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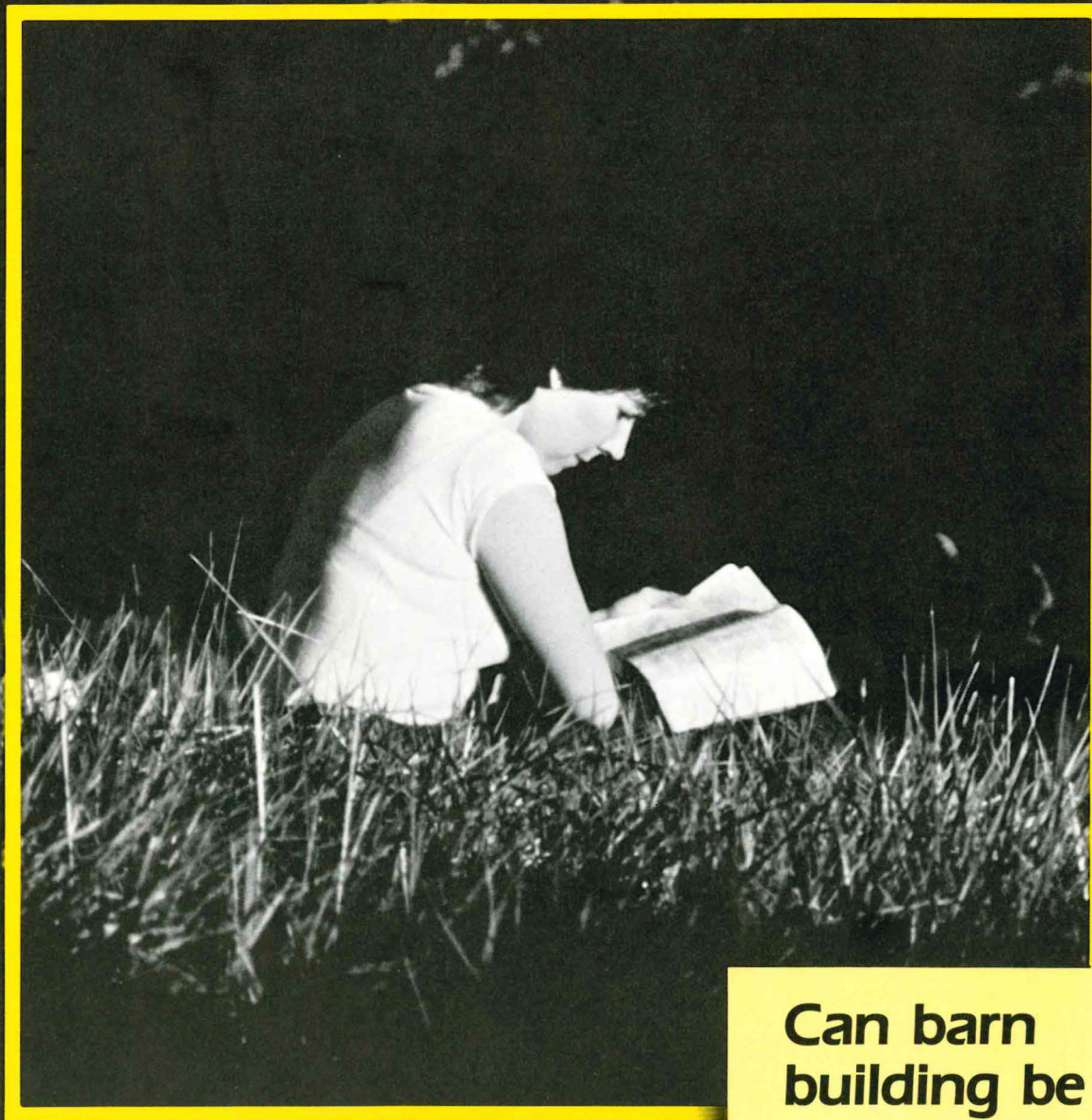
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March 1987

EVANGELICAL **FRIEND**



Can barn
building be an
expression
of love?

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HUMILITY

•How to Recognize It •How to Cultivate It

BY RONALD D. WORDEN

of our own capacities, but it remembers that these are gifts of God. Without reasonable self-confidence no one can function effectively.

When Jesus said a "more eminent man" might be chosen for the seat of honor, He was not speaking of the man's real worth, but the way the host regarded him. The point of the parable is not that the humble man is without honor, but that the humble man does not exalt himself. Jesus is our example of humility, yet someday we will sing to Him, "You are worthy, our Lord and God, to receive glory and honor and power." (Revelation 4:11 NIV) True humility must rest upon a proper sense of self-esteem, viewing ourselves in proper perspective as totally dependent upon God and properly regarding others.

Artless Humility

A truly humble person doesn't spend much time working at being humble, or even thinking about the subject. Nor does he write books with such titles as *Humility and How I Attained It*. When Shoemaker suggests that "real humility walks the fine line between self-criticism and self-acceptance,"⁴ he has a good point, but he implies too much self-conscious attention to one's own standing and image. We need to be free from preoccupation with our own status in order to focus our energies on God's work in the world and the multitude of wrongs to right, wounds to heal, and ordered patterns to create.

Humility includes loving one's neighbor as one's self. Humility girds itself with a towel and washes the feet of its friends. Humility spends and is spent for those to whom it ministers. Humility is not Elijah fleeing to the mountain in the still small voice. Jesus emptied Himself, "humbled himself, and became obedient unto death" (Philippians 2:8) He made it so much His business to preach the Gospel to the poor and the outcast that He was misunderstood. They called him with a sneer, "the friend of publicans and sinners."

Angels, Adam before the fall, and Christ as the Son of Man show us what humility is. We need not go to the

extreme of saying that we must keep sinning if we are to remain humble. No, as God's creatures, quite apart from sin, we owe all that we are to Him. Our chief care, our highest virtue, our only happiness is to present ourselves as empty vessels in which God can dwell and manifest His power and goodness. Humility means complete dependence upon God. It is our highest duty and the root of every virtue, as carnal pride is at the center of sin.

The True Art of Humility

The question remains, how can I be humble? The quest for humility is involved in the quest for God. In a sense, humility cannot be sought. Samuel Shoemaker says, "The best antidote to pride is not humility but gratitude." But humility does not come automatically. If humility is the natural state of created men, and humility was exchanged for pride in man's fall from grace,

then we must seek the restoration of the original relationship of humility. Andrew Murray explains it this way: "Jesus came to bring humility back to earth... 'He humbled Himself, and became obedient unto death'.... His humility is our salvation. His salvation is our humility."⁶

Through repentance we become humble in the presence of God. But in a life of faith we come to realize that humility is infinitely deeper than contrition. It is a matter of pride to be independent. It is the surrender of pride to trust our lives, our fortunes, our honors, our all to another. But God is worthy of such trust.

HUMILITY involves a proper estimate of our own worth. But with Isaiah, we can only see ourselves accurately when we see the Lord, high and lifted up. If you want more humility, pray for a clearer vision of God and a clearer vision of yourself.

Let us seek God, and seek to know Him first of all. Let us worship Him in humility and serve others in humility. "For every one who exalts himself will be humbled, and he who humbles himself will be exalted." "Humble yourselves therefore under the mighty hand of God, that in due time He may exalt you." (1 Peter 5:6) **EF**

1. They were competing for the *protoklisia*, the "place of honor at a dinner" (Matt. 23:6; Mark 12:39; Luke 14:7f.; 20:46), a word related to *klesia*, "a group of people eating," the word used when Jesus seated the five thousand in groups to be fed (Luke 9:14).

2. Robert Young, "Humility," *Eternity*, January, 1960, p. 26.

3. Samuel Shoemaker, "The Nature of Humility," *Christianity Today*, December 6, 1963, p. 14.

4. *Ibid.*

5. Michael Drury, "Humility: Misunderstood Virtue," *Christian Herald*, September, 1961, p. 37.

6. Andrew Murray, *Humility: The Beauty of Holiness* (London: James Nisbett, 1896), p. 13.



Ronald D. Worden, Ph.D., is dean of the Houston Graduate School of Theology and a member of Friendswood, Texas, Friends Church.

"**L**IFE is a long lesson in humility." When James S. Barrie said that, perhaps he was thinking of Jesus' parable of honor (Luke 14:11-14). Jesus' host, a Pharisee, undoubtedly saw an important friend at the far end of the room and called, "Come up here, by me, in the seat of honor!"¹ By that time all the seats were taken. The self-seeking Pharisee who had sought the place of honor would have had to walk in shame to the far end of the table, to the only seat left, as the eyes of all the guests followed him. Jesus used the incident as an object lesson of spiritual truth: "For every one who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 14:11)

At the Christian gatherings you know, how do persons group themselves to eat? Does social status or vocation determine the way people fellowship with one another? Do the city folks have anything in common with the rural folks? Do the seminary graduates associate with other ministers? Do people group themselves simply for friendship and fellowship, or seek to exalt self and feed their ego?

Humility as a Craft

On the face of it, Jesus' advice makes good sense. Humility is a way of getting on in the world. If you want the place of honor, take the lowest place. The powers that be may eventually recognize your worth and will surely set matters right. Humility becomes a way of making your mark in the world.² You don't "win friends and influence people" by being loud and belligerent or by boasting about your own achievements. You make your way in the world by being humble. As John F. Kennedy told brother Ted when Ted entered the Senate, keep your ears open and your mouth shut.

False humility is pride in a poor disguise. Have you ever found yourself fishing for compliments by downgrading your achievements? As Samuel Shoemaker has pointed out, there is the false humility of pretending we do not have abilities we actually have. "If you can sing, or write, or get through a lot of business in a day, humility does not require you to pretend that you can do none of these things;

it only requires you to remember that you did not create these things yourself . . . gratitude fits better than pride."³ Humility includes an accurate recognition





Hezekiah, the unheroic hero

BY LON FENDALL

HEZEKIAH is my kind of hero—a strong leader, one of the best kings of Judah and Israel, and a determined reformer who got rid of the idolatry that was the undoing of many of his predecessors. Hezekiah, who knew where to find spiritual direction when he needed it and when it mattered most, was able to trust God to defeat his nation's enemies. But Hezekiah made some major blunders, which fortunately are recorded in the Bible, along with the success stories.

Hezekiah had made a great start as king. In 2 Kings 18 we read that he "held fast to the Lord," followed Him consistently, and obeyed His commands. The result was apparent in the Lord's blessing on Hezekiah's leadership and the extraordinary success in his rule.

But Hezekiah did a poor job of handling his first serious challenge. Of course this was not your everyday kind of problem. King Sennacherib and the Assyrians had completely wiped out the northern Kingdom, after a three-year siege of its capital, Samaria. The Assyrians then went on to defeat Judah's cities, one after another, leaving Hezekiah and the inhabitants of Jerusalem surrounded and hopelessly outnumbered.

Hezekiah made no apparent effort to seek God's will and His deliverance when the Assyrians first threatened Jerusalem. Hezekiah pursued the first idea that came to mind, paying tribute to the Assyrians. It wouldn't have required much political savvy or

spiritual depth to discern that Sennacherib could not be bought off for very long. The demands kept escalating until the Temple was completely stripped of its gold and silver, but the Assyrians were not satisfied.

Fortunately, God gave Hezekiah another chance, and this time he sought the Lord's direction and got some sound advice from persons on his own staff and the prophet most noted for wisdom and discernment, Isaiah.

The Assyrians were masters of intimidation and propaganda. In the course of their first call for the surrender of Jerusalem, they anticipated the sources of strength to which the people of Judah might turn—military strategy, foreign alliances, and divine deliverance. The Assyrians were clever enough to claim that Jehovah Himself had sent them to destroy Jerusalem.

HEZEKIAH'S key advisors—Elia-kim, Shebna, and Joah—stepped in to negotiate with the Assyrians, hoping to discuss the issues in private to avoid panicking the people of Jerusalem. The Assyrian generals, however, were determined to play on the people's fears and shouted to them in Hebrew that they should surrender, the "realistic" and sensible thing to do.

The entire episode is rich in detail, in character development, and human conflict. It would make a great dramatic production. The last act of the play would be worth the price of admission. After receiving a barrage of intima-

tions, insults, and ridicule, Hezekiah not only sought the best spiritual advice available, from Isaiah, but finally had the presence of mind to go directly to the Lord in prayer. The scene in which Hezekiah went to the Temple and literally spread the problems out before the Lord is one of the great models of leadership in the Bible. When Hezekiah tried to fix things himself, he was a miserable failure. When he turned to God, he was incredibly effective.

The outcome of Hezekiah's encounter with the Assyrians is presented so matter of factly in 2 Kings 19 that it catches the reader completely off guard, like a cleverly written ending to a movie. One might have expected Hezekiah to go forth into battle with the Lord's help, as Gideon did, outnumbered but miraculously triumphant. God had another plan, in the form of a visit from a death angel, more fearsome than a dozen Darth Vaders. The result—180,000 dead Assyrians and a bunch of very happy residents of Jerusalem.

HEZEKIAH had some other successes and failures, but none as amazing as this one. This experience stands out in Old Testament history as one of the best examples of simple obedience and trust in the Lord. Actually, the Assyrians were right when they kept telling Hezekiah's staff that it would do no good to trust in military strength and help from the southern superpower of the day, Egypt. But they were absolutely wrong that Judah's God would be overcome just like the gods of all the other countries of the day.

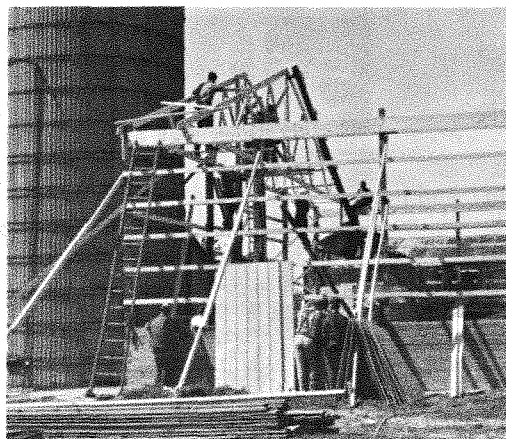
We may not face situations as overwhelming as Hezekiah did, but our victories can be just as exciting and rewarding. The point is that God is able to intervene and provide deliverance from whatever enemy and hopeless situation we may face. The purpose is not just to get the faithful out of difficulty, but so all may know who God is. If it hadn't been for some of Hezekiah's blunders, we might be inclined to give him the credit for the victories. Like King David, Hezekiah was both strong and weak, wise and foolish. But in his best moments, Hezekiah had enough sense to trust God instead of his own resources. Praise God for unheroic heroes! **EF**

EVANGELICAL FRIEND

COVER: God's natural
creation offers a beautiful
setting for study and
meditation.
(Photo by Dale Oliver)



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BY NANCY THOMAS

IT was my mountain. And perched on top sat my rock. Oh, no, I didn't own title papers. The mountain wasn't even located within the borders of our acre of orange trees and flowers in rural Southern California. In fact, a return visit to my childhood home revealed the surprising fact that it wasn't really even a "mountain," but rather an unimposing sage-covered hill on the other side of Steffy Lane.

Those details don't matter. During my growing years, the mountain and the rock belonged to me in a special way. In times of loneliness, of anger, of sadness, I'd sneak across the lane, and, sometimes alone, sometimes with my collie, pick my way upward through brush and boulder, until reaching the top, I'd rest on my rock. However unimposing, from the top I could survey most of the Ramona Valley. The small downtown shopping center, the steeples of the Friends, Congregational, and Baptist churches, the high school I attended, the Safeway store I then thought big—these all appeared in miniature. As, eventually, did my problems. For I viewed not only the valley, but my life. As the breezes brushed my face, so God's healing Spirit brushed my spirit, refreshing, giving new courage and new perspective, renewing my dreams.

My high rock became a place of prayer and of intimacy with God. There I learned how to give Him my tears and my dreams. I learned how to receive His comfort.

I live in a city now. Surrounded by buildings, traffic, and perpetual noise, I sometimes long to cross Steffy Lane again and climb to my hiding place. Several weeks back, I was complaining in my spirit, lamenting silently that I no longer have a rock of my own. God's Spirit immediately reminded me: "Yes, you do!" Words of a song began spinning in my brain: "Lead me to that rock that is higher than I."

Yes, of course! He Himself, God almighty, is my Rock. My very relationship with Him provides a place of perspective and renewal. As I nourish the

relationship, spending time alone with Him, turning to Him often throughout the day, letting my spirit rest in Him, He indeed becomes my Rock, my hiding place, my refuge.

The rock is a place of intimacy. It also provides shelter in time of storm. In the Psalm from which the song comes (Psalm 61), David is obviously going through a very difficult period in his life. He seems near the point of exhaustion and desperation. He calls out "from the ends of the earth" (Bolivia?), from somewhere he's not at home, not at ease, a foreigner. He can barely force the words of his pleading out.

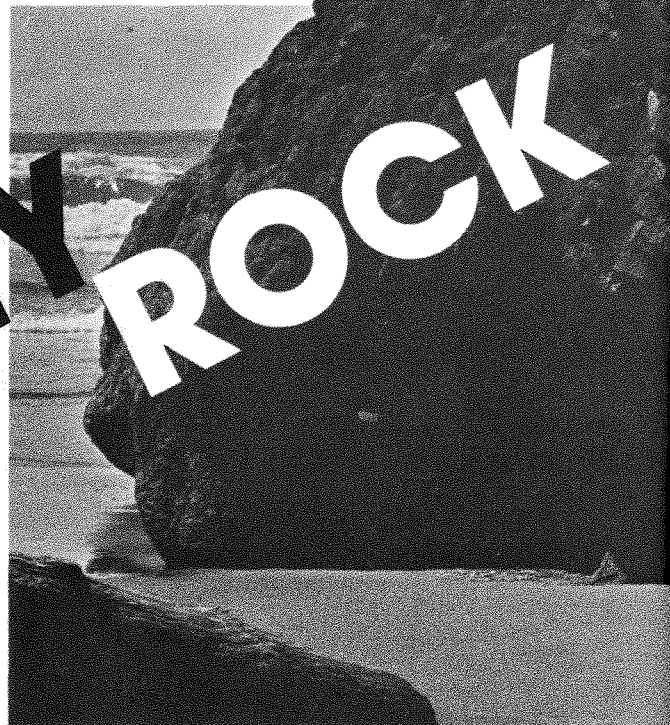
LEAD me," he begs. He cannot get to where he wants to go on his own. Like a blind or a lame man, he needs someone to take his hand and show him the way.

"To the rock that is higher than I"—our God, the Rock of Ages, the strong one, lifted up above all others. God the Rock.

Last year our family left Bolivia on emergency medical leave. Our church-planting efforts were just beginning to bear fruit and it seemed the worst possible time to abandon the work. I wrote in my journal at the time: "It's been a blow, and we've spent the last week figuring out what to do, where to live, etc. I've felt like someone in a storm. But God is my rock—inulnerable to the waves and the storm, there for me to hold on to, willing to give me His strength, to exchange His strength for my weakness. He makes me like a rock, like Himself. Perhaps the storm is a necessary part of the process?"

A shelter. A hiding place. A place of perspective. A place of intimacy. God our Rock is all of these. And more. Last weekend I saw another aspect of God our Rock. Our family had gone on a

MY ROCK



short camping trip in one of Bolivia's tropical valleys. Coming home we had to drive up through a pass in the Andes Mountains. Instead of heading straight home we decided to explore one of the high glacial lakes. We followed a little dirt road that inched its muddy way down by the side of a turquoise lake, surrounded by meadows, mountains (real mountains!) and waterfalls. Few trees grow at this altitude, but the flanks of the hills shone green with brush and pampas grass. The cold bit my face.

Opposite the lake a rock mountain faced us. High and immense, it rose probably a thousand feet above us. Even my teenage son admitted it would be very hard to climb. This rock reflected no image of comfort or refuge. It spoke, not of intimacy, but of power, strength, and majesty.

YES, God our Rock is majestic and awesome. He is completely other, so high above us we can't even begin to imagine it. He is to be feared and revered.

Upon reflection, I am amazed at all He is, this Rock that indeed is higher than I. The awesome, majestic, fearsome God also is my comforter and friend. Power, justice, and mercy merge in God the Rock. At times I can only tremble before Him. Other times He hides me and comforts me, and I know His love. He is God, my Rock.

Holy Spirit, today, everyday, lead me to the Rock. And there let me rest. EF

PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27

How often have we heard or read these words of Christ? Probably more times than many of us can remember. Have we ever really experienced them? I'm not sure I can say that I have. Don't get me wrong. I know God's peace and have experienced it day by day since Christ became my Lord and Savior. But by God's grace I have never really been in the position where I needed God's peace in such a way that truly passes human understanding. However, I have witnessed such peace in others, and one young man shall always stand out in my memory.

Not long after my wife and I moved to Lisbon, Ohio, to become pastors, I was introduced to Mark. The presence of God's Spirit in his life was unusually radiant and warm. Mark was battling with lymphoblastic lymphoma. The doctors had discovered the cancer just six months after Mark had given his life to Jesus.

One day in early November of 1982, when I entered Mark's hospital room, he asked his mother to leave us alone for awhile. After more than a year of visiting Mark at home and in the hospital, I knew something was wrong. He asked me to sit down on the edge of his bed and threw his arms around me and wept, his whole body shaking with emotional agony.

I just held him for a moment. I sensed what was wrong. Mark had finally accepted the likelihood that God was going to take him home to heaven. Through his tears he cried, "O Pastor Don, I'm so ashamed." Quite taken back I replied, "Ashamed? Ashamed of what?" Mark replied, "Ashamed because I know I'm going to die and I'm afraid."

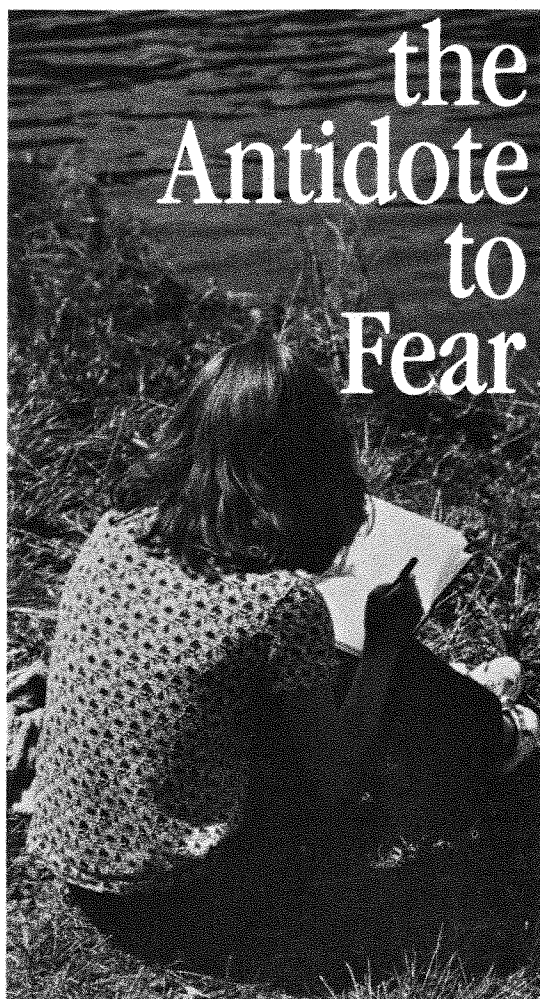
As we talked, Mark confirmed his love for God, his acceptance of the lordship of Jesus in his life, and his faith that there was indeed an eternal life with God in heaven awaiting him. Then it became apparent to both of us that his fears were not because of some uncertainty about his future, but because of the people and experiences he would leave behind—his mother, his family, the things that might have been.

As we prayed together we asked God to give Mark peace, the peace that Christ had promised—peace that either God was going to intervene and bring temporary healing of the cancer or peace that God's will for Mark was the total, permanent healing of his whole being through glorification. When we had finished, Mark's prayer for peace had been answered and this young pastor was amazed at

Christ's Peace,

the Antidote to Fear

BY DONALD MURRAY



God that Paul shared later in Romans. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:38, 39*

THE secret was in the persuasion that nothing in this world could isolate him from God's love. Like Job of old, Mark knew that the loss of health or family or possessions did not mean that one has been cut off from God's love. On the contrary, in the midst of deep tragedy Mark had found God's love and His peace to be more tangible and present in his life.

There are some today who would lead us to believe that the evidence of God's Spirit in the believer is financial prosperity

and good health. Like Job's errant friends, they advise us that the lack of prosperity or health indicates sin and not righteousness in our lives. But we need to remember that according to God's Word the outer manifestation or evidence of the Spirit's presence in the believer is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control]."

the transformation in his attitude and spirit. The Lord called Mark home on November 30, 1982. I was there just before he went into a coma, when he awoke amid the pain and heavy medication and said to his mother, "Mom, I still love Jesus. I still love Jesus." And there was peace even in the midst of such excruciating misery.

MARK had determined that Satan would not prevail and steal away his faith. His love for God was not conditional upon physical or bodily healing. As I went through Mark's Bible preparing for his funeral, these words had been underscored many times: *For I reckon that the sufferings of this present age are not worthy to be compared with the glory which shall be revealed in us. Romans 8:18*

Mark had found the secret to Christ's peace that "passeth understanding" not in prosperity, not in good health, not in great knowledge, but in the simple promise of

and good health. Like Job's errant friends, they advise us that the lack of prosperity or health indicates sin and not righteousness in our lives. But we need to remember that according to God's Word the outer manifestation or evidence of the Spirit's presence in the believer is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control]."

Mark's life and his character were the evidence of God's Spirit in his life. The fruits were all there: The love, the joy, the long-suffering, but in the end, especially the peace. Do our lives manifest the fruit of the Spirit? Do we really possess the peace of Christ? It's easy to be joyful, faithful, and peaceful while we are prosperous and healthy. But it is in the adversities of life where the integrity of peace is proven. ■

Donald R. Murray is pastor of Trinity Friends Church, Lisbon, Ohio.

Insights into Energy, Faith, and Works

BY GREG SKIPPER, M.D.

WHAT must we do to be saved, to be justified? Einstein's theory of relativity, symbolized by that well-known equation, $E=mc^2$, that revolutionized thinking in physics, has helped clarify in my mind the longstanding controversy between works and faith.

Paul's letter to the Romans emphasized that no man is able to be righteous through works, "...for all have sinned and fall short of the glory of God..." (Romans 3:23) The Bible makes it clear that salvation is based on faith, "Therefore, since we have been justified through faith..." (Romans 5:1) Paul clearly says that faith is all that is needed, "...if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9) Paul made it very clear that one is not justified by works.

On the other hand, there are passages in which it is suggested that works are vital to salvation. For example, in Matthew 25:31 in Jesus' discourse on "the sheep and the goats," He proclaimed that those who fed the hungry and thirsty, those who were hospitable, those who gave to the poor, and visited the sick and imprisoned would be saved. And Jesus said, "Many will say to me on that day, 'Lord, Lord,... Then I will tell them plainly, 'I never knew you.' (Matthew 7:22, 23) Thus, calling on the name of the Lord is not enough. Jesus directly states, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?" (James 2:14) "You see that a person is justified by what he does and not by faith alone." (James 2:24)

IT seems there are many things we must do, many works, that are important for salvation: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3) Churches have been divided over these issues and the issues are still not resolved. The denominations of Christianity are distinguished to a great extent on the basis of the works considered necessary for salvation.

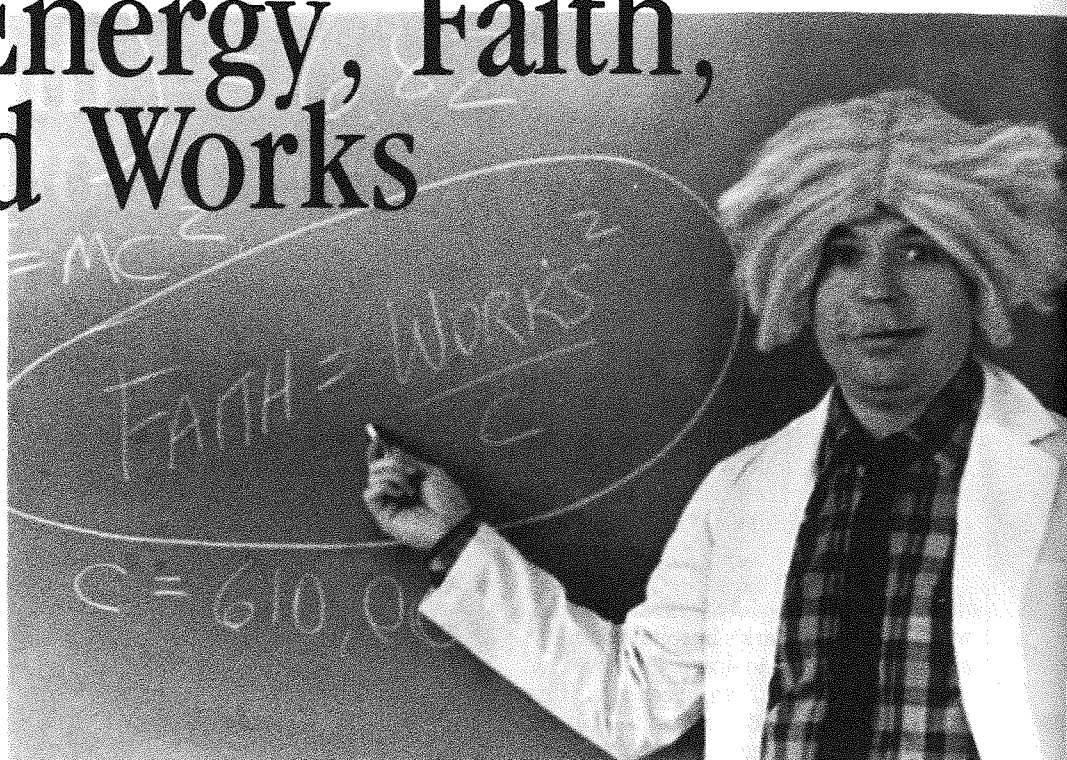
Einstein's theory of relativity provides us a helpful analogy in sorting out the seeming contradictions in this issue. Prior to the development of Einstein's ideas, Newtonian physics predominated as the accepted scientific truth. Matter and energy were regarded as separate entities. Scientists had spent many years trying to understand the laws of matter and

energy and how they affected each other. One of the most basic principles, the law of thermodynamics, was that neither matter nor energy could be destroyed. For example, take the problem of disposing of garbage. You can take heat (energy) and burn the garbage (matter) but it isn't destroyed. It is simply turned into gas. The net overall amount of matter is still the same, whether gas or solid.

EINSTEIN, in considering how matter changes with relation to the speed of light, discovered that matter and energy can be interchanged according to the equation $E=mc^2$. This was an astounding discovery that changed the world and may eventually devastate the world, since this equation is the basis for nuclear weapons. When asked how he figured this out, Einstein remarked that he knew it was true when he realized how beautifully simple and consistent it was with the rest of God's creation.

Works and faith may be like matter and energy! We may have always thought of them as separate. In our everyday lives we treat them as separate entities; however, in reality they may be directly interrelated. In other words, if you have faith you will carry out works, and conversely if you do God's works you will have faith. They are not separate at all, but a required consequence of each other.

What about people who proclaim their faith and say they believe, but don't give visible expression of good works in their lives? According to this principle, they really don't have faith and may be deceiving themselves (James 1:22). As a matter of fact, if you want to know how much faith you have, look at your actions. Of course there's no benefit in running out and doing a lot of "man-inspired" works; however, if you do "God-inspired" works, the very process builds faith. Also, there is little benefit in attempting to evaluate someone else's



works. The works of greatest concern to God may be internal, dealing with gossip or worry. In fact, in the modern church there may be more covert works needed than overt.

It may be difficult for an individual to directly measure his faith except by works. To clarify this, take the example of gravity. Do you believe in it? I presume we all do. We certainly act like we do. If someone came down the street repeatedly diving into the air in an effort to fly, only to crash to the ground, you might wonder if he believed in gravity. Even if he said he believed in gravity, if he kept acting as if he didn't, would we believe him? Which carries more weight, a man's thoughts about his beliefs or his actions?

Consider the example of diabetes. If a man believes his doctor that he has diabetes, but then continues to eat sweets and act like he does not have the disease, you begin to wonder if he really believes. In fact I have found that getting a patient to accept that he actually has an illness is the first step to recovery, whether it's alcoholism, high blood pressure, or any-

thing else. They may give verbal acknowledgment of the disease but until their behavior reflects a change, I question their words.

According to Einstein's theory, a small amount of matter can turn into a huge amount of energy (a nuclear reaction). Likewise, a small amount of faith can turn into a huge amount of works. "I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you." (Matthew 17:20b)

Let us not rely on what we think we believe but take a look at our lives and see if we are acting out our faith. Let us turn to God, the giver of faith, and ask for more, that we might serve Him more fully. **EF**

Greg Skipper is a medical doctor in Newberg, Oregon, and a member of Newberg Friends Church.



FRIENDS READ

Apartheid: Tragedy in Black and White

Gordon D. Aeschliman
Regal, 167 pages, \$7.95

Aeschliman was born of missionary parents in South Africa, but now lives in the United States. This book is his report of a trip he took to South Africa to see for himself what conditions in his homeland are like. He has talked to all sorts of people, and reports his findings carefully. His overall judgment is indicated in his title. Included as an appendix are suggestions for further study and action.

—Lauren King

A Century of Planting

E. Anna Nixon
Barclay Press, 421 pages plus extensive notes, glossary, and indexes

If you want a picture of the nitty-gritty life and concerns of mission existence, this is the book for you. Here are the plans and hopes, the missionaries seen as people, the Indians, the strange culture and cultural shock, language study, the drudgery, the disappointments, the almost despair, the sad defeats, the agonizingly slow progress, the methods tried, the widening interests and links with other missions and the evangelical movement in India, anything you wanted to know and never got to ask about mission life. Somewhere in this detailed, almost photographic picture you will find your answer. Anna Nixon must have toiled prodigiously to compile

and organize this mass of detailed information, or had a great many helpers. This book has given me a picture of the evangelical Friends mission I never before had, and a feeling of the realities of mission work I shall not soon forget. I recommend this book heartily.

—Lauren King

It Can Happen Today, Principles of Church Growth from the Book of Acts

G. Edwin Bontrager and Nathan D. Showalter
Herald Press, 96 pages

Why another book on church growth? Peter Wagner answers that question in his foreword. This book is different. It centers on biblical principles derived from historic "First Church" in the book of Acts. As such it is a refreshing change from a heavy emphasis on principles derived from Christianity and later culture, important as these are. Good reading and good teaching material when used in conjunction with the *Teacher's Manual*.

—Philip E. Taylor

In Praise of Law

Betty Stone
Waterway Press, 348 pages, \$7.95

My kind of book. Much information about a complex area of life, presented so that the nonlegal mind can get a handle on the law. Surpasses other basic books that I have seen.

—Philip E. Taylor

Mothers of Feminism The Story of Quaker Women in America

Margaret Hope Bacon
Harper and Row, \$16.95, 269 pages

This book explores the roots of feminism in the history of Quaker tradition. First in the book, Bacon looks back through history from the Reformation to our time. The author has lifted out certain well-known women's rights leaders and discussed their contributions to women's issues.

"Because of the prominent role that Quaker women played in the development of the women's movement, many Quaker values became imbedded in its ideology and practice. The use of nonviolence in protecting the early conventions against angry mobs, the insistence on including women of all races and walks of life in meetings, the tradition of working for consensus, and oaths."

As well as discussing history, ideology, and practices, Bacon discusses Quaker thought, the peace movement, and Quaker women today. She has researched extensively and writes well. Though she makes reference to "the light," I sensed a real drawback in the obvious lack of knowledge of Jesus Christ as Lord, leader, and motivator.

—Janelle W. Loewen

MOTHERS OF FEMINISM
THE STORY OF QUAKER WOMEN IN AMERICA





A New Barn A Renewed Faith

BY FRAN SHUFELT

BILL and Esther Murphy are used to thanking God for watching over them; but this winter as Bill pulled down another load of hay to feed his hungry cattle, his thankfulness was special—not just for His bountiful provision, but for His unfailing promises and His people who dared to stand on them.

Their story begins on Easter Sunday, 1985. Bill was spending Easter with his daughter in Columbus, Ohio. Esther, unable to leave her job and their 50-acre farm and its livestock in Deerfield, was

baby-sitting with four of their grandchildren when the smoke was first spotted coming from the barn. Offering a prayer on her way to

the phone, Esther called the Deerfield Fire Department. Before it was over, five fire departments, 45 men, and 80,000 gallons of water had put out a fire that had consumed a 64' x 80' barn, 2,000 bales of hay, \$35,000 worth of farm equipment, and one small dog—the

loss in excess of \$100,000, with insurance unable to cover the loss.

Praying through it all, Esther's prayers were directed more toward her husband than the barn, as she knew the bad news would bring him rushing home over potentially hazardous, icy roads. God answered Esther's prayers in many ways that day. Bill was in such a traffic jam all the way home he had to creep along the entire slippery expressway. Then, too, the blaze had been confined to the barn and one small outbuilding when three other buildings and the house were in close proximity. But as Bill pulled into his driveway with the charred ruins of his barn still smoldering beneath a freshly fallen blanket of snow, his thoughts were not of the loss, but of God's faithful protection of his family and himself. Bill later remarked,





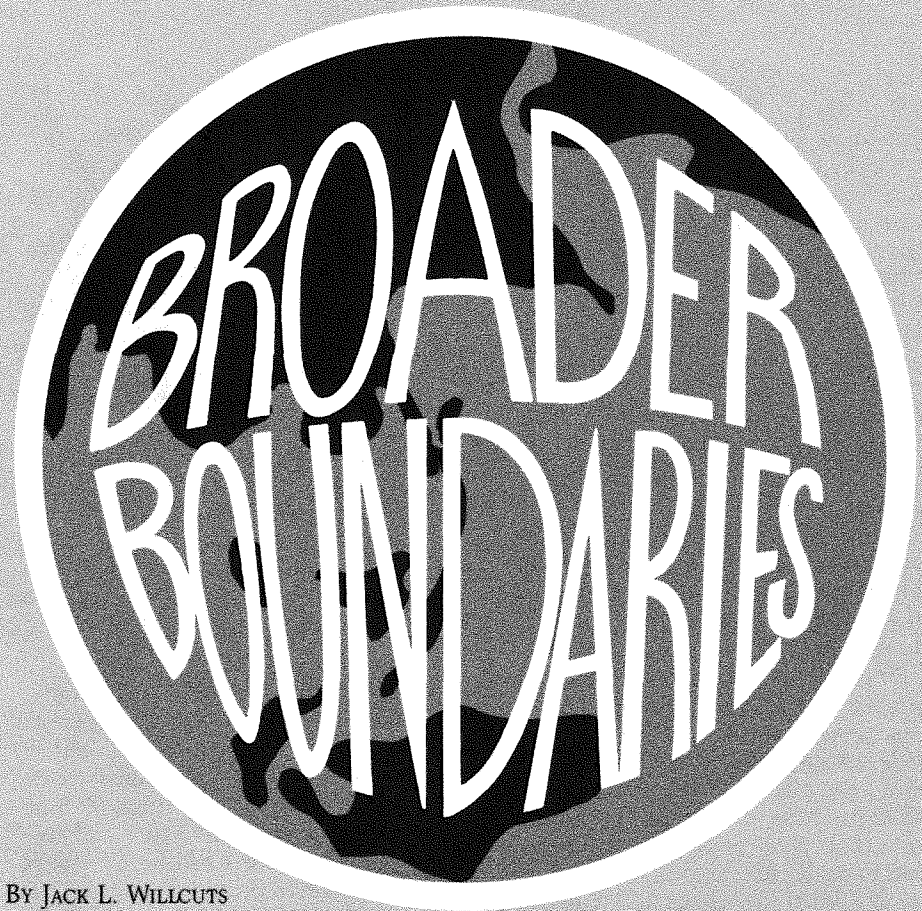
"So often we count the cost of something but forget to see the gain . . . we'll rebuild someday—God willing."

God's "willingness" came sooner than expected. On February 22 the first footers were dropped into place; and on April 19 at dawn it happened—Friends Disaster Service from Eastern Region Churches under the leadership of Dean Johnson and Bill Williamson began the construction of a new 60' x 120' barn. Between 75 and 100 people including Disaster Service volunteers, the local congregation, and nearby churches answered the call to "help a Friend." "They just kept coming and coming," Bill recalls; "They came from Pennsylvania, Michigan, and even West Virginia just to say, 'we care.'" As one of the workers remarked, "There's something about God's people helping God's people—it's not work; it's fellowship."

That first Saturday the trusses and most of the siding were up and the roof the following Saturday. Bill's local church sees the effort as a living example of Luke 6:38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

As long as Bill and Esther have been part of the little community of Deerfield, its people have been blessed with their love and generosity, particularly so its children, many of whom know Bill and Esther as their second mom and dad, Sunday school teachers, and just "good buddies." Bill had gone to the aid of many in the name of the Lord through the Disaster Service including West Virginia flood and Mexico earthquake victims, and now he knew firsthand just how much their efforts meant to someone in need.

One member of Deerfield Friends Church remarked, "Bill and Esther's tireless way of laying themselves and their resources at God's feet and now seeing God's faithful response to that devotion has ministered to all of us, reminding us that the Word is alive and well and very personal." Praise God for His faithfulness and His Friends around the world. **EF**



BY JACK L. WILL CUTS

HOW much my appreciation for the Friends Church has been enriched by being a part of the Evangelical Friends Alliance! One's awareness of the many different ways, places, and people God is using and blessing is broadened through our EFA relationships.

For instance: It has been my privilege recently to visit among the Friends of Taiwan Yearly Meeting, spending time too with the excellent missionary staff serving there. The vision, spiritual maturity, and dedication of the Taiwanese pastors, the young people, and the apparent general attitude and Christian love of the people are profoundly inspiring. While our visit was brief, and we know, of course, that every indigenous church and mission field has its special problems and challenges, especially in a country as precarious and struggling as Taiwan has been in its relatively short existence, yet, the optimism, vigorous spiritual vitality of this growing Friends (national) Church is reassuring.

Perhaps a newcomer, and a visitor, has an objective perspective on this impressive ministry that those who have labored through the years may overlook.

Comparisons can be helpful. My mission orientation through the years has been in South America with some exposure and experience in our EFA efforts in Mexico. God has and is blessing the outreach of Friends in these areas; but one's required preoccupation and familiarity with one specific field of labor in the church, not just geographically or in "foreign missions" but also in pastoral or educational involvement at home or other church responsibilities, can limit our view of all that is happening across EFA Quakerdom and beyond. It is good to see beyond the provincial boundaries of our own local and yearly meeting. One of the benefits of our Evangelical Friends Alliance connection is to glimpse what God is doing among Friends in many places today.

Not all of us can visit mission fields or even other yearly meetings, although more are doing so and might be able to

if motivated to do so, but we can all read about them, pray for efforts being made, be blest by victories reported and observed. While I, like others, have been interested and concerned for the Friends of Taiwan, it has taken on a new dimension of deep personal involvement not previously experienced. For this I am grateful. Hopefully sharing this here may encourage others to deliberately examine or reexamine what may have been of quite casual concern before.

This is being written while still in the Orient, presently in Japan. Seeing another country like this, as different from Taiwan in most ways as Burundi, Africa, is from Bolivia, S.A., there comes a new insight, a provocative recognition of opportunity for an evangelical Christian witness previously unknown.

Since World War II, there has come to Japan a new religious awareness, described by one contemporary writer as "a bewildering array of new religions." While the plethora of Japanese cars and other products seen in the U.S. along with their many obvious technological and financial advances that are generally known, what is perhaps unrealized by most of us is the "searching for coherent meaning and practical guidance" in the religious confusion of Japanese society today. This is especially true among the "common people, those less-educated,

Barriers of the past that have hampered Christian evangelization in Japan have been replaced by unprecedented bridges of openness.

economically deprived, without power." These, the more ordinary people, as well as the sophisticated and intellectuals, seem to have lost confidence in the various religions of their past, and now feel alienated, searching for something that will bring "hope, health, and happiness."

Into this spiritual vacuum numerous religions are promoted, of course. One called "Reiha-n-Hikari" (a "New Religion")

proselytizes with the phrase "A Warm Heart Leads to Happiness." They promise escape and prevention from misfortune by worshipping "The Guardian God of Humanity." This god forgives sins and evil deeds of the past that cause misfortune and hardships of the present.

They provide counseling, and group services are held where testimonials are given by those "saved" by this faith. Countless numbers of Japanese people who have lived under oppression and economic uncertainties in the past and are experiencing anxiety over the changing lifestyles and roles of the present high-tech society into which they have entered are offered "happiness and security," which other gods and old-fashioned religions did not and do not offer.

Doesn't this sound rather familiar to us? These people, especially the common people, are searching and are open for the spirituality found only in our God. And they don't even know about Him! What a day of opportunity! The burgeoning population of this land are like "sheep without a shepherd." Was it not the common people who "heard him gladly"? Doors closed for centuries are open. Oh, such an undertaking would not be easy of course, but many of the nearly impossible barriers of the past that have for centuries hampered Christian evangelization and witness efforts in Japan have been replaced by unprecedented bridges of openness.

This openness allows a foundation for new beginnings from which a real revival might emerge in a country where no great revival has ever yet happened. There are, fortunately, nearly 3,000 missionaries of more than 30 sending agencies or denominations now working here in Japan, but what is that among 21 million? The presiding clerk of the Tokyo Friends Meeting tells me there are probably only half a dozen small (unprogrammed) meetings in all of Japan, most of them with only a handful of older people attending.

Maybe this is something all of us in the EFA need to pray about. **EF**

Quotes are taken from a paper: "A Study of Japanese Religions," prepared by Susan Kendall, December 1986.

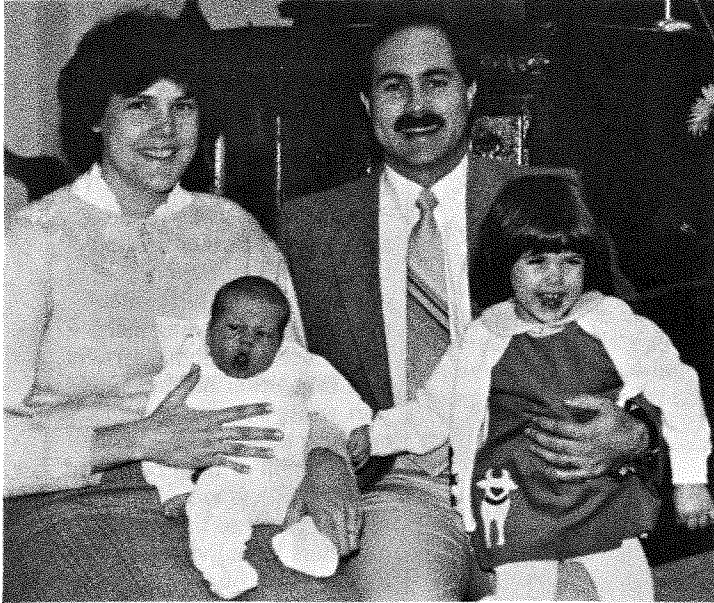
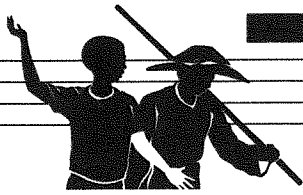
A Young Missionary Reflects

BY MARK A. ENGEL

It was night in the city of Taipei as I gazed out the window of our son's hospital room onto the street below. Andrew's readmission to the hospital for treatment of neonatal jaundice brought an unanticipated break to our busy schedules. As he lay sleeping peacefully under "the lights," I took the opportunity to reflect upon our experiences thus far in Taiwan.

Just a year before as our Singapore Airlines jet made its final approach to Chiang Kai-shek International Airport, we looked out the windows and knew immediately why early Dutch mariners had named this land "Isla Formosa" (Beautiful Island). The landscape below was so lush and green that before the jet's landing gear ever touched the ground, we were in love with the Republic of China on Taiwan.

When we wearily pulled our luggage carts from the customs inspection area into the nearly empty airport terminal that Sunday morning, we saw familiar faces right away. Grace Hsieh and Carol Chu, with faces beaming, placed colorful leis around our necks. Behind them



stood Howard and Mary Evelyn Moore, Russell and Esther Zinn, Pastor Luke Cheng, and Overseer Lee and his family from the Bridgeport Church.

WE had first met Grace, Carol, and Pastor Luke the preceding July when they, along with seven other young Chinese from the Taiwan Friends Church, came to minister in song and testimony in the churches of Eastern Region. At that time God, in answer to months of praying, planted a special seed of love in our hearts for the Chinese people. Now, seeing that they had made an inconvenient trip to the airport early this Sunday morning (before rushing back to various church responsibilities in Taipei) warmed our hearts and dispelled the fatigue of over 26 hours of travel that had taken us halfway around the world. That seed of love for the Chinese was rapidly coming to full bloom.

So much has transpired from that first day to this night over a year later. From the initial rush of setting up house, we moved quickly into the rigors of studying Mandarin. The pace seems never to have slowed down. During the adventure of entering a new culture, we have also been in the midst of another great adventure—growing as a young family.

Many stresses have entered our lives as we adjusted to a new lifestyle. We learned to feel at ease standing in buses

packed so full of uniformed school children that you don't need to hold on, as there is no room to fall down. We also experienced earthquakes for the first time. It was a strange sensation while, on the eighth floor at language school, I watched the building begin to breakdance! Our first Chinese wedding feast gave our first opportunity to eat duck's feet.

Limited ability to communicate in a new language turns common events into stressful encounters, like the

day I purchased our Christmas tree. I was so elated that I could communicate enough in Chinese to purchase the tree on my own. After paying for the tree and preparing to leave, the proprietor, in typical flattering Chinese fashion, politely told me that I spoke Mandarin very well. Wanting to respond the proper Chinese way, I tried to tell her not to be polite... but ended up saying, "You're not very polite." She stood with a puzzled look on her face as I made a fast, embarrassed exit with our tree.

A nurse entering the room to check Andrew's temperature jolts me back to the present. How thankful I am that last week's vocabulary and dialogue covered terms related to visiting the doctor! Tonight I can converse with the nurse and know how our son is doing. The nurse leaves and I am alone with my thoughts again.

As I gaze out the window, I might be looking upon any modern western city. The traffic... the high-rise apartments... the stores... this brand-new, modern hospital—all remind me that Taiwan is a rapidly developing nation with a rapidly growing economy. The flashing neon lights remind me that as this land grows in affluence, so do the numbers of those who serve the god of materialism. The Chinese characters on those signs remind me that I am in a land of ancient culture and tradition. The red

glow of candles on the godshelves (idol-holding altars) in apartment windows across the street represents the challenge of traditional religions in this land of over 19 million people where only 2-3% are Christian.

Yet the Church in Taiwan is strong and growing. Taiwan Friends Church is faithful in preaching Christ, fervent in prayer, and full of vision for evangelism and church planting, including a written plan to start 13 new churches in the next 10 years. (Beyond that, T.F.C. has a "faith" goal of doubling the number of churches in 10 years, which is a matter of earnest prayer and dedicated labor.)

Our family has been increasingly involved with the Pan Cheng Church started this last July. It is thrilling to see the people coming to know Christ as Savior and Lord and destroying their idols. And as I think of our partnership with Chinese pastors and workers in preaching Christ, I am reminded that it is a wonderful privilege to be a part of the Body of Christ.

In this hospital room tonight, I am moved when I reflect on the brothers and sisters in Christ in the local missionary community who are praying for us... Chinese, Americans, Australians, Samoans, Filipinos... Friends, Southern Baptists, Methodists, Wesleyans, Presbyterians, Episcopalians, Anglicans, Lutherans, members of the Reformed Church in America, Evangelical Free... and more. And of course when we think of prayer support, we think of you at home. In answer to your prayers, God has sustained us, guided us, and enabled us in this first year on the mission field.

Well, it is getting late. Terri will stay here in the hospital with Andrew again tonight and I will take Elisabeth home and get us both to bed. We will all sleep restfully tonight and face tomorrow with confidence, knowing that half a world away faithful friends are lifting us in prayer to our Father's throne of grace. **EF**

Mark and Terri Engel went to Taiwan as Friends missionaries in the fall of 1985. They are seen in photo with their daughter Elisabeth and son Andrew born in October.

Can Adults Learn in Sunday School?

An adult learning team needs players and a game plan in order to succeed in lifelong learning.

BY NORMAN MACGREGOR

ADULT Christians can still learn! We may learn more slowly than young people, but we learn better because we enrich our learning with the store of experience and insight we have accumulated throughout our lives. As adults, we can put our new information to work immediately and begin to change the world around us. Furthermore, as Christians we are challenged to keep growing in all ways (Ephesians 4:11-24).

As Christians we understand that learning is far more than the secularist's goal of achieving personal equilibrium. True learning is not only based on deliberate action by the learner, but also on God's gracious disclosure of Himself and His will.

The goal of all Christian learning is the total transformation of the self, which is based on a new personal relationship with Christ. We

adult believers grow into increasingly responsible persons, governed more by freedom than necessity, and moving *beyond* our limitations to actually become coworkers with God (2 Corinthians 6:1).

Our supreme example is always Jesus Himself, who was the greatest teacher of adults in the ancient world! The master of the parable, Jesus used everyday events to instruct people, sometimes even jolting them out of their religious complacency with shocking remarks. One function of His miracles was to illustrate His teachings about the Kingdom of God.

Jesus gradually concentrated His teaching on His twelve closest disciples. This was an ideal small group for productive discussions which Jesus stimulated with His parables. Jesus also used other effective small-group techniques. For example, He periodically withdrew with

His disciples to find rest and refreshment (Mark 6:31). He insisted that they apply their new spiritual insights to actual life situations (Matthew 15:32-39). By training in pairs, the disciples gave themselves mutual support and still did not appear threatening to those to whom they spoke (Mark 6:7-13).

• Lifelong Learning

As the early Christians, freed by their faith in Christ from both Jewish and secular law, moved out into pagan society, they established themselves in the faith through constant lifelong learning! Jesus' disciples continued His teaching ministry by establishing "house churches," which provided an excellent teaching-learning environment. Paul founded a whole network of these intimate "households of faith," which were adult learning groups, in which new converts were

instructed in the faith through dialogue with leaders possessing spiritual gifts of teaching. The individual's new spiritual insights (Fox and the early Friends would later call these "openings") were evaluated by the group and by established doctrine. Many of the New Testament books were originally used for educational purposes, such as Paul's letters, the Gospels, and some of the other letters!

FROM Jesus and His disciples and the early church we grasp basic ideas, such as mutual sharing and freedom of expression, that enable us to establish effective Christian lifelong learning groups. In them, learners give each other mutual support while *learning by doing* and also taking time for the refreshment of both body and spirit. Leaders *embody* the group's goals, so that the members have living patterns to follow. Group members know what to expect from each other and assume mutual responsibility for each other's progress.

• The Adult Learning Team

We can put all of these principles to work and continue the lifelong learning ministry of Jesus and the early church through the concept of the adult learning team! A small group of Christians can organize themselves to learn and grow just like a sports team or a team of surgeons and nurses in an operating room.

Who will be the "players" on our learning team? The leader assumes responsibility for preparing the room, starting the discussion, and insuring that all members are able to contribute. The recorder is the team's "memory." He or she jots down the main points of the discussion on sheets of newsprint, thus enabling the team to stick to its goals and evaluate how well it has achieved them. The observer is the team's "conscience," who does not enter

directly into the discussion but merely observes the interplay of relationships within the group. At the end of the discussion, the observer reports on such factors as spontaneity, who is contributing, and who is being overlooked, etc.

All members of the learning team play the role of *participant*. As participants, all prepare ahead of time and share their insights. We take turns in the three leadership roles and assume responsibility for setting goals and keeping the discussion moving toward those goals. All participants evaluate the team's progress. As we engage in this "team-building" process, we will not only acquire group learning skills, but

plan, and its success or failure will strongly influence the outcome of the game.

THERE is also a "game plan" with which the members of the Christian adult learning team can begin to tackle their learning problems. This game plan for our Christian adult learning team is called "The Seven-Step Planning Procedure." If the learning team will follow these seven basic steps, their progress toward a successful solution will be faster, easier, and much more enjoyable.

Step one in a learning team's game plan is to list a number of needs and interests that are important to the team members. These needs and interests may relate to individuals, to the whole group, or to the wider com-

as the basis for the *third step*, which is to set goals for your learning team. A goal is a statement of an intended outcome—what you want to achieve. Therefore, be sure to agree upon learning goals that are within your team's capacity. State these goals as simply and clearly as possible in terms of a desired change in actual behavior or the learning of definite knowledge. Well-stated goals will focus the efforts of your team in the direction you want to go.

Step four is to discover and list all the resources related to these goals that are actually available to your team. There are many types of learning resources. Libraries contain books, magazines, clippings, and maps. The abundance of audiovisuals and computer programs is a great resource. Never overlook human resources—men and women (ministers, teachers, executives, etc.) who have special knowledge and/or experience. Team members themselves may be excellent resource persons! Select those resources that will give your team the most help in achieving its goals.

Step number five is the selection of learning techniques that are appropriate for the goals set. A great variety of learning techniques have been developed in recent years, such as group discussion, forums, panels, buzz groups, and role-playing—to name just a few. Experiment with some of these techniques, but don't try to fit your goals to the techniques. Instead, tailor the learning techniques to your goals!

HAVING established your goals and arrived at some of the ways to achieve those goals, your team is now ready for *step six*, to create an outline of your future learning activities. This outline will be a step-by-step plan to implement your goals. Setting it up will help you stick to your goals and use your time and resources effectively. In your outline, include a timetable of your

future learning sessions and the activities that will take place in them. Team members should be assigned to leadership roles so the responsibility is shared and rotated. Additional responsibilities, such as locating resources, contacting guests, and bringing cookies, should also be worked into the outline. Once the team's outline is fairly complete, begin the learning activities!

THE last of the seven steps is evaluation, in which all members should participate. When the learning team evaluates its performance from time to time (as objectively as possible!) it is determining whether it is achieving the goals set in step three. If this does not seem to be the case, the team should reassess its performance in previous steps, based on immediate feedback from the members. Perhaps the goals were unrealistic or unclear. Were important resources overlooked? Does the outline need to be changed? Are all the members participating? Go back over the preceding steps and make helpful changes, then make a fresh start! When you feel the team has achieved its learning goals, evaluate the whole experience. Develop new goals from your old ones. Use your new insights to make your next learning project even more successful. Above all, pray for guidance by the Holy Spirit.

The old way for Christian adults to learn was to sit and listen, in which case the only person really learning was the teacher. The new and better way is to learn by doing! Good learning in Christ! **EF**

Norman MacGregor has served as pastor in Western, Indiana, and Mid-America yearly meetings. He is currently pastor of Lindsay Friends Church in California.



grow socially and even spiritually.

• *A Game Plan for Learning*

When a basketball team comes out on the floor to begin a game they do not stand around asking, "What'll we do tonight?" No, sir! Long before game time, they, like every other team, have developed a "game plan," a strategy or set of tactics they will follow to help them reach their goal of defeating the opposing team. Much time and effort will have gone into the development of this game

munity. Try to select areas in which the members really feel involved or in which they feel a deficiency that should be corrected. The "recorder" should list these on newsprint sheets or a chalkboard. Continue this listing process with all the following steps.

Step two is to select out of these rather vague needs and interests, a few that can be clearly restated as topics for discussion. Topics give direction to subsequent planning and decision making.

Use these few tentative topics you have agreed upon



More light, less heat

Among the various papers I take, most have a letters-to-the-editor section. One of them encourages violent reactions and controversy. Several conclusions have suggested themselves to me about these letters. (1) Most of them are from people unhappy with something printed in the paper. (2) Usually the writers are deeply certain that their view of things is the only RIGHT view. (3) And differing views are therefore totally WRONG. (4) Accordingly the person(s) holding the differing view must be deliberately and knowingly holding the wrong position. (5) The differing person is seen as using unkind language and holding unrighteous attitudes, whereas the objector is using properly strong language in his righteous indignation at evil.

Ordinarily no replies to these letters are printed, but likely the object of the letter feels considerably put down, and perhaps misinterpreted. An attitude of controversy is created; nothing is settled or even advanced. There has been heat but little light.

The trouble is that each of us has a personal vision of the world, our idea of "how things really are." It is our

It requires the greatest effort and care to engage in dialogue with one holding a world view markedly differing from our own.

faith/world view. Within its limits we think and feel and act. It affects even our interpretation of the Bible.

The consequence is that we inevitably come into confrontation with a multitude of other world views as we meet

people. And we find it difficult if not almost impossible to understand what those other world views are saying. It requires the greatest effort and care to engage in dialogue with one holding a world view markedly differing from our own. I could wish that we might try such effort in our letters to the editor.

LAUREN KING
Norwich, Ohio

Many Parts, One Body

I enjoyed the October and November issues of EVANGELICAL FRIEND, and hope we will continue to see well-written, thought-provoking articles. I have to take issue though, with Mr. Roberts's article "Paths Toward a Quaker Future." While Mr. Roberts seems to have done his homework well, and to have written a carefully balanced account of various trends within the Quaker church, he has a basic error in perspective.

Mr. Roberts rightly pairs the liberal and evangelical branches, but neglects to point out their essential similarity. Liberals and evangelicals both concentrate on outward behaviors as the hallmarks of Christians. While they disagree about which social ills are most pressing, the liberals usually concentrating on things like racism and unemployment while evangelicals concentrate on drug abuse and abortion, they are united in their insistence on the primacy of social action.

Liberals and evangelicals both emphasize the need for missions, though liberals are most likely to minister to the outcasts in this country and evangelicals seem to prefer taking their missionary work overseas.

Both liberals and evangelicals have a long list of actions they feel Christians must avoid, though they differ on which actions those are—liberals tend to object to buying grapes boycotted by farm workers, watching violent movies or TV shows, and they object to excessive profits in business; evangelicals are more likely to complain about buying beer, watching pornographic movies or TV shows, and government regulation of business.

The common thread through all of this is the insistence on outward actions as

the key to Christian life. It is certainly true that outward actions are a part of Christian life, but they are only a part, and perhaps even not the most important part.

Just as the liberal/evangelical pair represents the outward aspect of Christianity, so the charismatic/mystic pair represents the perceptive part. If we think of the liberal/evangelical types as being the church's hands, the charismatic/mystics are the church's eyes. The hands do, the eyes see. Without hands

Each individual will be more comfortable in one aspect or another of the body of Christ ... but we need each other.

the church is crippled; without eyes the church is blind.

Paul warned the Corinthians: "If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? ... As it is, there are many parts, yet one body. The eye cannot say to the hand, 'I have no need of you.'" (1 Corinthians 12:17-21) We cannot afford to be either evangelical/liberals or charismatic/mystics—we must incorporate both, and both must be free to play their part in the body of Christ.

Restorationists and universalists, though not paired by Roberts, have in common another aspect of the life of the body—they are the intellectual component that seeks to define our place both historically and contemporaneously. We also need room for them, since just as a body without hands is crippled and a

body without eyes is blind, so a body without an intellect is a fool.

Each individual will be more comfortable in one aspect or another of the body of Christ—some are called to act, some to understand, and some to experience. But we need each other. Thinking of the separate trends within Quakerism as mutually exclusive, alternate paths that we must choose between, leads only to divisive squabbling, and holier-than-thou self-righteousness. I think we should look forward to a day when Friends can be simply Friends, with no need to be "evangelical" or anything else.

DAVID E. PARSONS
Salem, Oregon

Healing Ministry Reviewed

In his article, "Healing Ministry: Our Forgotten Heritage" in the December issue, Rick Sams gives five reasons why some people are uncomfortable when the healing ministry is mentioned. His reasons involve much more than the healing ministry. I would like to speak to two of them, and to add two others.

Reason three was fear that the charismatic-pentecostal practices will be divisive in Friends meetings. Answer: This *has happened* in Friends meetings and in many other churches across America.

Reason four was that believing some gifts died out after the early church was established is an unbiblical theology. Answer: This is the position of many highly regarded evangelical teachers, their conclusion being drawn from considerations of the purpose of the miracle gifts and from comparisons between the nature of those gifts as described in the New Testament and those being manifest today.

I would add two reasons: An overemphasis on the miraculous opens us to "signs and wonders" that have an origin other than God. There are abundant warnings about this, especially for those days preceding the second coming.

With an overemphasis on the miraculous, God and His workings in history tend to be seen through a distorted lens. Bible passages tend to be seen as formulas. Would it not be better if we understood that God's manifestations

It is time that
we begin to
say that our
heritage is
Christ.

healing today are not related to gifts or to formulas, but are simply gracious individual acts of God?

Mr. Sams exhorts us to realize that healing ministry is our heritage as Friends. We hear so much about this or that being our heritage. It is time that we begin to say that our heritage is Christ.

GENE McDONALD
Meridian, Idaho

Concern for the Unwanted

As a Christian, I find life, even in embryo form, precious to God and precious to me. Yet, when I read the series on "Sacredness of Life" [December] and was confronted again with the absoluteness of the antiabortion resolve, deep feelings of uneasiness rose within me in the form of recurring, unanswered questions.

So much effort is being given to the preservation of the first nine months of a life while the next 20 years of that life finds silence, apathy, and uninvolved. Why?

Have we provided enough support systems that every child, unwanted or not, would be fed, loved, educated, and given an opportunity to become a useful and self-supporting adult? Would live without rejection, neglect, violence, or abuse?

Have we developed as a society to where we will look out for each other? Will we help the unwed mother raise her child/children? Will we support the married couple who experiences an

unplanned pregnancy and is without means to care for the child?

Do we Christians have the love and sensitivity to grasp what life is truly like when people are without a meaningful relationship with Christ and are left to function on worldly experience and knowledge? Do we understand the "whys" of their reactions in crisis?

I worry. If a woman were pregnant and desperate, without the option of abortion, would there be enough resources in society today to encourage her to have her child? Are mother and child both assured the ongoing help they will need in coming days, weeks, months, years?

What are we to do with all the unwanted children? How will they be cared for? There are not enough adop-

For unwanted
children, the
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abortion.

tive parents waiting in the wings for these children—especially if they are a minority or defective. Unwanted youth are being placed in reform schools because there is no place else to put them. Foster children are placed with anyone when the systems are bulging. The reality of our world for unwanted children can be as deadly as abortion. Where are we?

BERT COOK
Newport News, Virginia

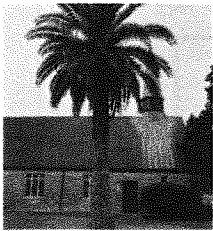
Opinions expressed by writers of articles or letters in the EVANGELICAL FRIEND are not necessarily those of the editors or of the Evangelical Friends Alliance. Due to space limitations, letters may be condensed. Letters should be held to 300 words, preferably less.



OUR FRIENDS IN THE EVANGELICAL FRIENDS ALLIANCE

Friendswood Hosts EFA Meetings

Delegates to the Evangelical Friends Alliance Coordinating Council gathered January 10-14 in a town founded by Quakers in the 1880s. The changes in Friendswood, Texas, since that time have been dramatic with the growth of the greater Houston area and the nearby NASA Space Center. The growth of the Friendswood Church, where



EFA meetings were held, has been significant also as many "convinced" Friends have joined with the "birthright" variety.

Other Friends churches have also been established in the area, and EFA delegates ministered in these churches on Sunday morning. Friends families hosted delegates in their homes, allowing opportunity to experience Texas hospitality. An area potluck and rally on Sunday evening included the keynote message by EFA president Maurice Roberts on the topic "To Be Called or to Volunteer."

Four commissions held meetings—missions, Christian education, publications, and youth. Plenary sessions included a report from Peggy Roberts on the challenge of combating hard-core and child pornography, reports from the commissions, and the care of coordinating council business. The creative reports of the missions and Christian education commissions employed all kinds of attention-getting techniques in their friendly report competi-

tion. The sans snacks presentation of publications in the afternoon took a back seat to the two top competitors, who appeared during prime time.

Missions

Rwanda missionaries Willard Ferguson and George Thomas will be seeking audience with that country's Minister of Justice to request authorization as a Friends mission. The commission decided that now is the appropriate time to make this request from the government. Communication from Rwanda indicates either a March 9 or 16 meeting. George and Dorothy Thomas were present at the meetings and returned to Rwanda January 28.

Also present were David and Joyce Byrne, who departed from Houston the day after the meetings to begin their missionary service in Mexico City.

Alaska Yearly Meeting, a new associate member of the Evangelical Friends Mission, was represented at the meetings by Robert Sheldon, pastor at Noatak, north of the Arctic Circle.

The executive committee for the International Friends Conference on Evangelism met for a day following Coordinating Council meetings. The November 4-11 conference will be held in Guatemala City.

Christian Education

Friendship Day on October 18 will be a new emphasis of the Christian education commission. All local churches will be encouraged to make this a special Sunday to invite friends to Sunday school and church.

Book number five in the commission's series of missionary biographies for children will present the life of Joy Ridderhof, founder of Gospel Recordings.

The project for this year's Easter offering will be support

of the Byrnes for a year. A goal of 175 participating churches has been set. Easter offering and vacation Bible school offerings last year totaled more than \$40,000. VBS offerings this year will help support international delegates to the Guatemala '87 conference in November.

Publications

Circulation of *Evangelical Friend* has increased to more than 14,000 with Mid-America Yearly Meeting beginning distribution to every home. In September the magazine will complete 20 years as a cooperative effort of the four EFA yearly meetings.

The Coordinating Council approved designating January 10, 1988, as EFA Sunday with a special offering to be taken in local churches for the ministry of the magazine.

Youth

One representative from each of the four yearly meetings met as needs and goals in cooperative youth ministry were discussed. Having been one of the original commissions but discontinued for a time, it has now been restored to consult with the other commissions and to plan cooperative ministries.

Leadership

EFA president Maurice Roberts seemed to strike a responsive chord with delegates when he shared quotes from the book *I Hate Meetings*. Having completed five years as president, the superintendent of Mid-America Yearly Meeting is loaning his book to MAYM assistant superintendent Howard Harmon, who was named the new president. Robert Hess, superintendent of Evangelical Friends Church—Eastern Region, will be vice-president; Maurice Roberts becomes secretary;

and Jack Rea, superintendent of Rocky Mountain Yearly Meeting, is treasurer.

Commission presidents were reappointed: Missions—Ron Woodward, Christian Education—Steve Wood, Publications—Lucy Anderson.

Northwest Yearly Meeting will host the 1988 meetings of the EFA Coordinating Council in Oregon January 9-13.



MID-AMERICA YEARLY MEETING

Howard Harmon Visits Texas Area Churches

Howard and Beth Harmon, assistant superintendent, spent a total of 14 weeks in the Texas area during 1986. Most of the time involved the Harmons living in the Friendswood area for two- four- and six-week intervals. One of the results was establishing a core group for concentrated prayer and conceptualizing the planting of a new church.

New Yearly Meeting Treasurer Named

Marsha Johnson has assumed the responsibilities as Yearly Meeting treasurer. She is replacing Denise Loganbill, who resigned to take a full-time position. Marsha and her husband, Fred, and daughter Trish are a part of the new Linwood Park Friends Church.

Meeting for FU and FBC Students

The Yearly Meeting Spiritual Life Board and the superintendents hosted a meeting and luncheon on January 24 for all

Howard Harmon appointed NWYM superintendent

FU and FBC students enrolled as Bible or pastoral ministry majors, including those with missions and Christian education interests.

Junior High Midwinter

Our first Junior High Midwinter was held February 13-15 at Camp Quaker Haven. Tom



Klaus, director of Christian education and youth for Iowa Yearly Meeting, was speaker. Included was

"The Great Buffalo Hunt," several creative workshops and sessions such as "What Is Our Music Telling Us?" and "Open Season on Teens."

Della Vineyard Day

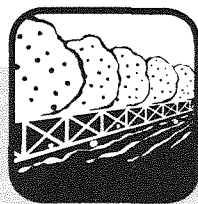
The Wyandotte Friends Meeting, Oklahoma, and community designated a "Della Vineyard Day" to honor a longtime member of the church and leader of the community. In addition to celebrating her birthday she was recognized for her 44 years of teaching in the public school and her faithful contributions to the church. She has been a member for over 60 years. Former students and friends took part in the special service of music and sharing.

HGST Receives Accreditation

President Delbert Vaughn received word in December that accreditation has been granted to Houston Graduate School of Theology by the Southern Association of Colleges and Schools. It is unusual for a school to receive accreditation in such a short time. Now in its fourth year, more than 100 students are enrolled in religious studies. The first graduation was held in 1986, with seven receiving Master of Divinity degrees. This

school has no legal ties to MAYM; however, a high percentage of its trustees are members of our churches.

Four new members were welcomed to the Board of Trustees at their January 9 meeting. They are James Morris, executive director of Evangelical Friends Mission; Lucy Anderson, administrative assistant to the Evangelical Friends Church—Eastern Region general superintendent; David Kingrey, pastor of University Friends Church in Wichita, Kansas; and David Davenport, pastor of Angleton Friends Church and chairman of the Texas Area Christian Education Board.



Howard Harmon Named NWYM General Superintendent

Howard Harmon, assistant superintendent of Mid-America Yearly Meeting, has accepted a call from Northwest Yearly Meeting to serve as general superintendent beginning July 1, 1987. Harmon, 56, is no stranger to Friends in the Northwest having served as a pastor and leader in the Yearly Meeting from the time of his graduation from George Fox College in 1952 until 1984. His experience in church planting includes service as founding pastor, along with George Palmer, of both the Lynwood and Clackamas Park Friends churches in Portland.

After 19 years as pastor of Clackamas Park Friends Church,



Portland, Oregon, Harmon accepted the position of assistant superintendent of Mid-America Yearly Meeting in 1984. In his ministry there he has given leadership to the planting of new churches, functioned as a pastor to pastors, been an encourager to local and yearly meeting leaders, and has facilitated evaluation and goal setting in local churches.

Harmon's vision for Northwest Yearly Meeting includes a strong emphasis on outreach that includes continued growth in the missions program and an equally well-planned and financed church-planting effort at home.

In addition to his experience as a pastor and assistant superintendent, Harmon has chaired the Christian Education Board and the Evangelism Board in NWYM and has also chaired both of these commissions in the Evangelical Friends Alliance. In January he was named president of the EFA. He is a graduate of Western Evangelical Seminary and has taken graduate counseling courses from Portland State University.

Howard and his wife, Bethlin, have three grown children—David and Judy living in the Portland area and Marilyn teaching in Kotzebue, Alaska.

The Search Committee that brought Harmon's name to the NWYM Executive Council has been functioning since Superintendent Jack L. Willcuts announced a year ago that he would not continue to serve beyond his present term. In June Willcuts completes 13 years in the position having served from 1966 to 1971 and 1979 to 1987.

Executive Secretary Quentin Nordyke also submitted his resignation effective the end of June. Nordyke became executive secretary in 1974 when he returned to the States after 13 years of missionary service in Bolivia, Peru, and Mexico.

The appointment of Howard Harmon as general superintendent is for a two-year term, the customary term as designated in the yearly meeting *Faith and Practice*. The Executive Council of the Yearly Meeting has asked Howard to bring recommendations to its Administrative Committee for additional staff appointments with job descriptions by May 1, 1987.

Willcuts Anticipate Ministry in England

Jack and Geraldine Willcuts have accepted an invitation to be Quakers in Residence at Woodbrooke College, Birmingham, England. They will be going to Woodbrooke in September and return in the spring. The position provides opportunity for reading and research in the school's extensive Quaker library as well as time for writing, lecturing, and ministry with students and faculty. Usually about half of the students come from outside England—primarily Africa, the Orient, and the continent.

Walters Scheduled for Ministers' Conference

Vic Walters will be the special guest for Ministers' Conference April 20-24. Pastors in NWYM will be gathering at Twin Rocks for the annual conference.

Vic Walters will be speaking twice daily and his wife, Leora, will also be present. He has been a pastor, teacher, and superintendent for the past 31 years and is currently superintendent of the Pacific Northwest Conference of the Evangelical Free Church.

Church growth on the (phone) line



ROCKY MT. YEARLY MEETING

RMYM Briefs

BENKELMAN, NEBRASKA—Dr. Samuel Doctorian, president of Bible Lands Missions in Beirut, Lebanon, spoke February 20-22. Doctorian has traveled around the world and has preached in Israel, Egypt, and Cyprus.

David and Annie Riley spoke January 11 in the morning and evening services. The Rileys once served as Friends missionaries in Burundi, Africa, working with Radio CORDAC. They are with World Gospel Mission, having served in Haiti and now preparing to work with gospel radio along the Mexican border.

FORT COLLINS, COLORADO—Lowell Weinacht, RMYM youth camp director, reports the dates for the summer camping season at Quaker Ridge Camp are set. "Freedom or Free to Give" is the theme for senior high camp June 20-25, while "God Speaking" is the junior high emphasis June 29-July 4. The junior camp theme in 1987 is "Relationships" on June 25-29.

All camps are scheduled at Quaker Ridge Camp near Woodland Park, Colorado.



Donald Joy



Marjorie Myers



Richard Sartwell

Individuals interested in serving as counselors should contact Weinacht for an application. He may be reached at: 2404 Tamarac Dr., Fort Collins, CO 80521; (303) 484-8620.

QUAKER RIDGE, COLORADO—Dr. Donald Joy will be the speaker at the RMYM annual pastors' conference April 30-May 3 at Quaker Ridge Camp. Joy has been a regular guest on James Dobson's *Focus on the Family* nationwide radio program. He is the author of *Bonding and Rebonding*. Bill and Faye Pruitt of Northwest Friends in Arvada, Colorado, will lead the special music and worship times.

COLORADO SPRINGS, COLORADO—Jack C. Rea, RMYM superintendent, announced the annual Yearly Meeting sessions will be June 13-18 at Quaker Ridge Camp. Richard Sartwell, pastor of the Salem, Ohio, Friends Meeting, is to be the main speaker. He will center on the truths of the Richmond Declaration of Faith.

COLORADO SPRINGS, COLORADO—Marjorie Myers is to be the keynote speaker at the fall RMYM women's retreat. Marjorie is the wife of Russell Myers, former Eastern Region superintendent. She taught first grade for many years before retiring with her husband to Florida, where he pastored the Morningside Meeting. They are now working with a new extension church in Sarasota, Florida.



E.F.C.— EASTERN REGION

FDS Founder Speaks to Iowa Men

Dean Johnson, founder of Friends Disaster Service, was the speaker at a men's banquet sponsored by Iowa Yearly Meeting on February 28 at William Penn College. Don



Davis, president of Quaker Men, presided and introduced Dean, who reported on current projects that Friends Disaster volunteers are involved in. "The encouraging thing," says Dean, "is the many opportunities opening up for Friends to work together and thus show love in action."

Ickes Visit Taiwan

East Richland Friends bade good-bye to Wayne and Barbara Ickes, their pastors, on February 10 as the couple departed Pittsburgh bound for ten days in Taiwan. They were met by Howard Moore, who arranged visits and speaking appointments to several area Friends Churches. Their trip was a great encouragement to missionary families and provided an excellent opportunity to meet Friends pastors and leaders in Taiwan Yearly Meeting.

Telemarketing in Action

The telemarketing plan is being used by four Eastern Region churches. Hanover Friends are planting a new church in Richmond, Virginia, located in West End, a suburb approximately

20 miles from Mechanicsville, where the mother church is. Pastor George Robinson, assisted by Sid Boyd and Dennis Mote, reports that April 5 will be "Celebration Sunday," at which time they expect an attendance of 300.

In Florida, Michael Grogan reports Horizon Community Friends began the telethon on January 25 with the goal of 10,000 phone calls to increase their ministries to the local community. At Port St. Lucie, Tom Crawford and Daniel Hanny have set April 5 as the target date for bringing in new people to attend Morningside Friends Church through saturation phone contacts.

Willoughby Hills Friends kept phones busy during February in the east Cleveland suburb areas. Pastor Dale Diggs reported using 100 volunteers to make the calls.

As results are studied, the E. P. & E. Board will work with other churches interested in using the telemarketing plan to achieve growth.

Upcoming Events

Jim Ogden, president of Friends Men in Missions, announces plans for the annual spring retreat scheduled this year for May 1-3 at Cedar Lakes Confer-

New England Yearly Meeting

is seeking a full-time Youth and Education Secretary. Primary responsibilities include working with high school-age young Friends and with Christian/Religious Education committees of the Yearly and Monthly meetings, providing leadership, support, and resources. Send resumé with names and addresses of three references to:

Clarabel Marsteller
RFD 4, Box 4553
Freeport, ME 04032
Phone 207-865-4201.

Critical needs for women vary in different countries

ence Center. Guest speakers will be Fred Jones, missionary to the Navajos at Rough Rock Friends Mission, and Jerry Wenger, church planter at Gahanna, Ohio. Special seminars will be presented by Roger Wood, Sid Boyd, Dennis Mote, Wayne Ickes, and the team from Charity Friends (Ryser, Oswalt, and Baer).

* * *

FRIENDS BOOK STORE is beginning general training sessions for Sunday school teachers on Tuesday evenings March 17 through April 7. Instructors will be Cora Burch, manager, and Marjorie Landwert, president of the Christian Education Board of EFC-ER. For further information contact Cora Burch, 145 South Broadway, Salem, Ohio 44460.

* * *

ROSCOE KNIGHT, field representative for EFM, will be in Eastern Region churches in Michigan, Pennsylvania, and Eastern Ohio from May 8 to 24 to present current missions reports and also to counsel administrative councils in budgeting for outreach. Duane Comfort and Bruce Burch, area superintendents, will travel with him.

* * *

MINISTERS CONFERENCE is scheduled for May 11-14 at the United Methodist Assembly Center in Blackstone, Virginia. The theme will be "The Carpenter's Craftsmen: Sharpening Our Tools" according to Bill Lockwood, chairman of the planning committee.

* * *

MARION, OHIO, Friends Church will sponsor a Divorce Recovery Workshop to be held each Wednesday night from March 4 through April 15. Roger Wood, pastor and educator, will lead the workshop.

OUR FRIENDS MISSIONARY OUTREACH

Staff Travel

Evangelical Friends Mission Executive Director James Morris made a visit to Mexico City mission work February 20-28.

Church Representatives for EFM Roscoe and Tina Knight will be visiting churches in Oklahoma and Texas during mid and late March. In April they will be in Rocky Mountain Yearly Meeting, and May 8-24 they will travel in Eastern Region.

Rwanda Road

A 12-minute slide/tape presentation featuring the country of Rwanda and the mission opportunities there is available for showing in local churches. Scheduling information is available from Evangelical Friends Mission, P.O. Box 671, Arvada, Colorado 80001; phone 303/421-8100.

OUR WORLDWIDE CHURCH FAMILY

International Evangelical Women's Conference Planned for 1990

Wheaton, Illinois—Christian women leaders from throughout the world will be encouraged to reach their full potential in Christ at an international conference for evangelical women, to be sponsored in 1990 by the World Evangelical Fellowship's Commission on Women's Concerns.

The conference will be geared toward women in the develop-

ing world according to Bea Zapata, executive secretary of the commission. The gathering will center around exposition, Bible study, and prayer.

Women's needs vary from one country to another, said Zapata. Abortion and pornography, major issues in the United States, are not discussed in Latin America and Asia, although they exist. In most developing countries, poverty and unemployment are key issues for women. In Latin America, many women are refugees. In Haiti, Thailand, Vietnam, Singapore, and Hong Kong, known as the "red zone of the world," prostitution is a major problem for women.

Women in India suffer from low self-esteem, heightened by such factors as family disintegration, the dowry system, wife-beating, divorce, and prostitution, according to Juliet Thomas, secretary for Women's Ministries of the Evangelical Fellowship of India and West Asia representative on the commission.

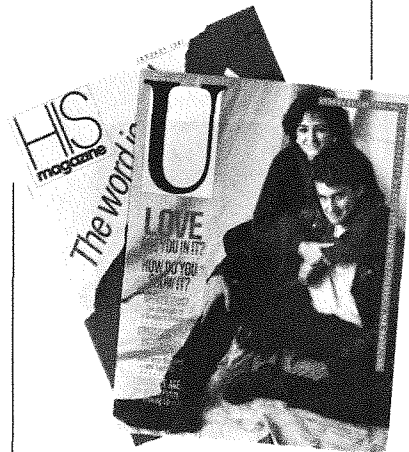
—Missionary News Service

In Protest of Porn

Memphis, Tennessee—Protest against Holiday Inn's porno movies can be voiced by calling this phone number the company has established: 1-800-654-9832. The National Federation for Decency urges Christian people to make a stand against this degrading force in our society. You are also encouraged to write to Michael Rose, Chm. Holiday Corp., 1023 Cherry Road, Memphis, TN 38117.

HIS Becomes U

Downers Grove, Illinois—HIS Magazine, published by InterVarsity Christian Fellowship, changed its name to U, effective January 1987 issue.



The name U, which stands for university, completes a series of changes designed to strengthen the magazine's impact among Christian students at secular colleges and universities.

According to Editor Verne Becker, the name HIS—meant to identify the magazine as Jesus Christ's—proved to be a barrier to gaining new subscribers. "Either people didn't know what the name meant, or they assumed it was some kind of men's magazine," Becker said —InterVarsity

C.S. Lewis Film Wins International Emmy Award

New York, New York—Shadowlands, a film based on the life of Christian writer C.S. Lewis, was named Best Drama at the 1986 International Emmy Awards. More than 30 television dramas from around the world were considered for the award.

The Emmy tops a list of impressive honors for Shadowlands, which had previously won two Academy Awards from the British Academy of Film and Television Artists—Best Drama and Best Actress.

Lewis's romance late in life with Joy Davidman, their marriage, and her untimely death from cancer form the dramatic core of Shadowlands.

—E.P. News Service

The Evangelical Friend neither endorses nor necessarily approves subject matter used in Our Worldwide Church Family, but simply tries to publish material of general interest to Friends. —The Editors

OUR
FRIENDS
COLLEGES

Mylander Named Alumnus of the Year

Charles E. Mylander, superintendent of Friends Church—Southwest Yearly Meeting is George Fox College's 1987 Alumnus of the Year.

Mylander received the award as part of GFC Homecoming activities January 23-24 in Newberg, Oregon. The college for the first time also named a Young Alumnus of the Year and Volunteer of the Year.

Elizabeth Carey Minas was awarded Volunteer of the Year, with P. Steve Harmon given Young Alumnus of the Year designation. Minas, a resident of Friendsview Manor, until recently spent half of each weekday as a volunteer in George Fox's Shambaugh Library. In the last 15 years she has donated an estimated 14,000 hours.

Harmon is president of Harmon and Associates, a financial counseling corporation based in Stanwood, Washington. A 1982 graduate, Harmon has been with the firm since graduation, previously serving as vice president for financial services.

Mylander, a 1964 George Fox graduate, is the leader of 39 Friends churches with 7,000 members in California and Arizona. He was named to the position in November 1984. Mylander is the author of two books: *Running the Red Lights* and *Secrets for Growing*

Churches.

He has a doctoral degree in ministry from Fuller Theological Seminary, received in 1975.

Malone to Internationalize Curriculum

Malone College, Canton, Ohio, is among the recipients of first-round grants by the Christian College Consortium to internationalize its curriculum.

The following awards will be made during the next two years for Malone programs:

- \$10,500 for semester abroad programs in Guatemala and Eastern Europe; general education requirement in foreign language competence, and a course in cross-cultural understanding; international student recruitment; conference for international Christian students.

- \$33,500 to Bethel, George Fox, Malone, and Westmont colleges for developing an Asian Studies Program.

- \$4,500 grant to Arnold Fritz for research in tropical ecology in the rain forests of Peru, Ecuador, and Colombia; for intensive language study and a home-stay in Costa Rica.

Perkins Speaks at Malone

John Perkins, founder of Voice of Calvary Ministries in Jackson, Mississippi, was guest speaker for Malone's 21st annual Faith and Learning Conference held February 16-17.

Five-state Tour

The Friends Bible College Concert Choir will be singing in Nebraska, Iowa, Wisconsin, Indiana, and Ohio during a two-week tour March 11-23. Friends churches where the choir will appear are Benkelman and Omaha in Nebraska; Des Moines, Iowa; Valton Friends, Wonewoc, Wisconsin; Russiaville, Carmel, Lynn, and



Little Blue River Friends in Indiana; Salem and Canton in Ohio.

Open Look

Faculty and students at Friends Bible College, Haviland, Kansas, are eagerly anticipating Open Look weekend April 10-12. Open Look is an annual event that gives high school students an opportunity to get a first-hand look at college life.

Workshops Feature Church Music

Church musician Mark Hayes from Kansas City will be on the Friends Bible College campus March 31 and April 1. Mr. Hayes will hold workshops and participate in FBC music classes. He will also present a concert at the Haviland Friends Church.

Several books of hymn arrangements and many choral compositions of Mark Hayes have been published. A Thanksgiving cantata *We Are So Blessed*, presented by the Haviland Friends Church in



November, was arranged by Mr. Hayes.

Harold Fickett Joins Center for Christian Writers

The Friends University Board of Trustees has approved Harold Fickett as a Fellow in the school's Center for Christian Writers in Wichita, Kansas. Fickett will be involved in writing as well as serving as a professor of English.

Author of several books, including *Welcome Home, Davey: The Life of Dave Roevers*, *Flannery O'Connor: Images of Grace*, and *The Holy Fool*, Fickett is presently under contract to write a book on narrative theology. He has contributed articles to numerous periodicals and has written three screenplays.

Previously the Writer-in-Residence at St. John's College Seminary in Brighton, Massachusetts, he has also been a full-time free-lance writer, professor, and lecturer.

Fickett joins Dr. Richard J. Foster and six associate fellows on the staff.



CENTENNIAL SPECIAL

on books by Sheldon Jackson

To celebrate the year of the hundredth anniversary of the Richmond Declaration of Faith we are offering these books at 1/3 off.

Quaker Pioneers in the Cherokee Strip

*The life and times
of Alvin and
Laura Coppock*

Hardback regular \$14.95
special 10.00
Softcover regular \$9.40
special 6.00

Quaker Preachers on the Prairies

*The life and times
of Ralph and
Marva Jackson*

Hardback regular \$12.00
special 8.00

ORDER FROM: Sheldon Jackson
405 N. Valencia
Glendora, CA 91740

Quaker Hill Bookstore
101 Quaker Hill Drive
Richmond, IN 47374

Better Book Room
Box 3550
Wichita, KS 67201

Outreach includes prisons, nursing homes, divorce recovery

OUR FRIENDS IN LOCAL CHURCHES

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

Outreach

Thirty-four children and adults from **STANWOOD** Friends, Tonganoxie, Kansas (Fred Leimkuhler), traveled to Oskaloosa, Kansas, for the second year to sing Christmas carols and to present nine lap robes to the residents of the Cherokee Lodge Nursing Center. The blocks for the lap robes were tube-painted by the children at vacation Bible school in July.

STANWOOD Friends women prepared 22 Christmas boxes of food and fruit for the elderly and shut-ins and four boxes for inmates at Kansas State Prison at Lansing. They also pieced and tacked three bed comforters for the Kickapoo Indian Mission at McCloud, Oklahoma.

TRINITY Friends, Van Wert, Ohio (Duane Rice), Ladies Circle donated money to purchase 500 Christmas cards for use in four jails. These were mailed for the prisoners to their families. The prisoners were also provided with Christmas treats as part of the Agape Prison Ministry program.

New clothing, toys, etc., were showered upon the Cleveland City Mission and their subsidiary, The Angeline Home (for women) at Christmas by **NORTH OLMSTED**, Ohio, Friends (Neil Orchard).

The **PAONIA**, Colorado (Eldon W. Cox), Friends Meeting's Christmas program, "Come and Worship," was written by Penny Sutton, a member of the fellowship.

Several Paonia church families invited people in the community who did not have

nearby family to spend Christmas with them.

BOISE Friends, Idaho (Harold Antrim), designated November 25 as Friendship and Thanksgiving Sunday with people encouraged to bring a friend.

Pastor Duane Houser of **CANTON**, Ohio, Friends led another Divorce Recovery Workshop for seven weeks in November and December. This year a new dimension was added to the workshops with Stan Hinshaw, youth director, leading three workshops for the teens of divorced parents.

ALBUQUERQUE Friends, New Mexico (Terry Ash), had an alternative Christmas Fair. Church members brought crafts from third world countries to sell for gifts.

A new project at **URBANA**, Ohio, Friends (James Chess) is to assist with overnight lodging and meals for those who come to our country but have no funds to help themselves.

Spiritual Life and Growth

Thirty men and women are currently participating in the "prayer partner" program at **ALUM CREEK**, Marengo, Ohio (Dane Ruff), Friends. The partners are changed quarterly.

Nineteen women from **HILLTOP** Community Friends, Oregon City, Oregon (Dale Rogers), held a weekend retreat at Twin Rocks in January. Sessions were led by Geneva Erikson, who has a master's degree in early childhood learning disabilities and does personal counseling, along with Sharon Smith, also a counselor. The retreat was planned by Launi Rogers.

During the month of January, Pastor John Williams, Jr., of **CANTON** Friends led a 28-day "Adventure in Spiritual Discipline" with a focus each Sunday evening on some aspect of discipline in the Christian life.

one year appointments in:

inner city ministry
peace education
care for the elderly
teaching
Native American missions
evangelistic outreach, etc.



I want
to serve others!

QUAKER VOLUNTEER WITNESS

101 Quaker Hill Drive, Richmond, IN 47374 317/962-7573

HAVILAND Friends, Kansas, held a commissioning service for their new pastors David and Jan Robinson on January 4.

Max and Kathleen Huffman, founders of Holy Life Ministries, were with the **ALLIANCE**, Ohio, Friends (Rick Sams) for five weeks, speaking and teaching at all the regular services. They also presented workshops on Monday and Thursday nights.

WESTSIDE, Kansas City, Kansas (Dan Frost), hosted a Spiritual Renewal Weekend with Gary Wright, evangelist. Gary is a professor at Friends Bible College.

The first of March, Sue Muhlenbruch will fill the position of associate pastor at **NORTH-RIDGE**, Wichita, Kansas (Duane Hansen). She and her family are members of the church. She will work in the area of pastoral care, which includes working with small groups, elders, body-life network, visitation, and the recognition and training of laymen in the area of their giftedness.



Ken Needham, international representative of the Torchbearers, spoke at a series of special meetings at **CLACK-AMAS PARK**, Milwaukie, Oregon (Gilbert George), February 8-13.

Oscar Brown will present a series of programs on prayer at Clackamas Park on March 29-April 1.

BETHEL, Hugoton, Kansas (Terry Worthington), is trying a new approach on Wednesday evenings. It is called the "Family Night," with programs for all ages. The children are participating in a CYC program, with Bible studies for the youth and adults.

A "New Beginning Week" was held recently at **EAST GOSHEN** Friends, Beloit, Ohio (Charles Bancroft), with Rev. and Mrs. Bobby Murphy of Barberton. On December 7 Tom McGough, a former member of the Cleveland Indians baseball team, spoke in both morning and evening services.

Youth and Christian Education

At a Harvest Party at **SPOKANE** Friends, Washington (Earl Tycksen), the Friends Youth sponsored "The Walk of Saints." Instead of a haunted house, they portrayed in several segments what it cost many of the early Christians and how they were martyred, such as John the Baptist, burning at the stake of early Christians, Peter crucified upside down, the stoning of Stephen, and Thomas killed by arrows.

At Christmas the Friends Youth presented a play *O Come, O Come, Emmanuel* about the birth of Christ.

Six of the Spokane young people attended Midwinter at Twin Rocks.

A Kids' Crusade was held November 16-19 at **BATTLE CREEK** Friends, Michigan (John Grafton). Ginger Brown and her

RMYM missionary
Fred Jones
and family



puppets conducted the evening services for preschool through the sixth grade. The average attendance was 143.

BOISE high schoolers were excited about Midwinter and sponsored a "potato bake" feed to raise funds.

UNIVERSITY Friends, Wichita, Kansas (David Kingrey), junior and senior high guys and dads enjoyed a Super Fun Time watching the Super Bowl at the Listen home.

Kevin Mortimer, youth pastor at **NORTHRIDGE**, and Phil Speary attended the National Youth Workers Convention in California.

UNIVERSITY and **NORTHRIDGE** youth are selling their church's personalized coffee mugs. These mugs are made by Quaker Industries at Haviland, Kansas.

The senior Friends youth group of **DAMASCUS** Friends, Ohio (Rendel Cosand), took part in a live nativity scene on December 22 and 23.

The children's Christmas program at **PELHAM**, Fenwick, Ontario, Canada (John Young), was held December 14, directed by Bonnie Hamilton.

At **DENVER**, Colorado (Chuck Orwiler), Marilyn Ham, a piano teacher at Friends Bible College, presented a special Saturday evening concert. The next day Mrs. Ham and her husband participated in the morning worship, and in the evening the Hams traveled to **COLORADO SPRINGS**, Colorado (Arden Kinser), where they presented an evening concert.

WOODLAND PARK Friends, Colorado (Larry Kinser), had a "teaching pool" in the second quarter. Ten different teachers signed up to teach. This permitted a number of folks to gain experience.

New youth leaders at **CHARITY** Friends, Kennesaw, Georgia (John Ryser), are Rick and Diana Stapleton.

The children of **DEERFIELD** Friends, Ohio (Wayne Evans), presented the Christmas story in song December 10.

The children's Christmas program, "A Church Mouse's Christmas," at **ALUM CREEK** Friends was codirected by Jackie Garrabrant and Jan Deel. The church mouse and country mouse watched and commented as carolers sang. Sunday school classes told of the meaning of Christmas, and other children reenacted that first Christmas.

NORTHWEST Friends, Arvada, Colorado (Bill Pruitt), had a family gym party at First Denver Friends. Individuals of all ages came and participated in volleyball, table games, and getting to know one another better.

On February 6 Northwest Friends had a "First Time Ever Box Social." Teens of the church auctioned suppers and provided entertainment. Pro-

ceeds are to be used for summer youth camps.

The first Sunday of each month at **PRATT**, Kansas (John Havens), the junior high class meets at McDonald's for breakfast and Sunday school.

URBANA Friends held a VBS reunion in January with Marcia Michaels for the children who attended the 1986 VBS.

On March 18, the youth in the **EMPIRE** Friends, Vale, South Dakota (Lloyd Hinshaw), fellowship had an old-fashioned box supper. Funds went toward summer camp expenses.

Missions

On December 8 **QUINCY** Friends, Washington (Fred Ness), was privileged to have Roscoe and Tina Knight for a missionary service.

During the Christmas vacation Quincy Friends had as their guest Ever Camua, student attending George Fox College from the Marikina Friends Church in Manila, the Philippines.

Many of the **Mid-America Yearly Meeting** churches sent offerings to the **KICKAPOO** Mission and other Oklahoma Indian missions. Some of these offerings were used to buy Christmas gifts.

November 23 **NORTH OLMSTED** Friends had the priv-

ilege of hearing Fred Jones speak during the morning worship. He serves under Rocky Mountain Yearly Meeting at our Friends Mission in Rough Rock, Arizona, meeting the special needs of the Navajo Indians. Interest was keen, and many were challenged to broaden their evangelistic efforts.

Tomas and Lupe Martinez and family arrived in Wichita Saturday, January 17, to begin the building of a **HISPANIC** Church. Many people from the Wichita Area churches joined together to work on the duplex that will house both the parsonage and church.

The Leora DeVol Missionary Society of **ALUM CREEK** Friends made \$143 for missions with "Fun Calendars." Each day for one month the ladies donated a few cents following the directions of the calendar. For example, one day's assignment was to donate 2 cents for each light bulb in their house.

URBANA Friends enjoyed a visit from their former pastor, David Byrne and family, as the Byrnes were back "home" between language study and

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their assignment to Mexico as missionaries.

Missions Conference November 21-23 at **MIAMI**, Oklahoma (Merl Kinser), opened with a Thanksgiving supper. Ralph and Esther Choate of Wichita were guests for the evening and the weekend.

CANTON Friends held their fourth Missions Festival in November with over 550 in attendance. There were 49 booths for all ages and all ranges of activities including food samples from other countries, Christmas ornament-making for our missionaries, costumes, "computer quizz" to test peoples' IQ in missions, movies, five-minute lessons in Chinese, and even a phone line direct to missionaries in Taiwan, Haiti, Hong Kong, and England.

Church Building and Improvements

MT. PLEASANT Church decided to raise \$5,000 for dividers for their new Sunday school addition. They designated the third Sunday offering for the dividers, and have met their goal!

In October **QUINCY** Friends erected a 16-foot white cross to

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help designate their building as a church rather than an office building.

A beautiful rolltop desk has been placed in the sanctuary at **PRATT** to house the P.A. equipment.

On January 4 a new grand piano was dedicated at **BAYSHORE**, Texas (Mahlon Macy), Friends. This was purchased by a memorial gift and selling the 88 keys for \$30 a key.

GOSHEN Friends, Zanesfield, Ohio (Bruce Bell), broke ground November 1, 1986, for a new Family Center. The building is nearing completion, and they are anticipating a dedication in the early spring. They have raised \$30,000 in the past year for this project.

ORANGE ROAD Friends, Westerville, Ohio (Tim Kelley), held a very emotional "last service" in the original church on November 2, 1986. The church was built in 1904. The present church was built in 1974 and was dedicated in January 1975. The Development Committee has completed plans for an addition, and hopefully it will be completed in the spring.

Other Special Events

CHARITY Friends had a Sweet-heart Dinner hosted by their administrative council. Proceeds from the dinner went to the lawn mower fund.

In January Harry Mosher made a presentation at the **GOSHEN** Friends Church about the Friends International Con-

ference on Evangelism to be held in Guatemala. During the day he also provided financial counseling by appointment.

Dan and Kate Pauley observed their 50th wedding anniversary on November 28 in **VALE**, South Dakota. Rev. and Mrs. Luster Key of Chandler, Oklahoma, celebrated their 50th December 23 at Wellston, Oklahoma. They are the parents of Gayle Cox, wife of Eldon Cox, pastor at **PAONIA** Friends.

SPRINGBANK Friends, Allen, Nebraska (Roger Green), had their Christmas program December 21. Church families contributed special presentations to go with the theme "A Birthday of a King." A teen band also participated.

STANWOOD Friends hosted the carry-in potluck supper on December 5, 1986, for the Northeast Area pastors and families. After an inspirational message by Dan Frost, chairman, a historical sketch of the Tonganoxie Friends Church was given, including an informational update of repairs being made, looking toward the reopening of this historic church in the near future.

BARBERTON Friends, Ohio (Brian Cowan), used "Our Gifts for Jesus" as the theme for their Christmas program.

For the month of January, Pastor Wayne Evans of **DEER-FIELD** Friends was able to take a tour of Israel. Larry Sapp, pastor to shut-ins, Myron Harris, and Eastern Area

Superintendent Bruce Burch assisted during his absence.

Sixty people attended the ninth annual church Thanksgiving dinner of **ALUM CREEK** Friends. The dinner was held at the Gilead Christian School. After the meal, old photos of church members and church events were enjoyed.

At **PLAINVIEW**, Nebraska (Matt Hoffman), the pastor based his sermons toward the end of 1986 on Philippians 4. Message topics included "Why Worry," "Unity—a Matter of Choice," and "Joyful and Yielded."

ALBUQUERQUE Friends held a special service January 12 through February 2 on stress.

Games for the Octoberfest at Albuquerque included a cake



walk. Mike Nicholson and Dabriel Ash are shown making preparations. The event was a fund raiser for painting the church.

The adult choirs of the **DAMASCUS** and **CANTON** Friends churches exchanged performances of their Christmas cantatas on December 14. Each choir sang at their home church during Christmas week.

LA JUNTA, Colorado (Lyle Whiteman), has a new twist on the traditional holiday celebrations. They held a "thankmas" dinner midway between Thanksgiving and Christmas.

OMAHA, Nebraska (Pete Schuler), Friends met at Pastor Schuler's residence December 31, 1986, to celebrate the coming of the new year. On December 21 they presented a musical under the direction of Paul Boschult.

**OUR
RECORD
OF
FRIENDS**

Births

ARMSTRONG—To Steve and Charlyn Armstrong, a daughter, Chelsea Kerry, August 9, 1986, San Diego, California.

BAKER—To John and Linda Baker, a son, Michael Andrew, January 9, 1987, Trinity Friends, Van Wert, Ohio.

BINGHAM—To Dennis and Anne Bingham, a daughter, Andrea Fraser, December 2, 1986, Willow Creek Friends, Kansas City, Missouri.

BLACKMORE—To Mr. and Mrs. Jack Blackmore, a daughter, Emily Renee, January 3, 1987, Trinity Friends, Van Wert, Ohio.

BOWERS—To Mr. and Mrs. Bowers, a son, Afton, December 20, 1986, Trinity Friends, Van Wert, Ohio.

CHANDLER—To Jeff and Linda Chandler, a son, Chase Michael, December 7, 1986, Friendswood, Texas.

CORTEZ—To Ralph and Lynette Cortez, a son, Gabriel Raymond, December 17, 1986, Silverton, Oregon.

DAVIS—To Robin and Kristy Welshans Davis, a son, Ryan Kristopher, December 1, 1986, Mt. Pleasant, Ohio.

DOUGLAS—To Mike and Marilyn Douglas, a daughter, Kristi Noel, December 16, 1986, Boise, Idaho.

DRAGOO—To Mike and Cheryl Drago, a son, William Matthew, December 9, 1986, Springdale Friends, Leavenworth, Kansas.

DUNLAP—To Dan and Kathy Dunlap, a son, Phillip Emerson, November 18, 1986, Battle Creek, Michigan.

FREDRICKSON—To Jim and Gala Fredrickson, a daughter, Kelcey Irene, December 29, 1986, Vale, South Dakota.

GEORGI—To Dave and Diana (Grewell) Georgi, a son, Grant Donald, May 20, 1986, Wichita, Kansas.

GILLINGHAM—To Sam, Jr., and Nancy Gillingham, a daughter, Ashley Elizabeth, November 24, 1986, Alliance, Ohio.

HINSHAW—To Stan and Betsy Hinshaw, a son, Daniel Stanley, January 6, 1987, Canton, Ohio.

HODOS—To Tony and Anne Hodos, a daughter, Rachel Anne, November 30, 1986, West Park Friends, Cleveland, Ohio.

HOLLIDAY—To Mike and Betty Holliday, a son, Kyle Wesley, November 16, 1986, Salem, Ohio.

IDDINGS—To Gene and Barbara Iddings, a daughter, Aimee Elizabeth, December 5, 1986, Damascus, Ohio.

JOHNSON—To Paul and Linda Johnson, a daughter, Lisa Mae, December 2, 1986, Canton, Ohio.

JURY—A daughter, Aimee Lynn, to Ben and Cindy Jury, December 10, 1986, Salem, Oregon.

KELLEY—To Dan and Grace Kelley, a daughter, Kristine Marie, July 1, 1986, Boise, Idaho.

KELLEY—To Mike and Melissa Kelley, a son, Jesse Ray, October 17, 1986, Boise, Idaho.

KINKUS—To the late William and Nina Kinkus, a son, William Raymond, November 11, 1986, Mt. Pleasant, Ohio.

KONCABA—To Ken and Cindy Koncaba, a son, Matthew Travis, December 4, 1986, Friendswood, Texas.

LAMM—To Keith and Priscilla Lamm, a son, Isaac Donald, September 29, 1986, North Valley Friends, Newberg, Oregon.

LEALI—To Randy and Lisa Leali, a daughter, Brittany Taylor, November 18, 1986, Canton, Ohio.

LIND—To Karl and Judy Lind, a son, Kyle McGregor, November 12, 1986, Canton, Ohio.

LILE—To Mike and Karen Lile, a son, Seth Andrew, November 9, 1986, Woodland Park, Colorado.

NEUBAUER—To Dave and Penny Neubauer, a daughter, Anna Gabrielle, December 11, 1986, Alliance, Ohio.

PAULY—To Dan and Sharee Pauly, a son, Michael Scott, December 10, 1986, Colorado Springs, Colorado.

PECK—To Gary and Linda Peck, a daughter, Lauren Allison, October 24, 1986, North Olmsted, Ohio.

POPE—To Bob and Jan Pope, a son, Richard Allen, December 29, 1986, Pratt Friends, Kansas.

RATLIFF—To Aaron and Dana (Wheeler) Ratliff, a daughter, Laci Noelle, November 6, 1986, Amarillo, Texas.

REECE—To Phillip and Merri Reece, a daughter, Abbi Gail, October 23, 1986, Hugoton, Kansas.

RHEYNARD—To Randy and Lori Rheyneard, a daughter, Abbigayle Jean, December 28, 1986, Battle Creek, Michigan.

SMELSER—To Nancy and Allen Smelser, a son, Scott Michael, December 5, 1986, Stanwood Friends, Tonganoxie, Kansas.

SPERLING—To Marshal and Louise Sperling, a daughter, Emily Kay, November 11, 1986, Cottage Grove, Oregon.

STALLING—To Darren and Tara Stalling, a son, Dustin Joseph, November 18, 1986, Goshen Friends, Zanesfield, Ohio.

STEER—To John and Peggy Steer, a son, Nathan Evan, November 20, 1986, Damascus, Ohio.

SWAN—To Brian and Linette Swan, a son, Thomas Patrick, November 28, 1986, Oregon City, Oregon.

TORNEDEN—To Connie and Lawrence Torneden, a son, James Milton, September 11, 1986, Linwood, Kansas.

WILLIS—To Rex and Vicki Willis, a son, Scott Wesley, January 4, 1987, Goshen Friends, Zanesfield, Ohio.

WINCHESTER—To Paul and Pat Winchester, a son, Matthew Ray, October 30, 1986, University Friends, Wichita, Kansas.

WINNER—To Charlie and Cindy Winner, a son, Joshua Charles, November 15, 1986, Alliance, Ohio.

Marriages

ARNETT-WARNER. Elsie Arnett and Virgil Warner, January 3, 1987, University Friends, Wichita, Kansas.

BRADFORD-LISTER. Jean Bradford and Ray Lister, November 15, 1986, Bayshore Friends, Bacliff, Texas.



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**"They...kindled a fire,
and left it burning."**

BUFORD-BARKER. Lil Buford and Jay Barker, October 25, 1986, Westside Friends, Kansas City, Kansas.

BURGETT-MORAN. Terri Burgett and Daryl Moran, October 25, 1986, Canton, Ohio.

ESSINGER-MEYER. Lisa Essinger and Marty Meyer, October 18, 1986, Canton, Ohio.

FLORAY-JONES. Jennie Floray and Murlin Jones, September 27, 1986, Stanwood Friends, Tonganoxie, Kansas.

GIBBONS-WEAVER. Faith Gibbons and Daniel Weaver, January 24, 1987, Alliance, Ohio.

GILLIEM-GANKOSKI. Laurie Ann Gilliem and Andrew James Gankoski, November 8, 1986, Canton, Ohio.

GODINO-DAVIS. Yolanda Godino and Ned Davis, December 20, 1986, Booker Friends, Texas.

GREWELL-SHUCK. Paula Grewell and Clifford Shuck, August 4, 1986, Bethel Friends, Hugoton, Kansas.

HOHL-TAFFIN. Theresa Hohl and John Mark Taffin, August 23, 1986, Kennewick, Washington.

KLIEWER-GRIMSTED. Ronee Sue Kliewer and Brian Leroy Grimsted, August 15, 1986, Vancouver, Washington.

LAUGLEY-MASTERS. Jane Laugley and Todd Masters, December 6, 1986, Allen, Nebraska.

MARCHI-SINCLAIR. Ginger Marchi and Timothy Sinclair, December 20, 1986, Boise, Idaho.

MARTIN-CANALES. Cindy Martin and Sam Canales, December 20, 1986, Trinity Friends, Van Wert, Ohio.

MILLER-BETZ. Keri Miller and Tom Betz, January 10, 1987, Canton, Ohio.

MILLER-YOH. Mary Miller and Menford Yoh, December 27, 1986, Trinity Friends, Van Wert, Ohio.

OLSON-DAVIS. Christine Olson and Peter Davis, December 5, 1986, Silverton, Oregon.

ORLAVICH-FRANCO. Julie Ann Orlavich and Christopher John Franco, August 30, 1986, Boise, Idaho.

REGIER-BARTEL. Cynthia Regier and Howard Bartel, October 4, 1986, Bethel Friends, Hugoton, Kansas.

SHOOP-TRISEL. Lisa Shoop and Jan Trisel, December 28, 1986, Trinity Friends, Van Wert, Ohio.

SMITH-WINN. Julie Smith and Mark Winn, November 15, 1986, Salem First Friends, Ohio.

TIMPE-BELTZ. Karen Timpe and Garry Beltz, November 15, 1986, Canton, Ohio.

WORDEN-NEFF. Donna Worden and Bob Neff, October 25, 1986, Canton, Ohio.

YOUNG-RICHARDSON. Lori Young and Doug Richardson, January 10, 1987, Rose Hill Friends, Kansas.

Deaths

BAXTER—Lorraine Baxter, January 8, 1987, Paonia, Colorado.

BOWLES—Margaret Bowles, November 26, 1986, Wichita, Kansas.

BUCK—Nellie Byers Buck, 76, November 20, 1986, Orange Road Friends, Westerville, Ohio.

CHESMAR—Julius J. Chesmar, 75, January 6, 1987, North Olmsted Friends, Ohio.

COOPER—Raymond Cooper, December 1, 1986, Whitney Friends, Boise, Idaho.

COX—Ervin R. Cox, 89, December 7, 1986, Wichita, Kansas.

CURTIS—Richard Curtis, October 16, 1986, Canton, Ohio.

DAVIS—Maude Davis, December 28, 1986, University Friends, Wichita, Kansas.

FLORES—Rael Flores, 13, November 8, 1986, Quincy Friends, Washington.

FRENCH—James Creighton French, 81, December 27, 1986, Damascus, Ohio.

HILLMAN—Thomas A. Hillman, October 20, 1986, Bacliff, Texas.

HOLMES—Laurence Holmes, November 19, 1986, Lawrence, Kansas.

HOWARD—Clare Howard, 86, January 15, 1987, Nampa Friends, Idaho.

HUMPHREY—Doris A. Humphrey, 69, January 15, 1987, Colorado Springs, Colorado.

HUSTON—Jess Edward Huston, 55, December 2, 1986, Trinity Friends, Van Wert, Ohio.

JORNEY—Elizabeth Journey, 91, December 5, 1986, Alliance, Ohio.

KROPP—Samuel Kropp, infant son of Kris and Tammy Kropp, January 2, 1987, Paonia, Colorado.

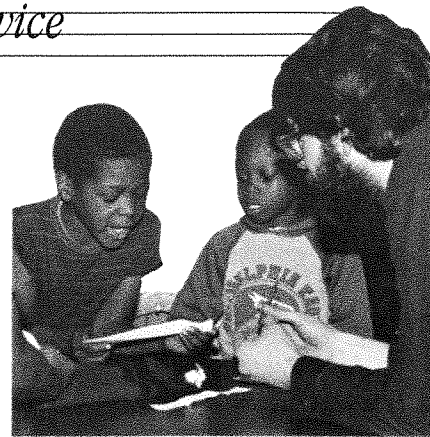
RICHEY—Sterling Glen Richey, December 15, 1986, Milwaukie, Oregon.

ROBB—William James Robb, 64, August 22, 1986, Tonganoxie, Kansas.

ROBESON—Franklin (Bud) Robeson, 69, November 24, 1986, Trinity Friends, Van Wert, Ohio.

ROE—Inez Roe, 87, September 17, 1986, Orange Road Friends, Westerville, Ohio.

Inner-city ministry of Chicago Fellowship of Friends includes the Young Friends Club.



RUST—Irene Rust, December 26, 1986, Alliance, Nebraska.

SHIMER—Ed Shimer, December 1986, Miami, Oklahoma.

SPRINGER—Audrey Springer, November 22, 1986, Canton, Ohio.

TERWILLEGER—Lucy Terwilleger, 80, August 2, 1986, Boise, Idaho.

THATCHER—Ruby Thatcher, 81, January 3, 1987, Newberg Friends, Oregon.

WATSON—Arthur Watson, November 14, 1986, Wichita, Kansas.

WILHITE—Walter Wilhite, 68, December 24, 1986, Newberg Friends, Oregon.

YOUNG—Herschel Young, December 25, 1986, Fowler Friends, Kansas.

OUR WIDER FAMILY OF FRIENDS

Centering on the Family

Practical help for ministering to families is being offered March 6-8 at Quaker Hill Conference Center, Richmond, Indiana. Bob Medford, family therapist and director of Friends Ministries to Families, will address the concern of ministry to single-parent families. Building self-

POSITION OPENING

The World Ministries Commission of Friends United Meeting is seeking applications or inquiries from persons interested in serving in Uganda (East Africa) beginning January 1, 1988, in a mission ministry that would be in partnership with Uganda Friends, assisting them in area of church growth, education and development projects. For more information, write to:

Bill Wagoner
Friends United Meeting
101 Quaker Hill Drive
Richmond, IN 47374

esteem in teenagers is the topic of a workshop led by Dale Graves, a high school teacher and youth counselor from Mooresville, Indiana. Betsy Balderston will present intergenerational experiences and the role of the local meeting as "family." Betsy is executive secretary of Philadelphia Yearly Meeting's Friends Committee on Aging. Tom Klaus, director of youth and Christian education for Iowa Yearly Meeting, will lead the Sunday worship service.

Regional Gathering Addresses Spiritual, Material, and Institutional Resources

Over 70 Friends met in Seattle, Washington, November 7-9 for the Friends World Committee for Consultation Northwest Regional Gathering.

On Friday night attenders met at Friends Memorial Church for worship. Roger Knox, pastor of Friends Memorial, spoke about priorities in the spiritual life.

Saturday meetings dealing with the theme of "The Right Sharing of All Resources: Spiritual, Material, and Institutional" included a panel presentation from Ralph Beebe (George Fox College and New Call to Peacemaking), Linda Coffin (Friends Committee on War Tax Concerns), and Ron Mock (Center for Peace Learning, George Fox College).

Medical Needs Do Not Permit Reappointment of Routons

On January 3 the Iowa Yearly Meeting Missions Board met to discuss the mission work in Mexico and specifically to make a recommendation relative to Rod and Barb Routon's possible reappointment to Mexico City. The progress on Barb's health condition is encouraging, yet she does need con-

tinued medical attention. The board is very thankful for the quality missionary work this couple has done, but it was evident to both the Routons and the board that reappointment at this time would not be the step of wisdom.

Quaker Employers Consider War Tax Concerns

Thirty-five individuals, representing 21 Friends organizations, met at Pendle Hill Conference Center, Wallingford, Pennsylvania, December 2-4 to discuss their responsibilities when their employees are conscientious objectors to the payment of war taxes. Wallace Collett, clerk of the Friends Committee on War Tax Concerns, which organized the conference, noted that this may be the first time so many Quaker institutions have come together to deal with the issue of how individual conscience flows into our corporate fellowship.

Service Opportunities

Quaker Volunteer Witness, a program of Friends United Meeting, Richmond, Indiana,

has several opportunities available for volunteer service. Positions include a youth worker to serve as an intern with the staff of the Chicago Fellowship of Friends, a director for an inner-city program built around outreach to elementary-aged children in Des Moines, a teacher in a school operated by the Mowa Choctaw Friends Center in McIntosh, Alabama, and an outreach worker with Friends United Meeting.

Three positions that are part of the ongoing QVW community in Wilmington, Ohio, are an advocate for the elderly, an outreach worker to disadvantaged rural people, and a peace educator focusing on Central American issues.

More information about Quaker Volunteer Witness is available by writing to 101 Quaker Hill Drive, Richmond, Indiana 47374.



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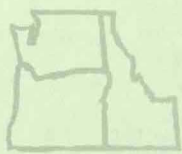
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update

a publication of Northwest Yearly Meeting of Friends Church, Newberg, Oregon

Volume 2, Number 2
March 1987

For Your Information

BRUCE BISHOP has been appointed to be the next Friends Youth Field Secretary beginning July 1. Bruce is a member of North Valley Friends Church, Newberg, and is clerk of the Friends Youth Exec. as well as being president of the George Fox College student body. As Field Secretary, Bruce will work with local sponsors and with the FY Exec., to provide assistance and encouragement for our youth programs.

EASTER OFFERING this year will support our newest missionaries to Mexico City--the David Byrne family. This offering is an annual event in Friends Sunday schools throughout the Evangelical Friends Alliance. The generous cooperation of each local church on April 19 will make a significant impact on our outreach in Mexico City.

DAN and TAMI CAMMACK and **KEN and TONYA COMFORT** have been appointed as missionaries for Northwest Yearly Meeting. They will be starting language study the end of August in Costa Rica. Both couples represent a third generation of missionary service in Bolivia and Peru.

THE SCHOOL FOR PEACE COMMITTEES was held February 28 with nearly 40 people representing 10 churches from as far away as Klamath Falls, Entiat, and Kent. The event was sponsored by the Yearly Meeting Department of Peace and was held at Reedwood Friends in Portland. Presentations were given by Ralph Beebe, John Lamoreau, and Lon Fendall. Londa Rochholz coordinated a panel discussion and Dan Portis-Cathers led worship times.

VIC WALTER, superintendent of the Pacific Northwest Conference of the Evangelical Free Church, will be the guest speaker April 20-24 for the Friends Ministers' Conference at Twin Rocks.

VOW RENDEZVOUS will be held May 28-June 1 in Madras, Oregon. This is the annual gathering for business and fellowship of Volunteers on Wheels.

Harmon Named Superintendent

Howard E. Harmon was named to the position of General Superintendent of Northwest Yearly Meeting in action taken February 21 by the Yearly Meeting Executive Council. His service is scheduled to begin July 1, 1987. Howard has been a pastor and leader in NWYM for more than 30 years and is currently assistant superintendent of Mid-America Yearly Meeting, a position he has held since the fall of 1984. (Please note a more complete announcement on page 19 of this March issue of Evangelical Friend.)

New Church Launched in Mt. Vernon

Valley Friends, Mt. Vernon, Washington, held their first Sunday worship service February 22. Doug and Debby Wedin have been holding Bible studies and laying the groundwork for the opening of this new Friends Church. Five of the people at the first service were converted in the home Bible studies and two accepted Christ over the phone when the Wedins were inviting people to the church. Phone calls have also produced a mailing list of more than 70 households who indicated an interest. The new group is renting a community center owned by the park and recreation district.

T for Two

Women's Missionary Fellowship Spring Rallies will begin in late March and continue into May. "T for Two" is the theme for the rallies with the offering designated for travel expenses to language school for Tami Cammack and Tonya Comfort. The schedule of nine area rallies is as follows:

March 21 - Friends Memorial, Seattle, WA.

March 26 - Wenatchee, Washington

March 28 - Whitney Friends, Boise, Idaho

April 9 - Newberg Friends, Oregon

April 18 - Hayden Lake Friends, Idaho

April 25 - Southwest Washington Area
(location not confirmed)

May 3 - Eugene Friends, Oregon

May 9 - Sprague River Friends, Oregon

May 16 - Portland Area (location not confirmed)

Say No!

New in the Yearly Meeting film and tape library is a 45-minute video for parents--"Say No! to Drugs," a parents guide to teaching your kids how to grow up without drugs and alcohol. This program was developed by the National Federation of Parents for Drug-free Youth, and offers solid advice and techniques you can use to teach your children the truth about drugs and alcohol.

Also new in the film library are two filmstrips with cassette and teaching packet for use with early elementary students. "Barbie and Butch Solve a Mystery" and "Barbie and Butch in No-No Land," are animated filmstrips with messages on alcohol education, tobacco and marijuana.

"Hooty the Wise Old Owl" is a series of flannelgraph lessons also available. Five lessons on alcohol and five on tobacco are aimed for children kindergarten through grade 3. A cassette and script accompany the flannelgraph materials.

These materials are available from the Yearly Meeting office at no cost except postage.

What Is QBS?

The Quaker Benevolent Society is a mutual benefit society organized and operated by Northwest Yearly Meeting since 1933. The Society is composed of members who commit themselves to a voluntary donation of \$2 upon notice of the death of a fellow member. This financial assistance goes to the beneficiary of the deceased and becomes a source of financial assistance for the bereaved. It also offers a Christian testimony of encouragement and a means for bearing one another's burdens.

Membership is open to anyone between the ages of 10 and 65 in reasonably good health. An application fee of \$10 at the time of joining is used for office expense. The payment of \$2 upon the death of a member is the only other cost for continued membership.

QBS currently has 614 members. The QBS Executive Committee desires to increase that number and thus increase the benefits available to bereaved families. QBS operates as a ministry of the NWYM Board of Social Concerns. Inquiries and requests for membership application can be addressed to Quaker Benevolent Society, P. O. Box 247, Newberg, OR 97132.

Vision and Pathways For Church Planting Leaders

One of the areas funded by the Great Commission Budget is church planting. All our efforts depend upon the local church for vision, leadership, and money. Therefore, a church planting or home missions effort is essential to fulfilling the Great Commission and sustaining our health and viability.

Our focus in church planting is to identify, train, and release leaders who are able to raise up workers for the harvest. Presently we have 9 active church plants. Each one of these has been helped at one time or another by your Great Commission dollars. The following will explain some of the ways that we use your dollars.

LEADERSHIP RECRUITMENT AND TRAINING -- When most people think of church planting, they think of land and building. Facility is important but it is really leadership that builds the church. How do we get the leadership for church planting? The Board of Evangelism must do two things to get leadership.

1. **GENERATE VISION** -- A leader is not a leader until he/she has a vision. We might send leadership prospects to outside conferences, or bring them to our conferences. Money is used to provide books and to facilitate contact with yearly meeting and board staff. This interaction with staff, other pastors, and church planters helps many prospects to purify their call and vision.

2. **CREATE PATHWAYS** -- The other facet of getting leadership is to create pathways for them. Once you have a person with a vision you must give them an avenue to bring that vision to reality. We provide pathways for new leaders in many ways. We supply financial support for training, relocation, and living expenses. Each situation is unique and is designed to fit the experience level of the leader and the potential of the work.

Without your Great Commission dollars we would be unable to generate vision or create pathways for new leadership. This would put our church planting efforts and the future of NWYM in jeopardy. With your continued support we can continue to gain strength.

-- Rick Hunt
NWYM Church Planting Consultant