
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

5-1988

Evangelical Friend, May 1988 (Vol. 21, No. 9)

Evangelical Friends Alliance

Follow this and additional works at: https://digitalcommons.georgefox.edu/nwym_evangelical_friend

Recommended Citation

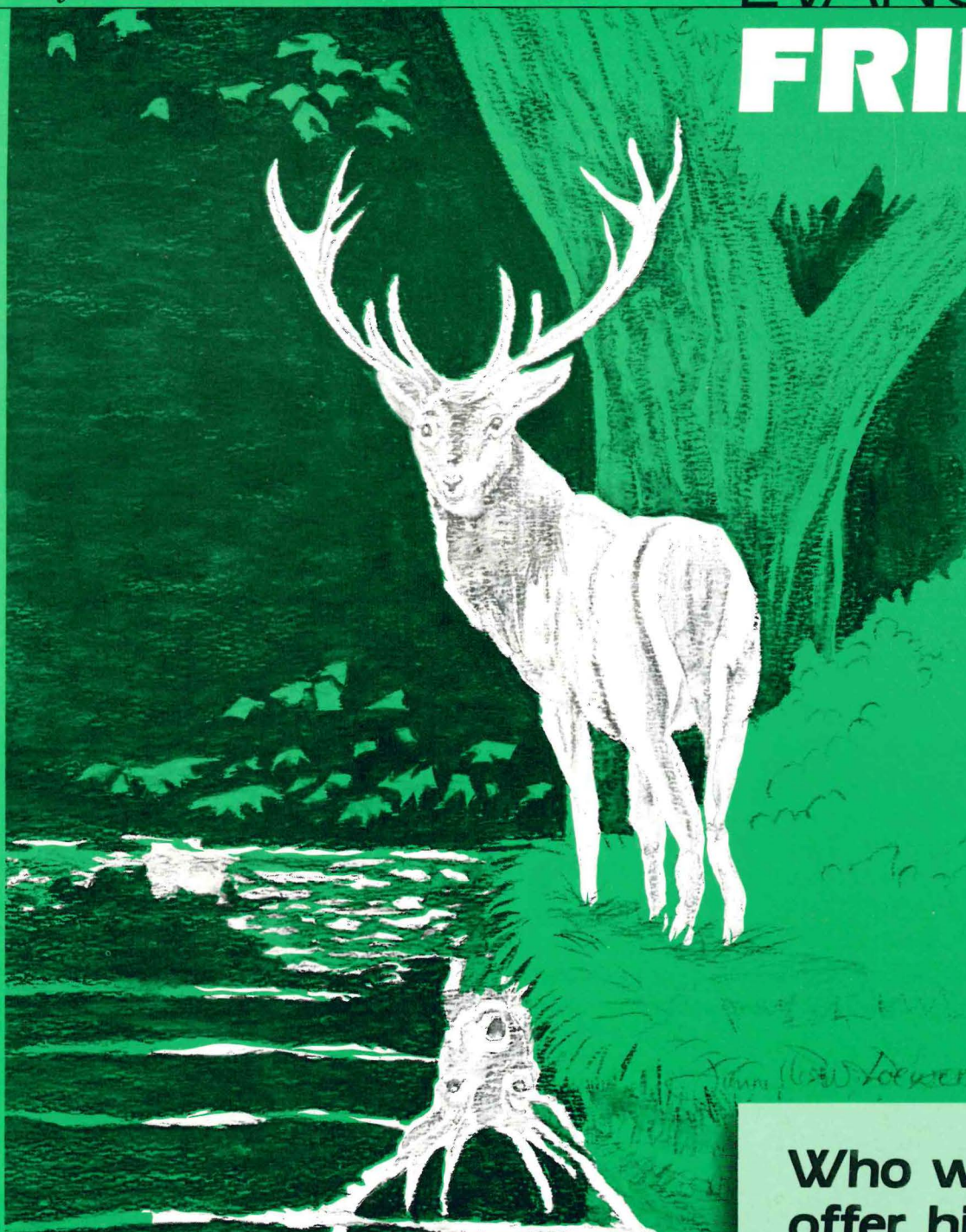
Evangelical Friends Alliance, "Evangelical Friend, May 1988 (Vol. 21, No. 9)" (1988). *Evangelical Friend*. 224.

https://digitalcommons.georgefox.edu/nwym_evangelical_friend/224

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

May 1988

EVANGELICAL FRIEND

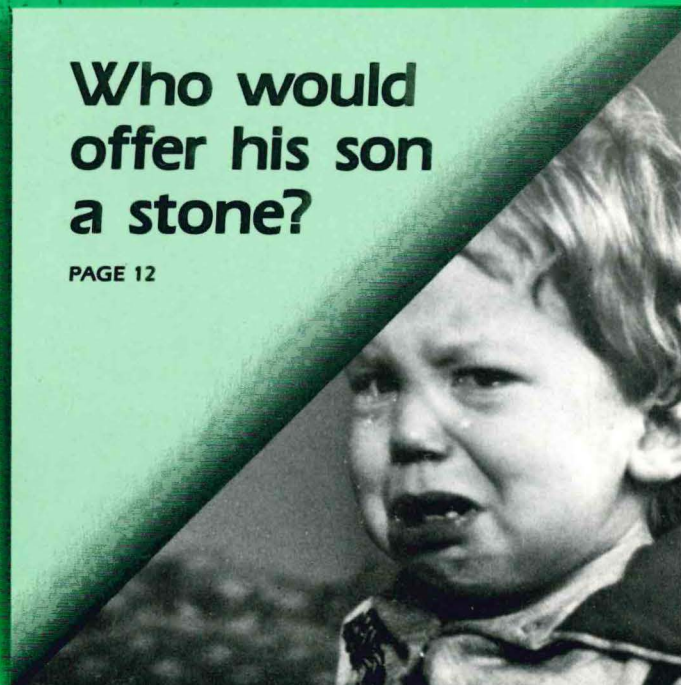


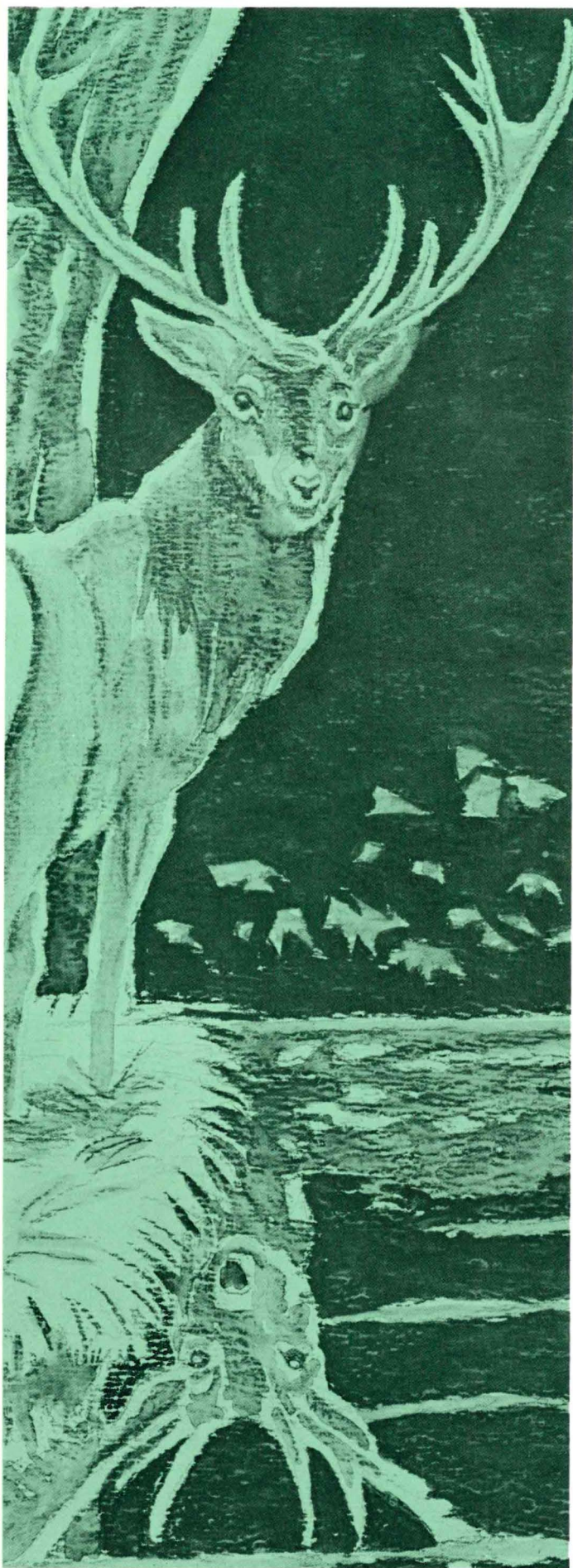
As a doe longs
for running streams,
so longs my soul
for you, my God.

Psalm 42:1

**Who would
offer his son
a stone?**

PAGE 12





Yearning for the Presence of God

BY HOWARD MACY

DURING a July week in Kansas, when daily the temperature soared to 110 degrees, the sky hardened into a vast sun shield, and the winds withered the grass, eight of my relatives showed up from softer climes. Shortly after they arrived, the well, our only source of water, went dry. Though a long hose and the generosity of our neighbors met our urgent need, we quickly began to drill anew to the streams flowing 30 feet below our lawn. This ill-timed predicament, once safely past, reminded me of a similar crisis in my own spiritual state.

In that year and, it seemed, just as abruptly, my inner well went dry, too. After finishing several weeks filled with teaching, preaching, retreat leadership, and other public ministries, apparently well received, I looked inward to find only wilderness. My own spirit was arid, and even trying to bring words of life to others stirred up scorching winds rather than moist breezes. Every effort smacked of mere training and idle wordcraft, "leaky cisterns" at best; and I knew that my well was clogged, corroded by carelessness, blocking the flow of the waters of God's life. Steady longing for God had given way to complacency. A schedule filled with worthwhile activities had elbowed aside yearning. Now, parched and barren, I thirsted and longed to know anew God's presence springing up like En-gedi in Judah's wilderness, cascading down into refreshing pools, giving life to all that stays near.

My craving for God felt like that of the psalmists. *Thirsting. Seeking. Yearning.* Words of intensity and appetite run through ancient Israel's songs, and rightly so, for an insatiable longing for God must be the first and constant movement of any heart that wants to know God. Without seeking, there is no finding. So with the psalmists I pleaded, "... Like dry ground my soul is thirsty for you" (143:6 TEV), and I learned again the truth of their promise, "Blessed [happy] are those who ... seek him with their whole heart." (119:2 RSV)

This image of the seeking heart appears frequently in the Psalms, but because we often fail to capture its sense, we also fail to see its power. On the one hand, whole-hearted seeking is much more than a preface to the life of faith. Over the years I have known self-declared "finders" who regard seeking as part of their past, an act that, once having brought them to faith, is now behind them. On the other hand, I have also known "seekers" who hold a tenacious skepticism about ever finding. But I am not talking here of finders who won't seek and seekers who won't find. Instead I join the psalmists in pointing to the seeking of those who have already found, who know God directly and not by hearsay. "I have tasted you," confessed Augustine, "and I hunger and thirst after you." (*The Confessions of St. Augustine*) Precisely such seeking born of discovery is the taproot of life as a friend of God.

When we come to know God, we throw open the door to a vast new universe in our consciousness, a cosmos of divine love, presence, and joy. This universe reaches beyond our wildest imagination and, even as it overwhelms us, plants in us the conviction that we haven't yet begun to explore the galaxies of its mysteries. Often as I have pursued this life I have seen myself coming to a door in the world of wonder that I have known. As I throw it

open, I am astonished to be standing on the threshold of a world vaster and more wondrous still, feeling my little world of experience dwarfed, just as is the earth when seen among stars, black holes, and galaxies. Yet the discovery doesn't end there. I am drawn to still other doors, opening onto even grander worlds, until I see that the universe of God's life is inexhaustibly rich and that I have

As a doe longs
for running streams,
so longs my soul
for you, my God.

Psalms 42:1

scarcely begun to know it. My experience is like that of perennial students, who jest that the more they learn the less they know. But rather than coming as a taunt or rebuke, this taste of knowing God stands as an invitation to enter and explore what now escapes even our imaginations.

A wonder-filled seeking springs up, then, that makes us eager to know all of God that we can. It prevents us from being satisfied with just a taste of the goodness of God. It calls us beyond desiring only the assurance that we are "saved," content merely to be acquitted before the divine Judge instead of longing to know the Friend who is dearer than life itself. Our hunger and thirst have been

(Continued on page 17)

Seven Movements of the Heart

BY HOWARD MACY

I WANT to explore seven movements of the heart: longing, waiting, trembling, despairing, resting, conversing, and celebrating. These are inward movements rather than outward disciplines. They are responses to our

experience of God rather than practices of religious devotion. It would be misleading, however, to separate entirely the spiritual disciplines and the movements of the heart, for the disciplines properly understood, are means that can lead us ever more deeply into these inner realities.

Indeed, in each chapter I shall suggest specific practices that can nurture our responses to God.

The rhythms of the inner life as I discuss them here do not comprise a seven-step program to bliss. I have

chosen a sequence to suggest how one progresses in the inner life, but it should not be taken too rigidly. At times these movements go forward in a concurrent and complementary way. During some periods, one may take prominence over the others, *but all are part of the cycle of our experience with God.*

Bishops and beggars, princes and peasants have, over the centuries, witnessed to this life, and we shall use their testimony to teach us. Out of this great company of the faithful,

however, we shall pay particular attention to the ancient Hebrew singers who gave us the Psalms of the Old Testament. Composed over a period of several hundred years, these magnificent songs have endured now well over two millennia as a primary guide to the inner life, and for all their marks of antiquity, they are still fresh and striking today. **EF**

*—from the introduction to
Rhythms of the Inner
Life by Howard Macy,
1988, Fleming H. Revell*



Are evangelicals being lured into partnership with the Unification Church?

The Yoke's on Them

BY LON FENDALL

A MOST interesting development has occurred in the ever-changing and often interlocking world of politics and religion. A major new political organization has emerged, the American Freedom Coalition, to help political conservatives and evangelicals work together on behalf of traditional values, the sanctity of life, and democracy.

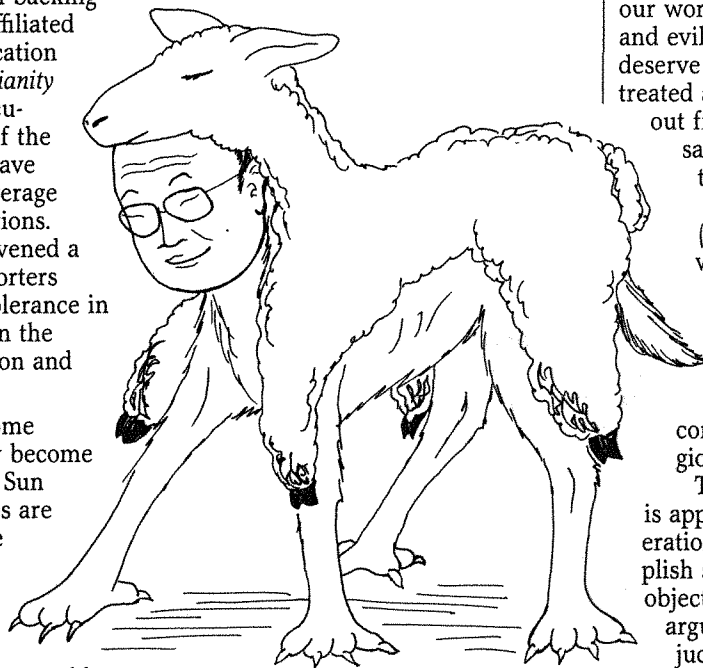
Such an endeavor sounds fine up to this point. The problem has to do with the organizational and financial backing coming from groups directly affiliated with Sun Myung Moon's Unification Church. In an article in *Christianity Today*, these ties have been documented, although the leaders of the American Freedom Coalition have been upset about the press coverage calling attention to the connections. Leaders of AFC in Oregon convened a press conference, charging reporters with encouraging religious intolerance in writing about the links between the conservative-evangelical coalition and the Moonies.

It is not at all surprising if some evangelicals have inadvertently become involved with Moonie groups. Sun Myung Moon and his associates are masters of disguise. They have established a large number of front groups with harmless-sounding names and have made a point of hiding the ties to the Unification Church. Who would know from the names that the American Constitution Committee and CAUSA are Moonie affiliates? Certainly not most of the pastors, educators, and public officials who have accepted expense-paid trips to meetings sponsored by these groups.

Typical of the deception involved with these groups is the claim by its leaders that the American Freedom Coalition remains independent of the Unification Church, since its board members are not Moonies. What they fail to note is that

Unification Church members hold the top staff positions in the Coalition.

Is this process of exposing the troubling connections between political and religious groups a form of bigotry, as the Coalition leaders say? The teaching in 2 Corinthians 6:14-18 speaks directly to the point, warning believers not to be "yoked" with unbelievers, that is, bound together in a close working relationship that suggests compatibility of theologi-



cal and political views. The verses in Paul's letter to Corinth leave no doubt about the meaning. They spell out the incompatibility of righteousness and wickedness, light and darkness, God's temple and idols, and ultimately, Christ and the powers of evil.

Is Sun Myung Moon an unbeliever, is he wicked, is he a source of darkness? He certainly has the capacity to portray himself as a harmless prophet, a devoted patriot, an ally in the battle against Communism and evil. But the Bible

instructs us to look below the surface, to test a person's statements to determine the consistency of their theology with the truth of God's Word. Sun Myung Moon comes out very badly in such an examination. His politics sound agreeable, but his theology is completely heretical. He teaches that Christ did not complete His task on earth, so he, Sun Myung Moon, has been sent as the new Messiah to present a "new, ultimate, final truth." Says Moon: "The whole world is in my hand, and I will conquer and subjugate the world." Any first grader in Sunday school could figure out how wrong and dangerous this man's teachings are.

Evangelicals are known for warning about all sorts of dangerous trends in our world, various forms of ungodliness and evil. Many of these forms of evil deserve our concern and should be treated as the Apostle Paul says, "Come out from them and be separate, says the Lord." The antidote to these forms of ungodliness is found in the preceding verse (2 Corinthians 6:16): "I will live with them . . . and I will be their God, and they will be my people." This close fellowship with the Lord gives us the spiritual vitality and discernment to sort out the complexities of political and religious life.

There certainly are times when it is appropriate to work in close cooperation with non-Christians to accomplish significant moral and political objectives. It is not my intention to argue for narrow parochialism and judgmentalism. But we need to be careful to avoid working relationships that advance the cause of some organization that has objectives potentially destructive to the Kingdom of God.

How do we know when someone is attempting to use us? It's difficult, but one important caution should be observed. When someone is offering us free trips or subsidies for our organizations, we should be very careful to find out why they are willing to be so generous. If we determine that someone wants to buy our loyalty and support, it's time to get ourselves unyoked. **EF**

EVANGELICAL FRIEND

COVER: The psalmist compares his desire for God to an animal's search for water.
(Illustration by Janelle Loewen)



Page 6

Page 14

Page 28

- 2** Yearning for the Presence of God *By Howard Macy*
"What does it really mean to long for God?"
- 6** Lives of Compassion on the Reservation *By Betty M. Hockett*
How one missionary couple gave of their lives to the Navajo people
- 8** Foundations for Social Change *By Barbara Worden*
Important ingredients for a successful revolution
- 11** Words Have Power *By Jerry W. McCant*
Beware of these invisible "sticks and stones."
- 12** Tears for a Boy Named Christian *By Bud Warner*
When parents give their children snakes and stones
- 14** A Warning to Youth *By Jamie Daniels*
How one promising teen lost his dreams
- 16** What Does God Say About Suffering? *By Walter R. Sheffield*
Would people love God more if only the Christians survived a plane crash?
- 28** On Being Rubber Stamps *By Lauren King*

REGULAR FEATURES

- 4** Speaking the Truth
10 Friends Read
15 A Certain Shaft of Light
18 What About Our Friends?

Vol. XXI, No. 9

EVANGELICAL FRIEND

Editor: Lon Fendall
Managing Editor: Dan McCracken
Administrative Editor: Harlow T. Ankeny
Assistant Editor: Margaret Lemmons
Art Directors: Stan and Shirley Putman
Graphic Designer & Illustrator: Wes Cropper
Department Editors: Lauren King, Books;
Reta Stuart, Missionary Voice

Regional Editors: Mae Kellum, Mid-America; Lucy Anderson and Jayne Laursen, Eastern; Dan McCracken, Northwest; Michael Henley, Rocky Mountain
Contributing Editors: Lucy Anderson, Norman V. Bridges, A. J. Ellis, Norval Hadley, Robert Hess, Ron Johnson, Lauren A. King, Jack Kirk, Howard Macy, James Morris, Charles Mylander, Jack Rea, Arthur O. Roberts, Maurice Roberts

The EVANGELICAL FRIEND (ISSN 0014-3340) is the official publication of the Evangelical Friends Alliance and is published monthly (except February and August) at 600 East Third Street, Newberg, OR 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATE: \$10.95 per year.

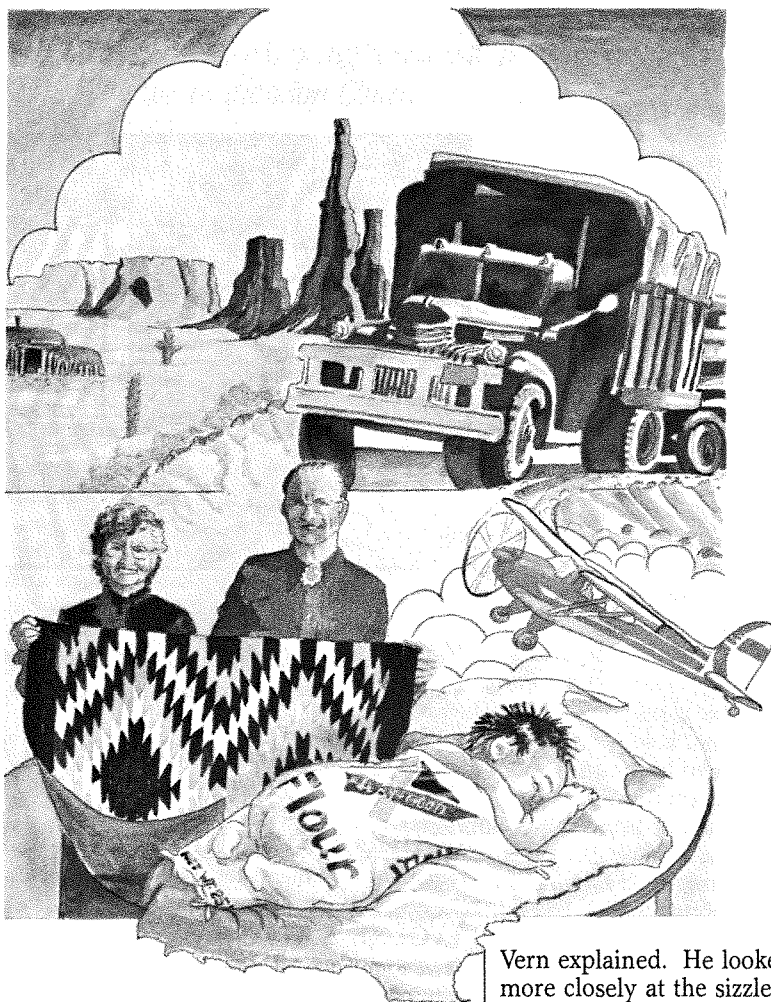
CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, OR 97132. Please allow four weeks for changes to be made.

EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to P.O. Box 232, Newberg, OR 97132. Telephone: 503/538-7345.

ADVERTISING: Rates are available on request. Address all inquiries to Advertising Manager, P.O. Box 6, Rockaway Beach, OR 97136.

Creative typesetting and lithography by The Barclay Press, Newberg, Oregon.
Member Evangelical Press Association.

Lives of Compassion on the Reservation



BY BETTY M. HOCKETT

"I THINK God may be leading me into full-time Christian service," said Vern Ellis to Lois Bevan. "So if you don't want to be a preacher's wife, you'd better not marry me!"

Lois, also committed to serving the Lord, didn't mind the thought of being a preacher's wife, so in 1940 they were married. It was to be some time, however, before they entered full-time ministry.

For the next seven years, the Ellises farmed in Colorado. Vern learned to fly a plane and qualified for his pilot's license and three of their children were born there.

In 1947 God showed them the next step of preparation. "We're going to go back to school and prepare for the ministry," they announced to friends and family. They sold

their farm and moved to Haviland, Kansas, to enroll in Friends Bible College.

Throughout their time there, they confidently said, "We're doing this because we believe God wants us to!"

At the end of their schooling, they accepted a pastorate at Springbank, Nebraska. Two more daughters joined the family. While at Springbank, Vern had the opportunity to assist with building projects at Rough Rock Friends Mission in Arizona. Later, he and Lois received an invitation to go there as missionaries.

"We loved farming and we've loved our church here at Springbank," they said. "Now we'll continue to trust God as we obey Him at Rough Rock."

Vern and Lois immediately grew to love the Navajos. And the colorfully dressed

Indians soon discovered they could trust the Ellises. They came freely to the mission home, day or night.

"PLEASE take us to the doctor," they might say. Vern or Lois never minded driving the 35 miles to the doctor at Chinle, or even the 70 miles to the hospital at Ganado.

Sometimes the Navajos wanted Vern and Lois to provide treatment for such minor illnesses as colds, diarrhea, or impetigo. Lois would tell them how and when to use the medicines she doled out.

"You must see the doctor," Vern told the man who had fallen into his fire.

"No! No!" the man said. "I'm afraid of doctors!"

"But we're not prepared to treat something this serious,"

Vern explained. He looked more closely at the sizzled skin. "Infection has already set in!" he whispered to Lois. "He'll probably die if he doesn't get to a doctor soon!"

The man would not be persuaded. "Then we'll just have to do our best," Vern said. He and Lois prayed about it and did all they could. And they thanked the Lord when he recovered.

The Navajos came for other kinds of help, too. They needed to use the telephone, they wanted Lois to write letters for them, or they asked Vern to help dig out their vehicles that were stuck. Sometimes they wanted to know, "How can we be saved?" At other times someone simply wanted to visit and rest out of the hot sun.

Vern willingly used his workshop equipment. With his welding torch he brazed water barrels, made stoves from half-barrels, and repaired many trucks and

pickups. His workshop provided a place where he could talk to the Indians. It wasn't unusual for Vern to stop and pray with someone right then and there.

"These are all opportunities for us to tell the Navajos about Jesus who wants to be their Savior," Vern and Lois said.

They rejoiced with the Indians, and cried with them in their sorrows. They conducted the first funeral ever held in that community. Since the Navajos wanted nothing to do with death, the missionaries prepared many bodies for burial.

Vern and Lois heard about the death of a four-month old baby girl. Vern and Roy Johnston (he and his wife were helping at the Mission then) drove out to see the family that night. A large fire burned brightly a short distance away from the Indian hogan. The tearful mother sat beside the fire, holding the dead baby she had wrapped in many blankets. The dusky-skinned father kept the fire going.

Vern and Roy comforted the parents as best they could before taking the tiny body back to the church. The next morning the men built a little wooden box. Lois lined it with a white sheet and dressed the body, then wrapped it snugly in a new blanket.

After the service they went to the cemetery. The mother placed the rest of the baby's clothes and her bottles in the grave beside the wooden box. "She'll need these in the hereafter," she explained.

Learning to speak the Navajo language proved to be a long and arduous process. "It's one of the most difficult languages in the world," Vern and Lois were told. God provided many interpreters to help them through the years.

The Ellises both taught Navajo reading classes. As the Indian adults realized that sounds become syllables that form words, they found new excitement.

Vern and Lois organized Bible study classes for children and adults. They traveled the 18 miles to Many Farms to have both Sunday and weekday Bible classes for students. They led weekly Bible classes for the children at the Rough Rock Government School. Adult Bible Schools, under their direction, were held at the Mission and also up on Black Mountain. They assisted with summer campmeetings and vacation Bible schools, did lots of home visitation, and worked where needed at the Mission School. Those who knew them said, "Vern and Lois are completely unselfish with their time and energy."

No matter what their work happened to be at the moment, they said, "We want

*"If I don't
give my very
best, how
can I expect
that from
others."*

to point the Navajos to Jesus Christ who has all the answers and who can give everlasting help."

Besides the thousands of miles of road travel, for several years Vern logged many hours of flying the small mission plane. Being able to fly people who were critically ill to the hospital saved several lives. Flying became a time saver in other situations, also.

Vern and Lois kept busy round-the-clock. "If I don't work my hardest and give my very best every bit of the day," said Vern, "how can I expect others to do that when I'm the leader!"

Often the roads throughout the reservation were nearly impassable with mud, water, snow, or sand. Vern and Lois tried to avoid driving without tire chains and shovels, but in their 30 years on the reser-

vation, they were stuck countless times. They often helped dig others out, too.

One day someone said, "People up on Black Mountain haven't had enough food for several weeks. The roads are nothing but slippery mud. Could you take food to them?"

Vern quickly put chains on all four wheels of the white carryall. Before the day ended he had successfully delivered food to those in need. In the meantime, he had been stuck and unstuck in many places. Each time, he shoveled mud, jacked up the carryall, and dumped rocks under the wheels.

A big snowstorm struck the reservation the week before Christmas one year. "The parents won't be able to get down off Black Mountain to get their children for vacation," said Vern. "The road is completely blocked."

Later a Navajo came to see Vern. "Will you use the D-8 bulldozer that belongs to the road department and open the road?" he asked.

Vern had often driven the bulldozer to repair the roads, so he agreed to help.

He talked to Lois. "This is the day of the Christmas party for our Bible class over at Many Farms," he said.

"But I think it's urgent for you to get the road open," she replied. "I'll go to Many Farms."

SO, THEY put chains on the carryall and headed up the mountain to the bulldozer. Several times they had to stop and shovel out.

Finally they arrived. Lois waited until Vern started the motor before she turned back down the slippery, snowy road. She could see the mission when she felt the flat tire! Without hesitation she climbed out in the bitter cold wind, took the flat tire off, removed the chains, secured them to the spare tire, and put the whole thing back on the carryall.

Then she drove on to the mission, loaded the party things into the pickup, and drove to Many Farms.

Through the years, other Friends came to assist Vern and Lois. Some stayed a short while, others for longer periods of time. Many came more than once.

No matter what the situation, the missionaries depended on the help and prayers of many Friends. Vern and Lois carefully acknowledged each gift.

WHEN Vern and Lois Ellis retired from missionary service at Rough Rock, they said, "We couldn't have done it all these years without your prayers. Our hearts are warmed many times by the way God answers. Anything we accomplished is because of God! To Him goes the credit."

As they left the reservation, they took with them memories of joys and frustrations. They held the respect of all who knew them. "They love us whether we go to church or not," the Navajos said.

In their hands, Vern and Lois carried precious gifts from their Navajo brothers and sisters in Christ. More precious, however, were the names and faces of the Navajos who stood firm in their decision to follow Jesus. "It was hard for them to break their old habits of superstition and ceremony," Vern recalled.

The Ellises thought about the many changes the years had brought to the reservation. "And yet one thing never changes," they said. "The Navajos still need a Savior, Jesus Christ, who is the same yesterday, today, and forever." ■

Betty Hockett is a free-lance writer living in Newberg, Oregon. She is author of the "Life-Story from Missions" series of books being published by George Fox Press. The sixth of these books written especially for children is Mud on Their Wheels—the life story of Vern and Lois Ellis. This book will be released in June and available from George Fox Press, P.O. Box 44, Newberg, Oregon 97132 for \$3.50 plus \$1 for postage and handling.

FOUNDATIONS

FOR SOCIAL CHANGE

BY BARBARA WORDEN

AN OLD gospel song tells us, "If everyone lit just one little candle, what a bright world this would be." As Christians and as Friends, we believe that the way to light our candles is to use the flame of the Holy Spirit. Mother Theresa of Calcutta frequently says that without Christ and His Spirit, her sisters would be nothing more than social workers, proclaiming human solutions for the sort of social problems that can only be solved by divine wisdom.

In John 16:12-13, Jesus reminds us that part of the wisdom His followers would need in order to live in this world would be beyond their understanding during His physical life on earth. Therefore, he left them with the promise of His Spirit who will "guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." (John 16:13 RSV) The Holy Spirit offers us knowledge to solve the social problems of our own day and to connect these solutions to the problems of the future man cannot yet envision.

We are reminded by Romans 8:9, 14 that the possession of the Holy Spirit is our primary distinctive as Christians. We are among those who "are led by God," and "are sons of God." Proposition 2, IV, of Barclay's *Apology* reminds us of the ladder of knowledge outlined in John 16:12-15. "The knowledge of the Father is by the Son, the Son is by the Spirit. God has always and will continue always to reveal Himself by the Spirit. These revelations are the main purpose and object of faith."

All social change must be inspired, guided, and continually supplied by the Holy Spirit. Without such guidance, it will be flawed in conception, misguided in structure, and shallow in both material and spiritual resources. Friends have a glorious history in Spirit-inspired social change. The history of Friends demon-

strates incredible accomplishments primarily in three areas: providing the necessities of life such as food, shelter, and literacy; insuring social justice for persecuted minorities—Indians, slaves, prisoners, women, and the mentally ill; and the prevention of violence through peacemaking, opposition to capital punishment, and aid to prisoners of conscience.

The Holy Spirit usually lights the flame of social change in the soul of an individual who is rich soil, sensitive to His leadings and able to become, in the words of Barclay, a true "seed of Christ." Romans 8:16 reminds us that the Spirit speaks to the inner, not the outward ear. In February 1757, John Woolman heard the voice of the Spirit commanding him to go into the South to bear witness to the evils of slavery. On February 12, he awoke in his chamber to see a mysterious light glowing in his bedroom. Then, "as I lay still without any surprise looking upon it, words were spoken to my inward ear which filled my inward man. They were not the effect of thought nor any conclusion in relation to the appearance, but as the language of the Holy One spoken in my mind."

The varying experiences of Paul, Simon the magician, and the Ethiopian eunuch demonstrate that the Holy Spirit chooses exactly the right experience to fit the needs, desires, and motivations of the individual. John Woolman's passionate desire to abolish slavery grew out of the Holy Spirit's use of a request to make out a will transmitting a slave as property. This occasion grew naturally out of Woolman's profession as a scrivener, one who did certain minor legal work. The Holy Spirit used George Fox's dissatisfaction with priestly answers to his religious questions to prepare him for the moment when he heard the voice saying, "There is one, even Christ Jesus that can speak to thy condition."

History shows that the individual is often freer to act on the inspiration of the Spirit than the group. A believing witness can move more quickly on inspiration, adjust more freely to changes in situation, and appeal to another from heart to heart with words of love. The conversion of Cornelius in Acts 10-11 shows that removal of Peter's prejudice against non-Jews came more easily than did the acceptance of the Roman centurion by the Judean membership committee.

Early in her ministry at Newgate Prison, Elizabeth Fry found that the terrible conditions made many people who thought they had a concern for prisoners turn back. She, however, continued. The power of words flowing from the gifted pen of a minister's wife named Harriet Beecher Stowe created her novel, *Uncle Tom's Cabin*. This book so successfully aroused the conscience of America in opposition to slavery that on her visit to the White House, President Lincoln greeted her with the words, "Well, so you're the little lady that started this big war."

God validates the true inspiration of an individual concern by, in Quaker terms, "making the way open," or creating a clearness in the faithful individual's mind and circumstances that will enable him to accomplish the purpose the Holy Spirit has already inspired in his heart and mind. George Fox discovered during his imprisonments in 1650-51 that even jail sentences were "openings," since during his stay he was able to witness to soldiers and other prisoners. Thus the opening of one man's soul, like a hole in a curtain, spreads to let divine light into other hearts.

In 1757 John Woolman rejoiced in the manner in which God had opened the hearts of several meetings in Virginia to hear his witness against slavery. Earlier in the year he had reported God's working in a subtle and beautiful way to open the heart of a neighbor to the evils of slavery.

The man had asked him to write a will including the gift of his slaves along with his other property. Instead of openly refusing to write the will as he had before, Woolman felt led to write the will with the part concerning the slaves omitted. Then when he brought the will to the neighbor, he had a long and open talk with him about the reasons for his opposition to slavery. As a result of that talk, the neighbor not only accepted his feelings but agreed to set the slaves free.

This opening of the way does not mean, however, that everything will always be trouble-free and easy for God's servants. Inspired though we may be, Quakers are still citizens of a fallen world, vulnerable to its savagery and cruel sin. Fox and other early Quaker leaders spent time in prison for their beliefs. John Woolman was cruelly rejected by English Friends during his visit to London Yearly Meeting in 1772. Laura Haviland was almost dragged through the half-open window of a train by an enraged slave-catcher while helping a group escape on the Underground Railway. However, as Fox's experiences in jail remind us, the Holy Spirit can work in the human heart, overcoming the most adverse conditions.

Scripture is an important means to encourage, sustain, and guide individual inspiration. In his journal entries during the years 1651-52, George Fox has reminded us that Scripture had done no good for many of his contemporaries because they "were not in the same Light, power, and Spirit which those were in who gave forth the Scriptures; so they neither knew God, Christ, nor the Scriptures aright . . ."

"All social change must be inspired, guided, and continually supplied by the Holy Spirit."

Lacking knowledge of the Holy Spirit, Bible readers are far too prone to read into it justification of their own practices and prejudices. They ignore the cruelty and bias that often results from their guidance by self-interest rather than the Spirit. Shortly before our own American Civil War, many ministers and Christians developed systems of biblical interpretation justifying the cruelties of slavery. In our own day, apartheid in South Africa is seen as a new story of the children of Israel—white South Africans driving "Canaanites," black indigenous inhabitants, from the promised land.

When Scripture is properly used, it serves as the way out of the wilderness of prejudice and fanaticism. The evils of many modern cults are clearly evident when examined under the bright light of Scripture. On a visit to Scotland, George Fox found people who were desperate and hopeless in light of their pastors' advocacy of the doctrine of double predestination. This had led them to believe that no matter what they did, "it was all no purpose, if they were ordained for hell." Fox's response was, "being led to open to the people the falseness and folly of their priests' doctrines, and . . . how they, the priests, had abused those Scriptures they quoted. Now all that believe in the Light of Christ, as He commands, are in the election, and sit under the teaching of the grace of God, which brings their salvation. But such as turn this grace into wantonness, are in the reprobation; and such as hate the Light, are in the condemnation. . . and the eyes of the people were opened; and a spring of life rose up among them."

CHRISt is the true Word of God, not a written book. It is Christ through the Holy Spirit who stands at the source of knowledge, both spiritual and written. Scripture is a valid test of all beliefs and practices because the Holy Spirit will never lead the faithful into any practices that contradict the written Word of God.

Scripture is priceless as a guide in making decisions and leading an individual into the right course of action. As a young man, John Woolman was concerned about whether he was right to admonish the many people he saw spending too much time drinking at taverns and was confused about his obligation until he read Scripture. When he read what Ezekiel had said about his obligation to be a watchman, then he felt free to witness to these people at the first good opportunity.

The last and most important resource for the individual committed to social change is the worshiping community. Many denominations distrust the decisions of people in groups as being either too violent or too prone to conservatism. A favorite joke is the definition of a camel as "a horse put together by a committee." This witticism implies that the work of a group is often misshapen and flawed in execution. Many non-Quakers are horrified by our practice of demanding that all decisions be made by general consensus. They frankly wonder how we ever get anything done. Quakers do their business in this way because they perceive if God through the Holy Spirit wants anything done, He will inspire all the members of the meeting to agree on it.

Barclay states that a meeting for worship will stimulate each member, guiding him into right action "as iron sharpens iron."

Sometimes the worshiping body provides the corrective realism needed by committed individuals. Mother Theresa of Calcutta wanted to feed the members of her order only the half-starvation diet eaten by the people of Calcutta when she began her work. However, a sister from another order who was helping her insisted that to do all the needed work, her sisters would need an extra good diet. After trying the other sister's way, Mother Theresa admitted she was right.

Individuals can do great things to change the world, but involving a worshiping community in their plans multiplies the help, prayer, and resources available for the task. When John Woolman's witness against slavery was ratified by Philadelphia Yearly Meeting as a whole, the way was made for Quakers to assume an active role in eliminating this horrible way of life through antislavery societies and the underground railway. On a smaller scale, each month our church and a number of others in our area each contribute \$100, canned goods, clothing, and other things to an organization called Christian Helping Hands. This organization feeds almost 200 people, and supplies money for utilities, gasoline, and other necessities for families in need. Thus, a few churches working together can help far more than any one group or any one person could alone. In Bolivia and Guatemala, we have seen that Friends missions groups in cooperation with international aid agencies can improve farming and marketing in a way that will create benefits for many people.

Three days before he died, our founder wrote his last letter addressed to Friends suffering in Ireland. "Christ the Seed reigns; and his power is over all, who bruises the serpent's head, and destroys the devil and his works, and was before he was. So all of you live and walk in Christ Jesus; that nothing may be between you and God, but Christ, in whom ye have salvation, life, rest and peace with God. As for the affairs of truth in this land and abroad . . . I hear nothing, but Friends are in unity and peace. The Lord preserve them all out of the world (in which there is trouble) in Christ Jesus, in whom there is peace, life, love and unity. Amen." Friends can have no greater blessing, no greater calling. **EF**

Barbara Worden of Friendswood, Texas, is a professor at Houston Graduate School. This article is adapted from a workshop at the International Friends Conference on Evangelism held last November in Guatemala.

**The Spoken Ministry Among Friends**

Seth B. Hinshaw

North Carolina Friends Historical Society, 1987, 133 pages, paperback

From England, in the midseventeenth century, more than 60 young prophets fanned out across the globe at great personal peril, proclaiming the everlasting Gospel, "Jesus Christ has come to teach his people, himself!" Literally thousands responded to these divinely anointed men and women who planted the seeds that would grow to become Quakerism.

Of course that was then and this is now. The three hundred years that have ensued have not been kind to the vitality of the Quaker call to Truth. Instead, Quakers now find themselves puzzled, divided, somewhat stagnant, and wondering if perhaps Madison Avenue can help them recapture the light and life of the Valiant Sixty. One can only ask, "What has happened? What has caused the decline in the life and prophetic power of Friends?"

The most logical place to look for answers to these questions is, of course, in the history books. The problem with history books, though, is that they often seem honor-bound to some unwritten oath to present only the objective facts. And when one is looking for answers regarding spiritual dynamics, objective facts fall short.

Occasionally, though, a history book comes along that ignores the unwritten oath and reports history from the perspective of one who has a heart. *The Spoken Ministry Among Friends* by Seth B. Hinshaw is such a book.

Hinshaw does report the objective facts. He accurately traces the progress and development of the vocal ministry among Friends over the past three centuries in a way that is very helpful and enjoyable. But he doesn't stop there. He somehow communicates the life and power of these "publishers of truth" in a way that is powerfully compelling or, to use his word, contagious.

One of the most appealing virtues of *The Spoken Ministry*... is its courageous discussion of the "sticky questions" surrounding the vocal ministry. A glance through the table of contents is mouth-watering! "Women in Ministry," "Record-

"... the acceptance of women ministers has been less than might be desired."

ing," "Opposition to Prepared Sermons," "The Ministry of Vocal Prayer," "How Much Educational Preparation?" etc.

Admittedly, Hinshaw's bias shows through very clearly in every chapter. But it is neither a blind nor a malicious bias: rather it is born of an obvious passion for integrity and a deep love for the Quaker perspective on truth. He doesn't back down from indicting his own tradition when they have betrayed this perspective. For example, in the chapter "Women in Ministry" one finds this conclusion, "In recent decades where the pastoral system prevails, the acceptance of women ministers has been less than might be desired. Many reasons are stated, but the actual truth seems to be an underlying prejudice which should no longer be found among Friends."

Hinshaw's important work has rekindled in this writer the fire of hope for the return of the powerful prophetic message of the early Quakers. To use a quote from the book itself, *The Spoken Ministry Among Friends* seems "not to speak but to be spoken from."

—Stan Thornburg

The Needle's Eye: A Philippine Experience

Carol Reilley Urner

Pendle Hill, Pamphlet #275, 1987, 27 pages, \$2.50

Carol Reilley Urner and her husband, Jack Urner, have lived in many parts of the "Two-thirds World." While Jack has served governments, the UN, and development agencies as a consultant, Carol has started small self-help projects among the poorest of the poor (including at least four adopted by Friends World Committee for Consultation as Right Sharing of World Resources projects). She has written about her experiences in *Quaker Life*, *Friends Journal*, and *Evangelical Friend*. Her new Pendle Hill pamphlet, *The Needle's Eye*, is a beautiful illustration of how such "activism" arises from spiritual struggle and leading.

Two elements give power to this brief pamphlet. First, in telling the story of PAFID, the Philippine Association for Intercultural Development, Carol Urner gives a vivid case study of the realities of injustice reinforced by webs of economic interests and political corruption. This is no abstract ideological tract, but a story of people in conflict, tribal homelands threatened by evictions and flooding, and Christians and Marxists and hostile authorities in a tragic struggle. Secondly, she writes with honesty about her own spiritual struggle to come through Jesus' "needle's eye" and her conversion-like leading to take her first concrete steps through "this jungle of violence, intrigue and exploitation."

The pamphlet is available from Pendle Hill, Friends bookstores, and (to benefit Right Sharing) FWCC. To read it is to gain hope that we too can pray more and do more to put our beliefs into practice, learn to identify with poor people in concrete ways, and put gospel ethics to work in nonviolent struggles for justice.

—Johan Maurer

The Rise of Christian Conscience; The Emergence of a Dramatic Renewal Movement in Today's Church

Edited by Jim Wallis

Harper & Row, 290 pages, paperback, \$12.95

The failure of Christian liberalism in our day might have been expected to leave Christian conservatism in the ascendancy in the area of social concern. Such appears not to have been the case, and this may be because the latter has, traditionally, lacked a deep social "conscience." And despite some action to remedy the situation in recent years and some encouraging signs, there has been no great turnaround. Some Christian scholars and thinkers have attempted to "goad" the Church to action by pricking its conscience, to see its failures, and identify ways to redress these. Such is the effort of this book, which not only traces the rise of Christian conscience but seeks to challenge the Church to greater involvement in the affairs of men. To this end it deserves a large readership that it will inform and perhaps inspire.

—Philip E. Taylor



WORDS HAVE POWER



BY JERRY W. McCANT

LITTLE children are taught to respond to verbal insults by quoting the half-true proverb:

Sticks and stones may break my bones,
But words can never hurt me.

Partial truths are extremely dangerous. The first line of the proverb is indisputably true, but the last line is blatantly false. Anyone who believes words cannot hurt is either hopelessly naive or has not lived long enough to experience the "slings and arrows of outraged fortune" expressed in words.

Words, in fact, have the power to inflict hurts that are more permanently destructive than sticks and stones. Broken bones caused by sticks and stones will in time heal. Wounds caused by words leave scars on the psyche, the soul, that can never be removed. More correctly, the proverb should read:

Sticks and stones may break my bones,
But words can cripple me for life.

Words are symbols of communication. Words not only reflect reality, they also create reality. We tend to become self-fulfilling prophecies of words used to describe us. Labels may be disabling to a person. Tell a child, "You will never be anything but a bum" and he may very well become a bum. Teachers say to a child, "You are mean, nothing but a troublemaker" and then seem to be surprised when the child incarnates their description. If you call a child a liar, a thief, or lazybones, be prepared for him to live up to your labels. Words are powerful and should be used only with precision and loving care. Verbal diagnoses may determine destinies.

Physical bruises and torn flesh heal much more quickly than bruised egos and wounded pride. If one has been told, "You are so ugly it would make a clock run backwards," little solace is found in the proverb, "But words can never hurt me." A small child's self-image is deeply affected when he or she is called "runt" or "half-pint." To be told one is "ugly" or "dumb" or "fat" is injurious to self-esteem.

Actually, sarcastic speech is recognized by some psychologists as a form of cursing. For instance, it is a form of "curse" to tell someone, "Your breath is so bad it would knock a buzzard off a skunk." Even if it is intended to be teasing, such words can be lethal to the person's self-concept. The "curse" of words has the ability to paralyze one for life.

Children themselves may be unbearably cruel with their use of words. If a child's surname is Pitt, they may nickname him "Arm Pit." Names may be used for awful rhyming: "Toni the pony," or "Crystal the Pistol." A child who is considered ugly may be called "Dogface." An unfortunate child with buck teeth may hear "Bugs Bunny" or "Squirrel Face." A child who

wears glasses is likely to be called "Four Eyes" or "Squint Face." A slow learner may encounter names like "Dumbo" or "Retardo." Timid children may hear "wimp" or "chicken." An overweight child may be called "Fatso" or "Fat Albert."

Any child who is "different" because of physical appearance, dress, or behavior may expect to be called unflattering names. Sometimes the intention is no doubt innocent and done only in fun, but the effects on the life of a child may be far-reaching. Handicapped children are especially vulnerable to verbal insults.

Once a word was spoken, Jews believed it took on a reality of its own. Experience seems to verify their claims, for false allegations, even when disproven, seem to live forever. A gossip whispers that a minister is guilty of sexual impropriety. The charge is disproven but suspicious saints continue to consider him guilty. An acquaintance of mine went through a nasty divorce; his wife made many vicious allegations. Tedious, costly, and embarrassing court proceedings totally cleared him. Still, after many years, he continues to "bump into" those words spoken against him. He continues to hear: "I know you were exonerated, but you were accused and I cannot get it out of my mind." Words can never hurt you?

DEGRADING ethnic terms can certainly hurt. Ask someone who has been called "nigger," "wetback," "honky," "coolie," "spic," "gringo," or "a dumb Polock" if it hurts. Demeaning words are designed to make another feel less than a person. The pain does not go away! Such "curse words" are just as damaging as words that confuse a person's pedigree with a female dog, question the legitimacy of one's birth, or make him out to be a donkey! Such words that devalue personhood are unbecoming to Christian conduct. No one has the right to attack another's personhood.

James had some strong words about the untamed tongue (3:7-8) and said a person with an unbridled tongue had a worthless religion (1:26). The tongue, he said, was "full of deadly poison." (3:8 NASB) Words may become deadly weapons to demolish other persons. Jesus also had some strong words for anyone who chooses to attack another person with words, "But anyone who says, 'you fool!' will be in danger of the fire of hell." (Matthew 5:22 NIV)

Words have power. Why should we use them for hurting others when we might just as well use words for healing? Sticks and stones may break my bones, but I would rather have broken bones than the wounds that words can inflict. Words are powerful; use them with care! **EF**

Jerry McCant is Professor of New Testament at Point Loma Nazarene College, San Diego, California.

Tears for a Boy Named Christian

BY BUD WARNER

I CAN picture the scene quite vividly. Jesus is standing on a hillside, teaching those who have come to hear Him. He has already instructed them in prayer, the law, and how to live each day in righteousness. He tells the people to ask, seek, and knock.

At this point the picture begins to blur. For according to the Gospel of Matthew, Jesus next shares these words: "Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?" (Matthew 7:9-11 NIV) How many embarrassed men suddenly began staring at the ground? How many sandaled feet began to fidget nervously?

In the Sermon on the Mount, Jesus speaks of fathers and mothers who give their children what is good. But what of those who don't? It seems at times incomprehensible to us that parents would mistreat their children. Estimates, however, indicate that between two hundred thousand to one million children are mistreated each year. These children are hit, punched, kicked, burned, branded, stabbed, shot, raped, and sometimes killed.

I suspect that some in the crowd that day had reason to be nervous. What we today call child abuse is not a new phenomenon; it seems unlikely that all

children in Jesus' day were lovingly cared for and treated as a life to be valued. Parents then had good days and bad days, tempers that could flare, difficulties in handling life's daily obstacles, social appearances to maintain, human isolation to overcome. It remains so today. Christ knew to whom He spoke, for I have met those who, instead of bread and fish, offer their children stones and snakes.

In my career as a social worker, I have met and worked with those whom the Pharisees might call the "sinners" of our modern world—drug addicts, alcoholics, the mentally ill, those who threaten suicide, criminals, and parents who abuse their children. These are the kinds of people Jesus might have known and visited, the kind of people who live gray, undistinguished, desperate lives. People

needing hope but insisting there is no hope. People, in many ways, no different from you or me.

One of my first cases as a new social worker was to locate a young couple who had a four-year-old son. The boy had lived in a foster home since he was six months old; the parents' whereabouts were unknown.

When their son was born, this couple of the sixties weren't willing to change their lifestyle to accommodate the needs of an infant; the son was exposed to drugs, alcohol, poor health care, poor nutrition, and less than ideal surroundings. Due to these conditions, the boy was removed from his parents' care. The parents visited the boy for a while, but then stopped. Their whereabouts were unknown.



After several months of searching, I was able to locate the parents living in a nearby city. Until I contacted them, they had had no contact with the child or the agency that held custody of him for over a year. I met with the parents and discussed their son and his needs, but they were unwilling to surrender the child for adoption. He was, after all, their child. They were unprepared for a child to enter their lives and hadn't changed their way of living, but insisted that they still wanted to be the boy's parents. After a hearing, the juvenile court ruled that the boy had been abandoned by the parents and should be placed for adoption. The parents appealed the decision and the case was overturned on technicalities in appellate court. The juvenile court then ordered the child returned to his parents.

The boy was very confused when he visited his biological parents. He had six weeks in which to make the transition from one home to another. The agency for which I worked had been ordered to not bother the family, to not provide help unless it was requested. The last I saw him the boy was still adjusting to his new home. Tragically, his parents never did make this adjustment, for in less than six months, the child was dead. His mother had been unable to deal with his crying, unable to meet the demands of a young boy. He died of severe head trauma, the result of a beating.

The days after he died are still a blur for me. Dealing with the police, the courts, telling the foster mother who had raised him that the boy was dead, going with her to the funeral, all the myriad of details that needed attention run together. I found myself wondering what we could learn from this event.

I HAVE remained in social work, but my life has been indelibly changed by that event. Every once in a while, the enormity of what happened with this small life still overwhelms me. There is still a place within me that retains the grief and pain I felt. My thoughts and emotions react to news stories of children who die as a result of abuse or neglect.

In the years since the death of this small boy, I have learned that we, as followers of Christ, are inevitably involved in the lives of children. Not just our own children, but the world's children. Jesus tells us of God's love for us—the love He has as a Father, the type of Father who gives bread rather than stones. Bread of life, not stones of despair.

I have learned that God is the "helper of the fatherless" (Psalm 10:14 NIV) and that God would have us model our lives and behavior after Him. God desires us to speak for those who have no voice, act for those who cannot escape, befriend those

who are outcast, give bread to those who are so desperate that they cry out for someone to at least give them stones.

I have learned that there are things to do to prevent children from being hurt or killed. For child abuse to occur, three things must be present: a sense of isolation, a lack of skills to handle a situation, and a precipitating event. To be isolated means to be cut off, to be without an anchor, to cry out and not be heard. Are there those within our fellowship to whom no one is listening? Are there those whom no one visits? Are there parents whom no one calls? Do we know of people outside our church who live a life devoid of meaningful interactions with other adults? Meeting these needs can prevent child maltreatment. We have been shown how to do this. Jesus shared bread with sinners; can we not do the same?

For child abuse to occur, three things must be present:
a sense of isolation,
a lack of skills to handle a situation, and
a precipitating event.

When our newborn daughter came home from the hospital with us, a house full of family was waiting to greet us. After a few hours, the new grandmothers, aunts, and uncles went home and we were left alone. Alone! I still recall the terrifying sense of "what do we do now?" We had studied all that would happen during the birth of our child, but had little preparation to begin the frightening task of raising her. So it is with parents who abuse their children. Unprepared to deal with children, they don't know how to cope with stress and anxiety except to yell, hit, and often hurt. We as Christians need to be willing to teach people how to be parents. We need to be willing to take the risk of offending someone by asking about their parenting skills. We need to model and teach young families what to expect and how to cope. After all, we have the best of parent role models, our heavenly Father, who tolerates our foolish and stubborn natures without resorting to hurtful, abusive ways to correct us.

In addition to the sense of isolation and a lack of skills to cope with stress, child abuse usually involves a precipitating event, an unusually stressful incident that overloads the parent's common sense circuits. The event itself may seem insignificant—another soiled diaper, the sound increases by one more decible, the milk is spilled yet again. There is an endless list of possibilities. But when coupled with an already tired, overworked, tense parent who feels overwhelmed and unable to meet the task, even an insignificant event can create emotional overload, resulting in a loss of control and an angry, violent outburst. An outburst resulting in hurt, guilt, and an even greater sense of despair.

HERE again the church can provide opportunities to avoid these critical incidents. Respite programs for mothers, allowing the mother to leave her children with church members and spend some time alone or with other adults, can help a parent regain composure and the ability to cope without overreacting. Even Sunday school can give the parent a time away from the child, a time when the parent doesn't need to feel guilty for not being with the child all the time. The key is to help the parent to be as refreshed as possible, enabling him or her to deal with the critical incidents with self-control rather than with runaway emotions.

All of what I've written here assumes that Christians might abuse their children. Unfortunately, that is true. We as humans are imperfect. We can suffer the same isolation, the same lack of parenting skills, and the same frustrations as non-Christian parents. Jesus, to me, seems to say that, as He speaks to us of snakes and stones. But Christians have resources, invaluable assets like prayer and fellowship, that can help us in our struggles. It is for us to voice our needs to God and to offer our aid to each other.

I hope I never again have to work with a child who dies from child abuse. And even while I don't totally understand Jesus' teaching about stones and snakes, bread and fish, I know His desire for us is that we live with love, kindness, and gentleness toward each other. And that young boy who was buried on that cold, rainy day . . . his life, too, had meaning and purpose. For his foster mother was a follower of Christ, and the boy was raised to love the Lord.

The boy's name? His parents had named him Christian. **EF**

Bud Warner is chairman of the Department of Social Work at Malone College, Canton, Ohio.

A Warning to Youth from a Former Drug User

BY JAMIE DANIELS

I AM 20 YEARS old and have spent most of the past two years at the Kansas State Industrial Reformatory, a prison in which I will serve the remainder of a 12-year-to-life sentence for second degree murder. It is my hope that through the sharing of my story someone may gain some insight, learn from my mistakes, and be spared the pain and misery that comes with the use of drugs.

I don't want to tell you how to live your life, but I do want to tell you about the unavoidable pain associated with drugs and that drugs do kill. Each time a person uses drugs there is a part of him that dies almost unnoticeably. Slowly the body, mind, and soul deteriorate until eventually all that is left of a once beautiful human being is the shell of a body surrounding the numbness of mind and soul. Even sadder is the fact that the drug abuser is not the only one subjected to the pain of this action and sickness. Friends, family, and loved ones are all tormented by the self-destruction of the drug abuser. They are able to see that part which the drug user is blind to. They see the self-inflicted torture and the emptiness in the eyes. I know. I was a drug abuser—a 17-year-old addict.

I had been an athlete all my life, popular in school, and a hardworking student with dreams of becoming a doctor. I consistently made good grades. I came from a typical middle-class family that upheld the fundamental Christian beliefs. I was just like the boy next door, that is, until shortly before my senior year of high school when I began experimenting with drugs.

I started by smoking marijuana with a few of my work mates after work at my part-time summer job. I liked the strange new feeling and the social acceptance that I gained from smoking. Soon my usage increased to smoking before work, after work, during breaks, and any other chance I got. I spent less and less time at home and, much to the displeasure of my parents, I frequently stayed out until the early hours of the morning. Once I was sure that everyone was asleep, I would stumble into the house and go straight to my bedroom, where I would immediately pass out.

Summer was soon to be over and school approached rapidly. With it would come the football season, which I always looked forward to; still my addiction grew. By the time school started I had given up my dreams of playing football. And worse, I had given up the control of my life to the drugs that were beginning to engulf me. School, grades, and the sports that had been so much a part of my life lost all importance. Even my aspirations of becoming a doctor slipped away.

I skipped school regularly and my grades plummeted. My moodiness and constant rebellion at home strained my family relations badly. I felt out of place and that I no longer belonged. My friends and family were shocked and concerned by my behavior and lack of initiative. Whenever they tried to talk to



me or ask how they could help, I would strike out at them. I didn't want to be helped!

When the school year finally ended in May, my excessive absences had cost me my diploma, although I was allowed to participate in the graduation ceremony. The disappointment with myself and the feelings of failure spurred me into a frenzy of drug consumption. Up to this point my drug consumption had been limited to marijuana and alcohol. The day after graduation I packed my belongings and moved into an apart-

ment to ensure that I could get high anytime I chose. I found a full-time job to support my rent and ever-increasing drug usage, which not only consisted of alcohol and pot but now included L.S.D. and cocaine. My addictions grew until my full-time job could no longer support them along with rent and food. Rather than give up the drugs, I stopped eating, except for an occasional cheeseburger, and forged ahead in my self-destructive flight.

DEEP depression became more and more common in my life as my mood swings became more severe. During the depressions, I would lose myself in thoughts of failure. I condemned myself for losing control of my life to the drugs, for failing classes, which prevented my graduation, for the obvious pain I had inflicted on those I loved, and for the way I drove away those closest to me. Suicide became a serious option in my mind.

Then one winter night I polluted my body with every substance that was available. I filled myself with cocaine, L.S.D., marijuana, and a large amount of alcohol on top of it. The unconscious barriers of my mind were stripped away, and out poured all the feelings of pain, inadequacy, guilt, denial, and self-hatred bottled up inside me. Tragically, during the emotional explosion, I killed a man. Six months later, I was arrested, convicted, and sentenced to prison.

It is highly probable that in today's society you will come in contact with drugs. The choice you make at that moment could very well affect the rest of your life. If you are using drugs now, please stop and don't be afraid to ask for help. If you are not using drugs, please don't start. I hope I have given you some idea what could happen and how easy it is to get in over your head. But for some, unfortunately, my story just won't be enough and you will have to learn for yourself—the hard way. I know this to be true because I was just like you. **EF**

Jamie Daniels has committed his life to God and has become involved in self-help programs within prison. "God has made a tremendous impact on my life," says Jamie. "He has given me the strength to see my life as it really was, to learn from it, and to show others so that they may learn too. There is now hope for my future and this is only because of God." Jamie Daniels is a native of Lawrence, Kansas, and the grandson of Kathy and the late Bill Bogue, members of Topeka Friends Church.



THE OF Art Active Listening

BY NANCY THOMAS

HAL SPOKE with conviction and energy, but my mind was beginning to wander. It was evening, and this was our third speaking engagement that day. The little Friends church in Idaho was filled with people for the closing service of their annual missionary weekend.

The hard pew reminded me of many I had suffered on in Bolivia. I leaned forward, rolled my shoulders and began to observe the people around me. Their responses to Hal's message varied. I took out my ever-present notebook and entitled a page, "Things People Do While Listening to a Missionary." I listed: "smile, blink, nod, listen in awe, fidget, scratch, lick lips, wiggle, swing legs, juggle babies, doze, yawn, chuckle, cough, concentrate, look up in rapture, chew fingers, chew pencil, chew cud, clench and unclench fists, frown, jut out chin in concentration, shush kids, rearrange spit curls, rub neck, giggle, daydream, clean fingernails, furrow brow, tug at ear, stroke chin, glare, gaze, sleep, slump, get up and walk out."

I've often felt frustration with the assignment of awakening missionary vision in the home churches. I've noticed that within a single congregation some people respond with excitement and some remain indifferent. Sometimes an entire congregation is open and receptive to what God is doing in the world. But in other groups it seems that no amount of prayer, preparation, or careful presentation can stoke up a spark in the damp ashes of their boredom.

As a speaker and teacher, I'm always affected by how people respond. I never speak to a group; I always speak with them, no matter the size. When I encounter uplifted faces, an eager attitude, and pencils scratching in notebooks, I respond in kind with joy and enthusiasm. The words flow more easily. But when I sense restlessness, my confidence ebbs and I tend to stumble and hurry my way through. Sometimes the Spirit of God in me brings life to a

bored group. But it's always easier when the sense of expectation and receptivity is there to begin with.

Communication in a church service is a two-way process, and those of us in the pews have the responsibility of being active participating listeners. We need, first of all, a new vision of the Church and of the meaning of our meetings for worship. We are the living Body of Christ, every member important and responsible before God to do his part. We meet to worship God as His people and to minister to one another. A part of our worship and our equipping for ministry happens as we receive God's words to us through His servants.

We participate as we actively support our leaders and pastors in prayer. A good worship service always starts several days before, in the hearts of those who pray. Pray that your pastor will be sensitive to the needs of the congregation. Pray that he will be open to the Spirit's message for the congregation. Pray that he will be enabled to communicate that message clearly and with force. Pray for an increase of the Spirit in his life and ministry. Pray with faith and know that it will happen. Unless you are regularly praying for your pastor in this way, you have no right to complain about dry messages. And pray for the Sunday school teachers, song leaders, choir, ushers, visiting speakers, etc. Pray that God's Spirit will fill the meeting place. Visualize His light flowing and filling every corner, resting on every person.

Saturday night or early Sunday morning is a good time to begin preparing yourself for worship. Spend time in quiet adoration of the Lord. Confess your sin and receive His healing pardon. Ask Him to make you ready and receptive, able to worship and learn, able to receive what the Spirit has for you in the gathered meeting of His people. And, of course, ask Him to enable you to minister to others.

Then go to the meeting expectantly. Just the look on your face will

encourage your pastor (or make him faint). Have a notebook and pen to jot down the prayer requests that come up and all the ways the Spirit will speak to you. Memories are short and you won't want to miss any of it.

The last step, of course, is to put into action the following week anything the Spirit told you to pray about or do. Learning always results in change and growth. Active listening leads to active service.

Last Sunday was a joyous experience for me. We participated in the opening of a new Friends congregation in La Paz. I went anticipating a celebration and I wasn't disappointed. People from other congregations had joined with the member families of the new group. We listened as different people shared the history of how this neighborhood prayer cell had struggled and slowly grown to the point of having to rent a larger room, of their decision to become a church, of their vision to reach the neighborhood. One young man reported, "We're the pieces on a chessboard, and God is beginning to move us where He wants us."

Hal admonished the leaders of the new group with the example of the early church leaders who spent so much of their time in "prayer, and to the ministry of the word" (Acts 6:4), and I felt drawn back to the basics in my relationship with God. But the Spirit ministered to me most strongly when visiting pastor Humberto Gutiérrez preached from Isaiah 66. The second verse speaks of the value the Lord places on those who have poverty of spirit and who tremble at His word. It spoke directly to the struggle I've been having as a "rich" person living in a poor country. I've been thinking, praying, and writing about it ever since Sunday and feel a sense of liberation in what God is showing me.

The notes I took last Sunday are very different from the notes I took that Sunday evening in Idaho. The difference—a prepared heart and the attitude of an active listener. **EF**

What Does God Say About Suffering?

Walter R. Sheffield is a high school principal in Fairview Park, Ohio.

BY WALTER R. SHEFFIELD

"O God, "MY CHILD,

why do we suffer? Why do we hurt so much? Couldn't you have spared us the pain and suffering that we see and feel and taste? How do we deal with the things that happen around us and to us?"

"How is it that our friends, the Ralstons, were hurt so deeply this last week? Their home was burned; Janet Ralston died; Dick Ralston is in intensive care. The family is devastated. But they are believers, Lord! They know about eternal life! They pray!"

"O Lord, how do the Moores deal with the pain they are feeling today? Their daughter and her husband were taken from them in an instant when the airliner that was to carry them home plowed into the ground in Detroit. Here are two missionaries who have given their lives to the furthering of Your Gospel, and they have been wounded in the heart. Lord, they love You! They believe in You! They pray! They study Your Word! and what happens? They lose their loved ones in a fiery crash. It just isn't right!"

"And Lord, what about my friend, Jim. He is dying. Any minute he will be gone. He has suffered so much. He hurts! He chokes! He moans! Can't You make him well or can't You end it all quickly? I don't think he knows You. But I would not wish any living thing the pain and suffering that he has gone through these last three months. Can't something be done?" "Why does it have to be this way, Lord?"

I'll tell you why! When I created man in my likeness, I gave him complete free will so that he could love Me or deny Me, based on what I had done for him. I could have made man love Me. I could have required his love. But that would not be real love. It would not be the kind of love that you can feel when you know that someone really loves you just because you are you. Did you ever feel love from someone who you knew loved you for what you were? He loved you, not because it was required, but because he thought you were something special. He thought you were the best thing in the world. That is the kind of love that I wanted from mankind."

"How could I fairly expect love from My creation if I got involved in protecting those who loved Me and not protecting those who did not. Do you believe that anyone would not profess to love Me if only the unbeliever's house burned down? Do you believe that people would really love Me if only the Christians survived a plane crash? And how would I handle death? Would I send a chariot to whisk away to heaven those who believe while they were yet in perfect health? Don't you think that would bring sadness and complaints as well? When is the best time to die?"

"No, I did not stop the fire in the Ralston house, but I did prepare a place for Janet! No, I did not prevent the loss of the Moores' loved ones in the plane crash, but I did promise them peace and rest for all of eternity! And, yes, I have let nature take its course in the body of your friend, Jim. But many years ago I sent My Son to die on the cross so that Jim would have the chance to someday sit at My feet and to experience eternal bliss. He has a free choice to love Me or to die without Me. He has not been forced."

"Tell Me, My son, how many people would not accept Me if I made it known that all those with a terminal disease or in danger of being killed could be cured or saved from an awful death if they accepted Me? How real would that love be?"

"No, that is not the way it is. My promise for those who have faith in Me and love Me is eternal life and peace and rest in heaven. Those who love Me love Me for what I am. I wouldn't have it any other way! Would you?"

If a good life or a commitment to Me would serve as protection from harm, My own Son would not have died on the cross. How could the debt of sin have been paid without the sacrifice of that spotless lamb?

You are a sojourner in a strange land, but I have prepared a place for you where someday you will experience peace and rest forever. You know where I am, and you know the way. Rejoice, for what you suffer now will be repaid for all of eternity!

Yearning for the Presence of God

(Continued from page 3)

satisfied, as Jesus promised, but the sheer joy of it all causes us to hunger and thirst all the more. Here, then, is the seeking that is yearning for God—even obsession with God—because becoming God's friend is more compelling than any other desire or duty.

Religion without passion is a deadly fraud. Without urgency or desire, faith neither lives nor gives life. Yet a

R*eligion
without
passion
is a
deadly
fraud.*

great deal of modern religion, regardless of theological stripe, ignores this central truth. Too often contemporary worship and devotion are merely polite and proper, closely guarded and genteel. Tame, well-mannered religion, however, has no root in life, either in the *divine life* or in our own. That is why the command to love God with every shred of our being is the first and greatest commandment. It stands not only at the core of faithfulness, but also at the center of life itself. The heart must throb for God.

Such a desire for God contrasts sharply with many religious passions that abound today. Some have ravenous appetites for watchdogging true doctrine. Others are

eager to build their congregations, while still others serve God to ensure their own happiness and success. But in all of this, where is the deep yearning to know God? "This people draw near with their words, and honor me with their lip-service, but they remove their hearts far from me," God once charged Israel (Isaiah 29:13 NASB), and the indictment still sticks. This, too, is a day of jangling praise but distant hearts. All those who would cry, "Lord, Lord!" must also long to know God.

Some will object, I am sure, that such yearning is simply a matter of style and temperament, a religious emotionalism suitable for some but not necessary for all. Such objections, however, miss the mark. Longing for God does not require adopting certain rituals, formal or informal, or working up certain emotional states. It is not a holy swoon, anymore than loving God is pious puppy love. Longing for God is a steady movement of the heart, one that runs deeper than any action or emotion. This longing is the root of any significant spiritual growth, and it must not be dismissed flippantly as mere style or temperament. We differ widely, of course, in our practices of devotion and in religious feeling, and each of us experiences cycles in religious emotion and intensity. Yet the eagerness to know God, the sense of need to be drawn further into the *divine life*, animates any vital relationship with God.

The psalmist's words show us well this life of longing:

*God, you are my God,
I am seeking you,
my soul is thirsting for you,
my flesh is longing for you,
a land parched, weary and waterless;
I long to gaze on you in the Sanctuary,
and to see your power and glory.*

Psalm 63:1, 2

Here three lively metaphors commonly used in the Psalms describe the character of the life of longing: thirst for God, eagerness to be in God's presence in the Temple, and anticipation of seeing God's face. These images can guide our own experience as they point toward urgency, toward our experience of the presence of God, and toward the sense of risk that the life of longing inevitably entails. **EF**

Howard Macy is Professor of Bible and Religion at Friends University, Wichita, Kansas. This article is an excerpt from his recent book, *Rhythms of the Inner Life*, published by Fleming H. Revell, Old Tappan, New Jersey. Used with permission.





MID-AMERICA YEARLY MEETING

Pastors Retreat

Pastors retreat will be held near Branson, Missouri, May 9-12. "Rekindle the Gift" is the theme of this annual retreat. This year, rather than having an invited guest speaker, the program will feature people within our own Yearly Meeting.



PHOTO BY OLAN MILLS

Superintendent to Indonesia

Maurice and Peggy Roberts (above) left March 17 for a trip to Indonesia, where they will visit a mission agency, historic places, and relax on the Isle of Bali. They were recipients of two free passes on the Indonesian Airlines as an opportunity to visit mission fields there. On the return trip, they will have a short stay in Hawaii.

Mission Conferences

Spring is the season for the MAYM Friends Women Missions conferences. March 17 was the date for the Northeast area conference at Cottonwood Friends Church. Friends Bible College students shared

experiences in prisons, hospitals, and nursing homes. Also students from Mexico City and Guatemala shared about their home and the churches there.

Mark Roberts, retired missionary from Mexico, was featured speaker at the Western Area conference at Fowler, Kansas.

The Wichita conference was combined with the Area Meeting and was held at Northridge with Dalene Hutson, Friends Women Area Vice President, as leader. An offering for the medical center in Rwanda was taken at each conference.

Mid-Year Board Highlights

Family Life and Spiritual Life boards have approved the purchase of a video series, *The Challenge of the Disciplined Life*. Home Ministries, after prayerful consideration and evaluation, has laid down Harvestview Friends in Great Bend. When the property is sold, the assets will be used for a new planting venture elsewhere.

The Mission Board agreed to support the Burundi Yearly Meeting in the following projects: (1) partial salary for the national doctor at Kibimba, (2) new roofs on three church buildings to be built, (3) travel expenses to the Zaire capital, hopefully for the approval of the Friends church in Zaire, (4) some pilot money for the proposed Friends Bible School in Burundi.

Youth Program

June 4 starts our MAYM summer camp program with the Senior High camp. "Semi-Wonderful World of Disney" is the theme for the camp with Kent "Mickey" Walkemeyer as the director, "Ducky" John Hinshaw as speaker, and the "Dueling Goofies" will provide the music.

"Olympimania" is the theme of Junior High Camp, June

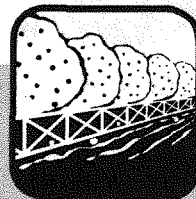
13-17. Craig Davis is camp director. The Quaker Haven Players will be guests at the Junior camp June 9-13. The theme is "Up, Up, and Away" with Paul Snyder as director and Mary Robinson in charge of music. Counselor in Training (C.I.T.) Camp will be directed by David Bridges and will be held in conjunction with the Junior High and Junior camp.

Centennial Celebration

First Friends Church, Emporia, Kansas, is to hold a Celebration Sunday on June 26, 1988. The Emporia Friends meeting has been organized 125 years and is to celebrate being a monthly meeting 100 years. You are welcome to come and join in the worship and fellowship. A basket dinner will be held at noon with a special program following.

Food Fiesta

The Area Hispanic Guidance Team sponsored "The Hispanic Food Fiesta," held at University Friends Meeting. Food was served at noon and in the evening, also there were displays and crafts. Over \$600 was raised for the "Iglesia Amigos" in Wichita.



NORTHWEST YEARLY MEETING

NW News Notes

Pastors and spouses in NWYM spent a week at Twin Rocks Camp on the Oregon coast, drawing aside for rest and renewal. Superintendent

Howard Harmon brought messages of inspiration and encouragement. Times of sharing and prayer in small groups revived relationships with one another and God. The conference ended with a lovely prime rib/oyster banquet.

* * *

The opening speaker for Yearly Meeting sessions to be held on the GFC campus July 23-29 is Ted Engstrom of World Vision, International.

* * *

VOW (Volunteers on Wheels) is an exciting arm of NWYM. Members with RVs, many of whom are retired persons, upon request gather at churches, camps, etc., to help with designated projects. Sometimes they paint, do construction or landscape, teach VBS, cook, or clean. These people are committed to enhance the ministry of the Yearly Meeting through service projects.

The call that puts Christianity to THE TEST . . .

Follow Christ to the inner city

Work for a year with the Chicago Fellowship of Friends Dayspring, Des Moines Covenant Community, Wichita

or...
reach out in love to
a youth group home (Iowa)
refugees (Boston)
the hungry (D.C.)
elderly & disabled (Ohio)
etc.

Stipend, room/board, medical.

for information:
Quaker Volunteer Witness
101 Quaker Hill Drive
Richmond, IN 47374
(317) 962-7573



ROCKY MT. YEARLY MEETING

Celebration, Revival, and Films

DENVER, COLORADO—Around 57 visitors attended First Denver Friends Celebration Sunday March 20. The special day included refreshments and a Newcomers Sunday School Class.

FORT COLLINS, COLORADO—Fort Collins Friends had revival meetings April 17-24, with Marshal Cavit as main speaker.

Pray for deeper walks with God and a unified church vision.

ALLEN, NEBRASKA—The Allen Ministerial Association presented the most recent James Dobson film series, *Turn Your Heart Toward Home*, March 6-April 10 in the Lutheran church. Springbank Friends and Allen Methodist churches cooperated in the showings.

Fellowships Organized

ALBUQUERQUE, NEW MEXICO—Albuquerque Friends formed a covenant support group in March that meets Wednesday nights. The group's purpose is to share the joys and sorrows of everyday life, apply Christian faith to life, and to care for each other.

HASTY, COLORADO—Hasty Friends held their first HEFTY March 20 with Bob (Cowboy) Mickey, who presented a musical program. The church intends to hold a HEFTY (Hasty Evening Fellowship for You) the third Sunday night of each month. It will include a special program and a light supper, followed by a time of visiting.



E.F.C.- EASTERN REGION

Special Gatherings

August 6 is the date for the first all-inclusive Yearly Meeting Missionary Banquet to be held at Canton's Hall of Fame Courts facility. This is the first time for WMF, Men In Missions, Friends Youth, and Quaker Singles to cosponsor a sit-down dinner as the first event for the annual sessions.

* * *

MAURICE AND PEGGY ROBERTS of Wichita, Kansas, were worship leaders for the EFC-ER Ministers' Conference May 2-6. Their theme was "The Pastoral Life-Style: A Balancing Act." Pastors and spouses gathered at the Virginia United Methodist Assembly Center in Blackstone, Virginia, for the conference.

* * *

SAM KAMALESON was guest speaker for special services at Westgate Friends in Columbus, April 29-May 1. Pastor Randy Neiswanger reports this is the first of a two-part series, with the second one scheduled for October with Bob Laurent. Dr. Kamaleson, who is vice presi-

dent of Evangelism and Leadership Enhancement with World Vision, focused on the subject "Called to Change History."

* * *

THE SUTERA TWINS, Ralph and Lou, will be evangelists May 6-8 at Winona Friends Church.

Sunday School Growth Seminars

The Christian Education Board has just completed sponsoring 18 Sunday School Growth Seminars throughout Eastern Region from January to May. The sessions were planned around the theme "It Can Happen!" The in-depth sessions lasted for six hours and were scheduled on Saturdays, all designed to help pastors, education elders, commission members, teachers, and superintendents plan for growth. "Whether you average 30 or 300 in your Sunday school, you can grow—by learning certain principles and putting them to work," says Marjorie Landwert, Christian Ed chairperson.

Camp Happenings

Quaker Canyon director, Tim Berger, announces the four camps that will be held during July at the Camp, located near Damascus, Ohio. These include July 5-8 Day Camp for children entering kindergarten and 1st grade; July 11-15 Regular Camp for 2nd and 3rd grades; July 18-22 for 4th and 5th grades; and July 25-29 for 6th, 7th, and 8th grades.

* * *

CAMP CAESAR REUNION weekend is scheduled for July 2-4 with invitations to all who remember attending Youth Conference in "the old days" and now would like to bring the whole family to enjoy a weekend together. Cost is \$30 per person and includes six meals and two nights lodging. Kids under six are half-price.

Spend Time With a Friend

Second printing
now available

A Part of My Heart Left Here . . .

Renewal Messages of
Donald A. Green
Edited by Mary Green

Don Green's untimely death in 1982 as the result of a tree-cutting accident constituted a tragic loss for Friends. "It is fortunate that, in spite of our lack of Don's voice now, we are not totally bereft, for we have his words," states D. Elton Trueblood in the book's foreword. "By reading them we have some idea of what his contribution to the Christian cause would have been had he lived."

\$12.50 (Please add \$1.50 for postage and handling.)

Order now from:



THE BARCLAY PRESS
P.O. Box 232
Newberg, OR 97132

OUR FRIENDS COLLEGES

THE FIRST "QUAKER FESTIVAL" will be held at Camp Gideon on June 18, Saturday, 8:30-4:30, and will feature a family-oriented day with activities for young and old. For the children there will be a treasure hunt, hiking, soccer, archery, games, pony rides, and fun times together. For adults, churches are invited to send volleyball teams competing on three levels—low/impact co-ed; women's power teams; and men's power teams. A huge chicken barbecue will be served at noon.

Greg Linville and Jack Harris are coordinating the event.

Missions Transitions

Howard and Mary Evelyn Moore left Los Angeles on April 9 to begin another four-year term as missionaries in Taipei, Taiwan, under the EFC—ER Mission Board. They are beginning their 35th year of service and will appreciate prayer support as they resume duties they left when they began their furlough in June. Their address is P.O. Box 13-106, Taipei 10764, Taiwan, R.O.C.

At the end of April, Russell and Esther Zinn left Taiwan for the U.S., where they will be on furlough for nine months. After a month's vacation, they will visit Eastern Region Friends churches as scheduled by the YM Office.

QUAKER-SPONSORED COMMUNITY

MOVING TO BOSTON? Join Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races and faiths welcome. Preference given to applications received by July 10 for September openings. For application information:

Beacon Hill Friends House
6 Chestnut St.
Boston, MA 02108



Malone College Observes Founders Week

Malone College, Canton, Ohio, observed Founders Week March 21 through March 25. Dorothy (Wright) Brantingham, a 1936 graduate of the college, was guest speaker for the Malone chapel service on March 24.

Brantingham, a resident of Alliance, received her bachelor of theology degree from Pasadena (California) Nazarene College. She attended both Kent State University and Youngstown State University, where she majored in education before teaching school in Hanoverton, Ohio. She has assisted her husband, Sherman Brantingham, at several Friends churches, including Winona and Alliance, Ohio, and as superintendent of Indiana Yearly Meeting. She and her husband have four sons, Phillip, Stephen, Paul, and Mark.

Founders week is observed at Malone to commemorate J. Walter and Emma Malone, who founded the Friends Bible and Missionary Training School in 1892. In 1957 the school moved from Cleveland to Canton and became Malone College in honor of its founders.

Business Majors to Visit Hong Kong

Ten Christian college students will be included in a group of 30 business majors who will travel this summer to Hong Kong with James Stuckey, professor of sociology at Malone College, as tour director. The two-week trip is at the invitation of the Hong Kong Chamber of Commerce. Stuckey hopes to work out a semester-long study program for Malone students while he is there, thus establishing a Far East study program.

Asbestos Turns Up in Expansion Process

George Fox College's Shambaugh Library in Newberg, Oregon, has been closed by the Oregon Department of Environmental Quality after asbestos was released in the building in an expansion project.

The 17,000-square-foot building, built in 1962, is being doubled in size to become the M. J. Murdock Learning Resource Center in a \$2.25 million project.

Asbestos fibers were released into the air when construction workers for the Elliott Jochimsen Construction Company broke through the library's ceiling and walls.

Cost of removing the asbestos from the building could run as high as \$82,500, according to Don Millage, vice president for finance at the college.

Asbestos Abatement Management Company has been contracted by the college to decontaminate the building and its estimated 70,000 volumes. Operations director for the firm said the cleaning process could take several weeks and may mean closure of the library to students until the end of the spring semester, April 30.

The closure has left the 97-year-old college scrambling to make arrangements for students to continue to have book access. Nearby colleges are making their resources available through interlibrary loans.

Peace and War Class Surveys Voters

Would Oregonians like to see their tax dollars spent on peaceful, rather than military, solutions to international conflicts? In March, George Fox College mailed 2,000 "Taxpayer Surveys" to Oregonians to find answers to that question.

The one-page questionnaires, sent to random addresses, ask taxpayers if they would file as conscientious objectors in order to divert the military portion of their tax dollars to a "Peace Tax Fund."

The survey is sponsored by the Peace Tax Foundation, an East Coast corporation that lobbies for the proposed U.S. Peace Tax Fund Bill. The Peace Tax Foundation awarded a \$500 grant to GFC's "Economics of Peace and War" class to conduct the study.

The survey is actually a pilot project designed to give the Peace Tax Foundation a "general statement of taxpayers' attitudes," said survey director Tom Head, GFC's associate professor of economics. He predicts his final report to the foundation in May will include a proposal for a national survey.

FBC Instructor to Present History Paper

Glenn W. Leppert, registrar and instructor at Friends Bible College, Haviland, Kansas, was invited to read a paper at the Kansas State History Teachers' Association meeting April 15 and 16 in Topeka. He presented a paper prepared last summer for his In-Service

Sudan government rejects aid



Masters Degree program at Fort Hays State University. The paper is entitled *1786: The Decisive Year* and is a study of the transition from the Congress of Confederation to the Congress of the United States. Leppert, who has a Master of Arts in Religion, is working on a Masters in History. He has been employed by Friends Bible College since July 1985. His wife, Sue, is employed as bookkeeper at FBC.

FBC Sees Transition in Business Manager Position

At the annual Association Dinner, February 20, President Robin Johnston announced the appointment of William Warren Weber as new business manager for Friends Bible College. Mr. Weber moved to Haviland in March to join current Business Manager Mary Nesler for on-the-job training before Mrs. Nesler's retirement June 30, 1988.



Weber



Nesler

Mr. Weber was graduated from Asbury College in 1977 with a B.A. degree. In 1980 he was graduated with an M.A. degree from the University of Kentucky. He also has had schooling in banking, real estate, computers, insurance, and sales.

Mr. Weber and his wife, Lindsey, an occupational therapist,

have two sons, Caleb, 3, and Joseph, 1.

Mary Nesler was appointed business manager in January, 1972. One of her prayers has been to see the college operate on a cash basis. This has nearly been accomplished this past year. She is pleased to see the indebtedness at the college reduced from \$380,000 in 1985 to \$106,000 presently.

Mary came to FBC with over 25 years of business experience. In 1986 she was recognized with a plaque by the Kansas Association of Student Financial Aid Administrators for 15 years of service to their organization and the state.

OUR WORLDWIDE CHURCH FAMILY

Conference for Christian Peacemakers Scheduled

Akron, Pennsylvania—Seminars on practical skills for resolving conflict will be held at a conference for Christian peacemakers titled "The Ministry of Reconciliation: Managing conflict within the Christian community."

The conference will be held June 9 to 11 at Wheaton (Illinois) College. Cosponsors of the event are Mennonite Conciliation Services (MCS), a program of Mennonite Central Committee U.S. Peace Section, the Christian Legal Society, the Social Action Commission of the National Association of Evangelicals, the Lombard Mennonite Peace Center, and the Association of Christian Conciliation Services.

Seminar topics include "Conflict: An Opportunity for

Growth"; "The Bible and Conflict"; "Pastoring People in Conflict"; "Mediation Skills"; "Interpersonal Peacemaking Skills"; "Congregational Conflict"; and "Grievance Procedures for Christian Organizations."

—Mennonite Central Committee

World Vision Expelled from Sudan, Jeopardizing Thousands Who Are Dependent on Aid

Khartoum, Sudan—World Vision, the California-based international Christian relief and development agency, has received a letter of expulsion from the government of Sudan, announced Robert A. Seiple on February 25. No explanation for the expulsion was given.

"We stayed as long as we could trying to complete several food distribution efforts to impoverished and starving people," Seiple said. "Our expulsion places the lives of thousands of people in jeopardy. It's a very tragic situation."

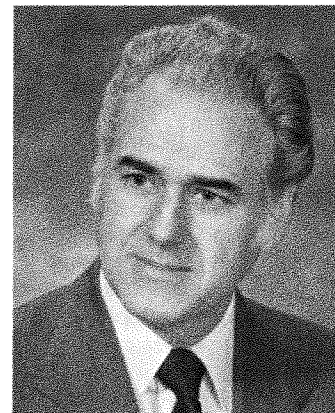
All World Vision staff has been evacuated from the country, according to Jerry Kitchel, a spokesman for the agency. "At this point we don't know when we'll be able to return," he said during a telephone interview March 17. "It may be months, it may be years."

—E.P. News Service

Myron S. Augsburgers Appointed Coalition President

The board of directors of the Christian College Coalition has announced the appointment of Dr. Myron S. Augsburgers as the Coalition's new president. He will succeed Dr. John R. Dellenback, who announced last year his intention to leave the Coalition presidency in 1988. The

transition is scheduled to take place in late spring or early summer.



Dr. Augsburgers, former president and professor of theology at Eastern Mennonite College and Seminary (Virginia), has been active in the Coalition since its founding meeting and currently serves on its Board of Reference. He is the pastor of Washington Community Fellowship, a young interdenominational congregation in Washington, D.C., and leads evangelistic crusades throughout the world with Inter-Church Crusades.

The Christian College Coalition, founded in 1976, is an association of 77 Christ-centered liberal arts colleges in the U.S. and Canada.

—Christian College Coalition

Faculty Vacancies 1988-89

Malone College is receiving applications for the following faculty positions: Business Administration, Computer Science and/or Mathematics, Elementary Education, Experimental Psychology, Director of Nursing, and two nursing faculty.

Contact:

Ron Johnson
Vice President
Dean of the College
Malone College
Canton, Ohio 44709
216/489-0800

Invading high school campuses

MCC Supports Church Program for Inhabitants of Cairo's Garbage Cities

Cairo, Egypt—Garbage cities are scattered throughout Egypt's capital city, Cairo. The people living in these cities sort the city's garbage, recycling and reselling it, or feeding it to pigs they raise and eat.

The Coptic Orthodox Church in Egypt has started a number of social services in these cities. Most of the people living and working in the garbage cities are Christians, reports Mary Beck, of Iowa City, Iowa, who works in Egypt with her husband, Kent, as Mennonite Central Committee (MCC) country representatives. Christians comprise about 15 percent of Egypt's population.

Kent Beck of Archbold, Ohio, recently visited Mo'attammia, a garbage city next to a relatively wealthy suburb of Cairo, with Coptic Orthodox Bishopric of Social Services staff member Emad Nabil. They visited two programs the church is starting there—a vocational training center for carpentry and electrical skills and a basic health-care clinic.

The church also has nursery school classes in Mo'attammia. Many of these children



Egyptians leave their homes in one of Cairo's garbage cities. They will spend the day on a donkey-drawn cart collecting garbage throughout the city.

spend their days riding around the city on a donkey cart collecting garbage with a family member, notes Beck.

The church's nursery school program gives them the chance to stay home, a place to play, and a simple meal. The children also take part in a program of Bible stories, singing, and drawing, led by members of the Orthodox church, which has about six million members.

MCC provides canned beef and milk powder for these classes.

Finding clean water in the garbage cities is a major problem, continues Beck. Garbage cities, the equivalent of city dumps, were not planned for habitation, she says, yet people live in houses built on top of and among the mountains of

garbage collected from the city. No water pipes have been laid, so water is carried in by donkey or trucks. Disease is rampant there. And electricity has only recently been introduced to a few of the cities.

—Mennonite Central Committee

Youth Expert Says Christians Can Invade America's Schools

Minneapolis, Minnesota—Youth Invasion Ministries has a plan. The organization, which sponsors a "Strategy" youth worker conference each year, presented its "master plan for invading America's 44,000 public schools" most recently at Strategy '88, a seminar held in Minneapolis.

That kind of successful invasion sounds like an impossible dream to many who are discouraged by court decisions that limit religious activities in public schools. But Rick Olson, codirector of Youth Invasion Ministries, says the idea that schools are closed to the Gospel is a myth. "We are allowed in," he insists. "I work with youth pastors all over the country that are on campus every week, some of them every day of the week. I know of over 50 ways for a youth pastor or other adult to be allowed in a school."

Olson, who also works as a youth specialist for North Central Bible College (an Assem-

blies of God school in Minneapolis), acknowledges that there are some restrictions. "You can't just come in and set up shop for God," he says. "But you can come in to support the school's programs and in that way greatly influence students." Getting adults on campus isn't the whole answer, says Olson. "As we raise up effective adult leaders, much of their ministry for invading the public schools will be behind the scenes training Christian students. They'll be equipping 'Holy Ghost SWAT Teams' for the campus. If we talk to kids about how to reach their campus, those kids can make a huge difference when they go to school."

—E.P. News Service

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

**OUR
FRIENDS
IN
LOCAL
CHURCHES**

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

Missions

Jon and Cher Cadd, missionaries to Zimbabwe, Africa, with Mission Aviation Fellowship, held their first deputation service since coming home on furlough in the MEDFORD, Oregon, Friends Church (Paul Meier). Cher was the speaker for the February meeting of the Friends Women's group. Ladies from the TALENT, Oregon (Rich Hunt), church and the evening missionary group were invited. Medford ladies also participated in the Missionary Spring



A Theological Education With A Practical Difference

Making a difference among Friends—learning ministry with evangelical Friends leaders in Friends churches committed to authentic Friends teaching and practice.

*Masters of Arts/Ministry/Divinity Degrees
Write or call collect Dr. Don Ashley, Friends Center Director
Azusa Pacific University, Graduate School of Theology
Azusa, CA 91702-7000 • Phone: (818) 969-4212*

We do not discriminate regarding color, national origin, gender or handicap.

Rally at Talent on March 19, with Sue Anderson as speaker.

WOODLAND PARK, Colorado (Robert Sander), Friends Women meet the first Monday of each month for a missions lesson, followed by a craft time. Crafts will be sold at a bazaar in the summer.

The film *The Wait of the World* was shown at **NORTH-RIDGE**, Wichita, Kansas (Duane Hanson).

Eleven people from **BATTLE CREEK**, Michigan, Friends (John Grafton) traveled to Mexico City February 16-25. During the ten days, they painted and wallpapered, repaired cars, wiring, and plumbing for the mission.

Salustiano Aspi, a Bolivian Friend and treasurer of the INELA, governing body of Bolivian Yearly Meeting, spent a week in **NEWBERG**, Oregon (Ron Woodward), visiting in homes, especially of former missionaries. He also visited a number of meetings, especially those who had a Hispanic congregation.

Glenn Lipely of **ALLIANCE**, Ohio, Friends (Rick Sams), a professor at Malone College, showed slides and spoke of his

trip to Israel at a combined meeting of the Men in Missions and Women's Missionary Fellowship groups at Alliance.

The Rebecca Coleman Missionary Circle and the Bible Missionary Fellowship of **DAMASCUS**, Ohio, Friends (Larry Kinser) joined efforts to raise funds for a clinic in Rwanda. Each member wore a "\$5 bill corsage" to church and encouraged the congregation to give the same by placing them in a cradle to "shower" the new baby mission.

UNIVERSITY, Wichita, Kansas (David Kingrey), celebrated an All Church Night with Ralph and Esther Choate and Gary and Ann Fuqua as speakers. They told of MAYM's involvement in missions, both present and past.

Howard and Mary Evelyn Moore spoke at **GILEAD**, Mt. Gilead, Ohio, Friends (Charles Robinson) at the evening service held on March 6, Friend Day, followed by a reception. Gilead Friends is Mary Evelyn's home church. On February 14, with the theme "Do Your Part, Give from Your Heart!" the church raised \$582.93 for the Rwanda Clinic.

Pastor Paul Chi of the Clear Lake church in Taiwan was guest speaker at the **FRIENDS-WOOD**, Texas (Joe Roher), Friends Women's meeting.

Carol Rice and Janet Smith of **TRINITY**, Van Wert, Ohio, Friends (Duane Rice) visited Manny and Brenda Chavarria in Mexico, leaving March 21. The Chavarrias are members of Trinity who are helping with the mission work in Mexico.

The Lydia Missionary Society of **WINONA**, Ohio, Friends (Greg Violi) had a lunch stand at the Althouse Brothers auction on March 12. Proceeds went toward the medical clinic for Rwanda. Almost \$1,400 was collected.

PAONIA, Colorado (Eldon Cox), reports that James Morris, executive director of EFM, led a seminar/missions conference March 4-6 on how to be a World Christian.

Youth and Christian Education

EMPIRE, Vale, South Dakota, Friends (Lloyd Hinshaw) sponsored a box supper auction March 9. Proceeds will be used to pay for youth summer camps in Rapid City, South Dakota, and Woodland Park, Colorado.

Seventeen from **GILEAD** Friends attended a district Christian Education Growth Seminar at **HARVEST** Friends, Cardington, Ohio (Joseph Graham), February 27.

The Teens group of **GREEN-LEAF**, Idaho, Friends (Don Lamm), with youth pastors Lee and Lori Simmons, have several fund raisers going, such as "Potato Bar" (baked potato with toppings) to finance an "Urban Plunge" in June, visiting the Golden Gate Ministries in San Francisco.

Ron and Darla Ellyson and daughter, Lindsay, left **ALLIANCE** in early March for Virginia Beach. Ron will serve as youth pastor at **PROVIDENCE**, Virginia (Don Murray).

On February 19-20 twenty-five youth from **WINONA**, Ohio, Friends went to Cleveland's inner city to serve food and share God's love.

Over 40 young people and adults from **MEDFORD** and **TALENT** journeyed to Mexico over the spring break, March 18-26, to take part in the Get-Away Give-Away program. They ministered in the La Nueva Jerusalem Church and an orphanage in San Luis. Their activities included doing finish work, conducting a vacation Bible school, and holding evening evangelistic services.

A Pioneer Club program for children and youth is conducted each Wednesday evening. Family skate nights are held once every two months. The program is designed to enrich the church families and also to be an outreach ministry to the community.

MOUNT CARMEL youth and children, Cable, Ohio (Fred Clogg), performed the musical "Mary's Little Lamb" for their Christmas program December 20. (photo below)



On February 21 Mt. Carmel had a Get-in-the-Picture Sunday. Each family was encouraged to be present so that an up-to-date picture of each Sunday school class could be taken. Five classes had perfect attendance.

Friends Insurance Group

The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. One hundred two meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. For information write or call:

Richard P. Bansen, Secretary
Friends Insurance Group
1515 Cherry Street
Philadelphia, PA 19102
Telephone 215/241-7202.

JOB OPENING

Job Opening for Development Director for Friends Committee on National Legislation, a nonprofit expression of the work of the Religious Society of Friends to help shape public policy in Washington, D.C. The Development Director will oversee all areas of fundraising and financial development for the FCNL. Applicants should have proven fundraising and management skills and should be a Friend and/or well acquainted with Friends testimonies and procedures. Applications accepted until June 1, 1988. For application form and job description, write or call:

David Boynton, FCNL
245 Second St., NE
Washington, DC 20002
202/547-6000.

The Gospel-Aires—Herschel and Esther Thornburg and John and Judy Knaupp—held a four-day crusade at **NEWBERG** March 27-30. Herschel plays a variety of instruments, uses chalk art and magic to illustrate his sermons, and the four sing as a quartet.

A Teacher Appreciation Dinner was sponsored by the Christian Education Commission of **YPSILANTI**, Michigan, Friends (Doug Burch) February 26.

A seminar was given by Judy Harvey for teachers, substitutes, and junior church workers through the sixth grade at **ORANGE ROAD**, Westerville, Ohio, Friends (Timothy Kelly).

BENKELMAN, Nebraska (James Brackett), youth and their sponsors served a Valen-

tine Day Banquet to raise money for a March 17-20 ski trip.

Bonnie and Tim McGill and children held a service March 13 as preparation for a missionary term in Taiwan.

Spiritual Life and Growth

SOUTHEAST, Salem, Ohio, Friends (Kenneth Hinshaw) began a "Journey to Jerusalem" emphasis February 21. Each Sunday a different lesson was given to relive the journey that Christ made the last weeks of His life. Members were given a cross to carry in pocket or purse, plus daily Scripture readings. Short plays were incorporated into the worship services. The climax on Easter included a sunrise service and a special worship service with a "Breaking of the Bread."

There will be two morning worship services beginning April 10, at **GREENLEAF**. Approximately 325 were seated in the Greenleaf Academy gym for the Easter service.

Max and Kathleen Huffman conducted a Spiritual Leadership Seminar at **OMAHA**, Nebraska (Peter Schuler), March 20-23. The sessions aimed to help attenders find and fulfill their service and ministry to God.

"Unity" was the theme for **DEERFIELD**, Ohio, Friends (Wayne Evans) spring campaign for Christ held March 6-9 with Evangelist Denny Peters, assistant pastor of **TRINITY** Van Wert Friends.

GILEAD has been meeting Wednesday nights in Search and Discovery groups with

topics such as "Singles," "Born Again," "Now What?" "Growing a Marriage," and "Genesis."

MEDFORD Friends have declared 1988 the "Year of the Bible." Fifty-eight people have committed themselves to reading the Bible through during the year. A number of Bible study groups meet weekly.

Several small "Body Building" groups meet once each month on Sunday evening. A prayer breakfast is held each Monday morning at Stanley's Restaurant. All are welcome to attend.

Outreach and Social Service

The Overseers have announced a caring ministry for **NORTH OLMSTED**, Ohio, Friends (J. Daniel Frost), to be known as "Circles of Friends." Each of the present eight circles has about

What in the World are Friends Doing?

Friends Face the World: Continuing and Current Quaker Concerns

Leonard S. Kenworthy, ed.

220 pages \$6.95

Study questions and resource lists make this a good book for use in Sunday School and study groups. The collected essays by active Friends from 14 yearly meetings raise important questions on many issues including education, sanctuary, mission, sexuality, family, war tax resistance, and simplicity.



NEW FOR GRADES 3-6

Good News Goes A Long Way: A Friends Mission Storybook by Beatrice Kimball

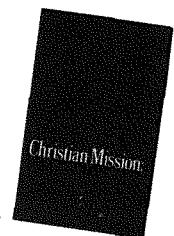
storybook \$2.75; teacher's \$3.50

Stories set in Kenya, Ramallah, Jamaica, and Cuba introduce students to specific cultures and the importance of sharing the good news of God's love. Activities, background and scripture in teacher's guide.

Christian Mission

by Everett Cattell
with study guide
by Reta M. Stuart
book \$4.95; guide \$1.50
set \$6.00

Your Sunday School can now study missions with help from Friends who have had years of experience. *Christian Mission* enlarges the concept of mission and gives practical advice. Reta Stuart's new 12-session study guide for the book includes daily Bible readings, definitions, and questions for discussion.



Friends In East Africa

by Harold Smuck
120 pages \$8.95

Find out about the fastest growing Friends yearly meetings today. Harold Smuck introduces us to the East African Friends and their development, first as one independent yearly meeting to the present Friends Church in Kenya with three cooperative yearly meetings.



Friends United Press

101-E Quaker Hill Drive, Richmond IN 47374
1-800-537-8838 (outside Indiana)

Ground hog supper helps rebuild fire damage

ten family units, all within the same geographical area. The purpose is to develop a sense of "family" through caring, fellowship, contact, outreach, and service. Each circle has a leader, appointed by the Overseers, to help plan and coordinate activities with the church calendar.

The **AUSTIN**, Texas (Cliff Loesch), Friends Church has volunteered to help in the soup kitchen for the homeless every third Saturday of the month.

The men of **SOUTHEAST** Friends have organized a Men's Fellowship meeting monthly for the purpose of getting to know each other better and inspiring the men to attend and promote the Men's Retreat and Yearly Meeting banquet.

Don and Connie Pauler from **NORTHIDGE** are heading a team ministry for alcoholism and other addictions. There are ten people involved in training for this ministry.

Church Building and Equipment

Ground-breaking ceremonies were held on April 10 at the site of **TIGARD**, Oregon (Timothy Henley), Friends' new 12,200-square-foot building at 15840 S.W. Hall Blvd. in Tigard.

Completion is scheduled for November 1, 1988.

The new educational wing at **TRINITY**, was opened in March, adding 19 Sunday school rooms.

BAYSHORE, Bacliff, Texas (Glenn K. Armstrong), Friends Church had ground breaking on March 5, for the new Strickland Hall, an educational-recreational building.

RIVERTON recently remodeled its sanctuary, increasing seating from 140 to 200.

Other Important Events

Carrie Crawford of New Source Counseling spoke at **ALLIANCE** Friends on balancing work, family, and church. Dr. Kim Phipps, communications professor at Malone College, used the topic "Improving Communications in the Family Unit" when she spoke at the women's retreat for Alliance Friends on March 19.

The **COLORADO SPRINGS**, Colorado (Arden Kinser), Outreach Committee sponsored a Father-Son breakfast this winter, attended by 40. On March 18, the church had a family night of bowling.

The Singles Sunday School Class at Colorado Springs sponsored a Mexican dinner with a melodrama March 25. Proceeds went toward improvements in the church foyer.



Steven Jones (above), son of Wayne and Merna Jones of **SPRINGBANK**, Allen, Nebraska, Friends (Roger Green) graduated with an associate degree in Diesel Truck Technology from Southeast Community College in Milford, Nebraska, March 17.

GREENLEAF W.C.T.U. announced the following winners for posters (against drug and alcohol abuse): First place—Micah Lehman, Kimberly Duerksen; second—Chris Lehman; Third—Andy Wilhite. For essays: elementary division, Tracy Martinez and Micah Lehman; junior high, first—Christie Taylor and Matthew Stump; second—Dave Dixon and Amy Binford; Third—Kelly Morse.

Nels Wilson, announcer on KBXL and KBGN, showed slides Sunday evening, March 27, of his trip to Russia. Terry Hibbs has taken a leave of absence from Mission Aviation Fellowship to be with his family while their twin daughters finish high school at Greenleaf Friends Academy. Ray and Nellie Mayfield observed their 60th wedding anniversary with an open house February 28. Paul Cammack is heading the arrangements for a softball league, which will have its first game during the last week of April.

Special events this spring at **RICHMOND HANOVER**, Mechanicsville, Virginia, Friends (George Robinson) included "Heart Day" February 7 with attendance doubled, totaling 404; "Friend Day" on March 20; the choir's presentation of "The Day He Wore My Crown" on Palm Sunday; Homecoming

on April 17, revival services April 21-24 with Evangelist Stan Scott and Child Evangelist Ed Karnes; and combined evening services with **WEST END** (David Smith) featuring the Stantons on May 1.

LONE STAR, Hugoton, Kansas (Butch Hearn), hosted its annual "ground hog supper" January 29. They served 1,125 people. More than \$9,000 was raised to help pay off the loan that was established when they rebuilt in 1987 following a disastrous fire.

An "Over 50s" group meets once each month after the Sunday morning service at **MEDFORD** for a potluck dinner and a time of fellowship. On March 26 they traveled to the Klamath Basin to visit the Wild Life Refuge.

The second annual Passover Dinner was held at Medford on March 30. The program is adapted from the Jewish celebration.

The ladies of the Homebuilders and Careers Sunday school classes at **SOUTHEAST** Friends were the guests of their husbands for a Sweetheart Valentine's Banquet. The men planned the program, the decorations, and cooked the meal.

Quaker Cup Series #2

Quaker's



are not "Olde" hat



\$5.95

(plus \$1.75 postage and handling)

Please designate:

QMS—Quaker Man silhouette

QWS—Quaker Woman silhouette

Detailed cup catalog available on request.

Floyd M. Penna
25770 S. Morgan Rd.
Estacada, OR 97023
503/630-7830

Yearning for
closeness with God?

*Rhythms
of the
Inner Life*

by Howard Macy
\$8.95

(Please add \$1 for postage and handling)

Available from:

B THE BARCLAY PRESS
P.O. Box 232
Newberg, OR 97132

150 attend all-church birthday party

Richard Sartwell, pastor of **SALEM FIRST** Friends in Ohio, together with his wife, Linda, has accepted a call from **NEW-BERG** Friends to be their pastor for the next three years.

HASTY, Colorado, Friends (Steve Harmon) had a sunrise service Easter morning at Lake Hasty, followed by breakfast. Afterward, members from **LAS ANIMAS** presented "Night Watch." The play emphasized the empty tomb and Christ's resurrection.

The annual all-church "Birthday Party" for **WINONA** Friends was held February 28 at the B. L. Miller School in Sebring with 150 in attendance. A light supper was served along with the annual cake-decorating contest and games for all.

Special events at **ORANGE ROAD** Friends included Harry Mosher sharing about his trip to the conference in Guatemala, Nancy Snyder giving a presentation regarding her trip to China, and Jane Mitchell, Dan Hisey, Mark and Sandra Deakens ministering in a musical concert.

The film *Two Masters* was shown February 7 at **YPSILANTI** Friends. It gave the biblical principles for stewardship.

Del and Karen Loesch ministered to the **FRIENDS-WOOD** Church through a contemporary music concert.

POSITIONS AVAILABLE

Ecumenical nonprofit relief and development agency seeking qualified people for five positions. In Pakistan: Nursing Trainer; Midwife. In Honduras: M.D. or M.T.; Asst. Country Director. In Portland: Director of Financial Services.

Direct inquiries to:
Personnel
Mercy Corps International
3030 SW First Avenue
Portland, OR 97201-4796
503/242-1032

BARBERTON, Ohio, Friends (Brian Cowan) had a farewell dinner on March 5 for Bobby and Jill Murphy. They are moving to Poland, Ohio, where Pastor Murphy has been hired by the **BETHEL** Friends to be their full-time minister.

Don Herr spoke to the **DAMASCUS** Friends concerning his prison ministry. The film *Twice Pardoned* was shown during evening services in March.

SHERWOOD, Oregon, Friends (Gayle Beebe) plan a major celebration Sunday, July 31, marking the 100th anniversary year of Quakers in Sherwood. The centennial event will include oral and written anecdotes from past pastors (there have been 33) and other greetings, refreshments, and a look ahead at the second 100 years. All former members and friends are invited to take part.

OUR RECORD OF FRIENDS

Births

BURCH—To Doug and Sandy Burch, a daughter, Megan Denise, February 9, 1988, Ypsilanti Friends, Michigan.

BURK—To Mr. and Mrs. Rick Burk, a daughter, Sarah Elizabeth, February 4, 1988, Trinity Friends, Van Wert, Ohio.

CATHERS—To Steve and Paula Cathers, a daughter, Andrea Rose, September 9, 1987, Kotzebue, Alaska.

ETHERTON—To Afton Ethern, a daughter, Vanessa Fay, February 5, 1988, Ypsilanti Friends, Michigan.

FAIR—To Mr. and Mrs. Terry Fair, a son, Scott Jeffery, January 27, 1988, Trinity Friends, Van Wert, Ohio.

HARDINGER—To David and Kaye Hardinger, a daughter, Alyssa Kaye, February 26, 1988, Greenleaf, Idaho.

HARLESS—To James and Jennifer Harless, a daughter, Elizabeth Erin, November 24, 1987, Ypsilanti Friends, Michigan.

HENRY—To Don and Sandy Henry, a son, Andrew Floyd, October 10, 1987, Gilead Friends, Mt. Gilead, Ohio.

HIEBERT—To Paul and Carol Hiebert, a daughter, Linnea Beth, September 21, 1987, Gedaref, Sudan, Africa.

JOHANSEN—To Kerry and Deborah Johansen, a son, Jordan Johan, February 15, 1988, Newberg Friends, Oregon.

KAMPFER—To Chris and Diane Kampfer, a daughter, Karen Ann, January 11, 1988, Damascus Friends, Ohio.

LOGAN—To Rick and Kay Logan, a son, Andrew Joseph, January 30, 1988, Haviland Friends, Kansas.

MILLER—To George L. and Beverly Miller, a daughter, Brittany Nicole, February 11, 1988, Bayshore Friends, Bacliff, Texas.

MOORE—To David and Susan Moore, a daughter, Jennifer Rae, January 20, 1988, Damascus Friends, Ohio.

MORTIMER—To Gary and Maricelle Mortimer, a daughter, Stacy Janae, February 19, 1988, Haviland Friends, Kansas.

PEAK—To Bryan and Melody Peak, a daughter, Morgan R., November 13, 1987, Gilead Friends, Mt. Gilead, Ohio.

REED—To Steve and Anita Reed, a son, Kendall Ray, March 3, 1988, Lone Star Friends, Hugoton, Kansas.

ROBERTS—To Dale and Karen Roberts, a son, Casey Lawrence, February 25, 1988, Northridge Friends, Wichita, Kansas.

SEIFNER—To Ken and Kathy Seifner, a daughter, Lydia Ann, February 10, 1988, Willow Creek Friends, Kansas City, Missouri.

SELMAN—To Mike and Kern Selman, a daughter, Melissa Michele, March 6, 1988, Willow Creek Friends, Kansas City, Missouri.

SINCLAIR—To Terry and Nancy Sinclair, a son, Eric Michael, October 3, 1987, Redmond, Washington.

YOUNG—To Cary and Susan Young, a son, Cameron Sean, March 1, 1988, Friends Memorial, Seattle, Washington.

Marriages

CARTER-AGLER. Brenda Carter and Eric Agler, February 21, 1988, Trinity Friends, Van Wert, Ohio.

FLETCHER-CRISS. Amy Fletcher and Mark Criss, January 23, 1988, Damascus, Ohio.

GEE-FLYNN. Alice Gee and Jack Flynn, March 18, 1988, Friends Memorial, Seattle, Washington.

GERKEN-JONES. Helen Gerken and Mark Jones, March 19, 1988, Orange Road Friends, Westerville, Ohio.

HANSEN-DUNLOP. Kay Hansen and Ian Dunlop, September 5, 1987, Ypsilanti Friends, Michigan.

MITCHELL-HISEY. Jane Mitchell and Daniel Hisey, March 12, 1988, Orange Road Friends, Westerville, Ohio.

MURRAY-TALAVINIA. Dawn Murray and Phillip Talavinia, February 6, 1988, Mt. Carmel Friends, Cable, Ohio.

RAUCH-MORRIS. Melissa Rauch and John Morris, February 12, 1988, Damascus, Ohio.

REISINGER-HAVENS. Kim Reisinger and Jeff Havens, February 20, 1988, Mt. Carmel Friends, Cable, Ohio.

RUSSELL-FIELD. Pam Russell and David Field, November 28, 1987, Mt. Carmel Friends, Cable, Ohio.

TROXLER-BALES. Wendy Troxler and Dave Bales, March 19, 1988, Newberg Friends, Oregon.

Deaths

BILLS—Watson Bills, March 1, 1988, University Friends, Wichita, Kansas.

BLEDSON—Elsie Violet Bledson, 92, February 1, 1988, Spring Grove Friends, Osawatimie, Kansas.

CULLEN—Beulah Lillian (Byrd) Cullen, 86, March 8, 1988, Bainbridge Island, Washington.

EVANS—Dorothy Evans, January 12, 1988, Mt. Carmel Friends, Cable, Ohio.

GAMMON—Leatha Gammon, February 20, 1988, Rose Hill Friends, Kansas.

HAWORTH—Hanson Haworth, 91, March 26, 1988, Newberg Friends, Oregon.

HAYS—Blanch Ruth Hays, 85, February 15, 1988, Spring Grove Friends, Osawatimie, Kansas.

HENRY—Ralph Henry, October 2, 1987, Gilead Friends, Mt. Gilead, Ohio.

KRIKAVA—Emma Krikava, 91, February 17, 1988, Pasadena, California.

NESBITT—Spencer Nesbitt, 52, January 24, 1988, Orange Road Friends, Westerville, Ohio.

PUCKETT—Cyril Puckett, 76, March 23, 1988, Greenleaf Friends, Idaho.

WHISLER—Winifred Whisler, March 4, 1988, Oregon, Wisconsin.

ZINN—Randy Zinn, 28, January 18, 1988, Gilead Friends, Mt. Gilead, Ohio.

Pastors prepare for changes in the next 10 years

OUR WIDER FAMILY OF FRIENDS

National Friends Ministers Conference Taking Shape

The fourth national conference for Friends pastors will be held April 20-24, 1989, in Denver. According to an announcement by Eugene Coffin, chairman for the planning committee, principal speakers will include Ted Engstrom, president emeritus of World Vision; Frank Tiplaugh, author of *Unleashing the Church*; Richard Foster and Howard Macy, professors at Friends University; and David Le Shana, president of Seattle Pacific University.

Gathering Planned to Cultivate Justice, Healing, and Peace

Friends General Conference is planning a 1988 Gathering of Friends to be held at Appalachian State University, Boone, North Carolina, July 2-9. The Gathering includes programs for adults, children, families, and Young Friends. Some of the activities planned include special speakers, workshops, a craft shop, presentations by Friends organizations, an evening of songs and stories of social change, a festival, and recreation.

Violence Closes Friends Schools in Israel

Demonstrations and violence in the Middle East are affecting our Quaker schools in Ramallah, on the West Bank. Ramallah Boys School teacher John Bing-Canar was beaten by Israeli soldiers on January 24, 1988. Fortunately his injuries were not serious, but the schools have been closed by Israeli order, and with the economy shut down there is no tuition money coming in to pay the teachers.



Richard Schubert, President American Red Cross, and Dean Johnson, Coordinator Friends Disaster Service, Inc., sign a statement of understanding in Red Cross headquarters, Washington, D.C.

Friends Disaster Service Joins Hands with Red Cross

On December 7, 1987, the board of directors of Friends Disaster Service, Inc., met in Washington, D.C., at the national headquarters of the American Red Cross for the ceremonial signing of a national agreement.

This statement or agreement is made between all Friends in the United States who want to participate in Disaster Service and the American Red Cross nationally.

In return, ARC is asking FDS to encourage each local church to make their facilities available to Red Cross as potential disaster shelters. (This should be done in each county.)

Friends are encouraged to take training now with local Red Cross chapters that would qualify Friends to be case-workers for Red Cross in disaster situations.

Each district of Friends will endeavor to be ready with tools and equipment to assist disaster victims.

This is a big step forward and Friends will gain much by following through with this agreement.

For a printed copy of the agreement, send a business size self-addressed, stamped envelope to Friends Disaster Service, Inc., 241 Keenan Road, Peninsula, Ohio 44264.

Friends Disaster Service is growing at a healthy pace. Active units are present in three EFA yearly meetings and Indiana Yearly Meeting. Cooperative work has been done with Wilmington Yearly Meeting and Ohio Yearly Meeting (Conservative). Interest has also been shown by Iowa, North Carolina, and Southwest yearly meetings.

Pastors Challenged to Plan for the Future

The pastors of Iowa Yearly Meeting were challenged to lead their churches to intelligently plan for the future years in order to assure greater growth potential. Tom Sine, a Christian futurist from Seattle, Washington, was enthusiastically received by the pastors,

as he spoke to them at William Penn College during Short Course on February 22-24. Sine said there would be as much change in the next 10 years as occurred in the last 30 years. The most serious crisis in the church today is the crisis of vision, according to Sine.

Sine is the author of *The Mustard Seed Conspiracy and Why Settle for More and Miss the Best?*

Summer School for Adults Offered

A four-day national Young Adult Friends Summer School is being held July 13-17, 1988, on the campus of Friends University, Wichita, Kansas. Especially geared for adults from 20 to 40 years of age, the goal of the gathering is to better understand and experience the revolutionary original Quaker message that "Jesus Christ has come to teach his people himself," a call to prophetic Christian faith.

Also examined will be the first Friends' understanding of Christ, the Bible, worship, ministry, etc.

For more information write to the registrar, Doug Garrett, 324 S. Atherton St., State College, Pennsylvania 16801.



On Being Rubber Stamps



by
Lauren King

ONE DAY I was walking along the street past a small stationery store with a cluttered display window. In the center was a small sign: Get Your Rubber Stamps Here. It started a chain of thoughts and intriguing ideas. Ideas worth sharing.

First: Ugh! Those messy things that smear everything they touch—fingers, papers, desk—and have to be so carefully kept on a pad or hook. Who likes rubber stamps, except maybe the clerks in the county office who all day long pound the forms they demand we fill out?

And then I remembered our figurative use of the word for a spineless person who echoes every word of the boss. How we despise—we “independent” ones—these “rubber stamps.” Moreover, when the wrong person gets hold of a rubber stamp, unhappy things may happen. I remembered when, at about age four, I found some coloring materials and did some, to me, quite artistic work

around our home. Work not at the time appreciated for its true artistic merit.

But then came second thoughts. Aren't we *all* rubber stamps? Inescapably so? Don't we affect everything we touch, every person we meet? Can we possibly avoid affecting, at least to some degree, all that we touch? Otherwise wouldn't we be ciphers, nothings? And of course, others touch and affect us too, so that we all are collections of stampings from each other. But beyond that, there is the sobering thought that what a rubber stamp does, what it marks and how it marks, depends upon the hand that is on the handle. A good, mature hand results in good stampings. A weak or evil hand, poor or evil stampings. And it suddenly occurred to me to ask myself, who bears my stampings, and what is that stamping?

Now third thoughts, this time from Scripture. When Jesus called upon us to let our lights so shine that men

would glorify God, wasn't he talking—in the terms I am using here—about the stampings we are making? Wasn't he saying, “Stamp what and whom you stamp with such a mark that men will see that it is really God's hand on you”? And when Paul (1 Corinthians 10:31) directs us to glorify God in our eating and drinking and whatever we do, isn't he admonishing us to stamp *everything* and *everyone* we touch with a stamping controlled, not by our own hand (our wants, our appetites, our getting our rights, our getting ahead, our getting even), but by Christ's hand?

BUT IF all this is true, then think what a responsibility is on us: Every act—not one excepted—from waking to sleeping, and maybe even in sleeping, is to show God's hand.

Think what a privilege is ours: so to give ourselves to Him that men can truly say, “This is not the hand of a man; this is the hand of God. Truly God is in this person.”

Can you think of a more blessed possibility? The hand of God upon us! Us!

And then a last thought. Older people remember Spencerian handwriting, done with a special pen that made possible all those delicately shaded lines, those flowing curves, those intricate flourishes. A Spencerian signature was a work of art, something to be gloried in and treasured. Now, just possibly, a Spencerian signature could be transferred to a rubber stamp. What pride the owner would take in that stamp, how he would delight to use it! And we, we rubber stamps of God and our Savior, can we not give ourselves so fully into His hand that with His infinite skill He may make of us, not just plain block-letter stamps, but Spencerian rubber stamps in which He can glory as he uses us? **EF**

Lauren King of Norwich, Ohio, is book review editor and a regular contributor to Evangelical Friend.