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January / February 1988

# EVANGELICAL FRIEND



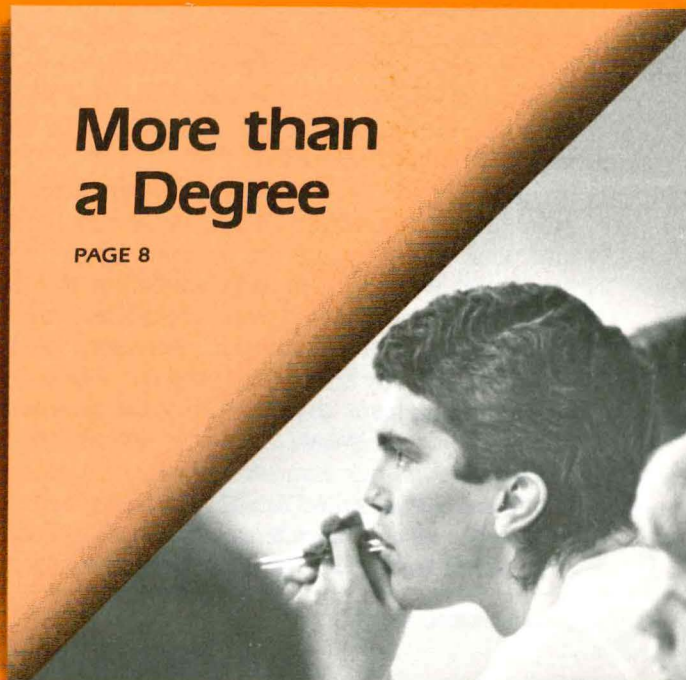
## HEARING AND OBEYING **GOD'S CALL**

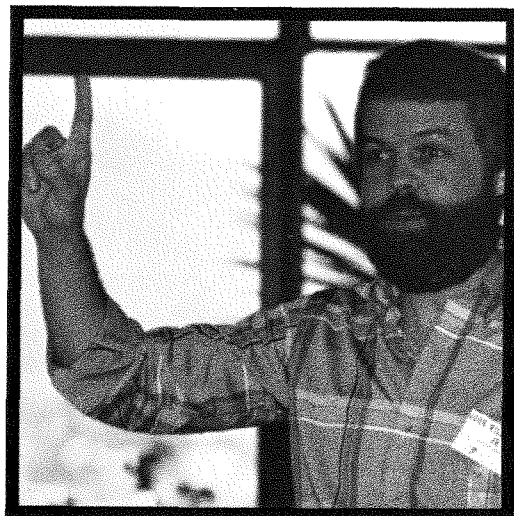
By ROBERT HESS

**E**ARLY in His ministry Jesus taught a large group of people by the seaside near His home. Because of the crowd, He stood in a boat and spoke to them, using a simple story relevant to their daily lives. His parable was about a person sowing seed. Some of the seed fell along a footpath, where it was quickly devoured by birds. Other seed fell upon rocky ground, where it sprouted quickly, but because it had little root, it also withered quickly. Other seed fell into good soil, where it bore fruit varying from 30 to 100 percent. Sweeping his arm over

## More than a Degree

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# HEARING AND OBEYING GOD'S CALL

*(Continued from front cover)*

the crowds on the shore of the lake, Jesus closed by saying, "If you have ears, then hear." (Matthew 13:1-8 NEB)

Some people in Jesus' story heard but did not understand; some heard in a very shallow fashion; some heard, but the message was choked out by other concerns; some heard and responded. John Bishop, in a sermon, calls them the hardhearted, the fainthearted, the halfhearted, and finally the truehearted.

This simple story shows us Jesus' way of dividing mankind. Some would divide us as rich, middle class, and poor. Some would set us apart by the color of our skin; some would divide us by education, the learned and unlearned; some would separate society by classes or groups such as priest, warrior, merchant, artisan. Some would divide by ruler and ruled. Types of division abound. But Jesus divided us by the way we hear the Word of God. What we hear determines what we become.

Someone has said, "You have two ears and one mouth, so listen twice as much as you speak." Following the example of George Fox, Friends have emphasized the pri-

mary importance of listening. Quakers learned to wait quietly for God's leading in their worship and work.

There is the danger that our minds become like a much-traveled highway with little understanding of the Word of the Lord. For others, the temptation to shallowness is the product of a world geared to entertainment rather than engagement. Then, too, worldly cares and the attraction of money choke our lives. To hear, then, means to listen, to discern, to reject some things, and to accept once we understand. I encourage each of you to give attention to at least three voices: The call of a hurting world, the call of other Christians, and finally the call of God to us individually. No doubt God's Holy Spirit speaks to us in all of these ways, but let us make a covenant to hear a fresh, distinct message.

## *The Call of a Hurting World*

Ours is a suffering world. The natural world suffers, but only conscious beings are aware of it. We humans experience pain and, because of certain types of behavior, cause much of the world's suffering ourselves. Some of it is unexplained and remains a mystery. The problems of the natural world seriously affect us all. Suffering has



been mentioned as long as world history was spoken or written.

Lester Brown, in the report of the World Watch Institute called "State of the World," describes some of the problems in the natural world today. One of these is the damage to the ozone layer in the sky above us from the chemicals that the industrial world uses so freely. Another is the depletion of forests and plant life in several countries due to spreading urbanization, to acid rain, and to careless use of protective chemicals. Contamination and depletion of water resources may be more critical to our planet than the oil supply in the years immediately ahead. The industrial progress, which most nations want so much, has often been at the expense of vital natural resources. Many thoughtful leaders believe that world food production is now at a level to sustain a growing population, but the care and distribution of agricultural products call for a much more effective distribution effort. The sad fact is that many tonight will go to bed very hungry.

People have too often been treated as unimportant parts of the wheels of production. Six hundred billion

**Photos from the International Friends Conference on Evangelism show John Williams, Jr., Canton, Ohio (on facing page); Ramon Mamani, Juli, Peru (right); Francisco Mamani, La Paz, Bolivia, and Ron Stansell, Newberg, Oregon (far right); Bible school choir from Chiquimula, Guatemala (below).**



dollars annually is being spent for military investments by the nations of the world. Forty wars now in progress across the world echo a cry that calls for resolute and thoughtful mediation. Friends have been in the vanguard of those seeking peace, but unfortunately some evangelical Christians have been reluctant to be peacemakers. Sometimes we have defended war in the interest of justice. Let us seriously reconsider the biblical view of justice as well as Christ's call to be peacemakers.

In the synagogue of his home city, Jesus read from the book of the Prophet Isaiah, "the spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour." After he had read this, Jesus said, "Today . . . this text has come true." (Luke 4:18-21)

Early Friends were quite literal in their interpretation of Jesus' message regarding oppressed people. We can do no less and, hearing their cries, must seek to represent our Lord to them and to their oppressors. Our ministry will seek to liberate men's souls as well as their bodies and their families. To pursue justice, we must seek liberation of the oppressed, but in no way can we agree with methods seeking liberation that are themselves enslaving.



Both our goals and our methods of addressing the widespread injustice must be Christlike.

Some of us need to hear much more clearly the cries of hurt that come from the natural world and especially the people who live on it. The Apostle Paul wrote of the pains of the natural world, "...we know, the whole created universe groans in all its parts as if in the pangs of childbirth." (Romans 8:22) A dedicated scientist with a vital faith in Christ can address this suffering in nature as well as in society. His methodology will demand the best of scientific research; his motivation will be the cross of Christ.

The example of Daniel Wheeler, early in the last century, has been most instructive to me. After a turbulent life as a sailor in the slave trade and then as a military officer, he came to know Christ personally. Through a sister he became acquainted with Friends and started his home among them. His major interest was gardening, which led him to experiment in seeds and plants. Through divine guidance he and his family later left the comforts of England and settled in a needy area of Czarist Russia. They worked with diligence and skill in draining the malaria-infested swamps near modern Leningrad. Russian people still hold their family and Christian testimony in high respect.

The call of a hurting world compels us to minister to its needs in the power of the Lord.

#### *Listening to Others*

All of us are deeply grateful to God for the reports of Christian response in recent years in mainland China. Government officials there have now permitted the opening of some four thousand churches and have given freedom for religious expression. A recent letter to Charles DeVol from Jonathan Hsü, a respected theological teacher

*(Continued on page 16)*



# Struggling to Be Humble

BY LON FENDALL

**I** HAVE a confession to make. In the early seventies, I joined several other young professors in an effort to persuade our entire faculty to abstain from wearing academic attire at our commencement. We argued that the money should be saved and given to the poor and hungry of the Third World. We were heard respectfully, but our proposal was defeated.

My brief fling with radicalism is not the cause of my confession now. On the contrary, I still think we were on the right side of that debate. My confession is that I rather enjoy wearing my academic regalia 15 years later. One of the nice things is that there are three stripes of velvet on the sleeve for those fortunate or persistent enough to receive their doctorate. Then there are the multicolored hoods that indicate the school and the field of study. About the only other such obvious symbols of rank and achievement today are found on military uniforms.

My feelings of guilt about enjoying such symbols of honor, even if only worn once a year, have to do with the convictions of early Friends, for which they suffered a great deal.

Early Friends were in many ways biblical literalists. They read the New Testament passages about treating everyone the same, regardless of their wealth or positions of power. Instead of interpreting these teachings as though they applied only to the people of Christ's time, George Fox developed a number of unconventional and hazardous ways of treating the rich and powerful.

The custom of the day called for a great deal of deference toward nobles and officials. It was expected that ordinary people would bow and remove

their hats in the presence of their social, political, or economic superiors. Special pronouns

were used for such persons—"you" and "yours" indicated deference rather than the normal "thee" and "thou." Quakers, of course, became known for their "plain" language. Early Friends also avoided using special titles given to those of high political or social standing.

Were Quakers simply nonconformists and rebels? Did they just enjoy being social misfits? Not really. Like their refusal to take oaths, treating all persons the same was an effort to be radically obedient to the Scripture. Fox knew passages such as James 2:1-9 that warn about giving special honor to the rich when they show up for worship. Fox also was familiar with Christ's many condemnations of the Pharisees, including their love for titles, like "Rabbi," which set them apart from others. And Fox had probably noticed the verse in Jude (v. 16) that mentions how evil it is to flatter others for one's advantage.

It's easy enough to understand why Fox would take a stand against the honor and privileges expected by the wealthy and powerful of his day, especially when he reflected on the Bible's teaching that we should not go along with social customs that unduly elevate such people. The difficult part is deciding how all of this applies to us today. My example of academic attire may not be all that significant. But, hopefully,



Friends would never go the next step and adopt the ministerial attire so common in many Protestant as well as Catholic congregations.

What about titles? Can those of us who have earned or been honored with the title "Doctor" allow people to address us this way? I wonder what Fox would say? More important, I wonder what Christ would say, in light of His harsh words for the Pharisees in Matthew 23:8-12?

Since I'm not a minister, it's more comfortable to question the title *Reverend*, which early Friends, of course, would not use. Are we rationalizing when we decide to go along with its use, simply because it's so common in most other churches?

Such questions need to be answered by each believer, not by a meddlesome editor or church official. Friends have a process for this self-examination—the use of "queries," which allow us to examine our own faithfulness and consistency. I'll end with such a query and I promise to ponder it before it comes time to put on my cap and gown this year.

The query is, "Do I seek to avoid any inappropriate recognition, deference, and titles, which elevate me unduly above other persons of equal worth in God's sight?" **EF**

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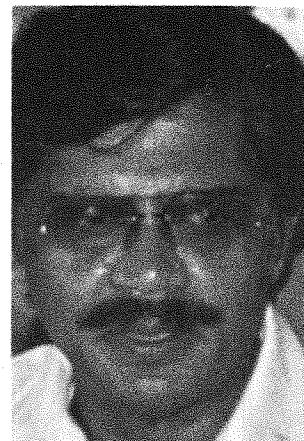
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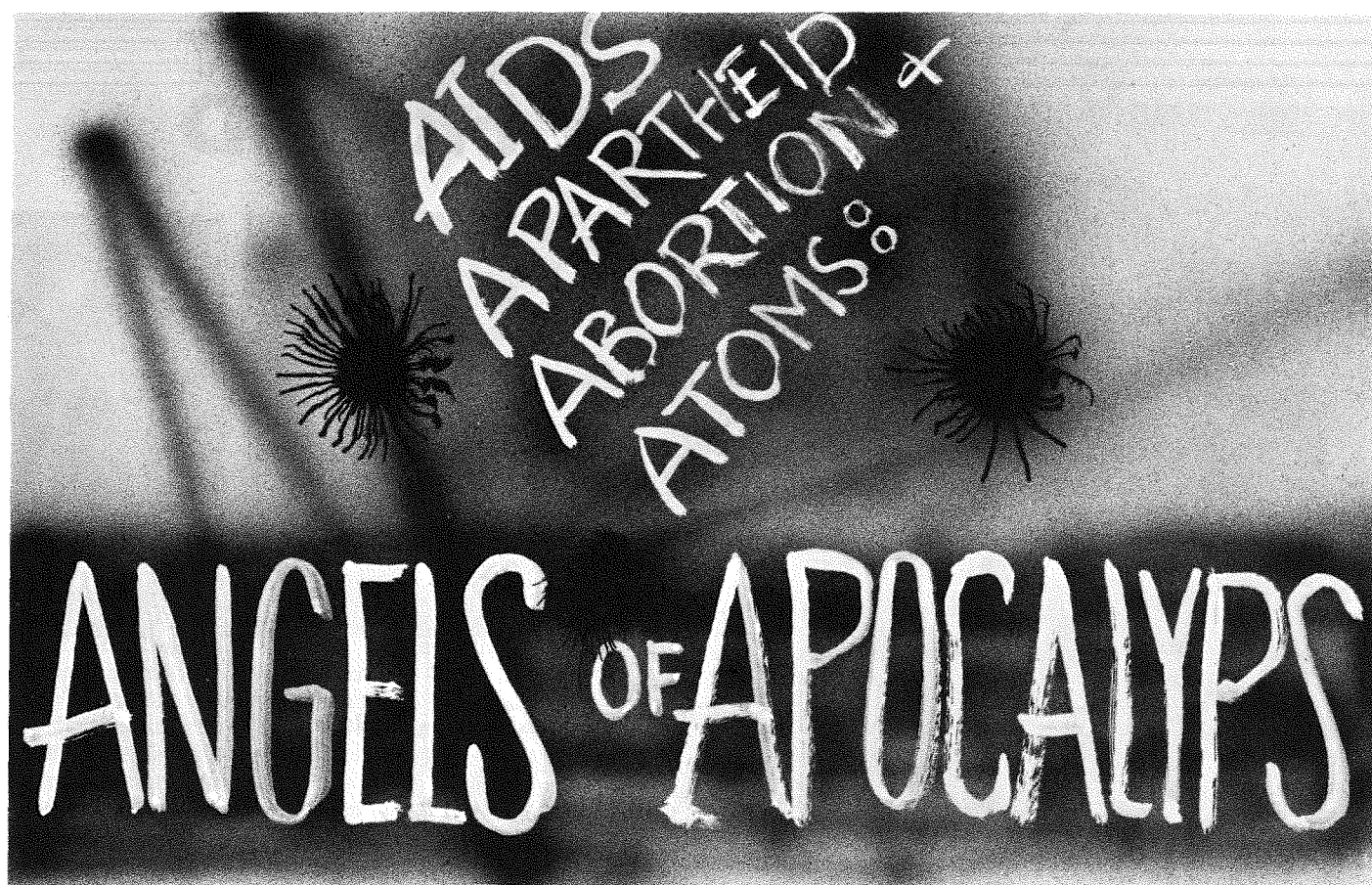
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BY JOHN OLIVER

**O**UR CENTURY is haunted by four specters: AIDS (a pestilence that may soon dwarf the Black Death of the fourteenth century), Apartheid (a spirit of injustice that institutionalizes discrimination and racism), Abortion (a spirit of infanticide that desensitizes us to the sacredness of human life), and Atomic weapons (a spirit of war that threatens nuclear holocaust). At stake are the survival of the human race and the faithfulness of Christ's Church.

We live at that moment in history in which the vision of Caligula, the maddest of the Roman emperors, has materialized. Caligula dreamed of a day when mankind would have only one neck, for he lusted to break human life itself. This fantasy is our reality.

In the past, when technology was less advanced, we could survive with primitive views of human life and justice. Ancient Greece cheapened human life by identifying it as a race of iron that is inferior to earlier races of gold, silver, and bronze; discriminating against minorities too powerless to retaliate; neglecting the terminally ill; condoning abortion on the demand of the father or the state; legalizing killings of handicapped newborns, slaves, and women. Early America conceded slaves and "savages" were "human life," but some Christians denied that Blacks and Indians had souls and that they were fashioned in God's image. Racism reigned in Greece and early America.

In the future, justice and survival will be inextricably linked, for tomorrow's victims will possess weapons for total vengeance. Survival will no longer be determined only by the Great Powers, for third-world peoples who are enraged at South Africa, Israel, and the United States will have nuclear weapons, or chemical and biological creations that are even

more terrible. They will retaliate if we do not treat them with a higher standard of justice.

The crisis of this atomic age presents unprecedented dangers for Western civilization and unparalleled opportunities for Christ's Church. Our danger is heightened by a decline in this century of the West's power and population. Our opportunity is to rediscover the primitive Judeo-Christian regard for the sacredness of human life that has been discarded by modern secular culture and even by historic Protestantism. This same Protestantism has supported every war in American history and is today pro-choice on abortion.

The power of Western civilization to dominate the world appeared in the 15th century when Europe began the conquest of the Americas. By the end of the 19th century the continents of Asia, Africa, and Australia had been divided into countries, colonies, or zones of influence by the Western powers. At the dawn of this century, the West ruled the world.

The first half of the twentieth century witnessed a dramatic decline in the power of the West to control her neighbors. Internally, our civilization was torn apart by two World Wars. Externally, our global domination was shredded when Asia and Africa broke free from Western imperialism and exploitation. Asia, Africa, and Latin America are angry, and their rage makes them receptive to extremists who see the United States as a "Great Satan."

The second half of this century is experiencing an equally striking decline in the West's share of the world's population. In 1950, Western civilization accounted for 30 percent of the people of the earth. Today it is at 15 percent, a 50 percent drop in 38 years! In the United States, our native-born population has declined every year since 1973 when the Supreme

Court legalized abortion on demand. The causes of this unprecedented drop in the fertility of the West are not the customary failures of war, famine, and disease. Instead, as with the later Roman Empire, population decline is due to materialism and success. Economic opportunities make children less attractive to a materialistic middle class than to earlier generations of yeomen farmers, while narcissism creates greater care for the quality of one's own life than for the sacredness of another's. Technology provided the birth control pill in the sixties and promises an abortion pill for the nineties. Children are unwanted, preventable, and disposable in the age of the eighties.

The immediate consequences of this declining population are a sluggish and erratic economy and an aging population. The long-range effects are less certain, but social scientists warn of what may happen when scientists lengthen the lives of our elderly and surgeons kill one-third of our unborn children. Who will pay the Social Security bill that will be required to maintain the quality of life for an aging America?

The present gap between our advanced technology and our inadequate view of human life challenges us to abandon our defensiveness, and to take a hard look at the causes for past and present injustices. Why is Western civilization not more sensitive to the sacredness of human life, and what can we do to regain this lost sensitivity?

The blame for our insensitivity cannot be placed on the founders of Western civilization. They were principally gentle Benedictine monks who, when ancient Rome fell, fashioned the new civilization. These founders taught a Judeo-Christian world view that valued every human being as a person fashioned in the image of a holy God. They did not discriminate between any human life, whether born or unborn, handicapped or healthy, female or male, poor or rich, Roman or German, young or elderly.

The causes for the present indifference to injustice and violence have been studied by scholars in several fields, and together they offer rich insights into our condition. Konrad Lorenz, an ethologist, blames human nature, for man lacks inhibitions against killing. Arnold Toynbee, a philosopher of history, believes Christianity has strayed from its Founder's regard for persons, with modern secularism still more indifferent to human life.

In recent years a Jewish intellectual, Hannah Arendt, and a Russian dissident, Alexander Solzhenitsyn, have studied the effects of legalized and socially approved killing upon the minds of participants and observers. What happened to the consciences of German intellectuals in the 1930s that persuaded them to support the killing of innocent human life?

Hannah Arendt studied the effects of legalized killing upon the mind of a participant, Adolph Eichmann, a Nazi leader in the Holocaust. Arendt's book, *Eichmann in Jerusalem: A Report on the Banality of Evil* was based on her observations at his trial in Jerusalem. She reached a frightening conclusion, for she discovered that Eichmann was "neither perverted nor sadistic," but "terribly and terrifyingly normal."

Eichmann testified to a "Pontius Pilate feeling." He had washed his hands of guilt, because his killings were legal, and because they were endorsed by physicians, professors, social workers, and theologians, person he regarded as the "best people" in Germany. Arendt concludes that:

... this normality is much more terrifying than all the atrocities put together, for it implied ... that this new type of criminal ... commits his crimes under circumstances that make it well-nigh impossible for him to know or to feel that he is doing wrong.

Education did not raise ethics. To Abraham Maslow the "social sciences ... professional science and professional philos-

ophy ... lead to Eichmanns, to atomic bombs, and to who knows what!"

Alexander Solzhenitsyn looked at the effects of legalized killing of the innocent upon observers, persons who see but do not act. The consequences were hypocrisy, moral selectivity, and an inability to oppose or even remember hideous evil. He reports two purges by Stalin. The smaller one is remembered, for in it Stalin shipped hundreds of thousands of intellectuals to slave labor camps. "A whole Volga of the people's grief" has been published about this atrocity. The larger

**T**he crisis of this atomic age presents unprecedented dangers for Western civilization and unparalleled opportunity for Christ's Church.

purge swept 15 million voiceless peasants to the Gulag. In this instance, "Even the most active minds recall hardly a thing about it. It is as if it has not even scarred the Russian conscience." Solzhenitsyn concludes that "Stalin committed no crime more heinous than this."

This choice to ignore a slaughter of innocents is the ultimate human evil, for it destroys feeling

and conscience. The death of conscience does not end with one holocaust. Fifty years ago it was 15 million Russian peasants. Forty years ago six million Jews. Today 20 million American babies aborted between 1973 and 1988.

Finally, why are AIDS, apartheid, abortion, and atomic weapons angels of an apocalypse? It is because these four messengers of unprecedented danger and unparalleled opportunity announce a new revelation, which is that we cannot continue as we have done in the past to neglect the ill, practice injustice, and cheapen human life. We must now choose between a great tribulation, a world dictator, or a spiritual revolution.

We may choose the status quo, in which case it is only a matter of time until someone, perhaps a person like Eichmann who is "neither perverted nor sadistic," wreaks vengeance and tribulation upon the entire earth. We may choose a world dictator to bring peace and order, but our cost will be the loss of freedom and enslavement to chemical controls and genetic engineering.

For Friends, these angels of apocalypse call us to a spiritual revolution. They invite us to unite with Catholic bishops who speak of the "seamless garment" of consistent respect for human life, and to reaffirm our Quaker heritage of nonviolence and love.

Our common danger may offer our greatest hope. Arnold Toynbee observed that our greatest ethicists—Moses, Socrates, Gandhi, and Christ—appeared in times of crisis. Comfort creates complacency. Crises challenge us to rethink our values. Toynbee points us toward a higher ethic that combines social justice with respect for life.

Caligula saw people with one neck, and lusted to cut it off. Christ sees every human life as beloved and eternal. We can choose Caligula and turn this planet into a flaming hell, or we can choose Christ, who taught and embodied the ethics of heaven on earth. ■

John W. Oliver is associate professor of History at Malone College, Canton, Ohio.

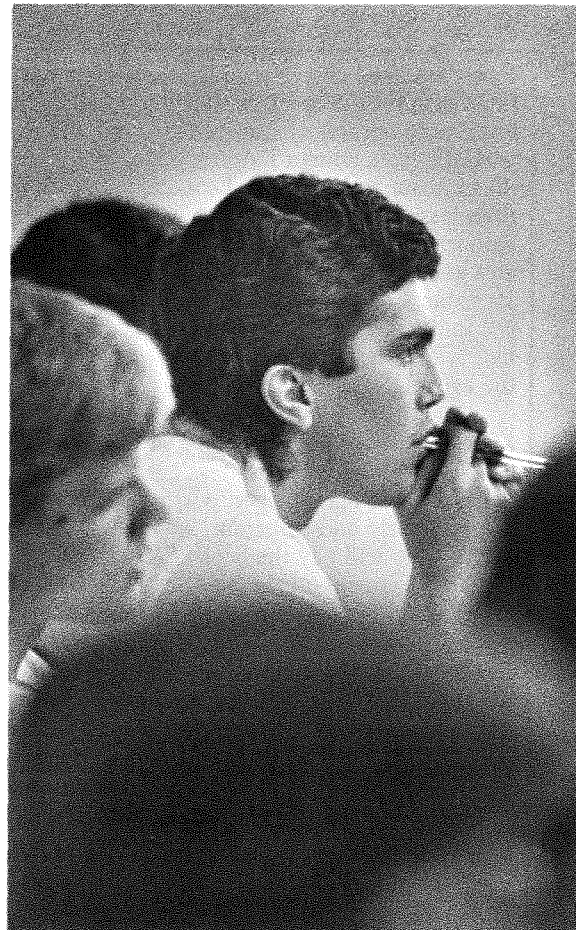


# HOW

## Liberating Are the Liberal Arts



BY RICHARD FOSTER



**W**E ALL know that many people who receive college degrees have not received a liberal arts education. We hope that it is so, we work to make it so, and in your case we want to believe that it is so. But how do we know the difference? The marks are clear enough.

- The person with a liberal arts education is looking for the *right questions to ask*; the person who merely receives a degree *claims to have all the right answers*.
- The person with the liberal arts education *seeks the truth*; the person with only a degree *seeks to be right*.
- The person with the liberal arts education *sets forth the best possible case for his opponent*; the person with no more than a degree *erects a straw man* and proceeds to hack it to pieces in pseudosuperiority.
- The person with the liberal arts education is *keenly aware of the limitations of human reason*; the person with merely a degree *deifies reason and forces it into realms it cannot penetrate*.
- The person with the liberal arts education *has no need to speak down to people but communicates clearly and simply*; the person with only a degree *loves to use abstract jargon whose purpose is to obscure and impress*.

So there is a big difference between merely acquiring a degree and experiencing a liberal arts education. Our hope is

that our graduates know the experience of the liberal arts. We need you, the Church needs you, this crazy, mixed-up world needs you. Because of your training you have resources that most people lack. And in many ways these are resources that you are hardly aware of because they have been built into your internal habit structure. They are things that by now are second nature to you. And because of these inner resources you have the ability to really make a difference today. Let me mention just a few of these resources that we hope have been built into the ingrained habit patterns of your life.

### 1. A Hankering to Know

First, I hope you have built deep down inside yourself a deep desire to know, to grow, and to learn. This idea may seem almost laughable to you right now. You've had enough of books and exams and endless intellectual debates. But in time I hope you will develop an inquisitive spirit that you just can't keep down. It won't matter what job you are in or where you are. This itch to discover will pop up and you will have to respond to it. If you're in business, you'll want to know what makes organizations tick. If you're in psychology, you'll want to know what makes people tick. If you're in science, you'll want to know what makes the universe tick. The world becomes alive with interest, people, ideas, and organizations. Kagawa said that every scientific book was a letter

from God telling us how He runs His universe.

A liberal arts education helps us to experience the whole of life. It's one thing to look at a picture postcard of the Pacific coastline; it is another to feel the sand between our toes, to smell the salt air, and to thrill to the crash of the waves against the rocks. Too many people live life on the glossy, flat level of the picture postcard, but you have the resources to go higher up and deeper in. You've marveled at the ethereal majesty of the *Ninth Symphony* and Chopin's joyful waltzes and Duke Ellington's sassy *Satin Doll*. You've stood astonished at the bigger-than-life figures by Michelangelo and the magnificent architecture of Christopher Wren. You've read with wonder the towering histories of Will Durant and Winston Churchill. You've delighted in the delicately crafted words of Wordsworth, Coleridge, Shelley, Keats, and many others. You've rejoiced to discover common pilgrims of faith in St. Augustine and St. Francis, in Theresa of Avila and Catherine of Sienna, in John Calvin and John Wesley, in George Fox and George Whitefield.

Already this sounds like a catalog, but the truth is that we have only peeked through the door that the liberal arts open to us. Tell me, are we better or worse to abandon such a world of delight? Must we live all our lives on the slick, flat postcard level of Rambo, Miami Vice, Monday

night football, Chipmunk Alvin singing punk rock, and Max Headroom?

Now, in a few short years of college there is no conceivable way that you can learn everything, even in your chosen field of specialization. But nobody was trying to teach you everything. Our concern was to provide you with a few *open windows* and *swinging doors* onto this vast, wonderful world of ideas and to give you enough tools to get started. And now you have an entire lifetime to stretch, to grow, to explore, to learn.

## 2. A Disdain for the False and the Phony

Alongside the insatiable desire to know and to grow there is another thing that I hope has worked its way deep into the ingrained habit patterns of your life. That is a disdain for the false and the phony, for the shoddy and the slipshod. The world is full of people who have something to sell and they will take the knowledge gained in university studies and manipulate it to serve their own ends. They are not lying, they are just using the information to build a better case for their cause than the reality of the situation allows. Such people love to use double talk. A buildup of the most massive military arsenal in human history is called preparing for peace. Budgets that cannot possibly be balanced are labeled as "creative economics." On and on it goes.

This is not just a problem for power-crazed politicians or money-crazed financiers; it is a problem in the Church. Our church bulletins and our missionary letters are filled with our "evangelistic counts." We say, "God has been teaching us faithfulness" when we mean "This year has been a disaster!"

But you have been trained to see through all that. You can spot an ad hominem or a non sequitur a mile away. You know when special pleading or a post hoc fallacy is being used. And I hope you will instinctively turn from all that is phony and false. Believe me, our world needs your insight and perception. Business people need it, politicians need it, sales people need it, publicists need it, church leaders need it, grocery store clerks, and waiters, and janitors, and plumbers, and all of us need it! I tell you, our world is all but taken over by propagandists. We need people who can tell the difference between a true argument and a phony one.

But even more, I hope you will look with utter disdain on the shoddy and the slipshod. I hope your college experience has forced you to polish and redo and redefine and rework and rethink all your efforts. I hope your teachers had the courage to

send your work back saying, "I'm sorry, but this won't do. Rewrite it!"

Just because a good idea has come flitting through our heads does not mean we have a finished product. And you know that. You've been trained differently. You know that it needs reshaping, refining, rethinking, and remolding. By the rigor of your academic training you've been forced to make not just good, but excellent; not just interesting, but right. You've been forced to cut out fluff and unnecessary froth. You've been given the discipline and training to take anything—an idea, a proposal, a business plan—and submit it to the most rigorous process of refinement until it glistens and sparkles. Instinctively, you are discontent with the half-baked idea.

These college years have also taught you the value of discipline. The disciplined person is the person who can do what needs to be done when it needs to be done. You know when to play and you know when to work. You have learned to spurn sloth and rigidity.

Now, I know many of you are thinking: *What is he talking about? I haven't learned any of that. All I did was try to get through exams and papers so I could get this degree and get on with it.* Maybe so, but if your teachers have done their job, the very process has taught you something. When you called up the professor two days before the term paper was due with ten thousand excuses why you should be given an extension, and that hard-boiled, mean, insensitive professor calmly refused and told you to do your best, you learned something about discipline and time and commitments.

ONCE had a student who was incredibly bright but was the most undisciplined person I have ever met. He was writing a major research paper for another professor and I was trying to encourage him. But it was amazing how he could find a thousand things to keep him from actually finishing that research paper. Finally, one weekend I took him to our house and sent him downstairs where there was a chair, a table, and jar of glue. I told him to pour the glue onto the chair and to sit on it and to stay there until the paper was done. We let him come up to eat but made sure he stayed in that basement for two days. It was amazing the progress that he was able to make, and most amazing of all to him was what he was able to accomplish when he focused his mind on a single thing for a concentrated period of time.

You see, you have developed skills of discipline and concentration that many people simply do not have, and because of that you are going to be able to move

beyond the shoddy and slipshod, the false and the phony.

## 3. A Brutal Honesty

Not only has the liberal arts liberated you to know and to grow, not only has it given you a profound dissatisfaction for the false and the phony, but it has also given you the resources to be brutally honest about the world in which we live. You see, many people simply cannot do that. They cannot face our world with its mixture of horror and beauty, grace and ugliness. They cannot stand the paradox and the mystery that is part of what it means to live in a good world that has gone bad.

Some people have to have it all good. They are naive optimists. Everything must turn out wonderful. They refuse to see the ugly. Many Christians have this malady. They are the "smile if you love Jesus" crowd! They write inane books that always take you from the gutter to the cross. Everything always comes out wonderful.

But life isn't like that and God isn't like that. Perhaps the greatest tragedy Shakespeare ever wrote was *King Lear*. It is a deeply moving play, mainly because in it Shakespeare is so brutally honest. And he ends the play with a couplet that speaks, not just for that play, but for Shakespeare's life, and indeed for the lives of us all. He writes:

"The weight of this sad time we must obey,  
Speak what we feel, not what we ought to say."

The play described a sad time indeed, and all of us know sad times. The world is filled with horror and injustice and brutality, and this is true whether we look at life through the macrocosm of human history or the microcosm of our own personal histories. We cannot look at the ovens of Dachau and Auschwitz without crying out "Why? Why? Why?" And we cannot look into the microcosm of our own personal histories without crying out "Why? Why? Why?" "The weight of this sad time we must obey." We must listen to the sad time. We must really see the sad time. We must with brutal honesty face up to the sad time. "Speak what we feel, not what we ought to say."

WE ARE tempted to say that everything always comes out alright. Christians especially want to preserve God's honor and say that God worked everything out, that the tragedy was averted, that God came to the rescue, and that they lived happily ever after. That is what we are tempted to say. But, you see, Shakespeare helps us to see that we must face up to this sad time. We must obey it. We must respond to the demand of the sad time, speak what we feel, not what we ought to say. You may

not have had sad times yet . . . you may not have been touched by evil very much . . . but you will . . . you will.

We need a whole new honesty today that isn't afraid to look life squarely in the face. You have the resources to do that. Your education, especially since it has been nurtured within the context of a loving Christian community, allows you to see life with a brutal honesty because you've been given a faith that can live through the most difficult of circumstances. You've been baptized into an ocean of light that overcomes the ocean of darkness and death, as George Fox put it. That is a wonderful advantage, because you don't need to maintain a naive optimism that makes everything into sugar and spice or a gloomy pessimism that leaves you in despair. You can have a hopeful realism, and this is where your study of the liberal arts from a Christian world view gives you a clear advantage.

You've been given the tools that allow you to reject both the naiveté of the optimist and the gloominess of the pessimist, that allow you to look at life squarely and honestly, and yet with hope and courage.

**W**HEN many people face life with brutal honesty, they decide they don't want to deal with it. But you have resources that allow you to face life as it is. Remember the words of the Apostle Paul, "I can do all things through Him who strengthens me." Often, we misunderstand that verse and turn it into a silly, naive optimism. We think it means, "I can get an A on this exam through Christ who strengthens me. I can win the race through Christ who strengthens me. I can accomplish great feats through Christ who strengthens me." But that isn't what Paul was trying to say. Paul was in prison when he wrote those words, and the folks at Philippi had shown some special kindnesses to him. He was thanking them and then he said, "Not that I speak from want; for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity: in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me."

Paul's point was that he could live under every condition in life—he could win and he could lose, he could succeed and he could fail. It didn't matter, because it was Christ who strengthened him to live under every circumstance in life. That's the confidence that we have, that we're empowered by God to live faithfully, to face the world regardless of the conse-

quences because it is Christ who strengthens us to do it.

#### **4. The Ability to See Creative New Possibilities**

There is one more thing I want to share with you. Because of your learning and training, you have the ability to see creative new possibilities that others cannot see. In every job you have, in every place you go, you are going to find people that are enslaved to old habits and patterns of doing things. They cannot envision any other way of approaching life. But you have a priceless gift—a training that liberates you to dream and to wonder, a training that opens you to new ways of looking at issues. You've not been trained to give only one answer to a particular problem. No. You have something much better than that!

You're trained so that you approach any problem with a different set of assumptions. You know enough history so that you have perspective. You know enough logic and science to be able to think rationally through an issue. You know enough psychology and sociology to understand the human condition. You know that when human beings are involved, far more than logic and reason are needed. Tenderness, compassion, and honest relationship are all needed. You have taken seriously the directive of Socrates to know yourself and so you are marked with an emotional maturity, a self-esteem, and genuine humility that is beyond your years.

It does not threaten you to have your own ideas and suggestions exposed to the most rigorous examination and criticism. You've had that happen hundreds of times in the classroom. You can see any problem at a dozen different angles that most others don't even know exist. You have the facility with language and rhetoric to make your case clear and persuasive.

And you have something else: You have models of the crisp, the clear, the imaginative. The great British philosopher Alfred North Whitehead said that if we ever expect to rise above the mediocre we need, as he put it, "an habitual vision of greatness." You see, the best way to learn how to envision more creative possibilities is to see models of those who do it.

During my college experience I had a professor who gave me this "habitual vision of greatness." He taught philosophy, but I learned a lot more than philosophy from him. I will never remember everything he said about Plato and Kierkegaard, but I will never forget his love of words. He handled words in a way that was new for me, as treasure to be cherished rather than propaganda to be

maneuvered. He had a special reverence for the mystery of words. In fact, words seemed to usher him into another world, a world that I could only see from a distant shore. But what I saw tantalized and encouraged me to see more, even to visit this world if only as a foreigner.

It was a strange world to me as a naive sophomore—a world in which zeal and insight met in friendship, a world in which truth and beauty kissed each other. I was terribly clumsy with words, and so this characteristic in my teacher frightened me, but it also tantalized me. Whenever I wrote a term paper for him, I was terribly afraid that it would fall far below his standards, and many times it did, but he always encouraged me to keep at it. I would write and rewrite until, finally, ideas would begin to rise above a sophomoreic babble and carry me into new heights of the mystery, the wonder, and the enchantment of words. I probably owe as much to this teacher as any single individual for moving me into the field of writing. He was, for me, "an habitual vision of greatness."

**O**F COURSE, we're not confined to the fellowship of scholars that makes up a college community, as wonderful as that is. The liberal arts invites us into intimacy with an incredible array of giants in every field. We meet Albert Einstein, not just as the architect of the theory of relativity, but as a penetrating human being who can lift our sights to see new possibilities for the human family. We can learn in intimate detail about both the incredible musical gifts and disheartening personal flaws of Wolfgang Amadeus Mozart, so that we are not only inspired by his music but instructed by his life. We can become a companion of Dietrich Bonhoeffer and struggle with him through the difficult issues of church and state and thus be brought to new heights of courage and obedience today. And many, many others. They give us "an habitual vision of greatness."

And that vision does something more than inspire us, it gives us new ways of looking at life. We are not banished to the stale landscape of the *contemporary*, we are not confined to the meager choices fed to us by modern society. No, we see things with different eyes. We look at the world not as it is, but as it could be, as it should be. That is the vision given to us by the liberal arts. That is what liberates us. That is what sets us free. ■■

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# Here and There and Now and Later ALL AT ONCE

BY JACK L. WILL CUTS

CULTURAL shock is hardly the way to describe a move from Oregon to England, and from a Friends pastoral "programmed" church to quiet worship and a Quaker meeting under the care of elders and overseers. Cultural differences, yes, but . . . Oh, we had been warned. "You'll find them boring, spiritually dead, or at least inferior, museum-like, amusing, curious."

Strangely enough, my first impressions in the stillness of silent meetings (we've visited several around the country) were the similarities and not the differences. I was brought up long ago in a small country "meeting," with predictable patterns of participation. I learned early when a meeting for worship was "gathered," not because it was ever explained to me; the awareness of it was caught, not taught. My childhood meetings did not start with a signal from the organ (we had none), nor with some snappy chorus or a silly "Good Morning, Everybody!" nor even a call to worship; we were underway when Uncle Eli was settled in his accustomed place, folded his arms and leaned back. We were in worship.

At the risk of being totally misunderstood, the same, warm, right-at-home feeling comes over me here. One cannot define it clearly. I have known an inner difference of outlook between myself and others, those of my own age and even my family, that I have struggled with all my life. It is a sort of dreamy preoccupation with a feeling of continuity of things, places, people; it has contributed to some poor grades in school, clear through college, feeling at times like an outsider, a listener, an observer when I was not supposed not to be. Little observers are not often understood, even by themselves.

So a feeling of at-homeness sweeps over me in the stillness, the obviously predictable properness of worship in

England, the faint fragrance of a bouquet on the table in the center surrounded by a few books: a Bible, a Yearly Meeting Book of Discipline, a smaller one of *Advices and Queries*, and some other suitably selected reading. Those seated, probably where they are every First Day, and others coming silently in, find their places. My mind, soul, and emotions are all mixed with 60-year-old memories. We are all together *now* with the Presence, in real, real worship. The invisible, inaudible bond linking us all in this profoundly spiritual togetherness was gripping. Once more I imagined myself as a small boy bending and ducking beneath these invisible connecting threads, careful not to sever them, even with a whisper or any body movement.

Quietness here (and then) is neither awkward . . . nor dead! It is not interrupted for maybe 15 or even 30 minutes, or an hour. The old definition comes to mind as to when a meeting has been truly "gathered"; it is when all are sorry when it is over. One prays unhurriedly about everyone and every situation you can bring to mind—or are led to pray and "think with the Lord about." Children, grandchildren, friends, problems, needs, opportunities, missionaries, pastors . . . and then reviewing it all to be sure no one or nothing is left out. One feels fulfilled, inspired—here and there and now and later all at once.

With a hundred or so seated about the circle in the old, very old Friends House meeting room in London, I decided I should probably speak. My message was brief, spoken gently, and clearly (so that my accented English might be better understood). Two others had spoken, maybe 10 minutes earlier and 15 minutes apart, so my remarks carefully, prayerfully sorted out in my mind were intended to fit, thematically and the

uniqueness of this one London meeting. (Not all "unprogrammed" meetings have the same personality or uniform likeness any more than do Reedwood or Friendswood, Damascus or Denver. One learns to adjust to the subtly unique worship styles of each in order to speak appropriately in the local setting, even though each is as Quakerly as the other. I know, I've experienced them. The diversity is delightful.)

"We know what love is because of God," I spoke, out of the silence. "He defines Himself with the Truth that 'God is love.' Love is also a gift. God loved the world so much He *gave* His 'One and only Son' that we might have life, eternal life. Love is a way of living. 'By this shall all know that you are My disciples,' Jesus said, 'that you love each other.' I want always to walk in the Light of this Truth."

I sat down. After another while of waiting in the Spirit, the clerk shook hands with a person close by. The silence was broken with a burst of handshaking, smiles, introductions of all visiting Friends, announcements for a busy week of committee meetings and other happenings, and an invitation to tea and biscuits (pastries) prepared by the overseers.

It is so easy to label or stereotype in generalities other Quakers and other denominations. "Unprogrammed Friends may be Quakerly but not Christian," or "Pastoral Programmed Friends may be Christians but not Quakerly." I have heard both. And I know that both labels are wrong, for each is Christian *and* Quakerly, even though I have found individuals in each grouping that are neither. The Spirit is present in both silence and speaking. I fear we dishonor the Lord in limiting Him to just one way or the other. God is bigger than all our Quaker boundaries in faith and practice. **EF**

# REMEMBERING

BY KAREN BATES-SMITH

**T**AKE a minute to answer these questions:

When did C. S. Lewis die?

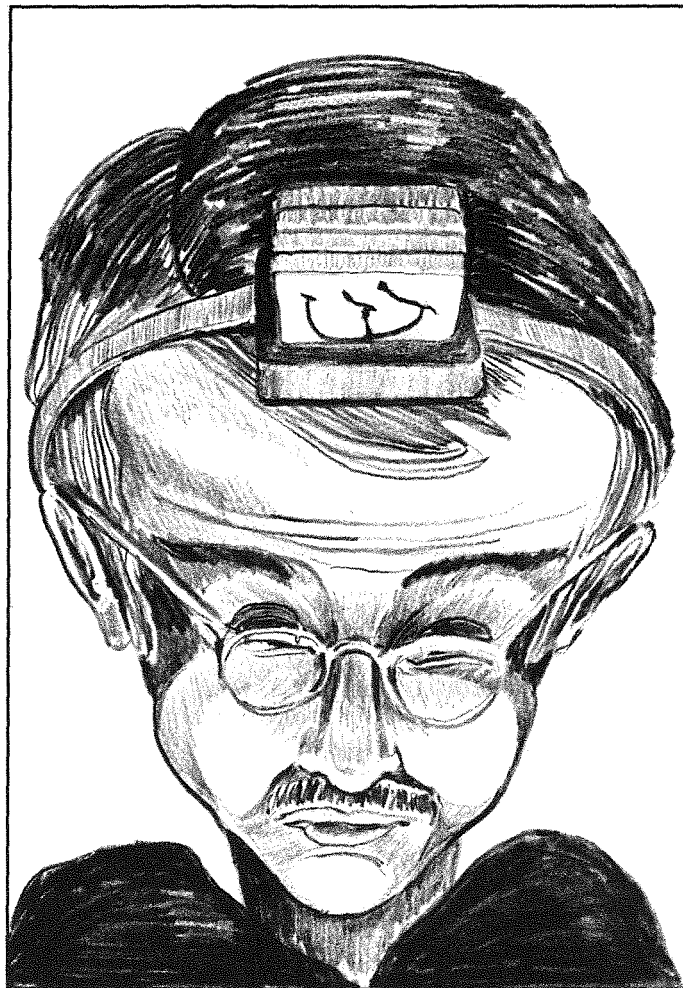
Where is Cape Canaveral?

Where were you when President Kennedy was shot?

How did you first hear about the Challenger explosion?

Now, how did you do that? You might have looked up the answer to the first two questions in an atlas or biography, or perhaps in your mental catalog of dates and places. But the other questions are quite different. If you are over about age 30, it's likely that you vividly remember both events. Perhaps you closed your eyes and pictured where you were, what you were doing, whom you were with, and what your reaction was. These two types of questions illustrate the difference between semantic and episodic memory. Defining and distinguishing these two types of memory can shed light on several important Bible passages.

*Semantic* memory is perhaps the easier concept to understand. It is defined as **our knowledge about the world**—facts and figures, historical events and information, our mental lexicon or vocabulary. My son Tim started talking at about age 16 months. Soon he was ask-



ing, "What's this? What's this?" Every time he turned around he wanted to know the name of this thing or that. As is true of all children just learning to talk, he had an almost insatiable desire to know what things are. He continues to add to this reservoir of information and concepts very rapidly. Perhaps before long, he will be able to tell you that Lewis died on November 22, 1963, and that Cape Canaveral is in Florida. He will probably also learn that Kennedy was shot during a Dallas, Texas, parade the day Lewis died, and that seven people lost their lives less than two minutes after the Challenger lifted off from Cape Canaveral. But he will not have an episodic memory for those dates and places, because this kind of knowing—**remembering**—is autobiographical.

*Episodic* memory recalls an event that the person witnessed or in which he/she directly participated. Episodic memory refers to **an event that happened to me**. I can tell you precisely that one afternoon in the 6th grade as I sat toward the rear of the row of desks nearest the door, one of my classmates (Jeanine) returned from a dentist appointment with the news that President Kennedy had been shot. Even though I did not sit on the parade route in Dallas, the event "happened to me" over and over again as I watched the aftermath of the assassination on television. Likewise, I witnessed replays of the Challenger disaster, and I can hear in my mind again and again that "obviously, there is a major malfunction."

Perhaps some examples of "forgetting" can help us understand these concepts a

bit better. In my work as a hospital psychologist, I encounter many people with memory problems of various types and severities. These difficulties sometimes arise from strokes, head injuries, or other neurological illnesses. Two people I have worked with illustrate the loss of semantic and episodic memory. Both suffered from significant and sudden oxygen starvation to the brain, resulting in multiple, widely scattered, small areas of nerve cell death.

**W**HEN I first met Clara (not her real name), she puzzled over a small object on her bedside table—a common object with a dial, curly extension cord, and the words "operator" and "long distance" clearly visible. It was not just that she could not generate the name of the object; rather, she had **lost the meaning** of something that had been in her semantic storehouse of 52 years. Another time I asked Clara to describe how grapes grew and how raisins were made. She recognized the words as familiar, but could not tell me what color they were or how they differed from prunes. These words had become meaningless to her because she could not access their mental images in her semantic repertoire.

Frank, a man of about age 60, evidenced profound loss of memory for events both before and after his illness began. Five minutes after entering my office, he could not tell me who had brought him to the appointment. His wife complained that he repeatedly asked the same questions, like "What time is it?" or "When can we eat?" even though only minutes had passed since his last query.

Although both parents had been deceased for some time, he told me that his mother was alive and well in New York. Finally, he could not even remember his repulsion to certain foods, an aversion acquired during his employment at a meat packing plant. He lived only in the present. He had virtually no functional memory for day-to-day happenings, and his recall of long-past episodes was riddled with holes.

**T**HESE examples suggest certain characteristics about semantic and episodic memory. Semantic memory is our store of concepts and facts about the world. It is a stable data-base that we normally take for granted, except when we run into people like Clara who have a lot of trouble gaining access into their store of knowledge. Normally, questions like who, what, when, and where, tap our semantic data-base. In contrast, episodic memory is a loosely knit collection of reminiscences; these are remembered in the context of the feelings, sights, and sounds that attended the original event. Episodes are remembered because they are experienced. They happen to us at a specific time and place. Episodic memories are tapped by questions like, "Where were you when . . ." or by familiar sounds or images that suddenly evoke the full reminiscence.

As I read the New Testament, it seems that episodic memory is the more prominent type of events recalled by the person who experienced or witnessed the event.

One "episode remembered" is in the last part of the Gospel of John (18:15-27; 21:4-17).

John and Peter were present on both occasions. In the

words distressed him further. "Do you love me as a friend?" Yes, only as a friend; that's all the loyalty I can muster, Peter thought. How painful

*And these words,  
which I command  
thee this day, shall be  
in thine heart: . . .  
And thou shalt bind  
them for a sign upon  
thine hand, and they  
shall be as frontlets  
between thine eyes.  
Deuteronomy 6:6, 8*

first, they waited in the courtyard as Jesus was being interrogated by the high priest. Peter warmed himself near a pile of burning coals, for it was cold. When asked about his relationship to Jesus, he flatly denied that he was a disciple. Again and again he denied it. When the cock crowed, he suddenly remembered Jesus had forewarned him, and he fled in shame (Matthew 26:75).

In chapter 21, Peter swam to shore when he saw his Lord, who had built a charcoal fire on the ground. The sight, sound, and smell of that fire, as well as Jesus' questioning, probably evoked a clear image of the events of a few weeks earlier. Twice Jesus asked him, "Do you love [agape] me?" Peter's mind was flooded with remorse and shame as he recalled his previous questioner; he could only answer, "I am your friend." Jesus' third question in Peter's own

was that memory for an episode he had tried to forget!

Turning now to 1 John we see another "episode remembered."

We announce to you about the Word of Life; He was from the beginning; we have heard Him; we have seen Him with these eyes; we have looked at Him and our hands have touched Him. Yes, the Life has been revealed and we have seen and are witnessing and are announcing to you the Life Eternal, who existed with the Father and has been revealed to us. We saw Him and we heard Him and are telling you, so you too may enjoy fellowship along with us. And this fellowship of ours is with the Father and with His Son Jesus Christ (1 John 1:1-3, Berkeley version).

They experienced life and were permanently changed. They were eye witnesses to Jesus' life and works. They **knew** Him experientially—unlike those in 1 John 2:4, who knew about Christ but

showed no corresponding change in behavior.

Paul recalled a time when he "**knew about**" God (Philippians 3:4-8). Perhaps he studied theological questions, such as "What is God like?" Or, "Will there be a resurrection?" That was the question of the day among Pharisees and Sadducees. Today we argue whether God thinks more like a Republican or a Democrat, or whether God prefers one economic theory over another. Paul considered his theological knowledge rubbish compared with the value of experiencing Christ. Likewise in Ephesians 3:14-19, where there is a play on the word *gnosis*, Paul urged his readers not just to know about God's love, but to experience the (logically/semantically) incomprehensible love of Christ.

"Remember me," said Christ at Passover (Luke 22:17-20). Do not forget what I have done for you! How reminiscent this is of God's plea to Israel to remember what He had done for them! (Deuteronomy 6:4-9) We see this in the Jewish Sedar or Passover, where family members participate in the afflictions of the Israelites by eating the unleavened bread, tasting the bitter water, and so on. Sharing in the afflictions of the early Israelites is not an empty mental exercise; it enables the participants to reexperience and celebrate salvation history. That history becomes a part of their spiritual autobiography, their story.

For our memories to be durable and resilient, they must spring from that which we have experienced. We might store up an impressive quantity of biblical and religious knowledge, but that which remains with us is the episodic memory. For Christ to be real to us, we, like John, must hear Him, see Him, touch Him—and, yes, be touched by Him. **EF**

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# The Friends Basis for Holiness

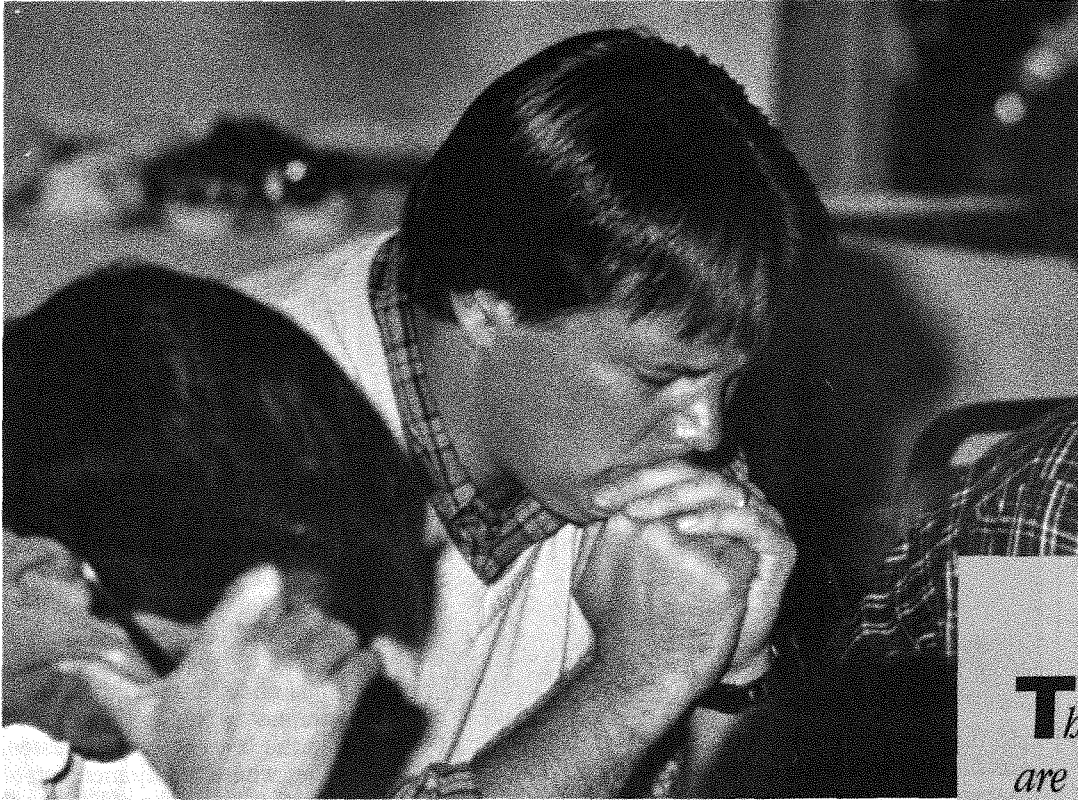


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BY CHARLES BALL

**G**EORGE FOX was not a systematic theologian, but he was thoroughly biblical in his preaching and a Spirit-filled man. As such, he took the Bible as his authority for what he believed and how he lived. When people of his day "pleaded for sin" and said that one could not live above sin in this life, his knowledge of the Scriptures and his inward experience caused him to reject these suggestions.

In Arthur O. Roberts's spiritual biography of George Fox, there is an excellent section on Fox's spiritual legacies. Roberts observed: "One was the Christian doctrine of holiness which he lifted out of the Scriptures and offered to those who dared to walk without crutches of priesthood, ritual or state-religion."<sup>1</sup>

In fact, it was Fox's witness to holy living and inward cleansing from sin that led to his second imprisonment in 1650.

He had spoken in a church in Derby and was arrested for saying, among other things, "...all their preaching, baptism

and sacrifices would never sanctify them."<sup>2</sup> In his *Journal*, Fox recorded his discussion with the local magistrates: "At last they asked me whether I was sanctified. I said yes, for I was in the Paradise of God. They said, had I no sin? Sin? said I, Christ my Saviour hath taken away my sin and in him there is no sin. They asked how we knew that Christ did abide in us. I said, by his Spirit that he has given us .... And so they committed me as a blasphemer and as a man that had no sin ...to the House of Correction for six months."<sup>3</sup>

The law against blasphemers was really directed against the Ranters in England, who were very troublesome and brought persecution upon other dissenters.<sup>4</sup> William Penn observed that the Ranters interpreted Christ's fulfillment of the law as discharging them from any obligation or duty for holy living after they once believed. This teaching led to many gross and evil practices under the pretext that Christ's atonement covered every sin—

**T**hings or persons are said to be perfect when they are as they were meant to be.

past, present, and future, regardless of how they now lived.

Penn said that the Ranters' doctrine "was to make sin super-abound by the aboundings of grace, and to turn from the grace of God into wantonness, a securer way of sinning than before: as if Christ came not to take away sin, but that we might sin more freely at his cost, and with less danger to ourselves."<sup>5</sup>

In Robert Barclay's chapter "Concerning Perfection" in his *Apology*, he stated that it was possible "not to be found daily transgressors of the law of God."<sup>6</sup> Also, the Quaker theologian said that this is "not such a perfection as may not daily admit of growth..."<sup>7</sup> In conclusion, he wrote: "Blessed then are they that believe in him

who is able and willing to deliver as many as come to him through repentance from all sin."<sup>8</sup>

As we consider early Friends' teaching on holiness it is important to define sin. The most frequently used word for "sin" in the New Testament is *hamartia*, found 173 times. The verb *hamartano* originally meant to miss the mark, lose, not share in something, be mistaken.<sup>9</sup> Purkiser points out that "In the New Testament particularly, whenever sin is used to describe human conduct, it is almost always ethical—that is, it implies a conscious choice."<sup>10</sup> Hence, John Wesley's definition is very pertinent: "Sin is a voluntary transgression of a known law."<sup>11</sup> Thus sin is a conscious act, attitude, or condition, and certainly is qualitatively different from mistakes, errors in judgment, and memory lapses.

The New Testament refers to first-century believers as "holy ones" or "saints" 60 times. But for us to speak of "sinning saints" is as illogical as referring to living corpses (see 1 John 3:7-10).

A favorite Scripture of the early Quaker ministers was "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48) Penn wrote: "From hence sprang a second doctrine they were led to declare... perfection from sin, according to the Scriptures... to be perfect as our heavenly Father is perfect; and holy, because God is holy. And this the apostles labored for, that Christians should be sanctified throughout in body, soul, and spirit; but they [Friends] never held a perfection in wisdom and glory in this life, nor from natural infirmities or death, as some have... imagined or insinuated against them."<sup>12</sup>

The perfection proclaimed by Friends was neither absolute, angelic, Adamic, nor intellectual perfection; neither was it immunity from temptation, infirmities, or the susceptibility to sin. The salvation they understood the Scriptures to teach was a cleansing from the nature and defilement as well as the guilt of sin, resulting in spiritual freedom (John 8:31-36), a pure heart filled with divine love (Romans 5:5) as they experienced "righteousness, peace and joy in the Holy Spirit." (Romans 14:17)<sup>13</sup>

Under the lordship of Christ His followers delight in keeping His laws, and through the grace of God, faith, and prayer live as free from sin and evil as possible. Christ came to fulfill the ceremonial law of offerings and sacrifices (Hebrews 9:8-14). He came to redeem mankind and to send the Holy Spirit to give men the power to live the Spirit-filled life (Acts 1:5-8). To transgress the moral law is wrong; the Ten Commandments have not been repealed; but God's power

is available to give victory over the world, the flesh, and the devil. "For this is the love of God that we keep his commandments, and his commandments are not grievous... And this is the victory that overcometh the world, even our faith." (1 John 5:3-4)

Isaac Pennington (1616-70), a son of a Lord Mayor of London, became a convinced Friend and wrote much for the Quakers. Among his writings were these words: "Christ is a perfect physician, and is able to work a perfect cure on the heart that believeth in Him and waiteth upon Him—Christ likewise bids His disciples be perfect as their heavenly Father is perfect, and the apostle bids men perfect holiness in the fear of God... Did Christ cure perfectly outwardly in the days of His flesh; and shall He not cure perfectly inwardly in the days of His Spirit? Yes, certainly. [Those] waiting upon Him... shall be cured by Him as perfectly inwardly as ever the others were outwardly."<sup>14</sup>

Being Christian for the early Friends was more than a philosophy and theology—it was a way of life. They took seriously the responsibility of their Christian profession. Hence they emphasized purity, truthfulness, sincerity, simplicity, democracy, and honesty. The Quaker's word was known to be "as good as his bond."

Shopkeepers in England and America prospered because of the quality of their goods and the honesty of their dealings. Non-Quaker families found that they could send their children to the Quaker store with no fear of them being charged an unfair price or cheated in the amount of their change. Friends were so concerned with consistency in following

1. *Through Flaming Sword*, Newberg, Barclay Press, 1959, p. 58, ff.

2. *Journal of George Fox*, p. 51.

3. *Ibid.* f.

4. Ranters were a heretical sect who felt they were as inspired as the Apostle Paul; who held that the law had been fulfilled and, therefore, they were free from all law and could without sin do what they pleased.

5. Fox, *Journal*, Philadelphia, 1839, Vol. I, p. viii.

6. *Apology for the True Christian Divinity*, Philadelphia, 1908, p. 234.

7. *Ibid.*

8. *Op. cit.*, p. 253.

9. Colin Brown, ed., *The New Testament Dictionary of New Testament Theology*, Zondervan, 1978, Vol. 3, p. 577.

10. W. T. Purkiser, ed., *Exploring Our Faith*, Rev. Ed., Kansas City, 1978, p. 292.

11. *A Plain Account of Christian Perfection*, Boston, n.d., p. 42.

12. *The Rise and Progress of the People Called Quakers*, Philadelphia, n.d., p. 23.

13. Many Scriptures teach these truths. Some are Matt. 5:8; 22:37-39; John 17:15-20; Acts 15:8-9; 26:15-18; Eph. 5:25-27; 1 Thess. 4:3, 7; 5:23-24; 2 Thess. 2:13-14; Heb. 6:1-3; 7:19; 10:10-17; 25-27; 12:14; 13:12; 1 Pet. 1:2, 15-16; 1 John 1:6-10; 2:1-2; 3:1-10; 5:4.

14. Joseph Gurney Bevan, *Memoirs of Isaac Pennington*, Philadelphia, 1831, p. 189.

Christ and exhibiting His love and compassion that they were great social activists, working for prison reforms, abolition of slavery, and promoting education.

The Quaker idea of holiness and being perfect as our Father in Heaven is perfect was not impractical meetinghouse piety, but a true Christian holiness witnessed by lives of purity and love. A practical definition of Christian perfection could be: Things or persons are said to be perfect when they are as they were meant to be. ☐

*Charles Ball is a retired Friends minister and educator now living in Worthington, Ohio. This article is from the new edition of the booklet Remembering Our Heritage.*

## Yet Will I Trust

from *Reflections on Life: Birth to Death*, Raymond S. Nelson. Nashville: Winston-Derek Publishers, 1987.

By Raymond S. Nelson

OUT OF the silence nothing comes  
As I wait and listen and wait  
Wondering, worrying, puzzled, and down,  
I listen, I listen, and wait.

The still small voice says nothing to me  
Though I pray and listen and wait,  
"Oh God, you know I believe, but why  
Are you silent? Why must I wait?"

My questions engulf me, my doubts overwhelm,  
Why don't you answer, O Lord?"  
My importunate cry, I raise in my prayer,  
As in silence I listen and wait.

"Where is the answer, where is your voice,  
Our God, our Sustainer, our Help?"  
The enemy threatens, my soul is borne down,  
As I wonder and listen and wait.

Your grace is my portion, your strength is my shield,  
So I patiently listen and wait.  
I quiet my thoughts, I manage my mind,  
While I listen in silence. And wait.

Men ought always to pray, and not to faint.

Luke 18:1

*Raymond S. Nelson is a professor of English at Friends University.*

## HEARING AND OBEYING GOD'S CALL

(Continued from page 3)

in China, tells of the growth of interest in Christ's message in the area where Friends used to minister. This person, who was brought up in a Friends school, wrote recently, "This year we have many theological Seminaries, such as Shantung Theological Seminary opened in Tsinan. I am willing to help each church to send one for God's ministry, but they [the churches] replied they could not get one who is called by the Lord. I am urgently asking you to join with me for this so important project and the ability to find them."

Evangelism is literally announcing the good news. Some Friends have hesitated to identify with "evangelicals" because of real or imagined faults among them. That evangelicals have shortcomings is not to be denied, and where there are sins they must be confessed. One of the leaders of a major world relief organization stated, "The heart of the human problem is the human heart." This leads us to face the serious problem of our sin. By definition, sin is knowing to do good and not doing it (James 4:17). The cultures of most nations historically today do not debate whether man has failed to keep the law of God. They do differ in their interpretation of what that law is. Just because of the widespread sense of missing the divine target for our lives, most individuals consider it good news to hear that God has a program to deliver us from sin's bondage or to give us a sense of direction in a confused society. It is not good news to tell us that we are sinners, but it is good news to point to the Deliverer and the Director of new life.

Seneca, a distinguished teacher in ancient Rome, wrote, "I have climbed the moral ladder as high as I can by

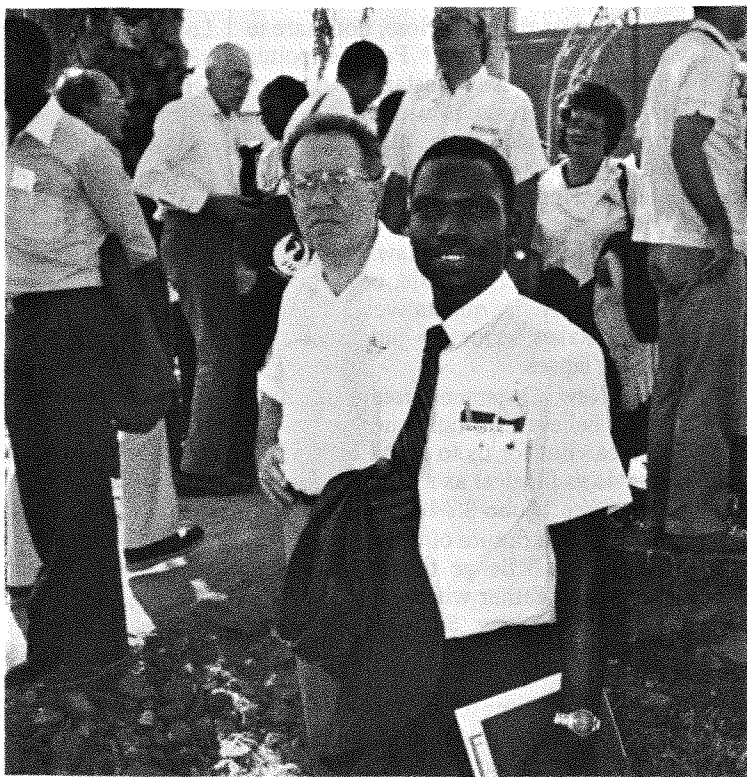


reading the writings of many countries but when I get to the height of the ladder I see the goal yet out beyond me. Unless there is a hand let down from above I can't reach it." Unfortunately, he never grasped that hand but instead took his own life. Later, Christians carried the good news to the people of Rome that there is a hand let down from above. This nail-scarred hand is able to lift us up.

Our experiences of coming to know Christ personally will be as varied as our personalities. It is instructive to note in the Gospels that Jesus never treated two individuals exactly the same. And neither should we. Evangelicals are people who believe that God revealed Himself to mankind in various times and ways. "... in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven." (Hebrews 1:2, 3 NIV)

From the earliest days of the Christian Church, this was the confession of Christ's followers. Their faith was



**Del Coppinger (above right), superintendent of Iowa Yearly Meeting, and Abel Siboniyo from Burundi. Hector Martinez (far left) interprets message of guest speaker Samuel Kamaleson from World Vision.**

expressed in biblical literature, which became the norm for the Church. Early Friends discovered Christ and His power in a tremendous new surge of awareness in the 17th century. Believing strongly that Christ was who He claimed to be, they treated Him as contemporary and believed that His Kingdom was already here. Jesus Christ and His teaching was their continuous point of reference and source of authority. They learned of Him through the Bible, and their sharing of Good News was consistently biblical. They were evangelical Friends, believing themselves to be in the same tradition as Jesus' early followers.

George Fox was a radical reformer precisely because he believed that Friends were called to do what Christ commands (John 14). In this broad sense, the title *Friends* can include multitudes of people who lived before and after George Fox. In a narrower sense, we use the term *Friends* for our particular branch of the Christian faith.

Christ taught us a great deal, but none of His commands is more important than the mandate to communicate the Good News to hurting people. We can do this by *Presence, Proclamation, and Persuasion*. Communicating Christ's message by *Presence* is a daily opportunity for every Christian. Jesus told us to let our lights shine before men that they may see our good works and glorify our Father who is in heaven. A Christian is one whose presence in the home reflects the light of Christ. We must



always remember that the light we share is reflected and not an original light.

How important it is to reexamine our attitude toward those most near and dear to us! If our presence reflects envy, pride, lust, and hostility, then we are shortcutting the very light of the Master. Of all the means of sharing the Christian faith, presence is paramount because this involves our own personal relationship with Christ. John Woolman was a most effective witness in his generation because of his daily demonstration of Christlikeness.

Proclamation of Christ's message is frequently given by individuals with special training, but not always. In the seventh chapter of the Acts of the Apostles we read of

wrote of the experience later, "There was a religious opportunity after dinner in which several communications were made. I could hardly understand a word of what was said, but as Deborah Darby began to address my brother and myself, it seemed as if the Lord opened my outward ear, and my heart. Her words partook of the affray of the 'word' which is quick and powerful and sharper than any two-edged sword." (*Memoirs of Stephen Grellet*, p. 21)

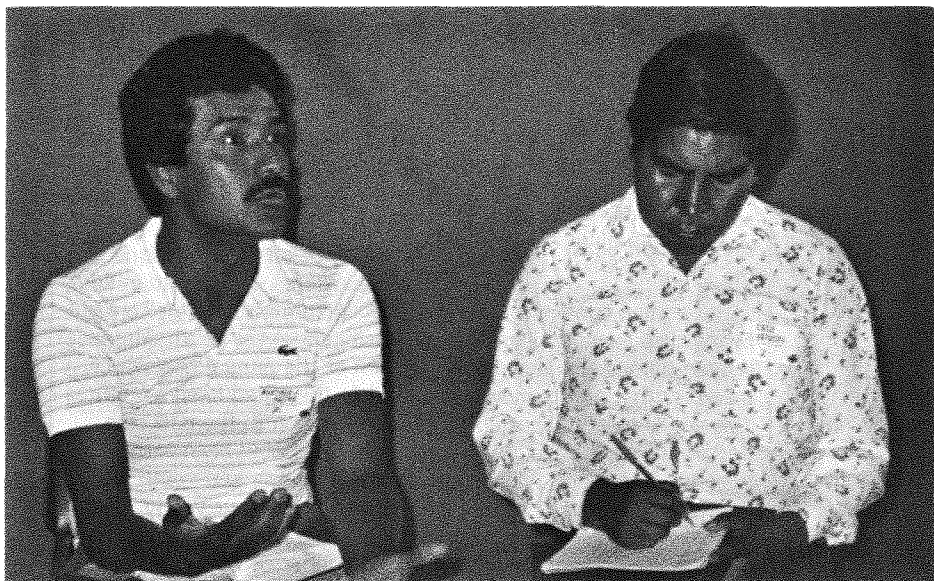
#### *The Voice of God—Personally*

God certainly speaks through nature and through others, but has He spoken to us personally? E. Stanley Jones, who called himself a Quaker-Methodist, urged that we not only talk with God but invite Him to speak with us daily. Following the example of the youthful Samuel in the Old Testament we can say, "Speak, Lord; thy servant hears thee." (1 Samuel 3:9 NEB) The divine voice may come more often through a verse than a voice, but we can by waiting discern His voice clearly. It is the Holy Spirit who takes the truths of Christ and makes them real to us. He shows where wrong and right and judgment lie. Often he disturbs us before He comforts and guides us. He will not let us have any dark past in our lives, precisely because He is holy. He is not any ordinary spirit, of which many seek to gain our attention; rather He is the very Spirit of God and is holy. His leadings will direct us to the way of holiness.

It may be that a new avenue of service will open to us. Perhaps we will gain a concern for some people who are in spiritual darkness or numbered among the oppressed and disinherited. It may be that some of us will be directed into avenues of sharing in strategic government or business circles. Under His guidance, our presence there will be redemptive. For some of us, the new concern may seem difficult, but we must remember His call to take up the cross and follow.

On the day of our Lord's crucifixion, a visitor to Jerusalem from North Africa, Simon of Cyrene, stopped along the roadside with a curious crowd to watch the Galilean prophet being taken out by Roman soldiers. As Christ and the soldiers approached, Jesus fell under the weight of the cross. A stalwart Roman soldier called the man from North Africa to take up the cross. His curiosity now became a solemn duty. What he thought and what he said as he carried the cross beside the weakened Savior, we don't know. He may have deeply resented the task. However, we have reason to believe that a short time later he was deeply grateful for the privilege that had been given him. In North Africa, and perhaps in Rome, he could thank God for this identification with Jesus. Likewise, we too, at this time, can take up His cross and follow wherever He leads. ■

*Robert Hess is general superintendent of Evangelical Friends Church-Eastern Region. This article is adapted from his keynote message at the International Friends Conference on Evangelism in Guatemala.*



**Hector Martinez, Mexico City pastor (left), and Cirilo Aruquipa, La Paz, Bolivia**

Stephen's convincing message. His major assignment was delivering food to needy people, but his proclamation was memorable. Likewise, Friends have taught that God's message can be shared by nonordained or nonrecorded individuals.

Proclamation occurs in meetinghouses, in amphitheaters, by television and radio, and by the lakeside. The message proclaimed may not be eloquent, but it must be accurate. Elizabeth Gurney Fry wrote in her diary, after hearing William Savery preach in London, "If there were many Quakers such as he, the Society would soon increase." Friends from the very early days of the movement have recorded ministers whom God has ordained to bring forth fruit. We pray that we may have the courage to proclaim the message of Christ more clearly and warmly.

By *Persuasion* we personally communicate the joy we share. Some of us feel hesitant about offending our friends. The best persuasion is that which is spontaneous and in reply to the questions of another. The New Testament frequently records how fresh outpourings of God's Holy Spirit enabled the disciples to witness with boldness. We pray that we may have a new infusion of courage to witness of Christ's power in our lives.

It was the personal witness of Deborah Darby, an English Friend visiting Long Island, that led Stephen Grellet, a young French nobleman, to know Christ personally. He



**OUR  
FRIENDS  
IN THE  
EVANGELICAL  
FRIENDS  
ALLIANCE**

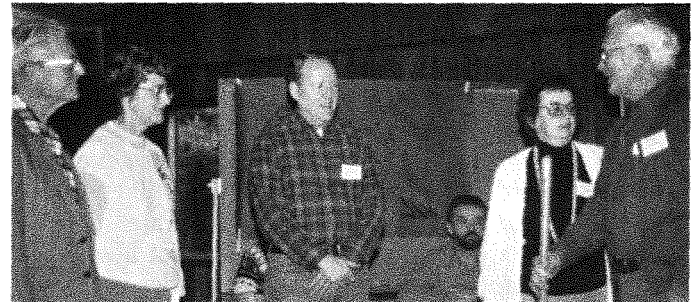
**Rwanda Missions Featured  
in Evangelical Friends  
Meetings**

"Join a Miracle" was the invitation issued to participants in the annual business meetings of the Evangelical Friends Alliance, held in Oregon on January 9-13, 1988. The miraculous granting of legal status for the Evangelical Friends Mission work in the central African country of Rwanda was celebrated by delegates to the conference. Received much more quickly than some expected, the legal status permits Friends missionaries to proceed with medical work and

the establishment of new Friends churches.

The symbolic passing of a hoe (a custom in Rwanda) from retiring missionaries George and Dorothy Thomas to Paul and Leona Thornburg marked a significant change in mission personnel. The Thornburgs, former missionaries in Burundi, a country with similar language and culture to that of Rwanda, will join Willard and Doris Ferguson in Rwanda in February 1988. Recently retired Friends missionaries to Mexico, Mark and Wilma Roberts, also were present for the sessions.

Other commissions of the Evangelical Friends Alliance are assisting the Missions Commission with the new work in Rwanda. The Christian Education Commission will organize the annual Easter offering, with



*Paul and Leona Thornburg (left), missionaries under appointment to Rwanda, Missions Commission President Ron Woodward; and retiring missionaries George and Dorothy Thomas*

the goal of raising \$80,000 to construct a church building in Rwanda. The Christian Education Commission will also sponsor an offering for Rwanda in the vacation Bible schools in the summer.

The annual conference of the Evangelical Friends Alliance is rotated among the four yearly meetings that are its members. This year's meeting, hosted by Northwest Yearly Meeting, began at Reedwood Friends Church in Portland, Oregon, moved to Newberg for a rally and fellowship meal, then concluded at Twin Rocks Friends Camp at Rockaway Beach, on the Oregon coast.

Howard Harmon, general superintendent of Northwest Yearly Meeting, welcomed delegates and attenders at the rally on Sunday afternoon, January 10. He challenged attenders to renew their commitment to evangelism, to place a greater emphasis on missions, and to be active in planting new churches. Harmon also serves as president of the Evangelical Friends Alliance.

Among highlights of the past year reported at the EFA conference was the successful International Friends Conference on Evangelism held in Guatemala City in November. Robert Hess, active on the committee responsible for the evangelism conference, reported that 250 Friends delegates came from 20 countries to participate in the conference. He noted the apparent results of past missions work, since so many of the delegates came from Friends churches around

the world. The conference focused on the need and opportunity for continued evangelism throughout the world.

Members of the Missions, Publications, and Christian Education commissions welcomed members of the Youth Commission at the annual conference. While there had been a Youth Commission in the past, the group has now been activated to help strengthen youth programs in the four yearly meetings. The EFA youth leaders will cooperate with other Friends in sponsoring another "Youthquake" conference, to be held in Denver in December 1988.

Attenders at the rally on January 10 heard reports of churches being established or strengthened through the use of systematic campaigns of telephoning persons in a certain area to invite them to attend the church.

"The Phone's For You!" will be used throughout EFA during 1988. Churches are being encouraged to use this method of outreach as Evangelical Friends plan to plant new churches as well as invite community families into established congregations. This method of outreach will be reported in the pages of the EFA magazine, *Evangelical Friend*, during the coming year. Participation and prayer support will be organized among all the EFA member yearly meetings in the fall of 1988.

Next year's EFA conference will be held in Colorado on January 11-16, 1989.

**YOUR  
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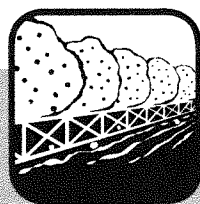


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The *Evangelical Friend* is funded from four sources: the budgets of the Evangelical Friends Alliance yearly meetings, subscriptions, advertising, and gifts. Each year we count on voluntary contributions as a part of the financial package that makes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

Evangelical Friend treasurer, P.O. Box 6, Rockaway Beach, Oregon 97136

## An update from South America



### NORTHWEST YEARLY MEETING

#### Missions Opportunities

*(Northwest Yearly Meeting Superintendent Howard Harmon and his wife, Bethlin, visited the mission field in Bolivia and Peru in late December and early January and share from that experience in the following article.)*

Peruvians kneeling and praying on a hard dirt floor, Bolivians waving and singing welcome greetings to us, and our own missionaries meeting during their retreat are deeply imprinted memories of our recent visit to Bolivia and Peru.

After a 12-hour layover in Lima, we flew to Tacna, Peru, where we met Ed and Marie Cammack. We were amazed with the vast amounts of dry desert mountain terrain between Tacna, Ilo, and Arequipa, the coastal cities of Peru where Friends have ministered. All three cities are growing as people continue to leave the altiplano with its small farms to seek employment in the cities.

The major need mentioned to us when we talked with the national leaders was the training of pastors and church leaders. Most of the pastors have had very little Bible study and pastoral training. Extension Bible classes have been their only opportunity. They need more extensive study to better equip themselves for pastoral and church leadership. The possibility of beginning a school in Arequipa for this purpose was mentioned with enthusiasm by the Peruvian church leaders. Our mission-

aries unanimously agree that the greatest impact Northwest Yearly Meeting can make in strengthening the Peruvian church is to provide this needed education. During the next few months, a study will be made to determine the best way to carry out this concern.

Wayne and Bev Chapman, missionaries living in Juli, Peru, took us to see the devastating results of the flood along the shores of Lake Titicaca. Approximately 25 of our churches were destroyed in this altiplano area. Today the lake is receding and some of the people are moving back to reclaim their property. NWYM will assist in rebuilding churches in this area as needed. Those families that have relocated in the cities are being sought in an effort to establish them in Friends worship groups. While in this area, we were privileged to attend the Peru Representatives Meeting and take part in the commissioning service for the pastors.

The Bolivian church is moving forward under the able leadership of Francisco Mamani, president of the INELA. Hal and Nancy Thomas, missionaries in La Paz, reported that during the Yearly Meeting sessions, the church commissioned a pastoral family to assist in the Peruvian work. This is a bold new step.

James Roberts, who with his wife, Gail, are missionaries in La Paz, took us to the Christmas Eve service at the Max Paredes church, where approximately 300 people were gathered. A well-organized and talented musical program was presented by 33 children, all dressed in white blouses and shirts with dark skirts and slacks. A combined choir of 72 singers added to the celebration. There are now 15 churches in the La Paz area.

In Santa Cruz, Bolivia, we had the thrill of going with Dwaine and Becky Williams to the first service for adults in the new Simon Bolivar Friends Church. One couple attended who were keenly interested in beginning Bible studies and being a part of the church. Dwaine set a time to meet with them to begin studying the Scriptures.

Yes, we had some chuños, tried different foods, enjoyed seeing balsa boats, llamas, and Lake Titicaca, but the highlights were the times of prayer with our missionaries and seeing the concern of the nationals to reach new areas for the Lord.

The Lord has opened a large door to Friends, and we are stepping through. There are frustrations and problems, but our Lord is able. Brethren, let us pray for one another.

—Howard E. Harmon

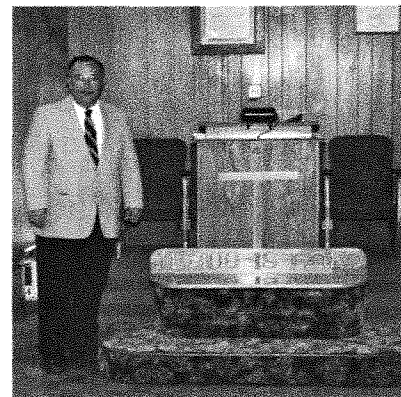


### ROCKY MT. YEARLY MEETING

#### RYM Briefs

COLORADO SPRINGS, COLORADO—First Friends hosted the second annual Rocky Mountain Yearly Meeting church growth retreat November 13-14. Some 57 people attended the sessions. Joe and Sally Roher, pastors of the Friendswood, Texas, Meeting, spoke to those attending. Prior to the sessions, First Friends participated in several days of intercessory prayers on behalf of the RYM and their own meeting.

WOODLAND PARK FRIENDS have taken steps to make their



temporary meeting place have more the appearance of a sanctuary. Members have made banners to place on the walls, and an altar was built by Bob Pile, a church member. Pastor Robert Sander stands in front of the new altar. Woodland Park members hope to soon take steps toward acquiring land on which to build a church.

DENVER, COLORADO—First Denver Friends youth group won first place as the largest single group at a recent Steve Taylor concert. Youth Pastor David Williams reported the 18 youth attending had a free group picture taken with Taylor, a contemporary Christian musician.

COLORADO SPRINGS, COLORADO—Rocky Mountain Yearly Meeting is looking for individuals and couples interested in short- or long-term missionary service at the Rough Rock, Arizona, mission. For more information, contact General Superintendent Jack Rea. Inquiries to Rea should be sent to Rocky Mountain Yearly Meeting, P.O. Box 9629, Colorado Springs, CO 80932.

DENVER, COLORADO—Early in 1988, First Denver Friends intend to use the telemarketing program developed by Southwest Yearly Meeting. Specific details remained to be worked out at press time. The intent of the effort will be to begin evangelizing and reaching out to the immediate neighborhoods surrounding the church. Eventually, the church will consider telemarketing as a way to start other meetings outside the northern part of the city.





## E.F.C.- EASTERN REGION

### EFC-ER Happenings

EFC-ER was well represented at the International Friends Conference on Evangelism with 34 Friends in attendance. Two weeks before the conference, 11 Friends from Taiwan and India had 46 services in Eastern Region churches. Translators were used in 28 of these. The testimonies and concerns given by our partners in mission were a great blessing to all.

\* \* \*

VIJAY PRAKASH from Jhansi, India, came to the U.S. intending to attend the Guatemala Conference. However, he was detained in Ft. Myers, Florida, after his cardiologist discovered a serious blockage in the blood supply to his heart, and on November 5 he had double bypass surgery. His recuperation went very well, and after eight days in the hospital, he moved to Shell Point Village to regain his strength and prepare for his return home to India. Horizon Community Friends in Ft. Myers invited him for Thanksgiving dinner, and the next day (Nov. 27) he flew back

to Delhi and on home to Jhansi. "I want to thank Christian friends for their prayers," said Vijay. "I know God has helped me through all this, and I am grateful. Your prayer support will be greatly appreciated during these next months as we get back into the work."

\* \* \*

KATHY NIVER, member of Canton First Friends Church, is home on furlough from Sudan, Africa, where she has worked the past four years with Wycliffe Translators. Kathy is a graduate of Malone College and has had a variety of overseas mission experiences.

\* \* \*

NORM WHAN, a California Friend who is a specialist in church planting and church growth through telemarketing, gave excellent workshops in December and motivated pastors to begin planning for growth through using the telephone. Two new churches—West End in Richmond, Virginia, and Treasure Coast in Port Salerno, Florida—were started in 1987 as a result of intensive telephone campaigns. In addition, four established churches used it to achieve growth. They were Horizon Community in Ft. Myers, Florida; Colony Friends in Newport News, Virginia; Willoughby Hills, Ohio; and Urbana, Ohio.

The E.P.&E. Board is working closely with interested pastors to help them see the potential in this new method and also how to proceed in doing it. Sarasota, Florida, Friends will have a telethon during January and February, and Richmond-Hanover, Virginia, Friends expect to plant a new church in south Richmond in late spring.



## MID-AMERICA YEARLY MEETING

### News Notes

Ed Roberts, chairman of the MAYM Friends Action Division, was facilitator and moderator for the Western Area Rally at Gate, Oklahoma. Sheldon Carpenter from Pratt, Kansas, held workshops on the theme "Stress and the Family." The video *Another Family Farm* was viewed. The Youth program was planned by Royce Frazier, superintendent of youth, and Butch Hearon, pastor at Lone Star Friends Church.

\* \* \*

OVER 100 KIDS attended the fourth annual "Big Event" held at Northridge Friends Church in Wichita, Kansas, hosted by their youth. The program included a surprise concert by Earnest Alexander. Terry Williams, an ex-Wichita State football player, challenged them to be thermometers, not thermometers.

\* \* \*

THANKSGIVING is a time for sharing our blessings with

others. Many of our churches reported having fellowship times together and sharing food baskets with the poor and elderly in their communities. Several of the churches participated in the "Love Loaf" offering for World Vision. Many shared in the community food drive. Miami Friends kicked off their 1988 Faith Promise with a Thanksgiving dinner with Alfred and Ruth Miller, former missionaries to Burundi, as guest speakers. Alva Friends had three young men from Burundi share their Thanksgiving dinner with them.

\* \* \*

THE HIGH SCHOOL MIDWINTER was held at Golden, Colorado, December 27-31. The Young Adult Ski Breakaway was held January 8-10 at Skyland Resort in Crested Butte, Colorado. This is a lovely place with many enjoyable activities available.

### Burundi Visitors

Six church leaders from Burundi Yearly Meeting spent two weeks following the Guatemala Conference visiting in 27 churches of MAYM covering nearly 3,000 miles. This included the Burundi legal representative, Emmanuel Sibomana; the clerk of the Yearly Meeting, Gustave Nduwayo; the chairman of the Board of Stewards, Aaron Habonimana; the director of the Kwibuka garage, Abel Siboniyo; a Mwera Bible School teacher and director of the TEE Program, David Niyonzima; and the president of the Burundi Friends Women, Mariya Nizigiyimana. Their messages to the churches were filled with praise for sending the missionaries to their country in earlier days and the hope they had found in Christ during the difficult times they have faced in recent months. It was during this three-year period of

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difficulty they reported a 30 percent growth in membership. We rejoiced with them as they reported the good news that the new government now has a policy of freedom of worship. They committed to pray for our churches and we committed to pray for theirs.

### Friends Men Retreat '87—"Purse Strings and Price Tags"

Tears, brokenness, joy, commitment, fire: these are the words that succinctly describe the '87 MAYM Friends Men Retreat held at Camp Quaker Haven. From the opening get-acquainted time to the closing hour of worship, the Spirit of God was undeniably working in the life of every man present. On Saturday, Dr. Pat Page, medical missionary to Swaziland, broadened our understanding of missions and deepened our sense of calling to our mission of stewardship. Wayne Key, a chief engineer at Boeing, shared an invaluable study on Christian principles for spending, taken from Proverbs. The Joyful Heirs Quartet, from Enid, Oklahoma, brought an hour and a half of rich worship in music. Ed Key then presented his reflections of the International Friends Conference on Evangelism, which met earlier in November in Guatemala. The fire of God's Spirit continued to burn in this group of men until after midnight, when a circle was formed in the dining hall to praise God for His overwhelming goodness and to pray that men throughout MAYM would also burn with a desire to obey God and acknowledge His ownership of everything.

Sunday Lloyd Johnson of the Better Book Room inspired us with the practical applications of willful obedience to God's leading. And, finally,

Randy Summers from Pizza Hut challenged us to unconditional commitment to Christ.

God's work among Friends Men was only begun the weekend of November 20-22. We are expecting greater things to continue to unfold in the months ahead as we remain surrendered to the Spirit.

### Church Experiences Stewardship Rewards

Two years ago Independence Friends Church made the significant decision to increase pastors Ernest and Betty Foster's salary so he could discontinue his part-time employment. The Fosters had pastored here for 15 years and the church had never been privileged to have a "full-time" pastor during its 100 years.

Not only has this proven to be a wonderful blessing for the pastors, but average attendance has increased. In recent months, the congregation received a challenge gift of \$4,000 to install a wheelchair lift at a total cost in excess of \$14,000. The challenge has been met and the elevator is installed. October 25 was a day of celebration for several reasons: thanks to the Lord for His faithfulness, thanks to the challenge donors, and thanks for the financial support that has allowed the church to more effectively serve people in the community.

### OUR FRIENDS COLLEGES

#### An International View

On January 5 Dr. Alvin Anderson departed from Akron/Canton Airport along with ten Malone College students to spend the second semester in Guatemala in what has been called the first program in Malone's "internationalizing of the curriculum." All but two of the students are in teacher education and will complete their requirement for field experience at the Colegio Americano in Guatemala City. In addition, they will study classes in Latin American culture, geography, and history, besides a daily class in Spanish, and the usual human development course taught by Dr. Anderson. The other two students are social work majors and will take assignments with such organizations as World Vision, World Relief, and the Friends Mission to help with local projects. The group will return to Canton April 28.

#### A Concern for Ethics

George Fox College, Newberg, Oregon, has been awarded a \$4,000 national Christian College Consortium humanities grant for 1988 for use in

course and curriculum revision in the area of ethics.

Grant supervisor will be Arthur Roberts, chairman of the college's division of religion. Five other professors are also involved.

Dale Orkney, professor of biology, will have a seminar dealing with ethical dimensions in the scientific field; Ron Stansell, assistant professor of religion, will develop a video-cassette illustrating ethical concerns in the Bible; Bob Gilmore, director of instructional media, will develop an audiovisual presentation on the ethics of copying visual, printed, and recorded information; Alan Hueth, instructor of telecommunication, will prepare course materials and develop exercises on the ethical implications of television and film programming; and Tom Head, assistant professor of economics, will develop a program to strengthen the study of ethical issues in two courses in economics.

#### Fox Shakes the Country

"Shake the Country" by Norman Best will be presented by Friends Bible College, Haviland, Kansas, students and faculty on February 21-22-23 in Founders Hall. The comedy is

#### Research Interns

Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1988. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1988. For information, write or call:

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based on George Fox's *Journal* and how one man may shake the whole country. The play will be in the round and directed by Dr. Jo Lewis, chairman of the English department.

### Choir Tour

The FBC Concert Choir will be touring primarily in Mid-America Yearly Meeting March 17-29. The itinerary for their tour scheduled during spring break is as follows:

March 17—University Friends Church, Wichita, Kansas, 18—Friends Church, Rose Hill, Kansas, 19—Friends Church, Plains, Kansas, 20 (a.m.)—Friends Church, Booker, Texas, 20 (p.m.)—First Baptist Church, Higgins, Texas, 21—Alva Friends, Alva, Oklahoma, 22—Friends Church, Argonia, Kansas, 23—Friends Church, Riverton, Kansas, 24—Friends Church, Chandler, Oklahoma, 25—Bayshore Friends Church, Baycliff, Texas, 27 (a.m.)—Friends Church, League City, Texas, 27 (p.m.)—Friends Church, Friendswood, Texas, 28—Friends Church, Oklahoma City, Oklahoma.

### OUR WORLDWIDE CHURCH FAMILY

### Dellenback Named World Vision Chairman

Monrovia, California—John Dellenback, president of the Christian College Coalition in Washington, D.C., was recently named Chairman of the Board of World Vision Inc., an international Christian child care, relief, and development agency based in Monrovia, California.

Dellenback, 69, is a former Oregon State Representative (1961-1967) and Congressman (1967-1975). Upon leaving congress, he was director of the Peace Corps for two years, appointed by former President Gerald Ford. He became president of the Christian College Coalition in 1977.

—World Vision News

### Winter Says Seniors Have a Life of Ministry Ahead

Pasadena, California—"When you're 60 you're halfway through your life," says Dr. Ralph Winter, founder and director of the 11-year-old U.S. Center for World Mission. "You've had 30 years of productive life, and you have another 30; I personally believe they will be twice as productive.

Winter observes that one of the managers of his ministry, an organization that works to coordinate the knowledge and efforts of many mission boards and organizations, "is one of our top managers" at age 77. "Most of our managers are older people," says Winter, who treasures the wisdom demonstrated by the management team as well as other workers.

"You need a very wise, patient person answering phones," he remarks, noting that another senior, the wife of the top management worker, handles this task for his ministry.

"It doesn't make sense to say that missions work is just for young people," he insists. "We have 60 vacant positions. You could call our manager, and he could give you jobs for 20 people his age.

"There's no scriptural basis for saying there's a certain age you should quit working," emphasizes Winter. "In our organization, we don't use the word 'retirement' except to denounce

the concept. Retirement is a tragic booby trap that kills people. Half of all the men who retire die within two years, so it's a very dangerous thing."

The answer? If you have to quit your vocation, find something else to do—Christian organizations can use your skills, he concludes.

—E.P. News Service

### OUR FRIENDS IN LOCAL CHURCHES

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

### Youth and Christian Education

SPRINGBANK, Allen, Nebraska, Friends (Roger Green) held a Midwinter mini retreat for youth right at home. There were six registered for the full time plus two who came for the evening only. Twenty-four hours were packed with snow sports, bowling, bumper cars, mini golf, Christian videos, a super rap time, devotions, and plenty of food.

The EAST GOSHEN, Beloit, Ohio (Charles Bancroft) Friends youth sold Halloween insurance during the fall to cover soaped windows. The youth also had a "Growl-Out" in November, collecting pledges and not eating for 24 hours. All the money collected was sent to World Relief.

The Christian Education Committee from RIVERTON, Kansas (Paul Snyder), held a Holiday Bazaar. Proceeds went to purchase a VCR and television for the church.

HAVILAND, Kansas, Friends Church (Dave Robinson), along

with Friends Bible College, sponsored a Walk Thru the Bible Old Testament Seminar.

Friendship Sunday at NEW POINT, Susan, Virginia, Friends (William Lawson), October 18, began with a breakfast in their annex.

Mike and Ruth Leach, newly appointed youth sponsors at WOODLAND, Idaho (Wayne Piersall), were presented to the congregation.

PLEASANT PLAIN, Byers, Kansas (Steve House), celebrated their one-hundredth anniversary Sunday, November 8.

The youth group at SPOKANE, Washington (Earl Tycksen), has instituted an acting troupe, F.A.T. (Friends Acting Troupe), which is now open to others in the church who would enjoy being involved. This fall they presented a Dinner Theater, commencing with a spaghetti dinner, prepared and served by the youth, followed by an evening of entertainment, including three plays.

The RAISIN VALLEY, Adrian, Michigan, Friends Youth (Dale Chryst) met for fellowship and to make cookies for shut-ins.

The children from UNIVERSITY (David Kingrey) and NORTHBRIDGE (Duane Hansen), Wichita, Kansas, hosted a Christmas party for children of the Hispanic church in Wichita.

Named Caldwell District "Teacher of the Year," Eugene Hanzlik of GREENLEAF Friends, Idaho (Don Lamm), has taught at Caldwell's Lincoln Elementary School for seven years.

Raymond Harrington of Greenleaf, father of Lavonda Ehrlich, has set a record of faithful attendance at Sunday school for more than 60 years, before his recent illness.

Narcis Harder and Tonya Ramsay of BYHALIA, Ohio (Richard Worden), Friends conduct a children's meeting



"Arrows for Christ" twice a month on Wednesday nights.

**ENTIAT**, Washington, Friends are excited about welcoming Lawrence "Shorty" and Naomi Wright as interim pastors beginning January 1988. Former pastors Dick and Mikell Benham have recently moved to Tacoma, where Dick is working with Tacoma Pierce County Chaplaincy.

Entiat Friends are still working on their goal of the purchase of a new van for their Sunday school ministry. Each Sunday morning two vans travel 50 to 60 miles in their rural community to get 30 to 50 children to and from Sunday school.

Delilah Williams, a member of **PLEASANT VIEW**, Eagle Springs, North Carolina, Friends (Lynn Shreve) was chosen "Teacher of the Year" at Elise Middle School.

### Missions

Children in the primary department of **NORTH OLMSTED**, Ohio, Friends (J. Daniel Frost) helped the congregation with a visual lesson on the Missionary Outreach Budget (M.O.B.). Their posters depicted the "cents" out of each dollar that are designated for a different M.O.B. work and a picture showing that work.

Mark and Wilma Roberts, retired missionaries from Mex-

ico City, will do deputation before settling in **GREENLEAF**, where there was a food pound-ing for them on November 29.

A crew from **HAVILAND**, consisting of Joe and Florence Cox, Elrie and Myrtle Kinser, and Tony Brown, spent several days at Kickapoo Indian Mission helping to run foundation for a guest house addition.

Roscoe and Tina Knight, EFM representatives, and four young men from Burundi were special guest speakers at the Haviland mission conference.

**SPRINGBANK** Women's Fellowship sponsored a missionary conference October 20. Robin Johnston, president of Friends Bible College, was special speaker November 22.

A reorganization meeting of the Esther Zinn Missionary Society was held at **SPRINGFIELD**, Ohio, Friends (Phil Baisley) on November 2.

Three mission fields—Hong Kong, Burundi, and Mexico—were highlighted during outreach month at **ALUM CREEK**, Marengo, Ohio (Dane Ruff).

"Vision for Missions" was the theme for the Missions Conference at **SPOKANE** Friends. Friday evening was an International Missions Food Fair, with booths representing five countries, each booth serving food representative of its country. Passports were also an important event of the evening, with questions to be answered on each country before food could be received. Denny and Sue Anderson and family were our "on site" guests.

**PELHAM**, Fenwick, Ontario, Canada, Friends (John Young) enjoyed the messages from Lucy and Alvin Anderson of Canton during the October weekend emphasizing the Missionary Outreach Budget.

**BARBERTON**, Ohio, Friends (Brian Cowan) were privileged

on October 28 to have Ray Ch'en, a Taiwanese delegate to the Guatemala Conference, speak to them. Kim Knowles was a delegate to the conference from Barberton.

Keith and Mary Williams spoke at **BENKELMAN**, Nebraska, Friends (James Brackett) November 22. The couple, from Watertown, South Dakota, told of their work among the mountain people in the Philippines, where they sponsor a Bible school that trains workers for about 200 churches

During the month of November, **CANTON**, Ohio, First

Friends (John Williams, Jr.) focused on missions. Special activities included hosting the "Carpenter's Tools," a music group from Youth for Christ; watching the filmstrip *Wait of the World*; hearing Franklin Graham, president of Samaritan's Purse; listening to the report of Pastor John Williams and Dr. Alvin and Lucy Anderson on their trip to the Guatemala Conference on Evangelism; and participating in the annual "Missions Festival."

The Bible Missionary Fellowship of **DAMASCUS**, Ohio, Friends (Larry Kinser) held a

## Great Seminaries

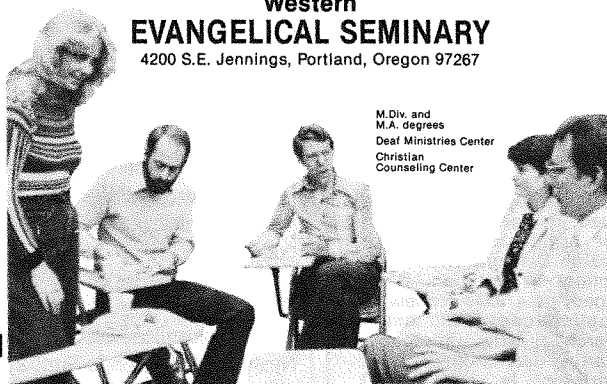
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Christmas auction and boutique to raise funds for their project of supporting the Abe Bible family as missionaries. Missionary Christmas offering at Damascus totaled more than three times the usual giving.

### Outreach

Love loaves at **WOODLAND**, created an offering of \$252.85.

The children of **SMITHFIELD**, Ohio, Friends (William Waltz) sang for the morning worship service prior to Christmas.

The children of **DEERFIELD**, Ohio, Friends (Wayne Evans) presented the cantata *Baa Baa Bethlehem* on December 14.

A play, *The Cobbler's Guest*, was presented by the **ALUM CREEK** Friends youth under the direction of Dennis Hubbard.

AWANA Club members of **DAMASCUS** Friends brought food items during November for a "Share a Meal" program.

**PAONIA**, Colorado, Friends (Eldon Cox) took a love offering for World Relief after viewing the film *An African Prayer; In His Name*, November 22.

### COORDINATOR OF FIELD EDUCATION

The Earlham School of Religion, a Quaker Seminary, seeks a half-time Coordinator of Field Education. First consideration given to a Quaker woman with significant ministry experience. Study in pertinent areas beyond the basic professional degree desirable. The Coordinator will work with a faculty committed to and involved in an evolving program of field education that integrates various areas of academic learning and practical experience. Possibilities for supplementing half-time position can be pursued. For job description, or for application, write to Search Committee, Earlham School of Religion, Richmond, IN 47374. Review of applications will begin March 1, with anticipated starting date of July 1, 1988. Earlham is an AA-EO employer.

Sue Thomas, founder of Operation Sound, has spoken at several services and meetings at **ALLIANCE** Friends. Sue hopes to reach the largest unreached people group in the world, the deaf, with the Gospel. Sue has been deaf since 18 months of age.

On Friendship Sunday at Alum Creek, Marengo, Ohio (Dane Ruff), the Christian Education Commission encouraged everyone to invite friends and have them home for dinner after the service.

**BAYSHORE**, Texas (Glenn Armstrong), hosted the Union Thanksgiving service for the Bayview, Bacliff, and San Leon area.

Several volunteers from **ALLIANCE** Friends, Ohio (Rick Sams), joined Bill Williamson in "Project Angel Tree," a national project to provide one item of clothing and one toy to the children of prisoners.

**NEW POINT** Friends enjoyed the singing of the Lighthouse Choir from York, Virginia, on November 1.

Pastor James Chess of **URBANA**, Ohio, Friends is using the telemarketing approach to invite people in the community to the church.

Friendship Sunday was held November 1 at **ORANGE ROAD**, Westerville, Ohio, Friends (Tim Kelley). Visitations were made to those visiting that Sunday by members of the church.

A home-cooked turkey dinner was provided by members of **CHARITY**, Kennesaw, Georgia, Friends (John Ryser). The free Thanksgiving meal was enjoyed by the church family and people of the surrounding community.

October was observed as "Witnessing Month" in **WESTGATE**, Columbus, Ohio (Randy Neiswanger), Friends Sunday school program. The program for October 18 included partici-

pation by Campus Crusade, the Gideons, Teen Challenge, and several other Christian organizations.

For several months, Ambassadors Sunday school class teacher, John Pierce, gave his lesson in both English and Spanish for the benefit of Mexican construction workers in attendance. To better minister to the needs of the Mexicans, John is now teaching a Bible class exclusively in Spanish at **WESTGATE**.

The folks at **NORTH OLMSTED** Friends shared their Christmas joy by bringing wrapped gifts to place under the tree in the narthex. New items of clothing, toys, and personal items were then delivered to the Cleveland City Mission (men) and to the Angeline Home (women and children) just prior to Christmas.

### Spiritual Life and Growth

**HAVILAND** is participating in "50 Days for Christ to Transform My Daily Work" during the seven weeks prior to Easter. Sponsored by *The Chapel of the Air*, the 50-day adventure will seek to bridge the gap between Sunday and the rest of the week. Participants will be asked to observe several disciplines.

Rendel Cosand led in revival meetings October 7-11 at **NEW POINT** Friends.

**HUTCHINSON**, Kansas (Gary Getting), Friends are viewing a new film series by Dr. Anthony Campolo called *Who Switched the Price Tag?*

A revival was held November 7-12 at **TRINITY** Friends, Van Wert, Ohio (Duane Rice), with guest speaker Dale Diggs of **WILLOUGHBY** Hills, Ohio, Friends. Phil Baisley, pastor of **SPRINGFIELD**, Ohio, and family worked with the children.

If ever one of Christ's individual churches had reason

to praise and thank Him for the past year, it's **DEERFIELD** Friends. The year has been a blend of new undertakings, commitments of time and funds to back new visions, and above all a pastoral family and prayed-up council seeking and demonstrating the will of the True Head of Deerfield Friends.

Max and Kathleen Huffman from Muncie, Indiana, were at **ORANGE ROAD** Friends January 15-17, 1988, to lead a Spiritual Life Seminar.

### Family Life

The **ENTIAT** Christmas program was quite different this year—an untraditional-type program entitled "Christmas at Our House." The Christmas story was shared, and they showed slide pictures of all church and Sunday school families.

**HAVILAND** Choir will present the musical *The Homecoming* on Sunday, February 14.

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## 'Library night' at Colorado Springs

**NEWPORT NEWS** First Friends, Virginia (David Tebbs), has been viewing the family life series films of James Dobson, *Turn Your Heart Toward Home*.

### Church Building and Improvements

During the evening service on November 1, **ALUM CREEK** rededicated the addition built 25 years ago. Keith Deel presented a nostalgic look at 1962 and read comments about that year written by the members.

In September the men of the **NEW POINT** Friends Church put new shingles and rain gutters on the parsonage, saving over \$2,000 in labor costs.

**NEWPORT NEWS** will be moving to Hampton and becoming the **HAMPTON** Friends Church. In anticipation, children sent off 75 large helium-filled balloons with invitations to visit the newly constructed church.

### Other Important Events

**OMAHA**, Nebraska, Friends (Peter Schuler) and Sunset Hills Baptist Church held a joint evening service October 25. Pastor Schuler brought the message, and Ron Boschult and Leslie Hayden, Omaha members, provided music.

Sixty attended the **ALUM CREEK** Friends family Thanksgiving dinner held at Gilead Christian School.

### Camp Quaker Haven

(Mid-America Yearly Meeting of Friends) is accepting applications for the position of Resident Administrator.

Skills in the areas of personnel management, development of camp activities and programming, promotion to churches and organizations, and administration are needed. Send resumes or inquiries before February 1 to:

Mid-America Yearly Meeting  
Youth Ministries, Box 88  
Haviland, Kansas 67059  
(316) 862-5261

Pastor Wayne Piersall ministered in **HAYDEN LAKE** Friends, and Charles Bloodgood of **POST FALLS** ministered in **WOODLAND** Friends during a recent pulpit exchange.

**EAST RICHLAND**, St. Clairsville, Ohio, Friends (Wayne Ickes) presented their Christmas cantata *Angel's Song* for the **SMITHFIELD**, Ohio, Friends (William Waltz).

The church family of **NORTH OLMSTED** gathered together on November 22 for a potluck Thanksgiving supper followed by a program of gratitude and inspiration. As a surprise feature, Pastor Dan Frost passed out lifelike long-stem roses to about a dozen individuals in appreciation for their loving attitudes.

During their month of outreach emphasis, **BYHALIA** Friends enjoyed special speakers Lucy Anderson of Canton, Ohio, on October 4, and Mrs. Chasalee Cramer, retired missionary from World Gospel Mission, on October 18.

Special programs for Christmas at **DAMASCUS** included FY. caroling; the cantata *The Glory of the Lord*; "Whose Birthday," a program using many children in songs and recitations; a skit handled by the Crusaders' Sunday school class; and a Christmas/New Year's musical evening.

**NORTHWEST**, Arvada, Colorado, Friends (Bill Pruitt), **FIRST DENVER** (Chuck Orwiler), and Maranatha Christian Fellowship combined choirs to present the Christmas cantata *Worship the King* December 19 and 20.

**BENKELMAN** hosted the annual Community Thanksgiving service the evening of November 22. The Benkelman Ministerial Association was in charge of the worship, followed by visiting and refreshments.

**CALVARY**, Columbus, Ohio, Friends (Robert Stroup) held a Friendship Sunday on December 13, inviting unchurched friends to attend. The dedication of the "Crumrine Memorial Library" at Calvary Friends was held during the worship service on November 1.

Will Sanborn spoke on Discipleship at **PLAINVIEW**, Nebraska, Friends (Matthew Hoffman). Sanborn is associate pastor of Highland Park Evangelical Free Church in Columbus, Nebraska.

**ALLIANCE** hosted the Northeast Ohio District Rally in October. Vijay Prakash was the main speaker. Howard and Mary Evelyn Moore introduced three guests from Taiwan.

**COLORADO SPRINGS**, Colorado, Friends (Arden Kinser) had "library night" at a local bookstore, The Lord's Vineyard, November 17. The bookstore contributes 15 percent of sales during the night toward free books for the church's library.

On October 9-10 men from **WESTGATE** Friends gathered at Deer Creek State Lodge for a weekend retreat with Duane Houser of **CANTON** Friends as the principal speaker. The theme was leadership.

## OUR RECORD OF FRIENDS

### Births

**BANFIEL**—To John and Cindy Banfiel, a son, Robert Martin, August 14, 1987, Newport News Friends, Virginia.

**BARTHOLOMEW**—To Ray and Candy Bartholomew, a daughter, Brianna Marie, October 26, 1987, Hutchinson Friends, Kansas.

**BINFORD**—To Kent and Lori Binford, a daughter, Audra LeeAnn, October 15, 1987, Haviland, Kansas.

**BOYD**—To Mr. and Mrs. Douglas Boyd, a daughter, Betsy Ann, November 30, 1987, Smithfield Friends, Ohio.

**BRILES-KLEIN**—To Terry and Joann Briles-Klein, a daughter, Laura Elizabeth, September 28, 1987, University Friends, Wichita, Kansas.

**CALLAHAN**—To Larry and Bobbie Callahan, a son, September 22, 1987, Salem First Friends, Ohio.

**CANALES**—To Mr. and Mrs. Sam Canales, a son, David Joseph, October 28, 1987, Trinity Friends, Van Wert, Ohio.

**ELLYSON**—To Ron and Darla Ellyson, a daughter, Lindsay Leigh, October 27, 1987, Alliance, Ohio.

**FOWLER**—To John and Mary Fowler, a daughter, Elise Dionne, October 27, 1987, University Friends, Wichita, Kansas.

**HALVERSTADT**—To Adrian and Lisa Halverstadt, a son, Timothy Davis, October 9, 1987, Mt. Pleasant, Ohio.

**HARDING**—To Paul and Ruth Ann Harding, twin girls, Leanne Joy and Lindsey Ruth, November 23, 1987, Greenleaf, Idaho.



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## Do Quakers have rituals?

**HARRIS**—To Mike and Susie Harris, a son, Joshua Eli, December 2, 1987, Trinity Friends, Martinsville, Virginia.

**HUNDLEY**—To Rickey and Robin Hundley, a son, Nathaniel James, May 26, 1987, Longview Friends, Danville, Virginia.

**ICE**—To Ron and Cindy Ice, a son, Travis Paul, November 26, 1987, Charity Friends, Kennesaw, Georgia.

**KILTS**—To Mark and Jane Kilts, a daughter, Grace Ellen, October 13, 1987, Pelham Friends, Fenwick, Ontario, Canada.

**LeROY**—To Ron and Mindy LeRoy, a daughter, Amy Christine, August 26, 1987, Westgate Friends, Columbus, Ohio.

**MEANOR**—To Jeff and Diana Meanor, a son, Matthew, October 22, 1987, Canton, Ohio.

**MENDOZA**—To Mr. and Mrs. Simon Mendoza, a daughter, Klarisa Anne, October 2, 1987, Trinity Friends, Van Wert, Ohio.

**METZ**—To Patty Metz, a daughter, Mycha Michelle, November 16, 1987, Canton, Ohio.

**MIKULA**—To Mick and Cheryl Mikula, a son, Charles Conan, Jr. (Micky), September 17, 1987, Newport News, First Friends, Virginia.

**MILLER**—To Keith and Lori Miller, a son, Jonathan Michael, November 1, 1987, Canton, Ohio.

**NUSZ**—To Randy and Georgiana Nusz, a son, Macklin Ray, November 10, 1987, Haviland, Kansas.

**PETERS**—To Bill and Pam Peters, a son, Brian Matthew, September 10, 1987, Westgate Friends, Columbus, Ohio.

**PETERSEN**—To Douglas and Doreen Petersen, a boy, Jordan Douglas, December 11, 1985, and a girl, Doreen Elizabeth, November 20, 1987, Entiat Friends, Washington.

**ROBERTS**—To Mr. and Mrs. Ted Roberts, a daughter, Tara Rachelle, September 23, 1987, Trinity Friends, Van Wert, Ohio.

**SCHAADT**—To Mr. and Mrs. Phil Schadt, a son, Brandon Joseph, October 14, 1987, Trinity Friends, Van Wert, Ohio.

**SCHERING**—To Gary and Laura Schering, a son, Joshua David, November 22, 1987, Canton, Ohio.

**SMITH**—To Jerry and Marilyn Smith, a son by adoption, October 19, 1987, Salem First Friends, Ohio.

**WALLACE**—To Charles and Gail Wallace, a son, Ryan Charles, November 12, 1987, Canton, Ohio.

**WESTMAN**—To Dave and Judy Westman, twin daughters, Rachel Ellen and Deborah Ann, September 3, 1987, Westgate Friends, Columbus, Ohio.

### Marriages

**BOWER-MILLER**. Jenie Bower and David G. Miller, October 17, 1987, Lincoln, Nebraska.

**CARLTON-COGAN**. Vicky Carlton and Churck Cogan, August 1, 1987, Newport News, Virginia.

**CERVENKA-JEFFERY**. Elizabeth Cervenka and William (Tony) Jeffery, November 27, 1987, Hillsboro Friends, Oregon.

**CLAY-BOYD**. Shelly Clay and Tommy Boyd, June 6, 1987, Newport News, Virginia.

**CLEMENHAGA-COOK**. Pamela Clemenhaga and Rick Cook, Pelham Friends, Fenwick, Ontario, Canada.

**COLEMAN-BULLIS**. Janet Coleman and Dan Bullis, August 22, 1987, Newberg Friends, Oregon.

**CRIST-DILLON**. Shelby Crist and Patrick Dillon, September 12, 1987, Newport News, Virginia.

**DICKENSON-DUDIACK**. Kathy Dickenson and Jeff Dudiack, October 10, 1987, Huntsville, Ontario, Canada.

**EVANS-QUELETT**. Sheila Evans and John Quelett, August 29, 1987, Westgate Friends, Columbus, Ohio.

**GOINS-JOHANSEN**. Deborah Goins and Kerry Johansen, August 29, 1987, Newberg Friends, Oregon.

**JOHNSON-COMFORT**. Lisa Ellen Johnson and Rodney E. Comfort, November 7, 1987, Greenleaf Friends, Idaho.

**LINTON-MOHR**. Faye Linton and Gregg Mohr, October 24, 1987, Trinity Friends, Van Wert, Ohio.

**MADDOX-BARRETT**. Jodi Maddox and Pat Barrett, August 29, 1987, Westgate Friends, Columbus, Ohio.

**MICHAELS-HADLEY**. Sandy Michaels and Gene Hadley, October 2, 1987, Westgate Friends, Columbus, Ohio.

**SHARP-WILLIAMSON**. Sharon Sharp and Delbert Williamson, October 16, 1987, Omaha, Nebraska.

**STEELE-PRUHSMEIER**. Lisa Steele and Brent Pruhsmeier, November 21, 1987, Beaverton, Oregon.

**STRASSER-BORTZ**. Lisa Strasser and Denver Bortz, November 21, 1987, Canton, Ohio.

**TOOT-WILMS**. Patty Toot and Brian Wilms, September 25, 1987, Salem First Friends, Ohio.

**WILLIAMS-JEFFERSON**. Denise Williams and George Jefferson, August 15, 1987, Newport News, Virginia.

### Deaths

**ALLEN**—Marie Hester Allen, 84, November 23, 1987, Wichita, Kansas.

**BAKER**—Irene Vickers Baker, October 14, 1987, University Friends, Wichita, Kansas.

**CARTER**—Edith Carter, 84, December 23, 1987, Newberg Friends, Oregon.

**CHRISTIANS**—Nina F. Christians, 84, November 21, 1987, Beaver-Shannon Friends, Beaver, Kansas.

**COOK**—Carroll Cook, November 25, 1987, Raisin Valley Friends, Adrian, Michigan.

**DAILEY**—Mildred Dailey, 61, September 1987, Salem First Friends, Ohio.

**DILLON**—Charles Dillon, October 14, 1987, Orange Road Friends, Westerville, Ohio.

**DYE**—Jane Dye, 79, October 6, 1987, Springfield Friends, Ohio.

**EMANS**—Lee Emans, November 9, 1987, Trinity Friends, Van Wert, Ohio.

**GAZIANO**—Ashley Gaziano, 71, April 21, 1987, Hampton, Virginia.

**GOODSON**—Leona Goodson, 80, June 1, 1987, Newport News, Virginia.

**HILLMAN**—Grandman Hillman, October 3, 1987, Bayshore Friends, Bacliff, Texas.

**KASKO**—Anna Kasko, 86, October 4, 1987, Colorado Springs, Colorado.

**KNAPP**—Marie Knapp, October 18, 1987, Springdale Friends, Leavenworth, Kansas.

**MARSHALL**—Robert Jake Marshall, 76, June 26, 1987, Orange Park, Florida.

**MOORE**—Robert B. Moore, 88, November 28, 1987, Damascus Friends, Ohio.

**MYRTLE**—Ryan Myrtle, September 25, 1987, Welland, Ontario, Canada.

**PRICE**—Charles Price, 63, October 29, 1987, Salem First, Ohio.

**RANKIN**—Dr. Paul Rankin, 80, August 31, 1987, Salem First, Ohio.

**SCHLONDORF**—Don Schlondorf, October 22, 1987, Omaha, Nebraska.

**SHREVE**—Gertrude Shreve, 87, October 30, 1987, Damascus Friends, Ohio.

**SPRINGER**—Edna M. Springer, 73, in a car accident, December 17, 1987, Newberg Friends, Oregon.

**VERNON**—Phil Vernon, 67, May 1, 1987, Newport News, Virginia.

**WILSON**—Marie Wilson, 85, October 18, 1987, Salem First, Ohio.

**ZOSEL**—E. Darlene Zosel, 49, October 30, 1987, Spokane, Washington.

annual opportunity was opened for Quakers to spend a day together sharing experiences and making proposals for cooperative projects. As a result of these meetings, a number of important joint ventures were undertaken.

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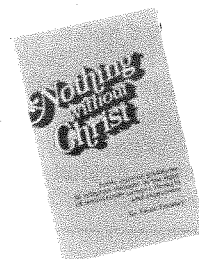
In the light of these changes, FCCP representatives authorized at their 1986 meeting the laying down of FCCP. During the subsequent year, steps have been taken to turn records over to the Swarthmore Peace Collection and to turn remaining funds over to the New Call to Peacemaking.

### Quakers and Ritual

A meeting April 15-16 at Camp Quaker Heights, Eldora, Iowa, will look at the question of whether ritual has an important role within the Religious Society of Friends.

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## A rose to remember George Fox

ritual and tradition be a helpful and meaningful part in Friends practice? What are the differences between ritual and tradition?

This conference on Friends recognition and use of ritual and tradition in the family and meeting is sponsored by the Friends World Committee for Consultation, North High Plains Region.

### California Quakers Name Camp Director

Bob Mardock has been named the new Executive Director for Quaker Meadow in Southwest Yearly Meeting. He has been serving the yearly meeting as Church Planting Coordinator and will continue to give 60 percent of his time to church planting.

### Houston School Celebrates Growth

The Houston Graduate School of Theology celebrated its fifth academic year Friday, December 4, at the Holiday Inn Medical Center. The occasion was their fourth annual development banquet. Guests reflecting all facets of the school's life heard speakers representing the students, faculty, and alumni. Showcased were the various Houston area projects with which the school is involved. These include prison ministries at the Harris County Jail, hospital ministries at several local hospitals, ministry to the elderly with Sheltering Arms, and bereavement counseling with local funeral homes.

The evening was the celebration of a highly successful year in the life of the school. This success is best seen in the increase in enrollment from 80 students in fall 1986 to 122 students in fall 1987.

Dr. Delbert P. Vaughn, president, feels this growth has been made possible by the

seminary's outlook of Christian brotherhood. Houston Graduate School of Theology provides students with an opportunity to pursue an advanced degree in Theology and Pastoral Care.

### National Ministers' Conference #4

April 20-24, 1989, are the dates for the Fourth Friends Ministers' Conference. The meeting will be held in Colorado at the Sheraton Denver Tech Center Hotel. "Not by might, nor by power, but by my spirit saith the Lord" will be the theme. The program content will be Christ-centered, addressing the minister's inner life, relationships, strengthening the church, and extending the message to the local community and the world.

### Spiritual Roots of Peace and Justice

Over 140 adults came to Friends Center in Newberg, Oregon, to share their thoughts and experiences on the theme "The Spiritual Roots of Peace and Justice: What Calls Us to Action?" The event was the Northwest Regional Gathering of Friends sponsored by the Friends World Committee for Consultation, October 30 through November 1, 1987.

The Friday evening Meeting for Worship included the inspiration of Pablo Stanfield and Kara Cole, who spoke from their years of action and recounted the sources of that action.

Throughout the next full day of plenary sessions, worship sharing, and interest groups, the theme brought back memories of early Friends' awareness of the need for peaceable action in our world.

Small worship sharing groups gave everyone the opening to share their own beginnings as concerned Quakers. The

interest groups were led by Friends who have given a portion of their lives to the areas of International Relief and Development, International Peace and Justice, Sanctuary, Youth Services (Foster Care), the Homeless, Prison, Draft and Conscientious Objection, and Tax Resistance.

In the evening plenary session, "senior" Friends brought a historical perspective to the gathering as they recalled their call to peace and justice work and witness as young men during World War II.

### Boulding, Pedigos Address FWCC Annual Meeting

The Friends World Committee for Consultation, Section of the Americas, invites all Friends to its Annual Meeting, to be held from Friday, March 18, through Sunday, March 20, in Indianapolis, Indiana, at the Best Western Airport Inn.

Elise Boulding of Intermountain Yearly Meeting will give the keynote address, "On Choosing Life," Friday after sup-

per at Indianapolis First Friends Meeting.

The Saturday evening program will address "The Challenge of Urban Ministry." Marlene and Steve Pedigo of the Chicago Fellowship of Friends will be the featured speakers, with further contributions from Friends engaged in various sorts of urban ministry elsewhere in the Western Hemisphere.

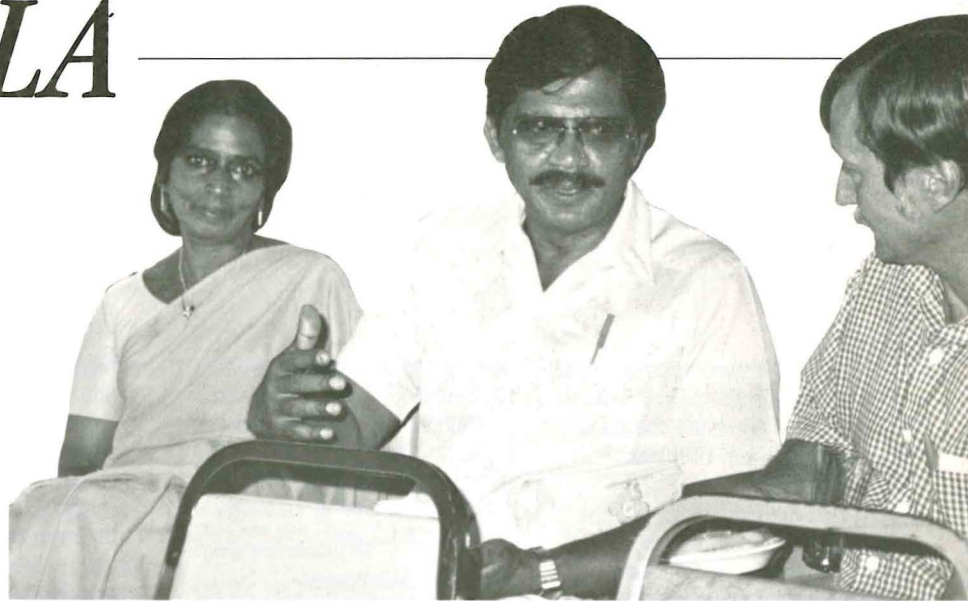
### Quaker Star Rose to Commemorate Tercentenary of George Fox's Death

A new variety of rose, called *Quaker Star*, is in the process of being selected in the trial grounds of Patrick Dickson, world famous rose hybridist. Eight varieties are presently on trial in Oregon and at the Royal National Rose Society Trial Grounds in St. Albans, England. These will be on sale in time for planting in 1991, as a fitting way to commemorate the 300th anniversary of the death of George Fox, founder of the Religious Society of Friends.



"I'm beginning to see a great people to be gathered."

# GUATEMALA



Featured speaker Samuel Kamaleson (center) and his wife Adela at the International Friends Conference on Evangelism

## It Was Worth It!

BY CHARLES MYLANDER

**G**UATEMALA '87, the International Friends Conference on Evangelism, is history—and it was worth it!

It was worth the time, effort, and energy. It was worth the work, prayer, and money. (Financially, the conference closed in the black.)

It was worth it because the Holy Spirit moved among us in a gentle, yet compelling way. His touch was personal and powerful, giving fresh motivation to evangelize the world. His presence brought inner cleansing, new ideas, and bold determination.

It was worth it because of the heart unity among Friends. Although the 250 delegates came from 20 countries, the barriers of language and culture could not hold back the beautiful Spirit of oneness. Joy permeated the atmosphere. Smiles were common and tears not uncommon.

It was worth it because of the new friendships, warm

relationships, and personal caring. Under the lordship of Jesus Christ these human connections will lead to a fresh wave of prayer, correspondence, and traveling ministry.

It was worth it because many of us became world Christians with a global view of Christ's Body. What became clear to all is that the Friends Church is now international in leadership as well as geography.

- Kenya now has at least four yearly meetings with a combined worshiping community of over 200,000 Friends.
- The city of Nairobi, Kenya, is the site of the largest local Friends church in the world—over 2,000. A new facility is being planned to seat 6,000.
- In Latin America powerful person-to-person and home-centered evangelism is reaping a bountiful harvest.

- In more resistant Taiwan, Friends are among the fastest-growing churches.
- In Burundi and numerous other places the church is on the move.

It was worth it because Friends were reminded of their roots. With a forward look, a full day was given to Friends history and distinctives. In fact, more time was spent emphasizing the power of the Kingdom, the clarity of Christ's message through Friends, and the equipping of the messengers, than on the latest techniques of evangelism.

It was worth it because the evangelical Friends agenda for the next decade came into focus:

- A deeper practice of prayer and holiness.
- A stronger effort in church planting and renewal.
- A higher priority for Christian family life.
- A fresh impetus for evangelizing the world's major cities.

- A compassionate caring for the impoverished and victimized.
- A new awareness of living under the history changing rule of King Jesus in the Kingdom of God.

It was worth it because we left Guatemala City equipped and inspired. North Americans felt heartened under the fruit of missionary effort since the Great Revival of 1865. Delegates from the developing nations found themselves better equipped to build the church. Both discovered their expectations surpassed and fresh eagerness to obey the Great Commission.

The Holy Spirit is making the Friends Church a beautiful church in His sight. We caught a glimpse of it during Guatemala '87. Our best days lie just ahead!

Yes, it was worth it! **EF**

*Charles Mylander is superintendent of Friends Church Southwest Yearly Meeting.*

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# update

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## For Your Information

Silverton Friends has called **Wendell Barnett** to serve as part-time pastor. The church has been recovering from the loss of their pastor, **Bill Ellis**, in a car accident last summer.

Pledges toward funding **Great Commission Programs** of the Yearly Meeting were 3% over last year's income. PTL! However, since this does not cover additional dreams of boards and commissions, some new ideas will not be implemented.

**Roy and Ruth Clark** have been driving 100 miles each Sunday as they have been involved in the music at First Friends Vancouver and then driven on to Mountain View to pastor that new church planting effort. On January 24 they retired from these ministries. Both churches honored them on that Sunday for their devoted service. NWYM appreciates the two of you deeply.

"Send the Light" -- a month of missions at First Friends Vancouver, **Roy McConaughy**, pastor had the following schedule:  
February 7

**Boyd Morris**, with Student Foreign Missions Fellowship - Sunday school  
**Howard Harmon**, "Keynote Address" - A.M. Worship

**Beth Harmon** - Children's Church  
**Earl Perisho** - P.M. Worship

February 14

**Ron Woodward** - "The Challenge-NWYM" - A.M. Worship

**Carl Shanks** - Children's Church  
**George Thomas** - P.M. Worship

February 21

**Eric Witherspoon** - S.S. and C.C.  
**Retha McCutchen** - "Home Missions-NWYM" - A.M. Worship

**Matt Zoller** and Costa Rica - P.M.

February 28

**Denny Anderson** - "Church Planting" - A.M.  
**Sue Anderson** - Children's Church  
**Denny Anderson** - Area Rally - P.M.

From the Camas Friends Newsletter, **Dick Edmundson**, pastor, came the following:

## I Had a Horrible Dream!

I dreamed that the Lord took my Sunday contribution and multiplied it by ten and this became my weekly income. In no time I lost my color TV, had to give up my new car-- I could not even make a house payment. . . what can a fellow do on \$10.00 a week?

## Fresh Start '88

The NWYM Department of Church Education will be sponsoring training and enrichment workshops for Christian education workers throughout the Yearly Meeting.

The schedule is as follows:

**March 12** - Boise Friends, 9 a.m. - 2 p.m.

**March 13** - Olympic View Friends,  
4 p.m. - 6 p.m.

**March 14** - Medford Friends, 7-9:30 p.m.

**March 17** - Hayden Lake Friends  
7:00-9:30 p.m.

**March 19** - South Salem Friends  
8:30 a.m. - 1:30 p.m.

Workshop leaders are: **Betty Gordon**, EFA Preschool Specialist; **Marjorie Landwert**, EFA Children's Specialist; **Frank Engle, Jr.**, EFA Youth Specialist; **Dorothy Barratt**, EFA Christian Education Specialist; and **Steve Wood**, clerk of the NWYM Department of Church Education.

Cost for the Boise and Salem workshops is \$8 which includes lunch. Cost for the afternoon and evening workshops is \$6.

Registrations should be sent to: **Esther Troyer**, P. O. Box 216, Cornelius, Oregon 97113. Brochures with detailed information and a registration form have been sent to each church.



## Peru/Bolivia Study Tour

"Missions and Cultures of the Andean Region" is a George Fox College study tour designed for interested adults and students with a general interest in the world Christian movement and the Andean region of South America in particular. It will be a tour of dramatic contrasts -- visiting teeming metropolitan areas of Peru and Bolivia, and spending time in the unique rural highlands surrounding Lake Titicaca, the highest navigable lake in the world. Excursions to jungle lowlands in both Peru and Bolivia will expose the individual to the extremely diverse geography and pre-Columbian archeology of the region. The ancient Inca capital of Cuzco and the fabulous "Lost City of the Incas" at Machu Picchu will be included on the itinerary to heighten an awareness of Andean history and culture. Participants will be exposed to the Spanish-speaking peoples and to the indigenous Quechua and Aymara peoples of the region. Time will be spent in interviews with U.S. State Department personnel, national church and missionary leaders and mingling with people on the street and in evangelical church settings.

The tour will be May 5-25, and will be led by Ron Stansell. Cost of the tour is about \$2,100. For more information, contact Ron Stansell, George Fox College, Newberg, Oregon 97132.

## Friends Youth Happenings

**BRUIN PREVIEW WEEKEND**, February 12-14 found over 125 high school students from six states at George Fox College. The weekend's activities focused on available programs and opportunities for potential students. The Oregon Symphony performed Saturday evening in Bauman, and each of the college's musical or drama groups were highlighted in a "Performing Arts Showcase." Tryouts and auditions were held for scholarships in athletics and the performing arts, and 35 faculty cut into their three-day weekend to meet with participants.

The percentage of Friends students attending GFC jumped from 15% in 1986-87 to 20% in 1987-88. Approximately half of the Bruin Previewers are Quakers.

**JUNIOR HIGH JAMBOREE**, February 12-15 at Twin Rocks, had 72 junior high campers. The camp, planned by a group of high school students from the Newberg Area, addressed the issue of sin and fellowship with Christ. Harry Selby, member of Netarts Friends and director of the Selby House, shared about the power of attitudes in determining our actions. Greg Enns, member at Svensen and working with the Astoria School District, equipped the youth with tools for dealing with temptation and avoiding sin. Bruce Bishop, youth superintendent for NWYM, provided the main sessions and addressed the positive side of not sinning and building a relationship with Christ that is personal and exciting.

The annual **NWYM VOLLEYBALL TOURNAMENT** is scheduled for March 11-12. Directed by the Friends Youth Exec (students at GFC), the tournament has continued to grow in popularity and ministry. Over 400 high school students are expected, representing about 30 of our churches.

Several "fringe benefits" of this program are becoming an important part of the event. Churches use local volleyball practice as a way of reaching youth who might not normally become involved; and having students on the GFC campus has helped acquaint them with the college and facilities, improving the potential of enrollment. This has become the most popular and largest gathering of Friends Youth in the Y.M.

**GET AWAY GIVE AWAY**, coordinated by **Clyde Parker** of Eugene Friends, is the spring break trip to Mexico, attracting over 300 participants of all ages. March 18-27, members from several of our churches will travel to the San Luis area of Mexico, working through local churches to provide homes and facilities for the poor. Contact Clyde immediately (503) 484-9998 if interested in participating.

## Employment Opportunities

Contact **Pastor Jerry Baker** (503) 842-8375 for information on the following employment opportunities:

- 1) Fulltime staff person for Selby House
- 2) Superintendent of Schools in Tillamook
- 3) The Adventist Clinic would like to have a Quaker doctor join their staff.