grady Miller) youth joined together at Bolton for a "Mini-retreat" April 18.

HAVILAND Youth Ministries sent out two teams to minister in various

churches. These high school students used the avenues of preaching, music, puppets, drama, and mime.

The kids at **BOOKER**, Texas, (Francis Ross) are working for camp money. They raised over \$430 at a Mexican supper and are now preparing for a pie social, selling pens, collecting tin cans to sell, and hiring out for odd jobs.

The Christian Education Committee at **EMPORIA**, Kansas, (Galen Hinshaw) sponsored a workshop April 27. Workers were from the MAYM Education Board. Topics discussed were Teaching Primaries and Juniors, Youth Discipleship Program, and How to Teach the Adult Learner.

Spiritual Life and Growth

FIRST DENVER, Colorado, (David Brantingham) and **NORTHWEST**, Arvada, Colorado, (Bill Pruitt) co-sponsored a Holy Life Conference by Max and Kathleen Huffman April 20-24. The theme of the conference was "Learning to Love Like Jesus."

Gary Wright of **HAVILAND** has held several revivals in MAYM. Some of the churches were **DERBY**, Kansas, **ARKANSAS CITY**, Kansas, and **RAMONA**, Oklahoma.

Guest speaker on April 3 at **NORTHBRIDGE**, Wichita, (Duane Hansen) was Jack Kirk, editor of the *Quaker Life* magazine, from Richmond, Indiana.

The FBC Singers and Mark Wade, Christian Education Professor at Friends Bible College, presented the service at **GATE**, Oklahoma, (Richard Buck) on March 23.

TRINITY Friends, Van Wert, Ohio, (Duane Rice) decided to form small groups ("Flocks") in order to maintain a personal relationship with its members. Shepherds were commissioned on April 13 with fellowship meetings to begin April 26.

NEW HOPE, Hay Springs, Nebraska, (Norman MacGregor) recently hosted a community-wide World Day of Prayer observance.

Several prayer groups continue to meet at **WOODLAND**, since a special prayer conference with Oscar and Ruth Brown in November.

MEDFORD pastors Paul Meier, Paul Baker, and Ron Mulkey, and their wives were all able to attend the pastor's conference at Twin Rocks in April.

Paul Meier has been teaching a Sunday school class on spiritual gifts this spring quarter.

Special services were held April 16-20 at **MT. CARMEL**, Cable, Ohio, (Fred Clogg) with evangelist Jack Tebbins from Christ Fellowship Friends Church in Greensboro, North Carolina. Song evangelist was Jerry Wenger from **GAHANNA** Friends Church in Columbus, Ohio.

SAXAPAHAW Friends, North Carolina, (James Hollingsworth) held revival services March 31-April 6 with evangelist Rev. Coyt York.

Special evangelistic services were held the weekend of April 4 at **BYHALIA** Friends, Byhalia, Ohio (Ted Barnes). Western Area Superintendent Duane Comfort was speaker. Activities included a prayer breakfast on Saturday and a covered-dish dinner on Sunday.

Joy Schoonover from **HAVILAND** was coordinator of the Lay Witness Mission held at **WESTSIDE**, March 21-23. The chief result was a deepening of brotherly love and Christian fellowship.

Missions

The projected goal of \$1,000 for the hospital and eye clinic in Chhatapur, India, was exceeded at the first annual missionary conference at **IMMANUEL** Friends Church, Eden, North Carolina (C. T. Mangrum, Sr.).

Theme of the conference, sponsored by the Dorcas Missionary Society, was "End the Night—Send the Light." Featured speakers who also gave slide presentations were Miss Evelyn Strader, missionary to India; Owen and Mae Glassburn of Glassburn Missionary Evangelism, Inc.; and David and Cindy Aufrance, missionaries to Hong Kong.

An international banquet was held on Saturday night with food representing countries from around the world being served. Women of the Missionary Society dressed in costumes of missionary lands.

On Sunday evening there was a "Praise the Lord" celebration in the fellowship building. Refreshments were served after the service.

A \$3,000 donation was made to the building of a Friends church in the Philippines by **TRINITY**, Van Wert, Ohio. The money represents a tithe of the building funds collected in the church last August.

Gene and Betty Hockett shared their ministry with World Gospel Mission at **MEDFORD** Sunday school on April 6. They also told of their recent visit to our missions in Peru and Bolivia.

Church and Building Improvements

WOODLAND Friends Church is planning a dedication of the new addition of Sunday school classrooms, kitchen, and rest rooms June 29, 1986. The service will begin at 10:00 a.m. with a potluck dinner following. All former pastors and friends are invited to come and participate. Some housing is available. Contact Jean Aitken, Star Rt., Box 48, Kamiah, ID 83536; Phone (208) 935-2894. The new two-floor building added 1,680 square feet to the existing 2,650 square feet. The total cost as the project nears completion is \$26,000, with numerous hours of donated labor.

WOODLAND was given a Hammond organ in memory of Wade and Mabel Williams, parents of Winnie Puckett. The organ was donated by Winnie's brother, Leon Williams of Boise. Gwen Tuning, granddaughter

Evangelical Friend

Tax-deductible contributions help make it happen.

The EVANGELICAL FRIEND is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes this magazine possible. Your support of this aspect of Friends ministry can be mailed to:

EVANGELICAL FRIEND, Box 232, Newberg, OR 97132

of the Williamses, played the organ in the Sunday service. The organ is a beautiful addition to the worship service.

A VCR was purchased to take advantage of tapes from the Yearly Meeting and other media companies, which has contributed to our Christian education.

Members at **PELHAM** Friends, Fenwick, Ontario, (John Young) have worked long hours on a downstairs room, improving the ceiling and installing a rug. The room will be used for adult Sunday school classes and special meetings.

MIAMI, Oklahoma, (Merl Kinser) dedicated the new addition to their church on May 4. Howard Harmon, assistant superintendent of MAYM, shared the dedication message.

New sidewalks have been put in around the church at **DERBY** Friends, Kansas (Bob Sweat).

Special Events

On a Sunday morning at **MEDFORD** emphasis on the Sanctity of Life featured speaker Joe Lutz, Republican candidate for U.S. Senate. Several from the congregation also shared perspectives on the value of life.

A series of special music concerts were presented featuring Evangelina Perez in November, Ben Markley in January, and Enoch (piano) in March.

"It's a Small World" was the theme for this year's annual Mother-Daughter Banquet sponsored by the Friends Women, as 115 women and girls attended the dinner. A style show featured costumes from several foreign countries, and Virginia Helm, guest speaker, shared personal experiences from her life and travels. The senior citizens remain active in a variety of things. Twelve people traveled to Hawaii as a group for a week's vacation in April, and an outing to Wildlife Safari was enjoyed in May.

Prison ministry slides have been shown by Roy Taylor, pastor of **PENIEL** Friends, Onemo, Virginia, to the Hopesville Christian Academy and a Baptist church in the area.

PAONIA Friends, Colorado, (Eldon Cox) held three special services Easter weekend. On Good Friday, the service focused on Christ's suffering on Calvary, followed by a voluntary communion. That Sunday there was a sunrise service, followed by breakfast and the regular services.

Thirty-two women from **WESTGATE** Friends, Columbus, Ohio, (Randall Neiswanger) attended the Ladies' Retreat on April 12. The theme was "Reaching In, Reaching Out," presented by speaker Dr. Margaret J. Rinck. Dr. Rinck is a psychologist with a Christian counseling center in Cincinnati, as well as being a Bible teacher and a former missionary.

March 23 was Friend Day at **TRINITY**, Van Wert, Ohio. Everyone

was asked to bring a friend with them. Attendance reached *one thousand one*.

More than 70 people from **COLORADO SPRINGS** (Arden Kinser) and **WOODLAND PARK** churches attended an Easter Sunrise Service at Quaker Ridge Camp.

ALVA, Oklahoma, (John Penrose) held an All-Church Birthday Party. Each birthday month table was decorated for that special month and each table presented a song or skit to the theme of their month.

The women of **ARKANSAS CITY**, Kansas, (Cary Youmans) enjoyed a Mother-Daughter tea on May 19. Special guest and speaker was the pastor's wife's mother, Annie Riley, returned missionary from Haiti.

April 27 a farewell potluck was held at **WOODLAND**, Idaho, in honor of Forest and Linda Emerson, who have left our fellowship to go to Kansas City, Missouri. Forest will be caretaker and do maintenance work for Stonecroft Ministries; Linda will do proofreading.

The **SMITHFIELD** Friends, Ohio, (William Waltz) hosted the community Easter cantata. Choir members from seven churches participated in the program, "Up from the Grave."

An evangelistic crusade, "Campaign for Christ," was held at **DEERFIELD** Friends, Deerfield, Ohio, (Wayne Evans) March 16-19. John

Grafton, pastor at **BATTLE CREEK** Friends in Michigan led the services. Testimonies of members and music ministries by Carm Smith, Renita Gibbons, Bruce Marshall, and Danny White joined Pastor Grafton in making the campaign a meaningful time of ministry led by the Holy Spirit.

A special service was held March 9 at **URBANA** Friends, Urbana, Ohio (James Chess). Jerry and Nancy Virdon from West Mansfield and Somersville Friends, Mark and Cindy Kenser from the Free Methodist Church in Columbus, and Steve Adams and Lori Dunlap were present to minister in song.

FIRST DENVER and **NORTHWEST** Friends meetings exchanged their Easter musicals on March 30 and April 6. This gave the congregations of both churches the opportunity to see the other's program.

ALUM CREEK Friends had two guest speakers, Rev. Ed Jeffries, former pastor at Alum Creek, and Jon Pierce from **WESTGATE** Friends.

"Sunday with Friends" was observed on April 13 at **WESTSIDE** with Phil Speary, a former drama professor, representing Friends University.

GOSHEN Friends, Zanesfield, Ohio, (Bruce Bell) held a Father-Son banquet in March featuring "Potter's Clay" in a concert. Their choir presented Dallas Holm's musical

drama *His Last Days* on Easter Sunday, directed by Libby Brinkman. Soloists and actors included Bruce Bell, Bob Culp, Karen Plank, Laurie Park, Rick Jackson, Mark Brinkman, Jeff Armentrout, Wendell Lockwood, and Al Plank. A mini-revival was held April 11-13 with Dr. and Mrs. C. V. Hunter of Asbury College.

The "Missionairs" were at **NORTH OLMSTED** Friends, North Olmsted, Ohio, (Neil Orchard) on April 6 to minister with their puppet plays and group singing. The 17 young people are part of the City Mission Senior High/Career Club.

Special evening services at **PELHAM** Friends, Fenwick, Ontario, Canada included the N.C.C. River Brethren in concert. This is a group of young people from Niagara Christian College, Fort Erie, Ontario. Another evening service in April was a "talent night" with solos, duets, trios, and readings.

PENIEL Friends, Onemo, Virginia had Dean Johnson February 23 as guest speaker. He shared about the Friends Disaster Service and the work in Mexico. On March 2, a musical was presented in the evening service by Cherry Pattersal, assisted by her husband, Rev. Bob Pattersal.

Mrs. Helen Campbell presented an original dramatization of "Martha, Friend of Jesus," during an evening service at **ALLIANCE** Friends, Alliance, Ohio.

FRIENDS RECORD

BIRTHS

ANDERS—To Lee and Roxie Anders, a son, Darin Lee, April 5, 1986, Pratt, Kansas.

BALES—To Dorlan and Donna Bales, a son, Andrew Gordon, April 2, 1986, University Friends, Wichita, Kansas.

BIDDLE—To Tim and Debbie Biddle, a son, Timothy, April 16, 1986, Westgate Friends, Columbus, Ohio.

BROWN—To Curtis and Robin Brown, a daughter, Amy Suzanne, April 17, 1986, Northridge Friends, Wichita, Kansas.

BURTON—To Mark and Patsy Burton, a daughter, Erica Kay, May 8, 1986, Medford, Oregon.

CLOCK—A daughter, Cory Lynette, to Thad and Rene Clock, April 10, 1986, Paonia, Colorado.

KIND—A daughter, Sarah Joah, to Larry and Linda Kind, March 4, 1986, Northwest Friends, Arvada, Colorado.

KING—To Pastor Rob and Betty King, a son, William Scott, April 8, 1986, Woodland Friends, Kamiah, Idaho.

LEGER—To Kevin and Debbie (Pace) Leger, twin boys, Chad and Levi, April 9, 1986, Paonia, Colorado.

LeMAIRE—To David and Margaret (May) LeMaire twins, a boy Joel Michel and a girl Danielle Marie, February 21, 1986, Kinshasa, Zaire, Africa.

LEWIS—To John and Barbara Lewis, a son, Jeffrey Scott, February 14, 1986, Gate, Oklahoma.

LINVILLE—To Jeff and DeAnna Linville, a son, Eric Wesley, March 31, 1986, Rose Hill, Kansas.

McCLEAREN—To Ron and Tammy McClearen, a daughter, Brittany Ann, December 16, 1985, Medford, Oregon.

MEIER—To Pastor Paul and Charlene Meier, a daughter by adoption, Jeanmarie Stephanie, born November 4, 1985, Medford Friends, Oregon.

ROBITZ—To Ed and Sandy Robitz, a son, Michael Joseph, March 25, 1986, Alliance, Ohio.

TUNING—To Ron and Lori Tuning, a daughter, Chelsea Renae, April 21, 1986, Newberg Friends, Oregon.

WILKINS—To Mr. and Mrs. Rodney Wilkins, a daughter, Erica Lynn, April 14, 1986, Mt. Carmel Friends, Cable, Ohio.

MARRIAGES

BARRATT-CASIMER. Leigh Barratt and Wayne Casimer, April 12, 1986, University Friends, Wichita, Kansas.

BRIGHT-WATSON. Opal Bright and Arthur Watson, March 3, 1986, University Friends, Wichita, Kansas.

CLOGG-McGILL. Kim Clogg and Melvin McGill, Mt. Carmel Friends, Cable, Ohio.

DURHAM-BURTON. Brenda Durham and Derrick Burton, February 21, 1986, Saxapahaw Friends, Graham, North Carolina.

HENSLEY-MULLIS. Angie Hensley and Alan Mullis, April 2, 1986, Saxapahaw Friends, Graham, North Carolina.

SEWARD-BINKLEY. Celine Seward and Robert Binkley of Alliance, March 29, 1986, Wichita, Kansas.

DEATHS

BAKER—Irene Baker, 75, February 26, 1986, West Chehalis Friends, Newberg, Oregon.

BERENDS—Samuel Berends, February 7, 1986, Gate, Oklahoma.

CRAWFORD—Alfred Crawford, November 22, 1985, Salem, Ohio.

DAVIS—Clara Davis, March 2, 1986, Gate, Oklahoma.

DAVIS—Joseph Davis, April 7, 1986, Ramona, Oklahoma.

FILP—Andrew G. Filp, 78, March 30, 1986, Damascus, Ohio.

FINLEY—Opal Finley, March 7, 1986, Medford Friends, Oregon.

HADLEY—Ivan Hadley, 88, April 23, 1986, Newberg Friends, Oregon.

KENWORTHY—Thomas Kenworthy, March 23, 1986, Westgate Friends, Columbus, Ohio.

ROBERTS—Dr. Alvin Roberts, 68, March 30, 1986, Medford Friends, Oregon.

SKIPPER—Ida Skipper, March 22, 1986, Westgate Friends, Columbus, Ohio.

SULLIVAN—Cora Sullivan, January 30, 1986, University Friends, Wichita, Kansas.

TUCKER—Monroe Tucker, March 24, 1986, Ramona, Oklahoma.

*"I press on toward the goal
to win the prize for
which God has called me
heavenward in Christ Jesus."
—Philippians 3:14 NIV*



The Cry of My Soul

BY MARY K. MORSE

*Mary Morse and her
husband, Randy, are
members of Reedwood
Friends Church. Mary
graduated this year
from Western
Evangelical Seminary,
Portland, Oregon.*

I AM A CHRISTIAN. I am a Christian who relies on the historical, sacrificial, and resurrectional act of the Son of God in bodily form to redeem me, even me a sinner. This redemption allows me to stand before a Holy God and worship Him as an intimate friend. Then why is it so difficult to be careful and serious about this great privilege? How is it that the cry of my soul to find Him daily and know Him well is lost in amorphous "somedays"? I believe there are five problems.

1. The Problem of Distractions:

It is difficult to *choose order and discipline*. It is easy to become absorbed in common and grand tasks. The tasks become the principal feature of my life and shape the sense of who I am. I become dying life and not living spirit.

2. The Problem of Littleness:

It is difficult to *choose to be responsible*. I can expect too much from a parent God by passively waiting for His Spirit as a little bird waits expectantly in her nest with an open mouth. The spirit of devotion is a gift, but it is best received by those who prepare themselves for it.

3. The Problem of Mystery:


It is difficult to *choose to be humble*. I wish rather to fill myself with the ordinary, with the reality of sensory presence. Perhaps serious devotion will call me to act in ways that will require out-of-the-ordinary obedience.

4. The Problem of Despair:

It is difficult to *choose to hope*. Total devotion requires a well of hope in the victorious omnipotence of God. When this well has been heavily taxed, then I risk further disappointment in the functional interventional will of God brought to bear on individual suffering. Out of fear of despair I may hesitate.

5. The Problem of Independence:

It is difficult to *choose to trust wholly*. My proud and self-sufficient culture has nurtured me to strive much with my own abilities and skills. When these are depleted I call on God. True devotion requires a constant trust in the visitation of God in every aspect of daily life.

Therefore, my spiritual life requires deliberate choices. I must will to love my Lord through serious devotion as a result of acts of discipline, responsibility, humility, hope, and trust. I can do no less when faced with the ultimate reality of God's self-extension to me. If I do less than that, it is because I have shrouded and diluted the importance of Holy God, Creator of heaven and earth, loving me, even me a sinner. 

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update

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'Reaching Out with Joy' Is YM Theme

Two special speakers will address the 94th sessions of Northwest Yearly Meeting. The July 26 - August 1 meetings on the George Fox College campus, Newberg, Oregon, will include banquets, business meetings, workshops, worship services, fellowship, and activities for the entire family.

Rick Hunt will be speaking at the 10:00 a.m. inspirational hour on Monday through Thursday. Rick is a former executive with the Hewlett Packard Company in Boise, Idaho. He is presently serving the Yearly Meeting Department of Evangelism as a consultant in church planting. Rick's vision for church planting is reflected in "Creating a Place Where the Lost Can Be Healed" elsewhere on this page.

Dr. Robert Hess will be speaking at 8:45 and 11:15 worship services Sunday morning at Newberg Friends Church and Monday through Thursday evenings at 7:15 in Bauman Auditorium. Robert and his wife, Esther, were missionaries to India under Evangelical Friends Church--Eastern Region for three terms. During his last term he was principal of Union Biblical Seminary. From 1968 to 1983 Robert was professor of philosophy and history at Malone College, Canton, Ohio. He also served as the first executive director of Evangelical Friends Mission. Since July 1, 1983, Robert has been General Superintendent of Evangelical Friends Church--Eastern Region.

'Creating a Place Where the Lost Can Be Healed'

Excerpts from concerns
by Rick Hunt



"The two most important qualities for church planting are a call from God and a vision of what God wants to create. Church planters must be able to take the vision that God has

given them and turn it into a reality through other people. This means they must be able to turn a vision into a strategy that will create something out of nothing.

"Church planters need to understand that the world is not out there looking for church services. We need to see that we are winning communities by teaching the words and doing the works of Christ. They must be able to make decisions for the lost, over and above themselves and the people in the church. They must be God-motivated rather than self-motivated and they must walk in spiritual power, not human power.

"Above all, church planters must be into church planting for the long term. It is not something they can dabble in for a couple of years. They need tenacity.

"Some people believe that church planting is done if you get a place to meet and a pastor. They do not see the needs of the lost. Most people see church as a place to go rather than something to be. They see it as an institution, not a revolution. Therefore they want to create a place where they would be comfortable rather than a place where the lost will come to be healed. The hardest thing to overcome in trying to motivate people in any movement is a 'wait and see' attitude. They are waiting to see how it goes before they get involved. The problem is if there are only spectators then the game is never played. People need to understand that they can plant churches. Those that do it are not exceptional in any way except that they had the fortitude to try."

Variety of Ingredients In Great Commission Pie

Preaching the good news takes many forms. Each of the major boards of our Yearly Meeting has its own areas of responsibilities and financial needs. These are all brought together in the Great Commission Budget. Ministries in the Great Commission Budget include support for newly planted churches, the mission work in Bolivia and Peru, Christian education ministries, inner-city work, publica-

tion of Evangelical Friend magazine, and the support ministries of the yearly meeting staff.

The 1986-87 Great Commission Budget is \$654,615. About 80 percent of the budget comes through the 57 local churches in Northwest Yearly Meeting as they make a commitment to their fair share of the budget. The remainder is raised through special offerings and individual responses to the ministry opportunities we have in Northwest Yearly Meeting. Gifts to the Great Commission Budget can be sent to the NWYM Office, P. O. Box 190, Newberg, Oregon 97132.

Friends Fund Reaches \$2,800,000

Exciting news was received by Friends Fund board members at their April 26 meeting. The Friends Fund investment portfolio with Ferguson and Wellman Financial Management, Inc., has just exceeded \$1,000,000.

An additional \$1,800,000 of properties and investments are also being managed by Friends Fund, which makes a grand total of \$2,800,000 in trust. This is a pleasing milestone in the history of Friends Fund.

The efforts of each board member and employee have helped make this possible. The Friends Fund board has been very prudent in the management of all monies entrusted to their care. Many of these entrusted funds will eventually be distributed to ministries of Northwest Yearly Meeting.

Walter Wilhite has served as executive director of Friends Fund for 13 years. Walter has worked very diligently at this ministry and has brought it to its present successful accomplishments. As of July 1, 1986, he will move from his present position of executive director to associate director.

J. D. Baker has served as associate director for the past two years. As of July 1, J. D. will step into the capacity of executive director. J. D. expresses his gratitude to Walter Wilhite for the help and support that has created a pleasant and rewarding transition.

The Friends Fund is a ministry of Northwest Yearly Meeting. It is designed to give assistance to people through wills, trusts, and other variations of estate planning. This service can help individuals to achieve goals and objectives for their family and the ministry. There is no obligation or charge. Friends Fund receives and manages entrusted funds and transfers these funds to designated ministries at the appropriate times.

If you wish to have more information from this unique ministry, please write to Friends Fund, P. O. Box 190, Newberg, Oregon 97132.

NOTE: Walter Wilhite had surgery June 11 for the removal of a brain tumor that was found to be malignant. Continued prayer at this time is requested for Walter, Kathleen, and their families.

Update

EAST BOISE, Boise, Idaho--Praise for new, written direction statements containing a section for outreach, assimilation, and maintenance, as well as long-term goals. Praise for a new unity of spirit and the beginnings of new outreach into the community. Praise for a training workshop with 17 people attending. Praise for the organizing of our first outreach team. Pray that God will give His wisdom and power to these team members as they go out to do the work of the body of Christ.

HILLTOP, Oregon City, Oregon--Praise for joy as people grow in Jesus and in their love to one another. Praise for new people and the beginning of a youth group. Praise for the people who have worked on the building and for the beautification of the church grounds. Pray for families who are hurting financially, and some with health problems who need healing. Pray for the pastor to obtain painting jobs this summer to help financially. Pray for wisdom on how to meet the needs in this community. Pray for goals that will move us in the right direction.

SILVER VALLEY, Kellogg, Idaho--Praise for our own building for worship services, with a seating capacity of 125. Praise God for two members of our congregation who have just recently obtained employment. Pray for employment for several others of our congregation presently out of work. Pray for retirees willing to move to the Silver Valley area for ministry at our church -- a perfect opportunity to help build up the church body.

KENT, Washington--We have begun a new outreach Bible study in a new neighborhood; many are being newly restored to Christ and the Church; several have become new Christians; we have new youth leadership and new Sunday school teachers. We have started a new restoration cell group; we have new financial commitment and new vision. Pray for renewal of marriages and new workers for the Lord's harvest festival.