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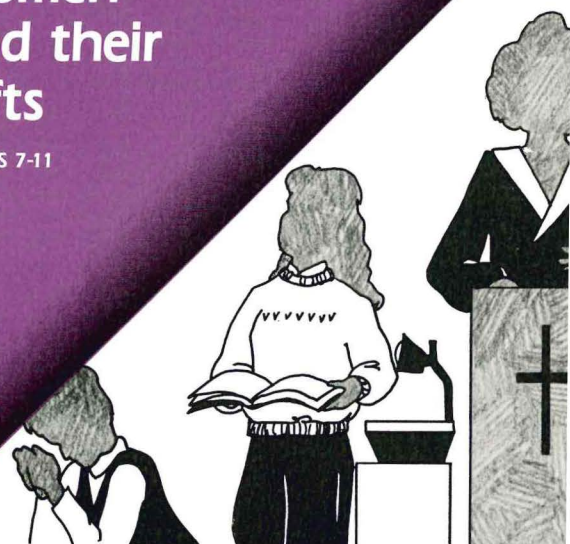
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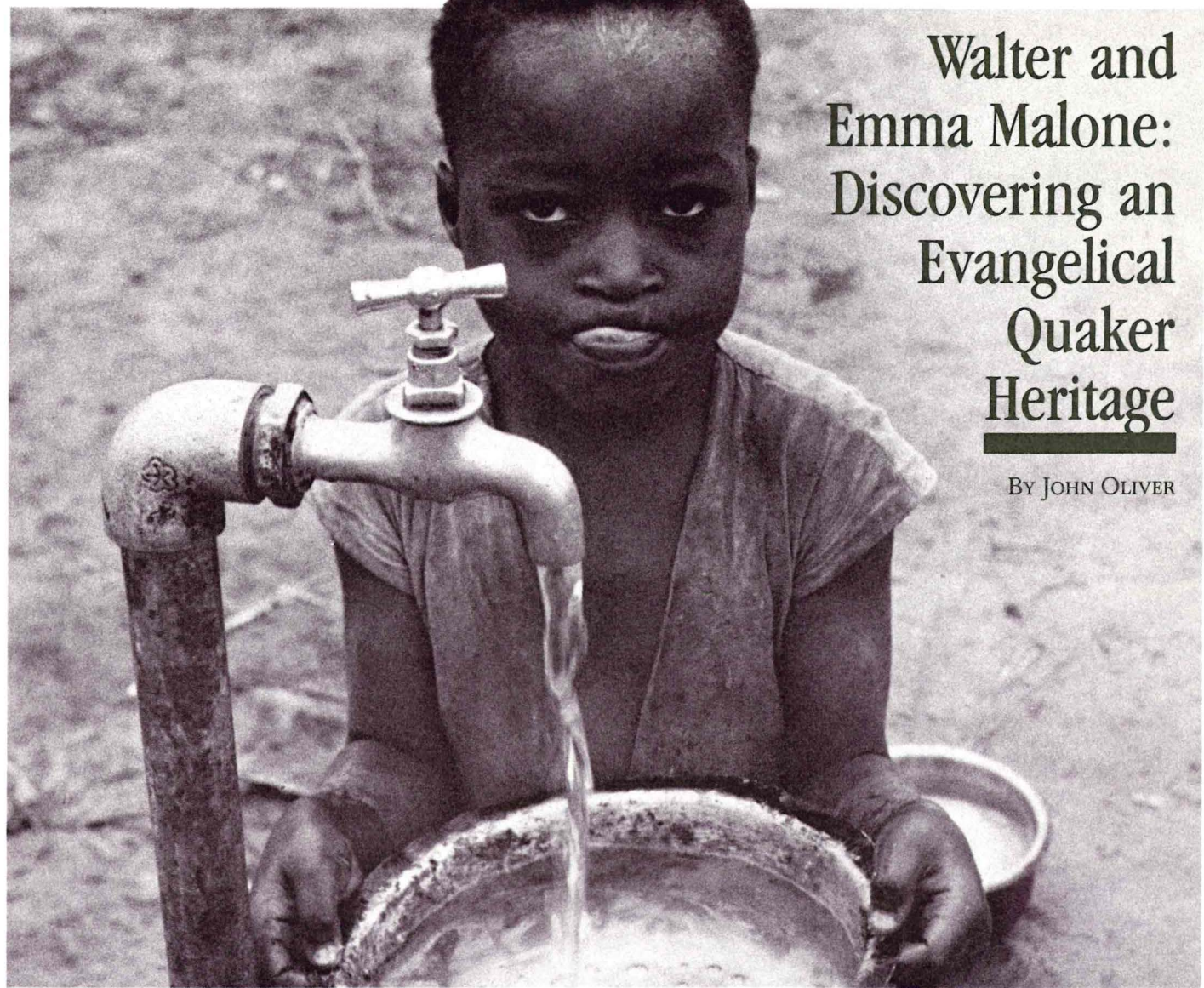
EVANGELICAL **FRIEND**



Discovering
women
and their
gifts

PAGES 7-11





Walter and Emma Malone: Discovering an Evangelical Quaker Heritage

By JOHN OLIVER

TO SEE CLEARLY where we ought to go as a movement, it helps to understand clearly where we have been. Evangelical Quakerism arose in the 19th and early 20th centuries out of the Orthodox wing of Quakerism. (American Quakerism split in 1828 into Orthodox and Hicksite factions. Orthodox Friends accepted the deity of Christ, biblical authority, the Trinity, and the atonement. Hicksite Friends stressed individual freedom, and downplayed or denied these early Christian doctrines.) Early evangelical Friends were led by Walter and Emma Malone, cofounders of the Christian Workers Training School (which became Malone College).

Evangelical Friends differed from modernist Friends such as Rufus Jones of Haverford College, who—like the evangelicals—came from the Orthodox faction. Evangelicals focused upon saving souls, and upon Scripture. Modernists downplayed evangelism, used “modern learning” and “higher criticism” to correct various interpretations of Scripture. While it is generally held that evangelicals were only concerned with eternal salvation and the liberal wing is credited with genuine social reform, this is simply not true. The work of Walter and Emma Malone provides an inspiring case study for all

who take seriously the spiritual and social implications of the Gospel.

These evangelicals displayed a remarkable concern for the poor, nonviolence, women, race, and the Third World during eight years from 1897 to 1904, when their activities were reported by the *Bible Student* and *Soul-Winner*, two journals published by the Malones. This is the all-too-little-known heritage that gave birth to the Evangelical Friends Church.

The Poor:

Walter Malone challenged the Conference of Friends in Indianapolis in 1892 “to come down and take in the poor people and go out after the outcasts . . . with the expectation that we will be a poor, despised people.” His appeal to identify with the poor received mixed reviews. Luke Woodard responded: “There is a great deal more in what Walter Malone has said than perhaps many of us are ready to assent to.” Esther Frame disagreed. She informed the conference that “the Lord intends us to go after the rich.”

The Malones practiced what they preached. Students from their training school worked with the poor once a



week. During these eight years Cleveland Friends founded or served in at least three shelter homes for men, five for children, eight for women, and twelve additional rescue missions (many of which housed men and women) in the United States alone, and more overseas. They provided food, clothing, and coal to the poor, job training and placement for men and women, and ethnic ministries to Germans, Italians, and American Indians. They also lobbied for establishing a public school in a poor part of town, criticized Chicago's city government for failing to provide night schools for the poor, and condemned Andrew Carnegie and Mark Hanna for large accumulations of wealth.

After contributing to education, the poor, and foreign missions, and after losing money in stocks in the Great Depression, Walter died a poor man. Byron Osborne, his son-in-law, met the mortgage on the Malone home in Walter's last years. Funeral expenses were paid by wealthy Malone children.

Malone saw the worm who destroyed Jonah's gourd as a sign of God's coming judgment on America if we continue to neglect the poor: "Oh, beloved, I fear me much, that God will prepare a worm to creep into this land of ours, if we do not pity the poor."

Nonviolence

The Malones opposed all killing. Walter lobbied a United States senator on three occasions to exempt conscientious objectors from military duty, and declared war to be "entirely contrary to Christianity." He said "a warrior could not be living under the control of the Holy Spirit." His message to military personnel was crystal clear and uncompromising:

So army and navy men who want to serve God, in the power of the Holy Spirit, all we can say is, *Get out. Get out.* And then the Holy Spirit will have a way to come in, fill your hearts and bless you and make you a blessing to others.

By teaching nonviolence, the Malones upheld a historic Quaker testimony that radically dissented from American Protestant culture. Their periodicals echoed the views of the first Christians, who also opposed all killing because they believed that human life was an "image of God." The *Soul-Winner* dubbed the Russo-Japanese War "scientific massacre," lamenting that "men made in the image of God are forced out to become food for powder, to be blown to atoms, or to be pierced by the bayonet."

Reverence for life (the "image of God") meant every killing of a human being was *murder*. War was a "huge system of murder, falsehood, robbery and desolation." Suicide was "self-murder." Capital punishment was "to wilfully murder the murderer." Abortion was "deliberate murder of children," or "pre-natal infanticide."

The *Soul-Winner* blamed the privileged and educated—America's "cultured and refined" classes—because "thousands [are] being destroyed before they come to birth." It claimed abortion was unknown to Christians in China, whether Catholic or Protestant. Emma Malone provided housing, protection, and assistance to women with crisis pregnancies.

The modernist Friend Rufus Jones did not always oppose violence. He blamed European powers for not intervening to protect Armenians from the Turks, supported Federal troops who used violence against railroad strikers, and only objected to the Spanish-American War because Cubans were "colored," and, in his view, unsuited for either self-government or integration into our society.

Women

Cleveland Friends not only provided housing, job training, and assistance with crisis pregnancies to women, but the *Soul-Winner* also supported women's suffrage and the right of women to "a liberal . . . education" in a coeducational college. Walter credited women with keener "spiritual discernment" than is common in men.

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To the Point

HAVE YOU become disenchanted about the half-hearted religiosity you see about you? Has there gnawed around the margin of your conscience a feeling of disloyalty to a Heavenly Vision? Have you stilled that disquieting thought of complete and awful and irrevocable commitment to God beyond any degree that is commonly found? Have you said, "Other people take their religion wildly; I must be more balanced and use common sense"? Have you said, "If I followed out my God-hunger *absolutely*, people would think me crazy, and I'd do harm by my fanaticism to the cause of religion"? For shame! How much religious zeal is killed by so-called "common sense." The Society of Friends in recent years has been choking itself with common sense and sobriety. Better to run the possible risk of fanaticism by complete dedication to God than to run the certain risk of mediocrity by 20 percent dedication. Better to run the risk of being examined by a psychiatrist, as Fox was taken to a surgeon to have his excess blood drawn off, than to measure our lives by our mediocre fellows, and, achieving respectable security in religion, be satisfied if we strike the average. Concerning such, the Scriptures say, "They, measuring themselves, by themselves, are not wise." The Prophets come to the world and say, "Thus saith the Lord." They don't say, "Thus saith the majority."

—Thomas R. Kelley, *The Eternal Promise*



BY PAUL ANDERSON

HAIL, FAVORED ONE! The Lord is with you!" were the words announced to Mary by the angel Gabriel (Luke 1:28). After regrouping from the shock of it, and after receiving support from her cousin, Elizabeth, Mary exclaimed, "My soul magnifies (and amplifies) the Lord, and my spirit has rejoiced in God, my Savior!" (vv. 46-47) What if young Mary would have said "No" to God's plan to use her in His unfolding plan of salvation? Or, what if Joseph or Elizabeth would have discouraged her from following the Lord's leading in her life? Heaven and earth would be all the less for it, and the divine mission of Jesus himself would have been altered. Few ministries are absolutely gender-specific, but this was certainly one of them.

To stretch the parallel, perhaps to the point of breaking, I wonder if Friends are as supportive as we need to be to women who have sensed a divine calling to serve in pastoral ministry among us. If not, the entire Body of Christ suffers impoverishment. Obviously, the calling of Mary was a unique one, but there may be nurturing, pastoral, instructional, or organizational needs within the church to which God calls specific people—not in spite of being women, but because of it. All this comes to mind in the light of knowing several talented and well-trained women who feel a clear calling to pastoral ministry, but who have not yet found places to serve. I don't know why that is the case, but it raises the query:

"If God calls women to serve, why don't Quaker churches?"

That's a question I've wondered about for some time now. I remember hearing stories about my grandparents, Scott and Grace Clark, both recorded ministers who responded faithfully to God's call to ministry, and I wonder what the Lord is doing among His people today. Grandpa served as president of Friends Bible College (now Barclay College) for 18 of its early years and as pastor of several Quaker churches, but Grandma was every bit as active in ministry. Some of the first things she would do when they entered a new community were to start a jail ministry, prayer meetings, Bible studies, and a WCTU chapter (Women's

On the Virgin Mary, Inclusive Ministry, . . . and Christmas

Christian Temperance Union). Recently, a pastor in Eastern Region told me with a smile about how Grandma would organize six or more carloads of adults and young people and take them for a Bible study at the county jail. These early experiences in ministry played a formative role in his own calling into the pastorate. And the WCTU movement, for all its limitations, sought to address radically the social problems related to alcohol abuse in the American home: worsened economic hardship, spouse and child abuse, wage-earning instability, etc. Grandma was also quite an evangelist, and she and Grandpa held extensive outreach campaigns. All of this makes me wonder why Friends have lost so much ground in terms of openness to women using fully their gifts for ministry nowadays.

During the first part of this century women enjoyed a greater freedom to live out their spiritual callings in terms of pastoral leadership within the church. In Kansas (now Mid-America) Yearly Meeting, for instance, over one quarter of the active, recorded ministers were women during the first half of this century. Since World War II, however, the

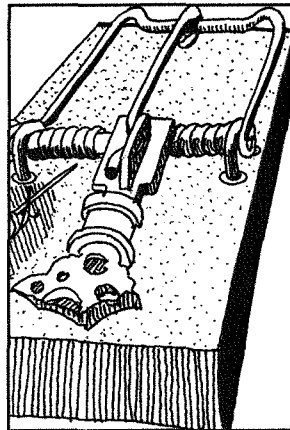
percentage of women ministers active in virtually all North American yearly meetings has declined about fourfold or more. Some explain this phenomenon as the result of post-traumatic recompense after a popular war. In exchange for the brave and valued service of American (male) soldiers during the early forties, jobs were "created" for the returning men, and the roles of women were reassigned back into the home in the late forties and fifties.

Before this time, Quaker girls as well as boys were encouraged to consider God's calling them to full-time Christian ministry. And many responded faithfully. Only in the last half century have the invitation and the opportunity for women to serve dried up among Friends. The question we ought to be praying about is whether this trend should be maintained or reversed, especially in the wake of another "popular" war. Another way to put it: "Are we being proper stewards of the spiritual giftedness and callings of all members of Christ's Body, as opposed to only half of them?" Still more importantly: "Are we following the Holy Spirit's leadership fully in the ways we identify and utilize forthcoming leadership?"

And now for the difference Christmas makes. The way you look at the Gospel makes all the difference when it comes to ministry. Many well-meaning Christians interpret the New Testament wrongly—as a delimiter of gender roles, when it actually does the opposite. Jesus came to show us the true picture of how God works. God is not a respecter of persons, races, or genders. All have access to Him directly through Christ, and all are expected to respond to His invitation into loving relationship. Granted, Paul appeals for church order in ways patriarchal, but Jesus sets us free from all bondage, societal and otherwise. To celebrate the advent of His coming is to embrace His liberating message and mission. As Paul also put it, in Christ there is "neither Jew nor Gentile, there is neither slave nor free man, there is neither male or female." (Galatians 3:28) Thank goodness Mary said "Yes" to the Holy Spirit; may we be given the grace to respond as faithfully. Merry Christmas! **EF**

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COVER: Leading the family in finding meaningful ways to celebrate Christmas can be one ministry of women. This and other aspects of women discovering their giftedness are explored in this issue.
(Photo by Janelle Townsend)



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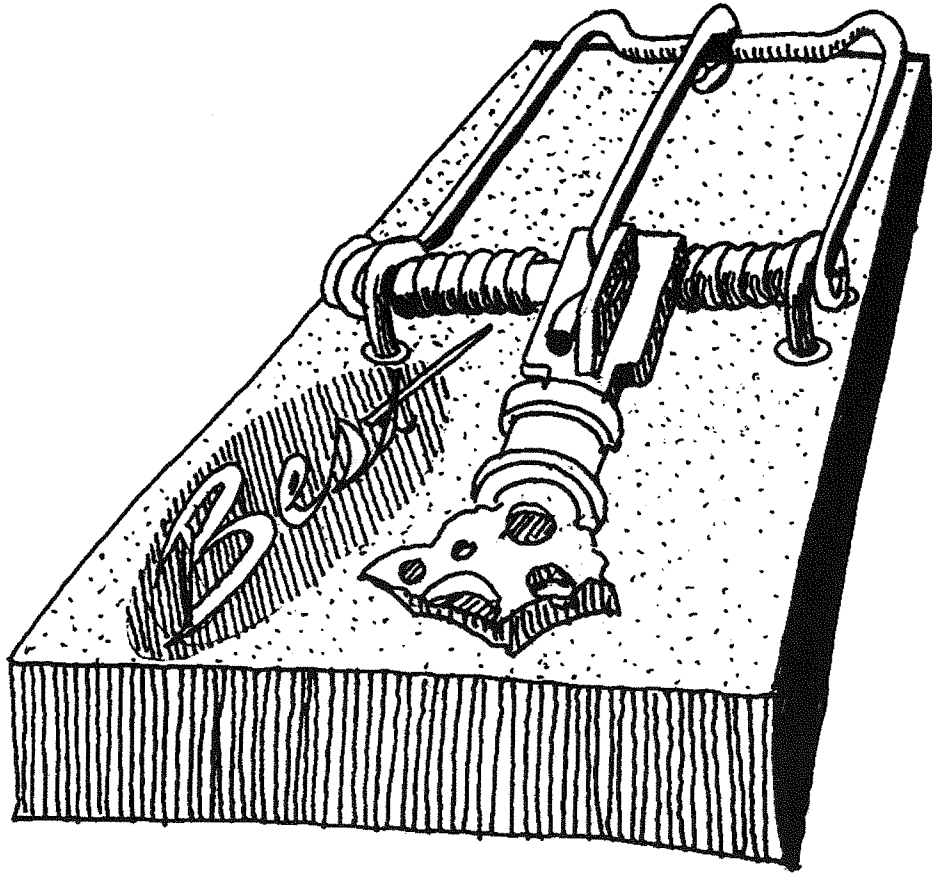
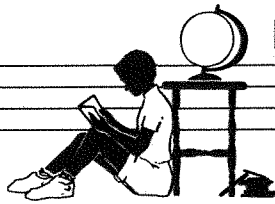
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Freedom and the Truth

BY JOHN WILLIAMS, JR.

"Freedom," said the rabbit, *"is being able to go anywhere you want, doing whatever you like."*

We found his furry little body beside the road the next day. He apparently had taken a freedom run across a busy street, losing a head-to-head battle with a knobby-tired vehicle intent on going his own way, too.

"Freedom," said the kitty-cat, *"is being able to stay out all night if I want to."*

She returned home the other morning somewhat worse for the wear. It seems there are some other, tougher, feistier cats in the neighborhood who roughed her up in the dawn's early light. Her wounds will heal, but she now has a more cynical view of nocturnal freedom.

"Freedom," said the Kentucky thoroughbred, *"is being able to run fast in my own inimitable style."*

He took his disqualification from the Derby hard, for fast he had run in exactly the direction of his own choosing.

Alas, the judges ruled that he had violated the rules of conduct for contestants, interfering with the rights of other sincere and equally quick-footed steeds.

"Freedom," said the bandit-faced raccoon, *"is being able to feast upon whatever food I can find until I have had my fill."*

A trap by any other name is still a trap. Even coons find themselves surprised when surrounded by wire walls. The tag in the corner said, "Hav-A-Hart Animal Traps." He had taken the bait and he paid the price, freely at first... less so with each passing minute.

At times, "freedom" looks more like a trek through "wild kingdom" than partic-

ipation in the kingdom of God. Often the "creatures" grasp for their own freedom at the expense of their companions. Too often, both choosers and watchers are losers in the struggle for fulfillment.

Jesus, however, got it right. "If you hold to my teaching," He said, "you are really my disciples. You shall know the truth," He continued, "and the truth shall set you free." (John 8:32)

- free to know Him
- free to stop doing what is wrong and start doing what is right
- free to know when to come in out of the night
- free to run fast and fairly
- free to know the difference between a "good" deal in the short run and a true deal in the long run.

Set us free in you, Lord Jesus. Free indeed! **EF**



*You are all sons of God through faith in Christ Jesus
There is neither Jew nor Greek, slave nor free, male nor female, for you
are all one in Christ Jesus. Galatians 3:26, 28 NIV*

Women in Leadership: The 'Fly' or the Ointment

BY MARY KATHERINE MORSE

FOR SOME, the issue of women in ministry is like having a fly fall into a healing ointment. The fly brings impurities to the ointment, and the little fellow is hard to remove. In the same way,

fussing with the issue of women in ministry detracts from the real work of the church, and the issue contains impurities brought in by the feminist movement from the carnal world. Feminists

are seen as misdirected and frustrated women out of a sin-infused culture, women who have no concept of the power of submission within the ordained scheme of authority and order set in place by God.

For others, myself included, the issue of women in ministry reflects a basic, foundational understanding of Christ's nature and work. Christian feminism means a promotion of freedom and dignity for all as intended by God, and is part of the substance of the Gospel. If persons tell me they do not

believe women should be in ministry, we begin the discussion not with the "problem passages" of Paul, but with their understanding of the efficacy and purpose of the cross and with their explanation of the model of authority displayed in the life of Christ.

The message of Christ's life and atoning work is the central focus of the Scriptures. We have been given the Scriptures to discern and to test God's truth, and yet, the church throughout the ages has heard different voices use Scripture to support varying understandings of truth.

Some voices use Scripture to support temporal, cultural, or personal agendas, beginning with the legal elitism of the Pharisees, to those who promoted slave labor, to the "health and wealth" theologies of today. Other voices use Scripture under the guidance and movement of the Holy Spirit to renew faith or to call the church to Kingdom truth.

Regarding today's issue of women in leadership, the same Scriptures used to restrict dominion of women (e.g. 1 Timothy 2:8-15 and 1 Corinthians 14:33-36) can also be used to demonstrate the newfound cultural freedom women experienced in the early church, and the care Paul took to give this freedom a safe place to mature and grow. The same Scriptures can speak liberation or bondage depending on the motivating theology of the apologists. Therefore, it is not these Scriptures that trouble me, but the theology behind the interpretations. The beginning place is not Paul, but Christ. To decide whether the issue of women in leadership is the fly or the ointment, we should examine Christ's work and Christ's example.

Christ's Work: the Cross

In the beginning God charged us, male and female, to be fruitful and to have dominion, to share in the nurturance and governance of the earth (Genesis 1:28). Then in Genesis 2 we read how God designed us to be in relationship with each other and with God. God's original, whole, and perfect design for males and females included shared nurturance and authority, and close interrelatedness in committed relationships.

The destruction of the design occurred in Genesis 3 with Adam and Eve's disobedience. The consequence of their desire to be like gods had tremendous ramifications. First, their sin disturbed the pleasant joy of being fruitful. Now there would be toil in childbirth and in work. Second, sin perverted the harmony of the

Some believe the fallen condition in relationship and responsibility between men and women is imprinted forever and cannot change.

interrelationship. The circular friendship relationship moved to a vertical ruler relationship. The husband would rule over the wife, and they were both separated from fellowship with their Maker and sent out of the garden.

When Jesus entered the world, the social and spiritual context was the same as described in Genesis 3. Earlier through the Jewish people, God had revealed God's desire to love them and to guide them into holiness and truth, but the barrier of individual and corporate sin still existed. Christ came to break this barrier by His ministry. Through His death on the cross and His subsequent resurrection, the barrier was broken. At the moment of Jesus' death on the cross, the Temple curtain was torn from top to bottom signifying an invitation to return to the garden.

The old hymn "I Come to the Garden Alone" attests not to a wishful dream of fellowship with God, but to the reality of the power of the

cross. The cross is the standard of the Christian faith. The message of the cross is freedom and restoration from the tyranny of the Fall and our own brokenness. We enter the Garden of Eden again and enjoy the same close fellowship as Adam and Eve had before the Fall. We can also expect to share in the labors and responsibilities of caring for and governing the earth, because we are no longer diminished by sin. No longer does an angel guard the entrance with a flashing sword. We are not kept out, we are invited to return.

To empower us to return, God sent the Holy Spirit. On Pentecost the Holy Spirit came as a rushing wind and filled the men and women gathered in the upper room. As they left the upper room and went out to witness, the church was born. The church became, and continues to be, the living witness of freedom in Christ and restoration to God. The church models to the world God's perfect will. How then

can the church promote a structure of relationship and responsibility based on the Fall? How can the church teach the power of the cross and the work of the Holy Spirit as only moving back to the description of our condition after the Fall?

Some believe the fallen condition in relationship and responsibility between men and women is imprinted forever and cannot change. Yet in Christ Jesus I am redeemed, and with the Holy Spirit I am renewed. I do not live for a fantasy kingdom but a realized Kingdom on earth. The first Christians believed Christ changed culture. For that reason they would not bear arms. Later, Christians believed God intended all to be educated and so established schools for the poor. Some devoted their lives to fighting oppression of races. Christ establishes the Kingdom in us, which results in our moving out from the confines of our corner places to witness to a new reality. Is it possible, then, that God is calling us to further restoration of the Kingdom by bringing women back to equal and mature responsibility in the church?

Christ's Example: a Model of Relationship and Authority

Christ's life informs our lives. Christ modeled relationship and authority quite contrary to the world's model of relationship and authority. In relationships Christ modeled a role of servanthood and submission to God. And yet in our churches the roles of service and submission are expected only of women. One popular Christian writer said women had the better part because they naturally were called to submit, and men had to work at it. Yet I don't see men seeking the opportunity to be in the position of women or to do the things women traditionally are expected to do.

Jesus modeled the aspects of relationship that we classify as feminine. Christ loved, touched, communicated with, and healed all classes of

people. Christ treated all individuals with respect and dignity regardless of their need or social position, from the Samaritan prostitute to the Gerasene demoniac to the Centurion soldier. Christ also spoke about His submission to the Father, which represented a relationship of love and common purpose, a marriage of mind and heart.

Many use this very relationship of Jesus the Son to God the Father as proof of the divine pattern of a male hierarchical structure in the church. If the imagery of Jesus as the Son is translated to mean a vertical chain of command and reference, then God is Supreme and Jesus is second in line. Jesus would be subservient to God. Jesus would not be truly God, but a superior being in a lesser position. However, Christian creeds and our *Faith and Practice* speak of the triune equal relationship of God, Christ, and Holy Spirit.

The relationship of Jesus to the Father, developed so much in the Gospel of John, was not understood by the Jewish people of the day as a relationship of hierarchy, but as a function of source. Jesus came directly from God. God's exact nature and will was replicated in Christ. Christ was not just a great prophet, but very God. The Jewish family functioned as a unit, not as a plethora of individuals as often happens in our culture. If the son were sent on some mission into the community, the son would represent the family unit in the same way as Jesus was the physical representation of God and the Holy Spirit. To the Jews, to see and know the son is to see and know the father.

On hearing the Father and Son imagery, the Jewish people also understood Jesus to be speaking of an intimate relationship of love. The relationship was not just one of strict holy obedience and devotion such as exists between God and the angels. Jesus, God, and the Holy Spirit are love and in love

In the light of the work and nature of Christ, perhaps women called to ministry will be seen again as part of the healing ointment.

and thus in perfect communion and harmony. The Trinity consists of God, Jesus, and the Holy Spirit as one. The male-female relationship in marriage, or the relationship of Christian friends, or believers in community all take as their model for relationship the strength, love, and submission of the Trinity. The model is not a vertical line, but a circle or a triangle. Therefore, for the church to exclude women from partnership in the ministry or in the marriage relationship is to accept the world's vertical model for relationships and not God's trinitarian model of unity and harmony.

As the Son, Christ had the same power and authority as God. However, Christ only used His authority to enforce when He cast out demons, cured illnesses, or changed natural laws. With persons, Christ never used His power to enforce His will. He invited people to God and enabled them to come. True authority, as modeled by Christ, enables others to actualize their full potential as individuals loved profoundly by God.

Jesus spoke of how the Gentiles had lords and tyrants, but the faith community has servants. Jesus came to serve. As a servant, Jesus claimed no special status or privilege among the people. Servanthood is a divine model that doesn't support a system of hierarchy.

The hierarchy model comes from the fallen world, which sees power in authority. Jesus

saw power in community with God and the Holy Spirit. As believers we realize this power best in community as a fully functioning body that takes direction from the gifts given by the Holy Spirit and not from gender designations.

Some of us are called to specific ministry either within or outside the Body. However, many times only half of the Body is utilized. Some are given permission to reach their full potential in Christ. Others are never even considered because they have a female body form, a form that is temporary and

has no eternal significance. And too often the Holy Spirit, who breathes holiness and life into each faithful soul, is not even consulted.

I challenge the Quaker part of the larger Body of Christ to believe the power of the empty tomb to restore us fully to relationship to God and to cleanse us from every unrighteousness, and to trust the outpouring of the Holy Spirit on men and women. I challenge those who consider women with a spiritual calling to serve a fly in the ointment to sit with open hearts in prayer.

In the light of the work and nature of Christ, perhaps women called to ministry will be seen again as part of the healing ointment. **EF**



Mary Morse has served as a Friends missionary in Bolivia and Peru with her husband, Randy, and currently

teaches New Testament and Greek at Western Evangelical Seminary in Portland, Oregon.

A Legacy of Faithfulness

BY SUSAN SHAW

WHAT have I gotten myself into?" I asked. "Am I really doing the right thing?"

I was a 24-year-old seminary student preparing my first sermon, but I was having doubts. Not just the normal doubts about ability.

I was having doubts many of my seminary peers would never face—I was a Southern Baptist woman about to preach.

Historically, some Southern Baptists have always affirmed women in ministry, but my particular church had excluded women from any public participation in worship other than singing and an occasional brief testimony.

During my early adolescent years, I had felt God calling me into vocational ministry, and I, like my church, assumed that meant a traditional role for a woman. I

had never really intended to step outside those expectations.

Upon completing my college degree, I entered a Southern Baptist seminary that offered an openness to women in ministry I had not yet experienced. Professors challenged me to begin to search the Scriptures and to be open to God's broadening my understanding of my call to ministry.

As I struggled with the biblical text, I discovered that God calls and gifts all of us for ministry—men and women. I found that the women who had followed Jesus defied all social convention of the day by their roles in His inner circle. In Christ they found a new identity that acknowledged neither Jew nor Greek, male nor female.

As I read the writings of Paul, I discovered that the gifts of the Spirit are not dispensed according to gender, but according to God's plan to build up the body of Christ. My responsibility, then, was to discover my gifts and to use them in furthering the work of God's community.

IN MY OWN life, I also discovered that God had gifted me not only in teaching but also in proclamation. Philosophers talk about "conceived" and "operational" values. Conceived values are the values we profess, while operational values are the values actually reflected in the ways we really live. In my mind, I had come to terms with the issue of women in ministry. Yet, as I prepared that sermon, I realized I had not dealt experientially with the implications of my position.

I had been invited to preach in an American Baptist church on the topic of women in ministry. As I did my biblical homework, I also began to research the role of women in the church throughout history. I looked for role models for myself and the many other women in Baptist and other denomi-

Many Quaker women paid a high price for their involvement on behalf of the Gospel

nations who are preparing for vocational ministry.

Women were actively involved in all forms of ministry in the early church. The Protestant Reformation, however, became one of the greatest barriers to women using their gifts in the church. Some of the leading reformers held that women were innately inferior to men and were not suited for ministry within the church.

Small groups of Christians, however, opposed the limiting of roles for women. Influenced by the doctrine of the priesthood of all believers, Quakers were among the leading activists in the cause of women in ministry, and many Quaker women paid a high price for their involvement on behalf of the Gospel.

Elizabeth Hooten, considered the first woman minister of Quakers, was imprisoned in Boston for preaching. At Cambridge, Watertown, and Dedham she was whipped for her proclamation of the Gospel. Margaret Fox, wife of George Fox, was arrested on a number of occasions for having meetings in her home. Mary Fisher was interrogated and whipped in public at Sussex College. Later, she and Ann Austin came to America, where their Bibles were confiscated and they were imprisoned.

In these Quaker women I found role models who had taken seriously the biblical injunction to proclaim God's message of hope and love to the world. They had discovered the liberating Gospel that frees us to serve, where

role is defined not in terms of rights, privileges, and authority, but in terms of servanthood and ministry.

As I stood to preach that morning, I knew there were those who had gone before me, often defying custom and standing against the status quo for the sake of the Gospel. I felt a renewed sense of my own calling and a deep appreciation for the witness of women like Elizabeth Hooten, Margaret Fox, Mary Fisher, and Ann Austin.

As I delivered that sermon, I challenged myself. Would I be courageous enough to be as faithful to God's call as they? Would I leave a legacy of faithfulness for the women who would follow me?

Now as I have found my place in ministry, I still encounter places of difficulty related to my identity as a woman in ministry. My own denomination is embroiled in controversy over the roles of women in the church.

Still, I am reminded of the biblical writer who tells us to be aware of the cloud of witnesses who surround us and to run faithfully the race that is set before us, looking to Jesus, the pioneer who has gone on before us (Hebrews 12:1). And I am grateful to the women—the women at the tomb, the women of the early church, women of my own denomination, and Quaker women—who have forged the way for me to be responsive in my answer to God's call. **EF**



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Women in Ministry: One Man's Experience

BY PAUL GALBREATH

LAST YEAR our church called a woman as its minister. My family is part of a small Presbyterian church on the Oregon coast. While Presbyterians have ordained women ministers for 35 years, it was still a significant event when our congregation selected a woman to serve as our pastor. The experiences of our congregation over the

past couple of years have caused us to reconsider certain opinions and beliefs that we had held.

In the process, we have discovered some interesting challenges, latent prejudices, and new opportunities.

All of these problems and possibilities seem to have arisen as a result of our decision to select a woman as our

new minister—a decision that we now understand as God's pushing and prodding us into new areas of growth.

We did not set out to choose a woman minister. In fact, the one unspoken requirement for the new minister was that it should be a man. Although the committee charged with finding our new minister was required to be open to considering women candidates, this part of the process was viewed as a formality. As a part of the process, the search committee struggled to discover its priorities. Our church decided that the most important element would be to find a minister for whom spirituality was a top priority.

In the process of reading countless resumes and inquiring about various candidates, two significant events occurred. First, the committee began to concentrate on function rather than gender; second, the committee sensed God's clear leadership in selecting a new minister. As the committee began to study the strengths and weaknesses of applicants, the emphasis shifted away from preconceived expectations to a search for someone who had the right gifts for our congregation. The emphasis on the talents one would bring to a situation opened new opportunities. Suddenly, the "gender issue" became secondary to finding a person who was compatible with our situation. When the function of a minister (what one does in ministry) becomes the decisive criterion, then the question of gender becomes secondary!

It became readily apparent that what we were searching for in a minister was not directly related to being male or female. As a result, new possibilities emerged that resulted in both excitement and anxiety! As we neared our decision, the committee wondered if the congregation would accept a woman as their minister. Perhaps even more important, though, was that the committee sensed

Getting away from the stereotypical roles allows *both men and women to discover new aspects of ministry as well as to experience new forms of service.*

God's leadership in their midst. Through this process we were forced to ask ourselves the question, "Can we deny God's leadership because of our own prejudices and preconceived ideas?" The process of searching for a new minister brought us to a new understanding of God's guidance and providence. The committee united in recommending a woman as our next minister to the congregation. In doing so, we openly talked about our sense of guidance and our belief that we had found the right person for us. The congregation voted nearly unanimously to accept the committee's recommendation.


There have not not been any drastic repercussions because of having a woman minister. There are still members of the church who have questions about women clergy, but they have seen that effective work and leadership *are* taking place. This has led some to conclude that, "I don't like women in ministry, but this woman is different." Perhaps

that is an important first step. One of the most convincing arguments for women in ministry is actually having one as your minister. This is my second experience of actively participating in a church with a woman minister and I have noted on both occasions that not only have the needs and demands of the congregation been amply met, but these women have brought new insights and talents with them in their service to the church.

AN EQUALLY important shift has occurred in recognizing the humanity of our minister. When we begin to take our ministers off the pedestals that we have built and begin to view them as persons with strengths and weaknesses, then we gain the possibility of experiencing community. The removal of the minister as the "male authority figure" offers us the possibility of understanding ministry and leadership in new ways. Perhaps the knowledge of one's humanness and limitations is a more important attribute than the ability to wield control and

influence. Getting away from the stereotypical roles allows BOTH men and women to discover new aspects of ministry as well as to experience new forms of service.

Our new minister tells the story of walking into a hospital room to visit a parishioner whom she had not yet met. She introduced herself as the new minister of the church. A couple seated in the room looked somewhat shocked at the news—they obviously weren't expecting to meet a woman! After a brief pause, one of them turned to the other and remarked, "She doesn't look like a minister. She's a good looking woman!" If we can overcome our prejudices and expectations, then we can experience the surprises that God has in store for us. By being open to God's leadership and direction, we have the possibility of experiencing grace and community in ways that we may not have imagined. The Apostle Paul challenged us to consider our shared humanity when he wrote:

"For you are all the children of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:26-28) 



Paul Galbreath is active in the Pioneer Presbyterian Church in Warrenton, Oregon. He holds a Ph.D.

in biblical studies from Baylor University and is currently completing work on a Th.D. in systematic theology from the University of Heidelberg. He is currently teaching courses in philosophy and religion at George Fox College.



Family Advent Celebrations

...Or, How to Handle the 'Gimmies'

BY KATHLEEN BUFFORD

WILLIAM Wordsworth wrote, "The world is too much with us, late and soon. Getting and spending, we lay waste our powers."

Getting and spending, we lay waste our minds, we lay waste our devotion to the things of the Spirit. We know better than to say "gimmie everything my heart desires." Yet, especially for children, the anticipation of gifts often becomes a preoccupation in the weeks prior to Christmas; the fantasy of a heap of toys overshadows the intangible gifts of God.

Some parents respond by refusing to give tangible gifts, especially during the season of giving. But that response may generate bitterness, tainting the season with an air of stinginess and deprivation. Besides, among the characteristics of God that we humans inherited are *a love of giving* and *a love of celebration*. Both of these traits need to be exercised and developed.

A more positive response to the "gimmie" preoccupation is to recognize again

and again the gifts we have already been given; gifts from God that make deep joy, lasting peace, and unconditional giving possible.

For a number of years now, during the four weeks before Christmas, our family has lit a candle at whatever time of day we could all be together. We've then meditated briefly on one or another of God's gifts.

We use candles because they get the kids' attention; kids enjoy lighting and watching and snuffing out the flame. Being still a kid myself, I am also lured by the charm and warmth in a candle flame and find myself less likely to forgo these five or six minutes each day. I see the arrangement of the candles as a type of the lampstand in the Temple.

The first year, we assembled four candles, anchoring them on nails we had driven through a piece of styrofoam, which was then decorated. Over the years we've made fancier arrangements,

and added more candles, but the idea is still the same: one candle for each of the four weeks before Christmas—one focus for each of the four weeks before Christmas.

THE FIRST week we consider the PROMISES God gave over the centuries, fulfilled at the birth of Christ.

The second week we consider the LIGHT Christ has shed on our dark world, and in our dark lives, light that helps us see ourselves as we are, and see God as He is.

The third week we consider evidence of God's LOVE.

The fourth week we consider things God says are yet to come, gifts we hope to get soon; we consider the gift of HOPE itself.

We have books of stories and devotionals that we enjoy using year after year for this celebration. Sometimes, though, we make up our own.

Some of the do-it-yourself celebrations can be thought up on the spot, though I prefer to do, or to ask another family member to do, a bit of preparation.

The first question of a do-it-yourself session is simple. The first week the question is this: "What is one example of a PROMISE God made and kept?" To answer that, I've found a list of Old Testament prophecies concerning the Messiah that were fulfilled during Jesus' life. We focus especially on prophecies (promises) concerning His birth. If nobody comes up with one on his own, I ask someone to read one of those verses and tell how it was kept.

The second question is, "Can you think of an important promise someone you know made and kept?" The example can be as simple as a promise to be someplace at a certain time, or to help with a

celebration—or as profound as a marriage vow.

[An added element, if there is time, would be to ask, "How do you feel when someone keeps the promise he or she made to you?" This helps us thank God for the security and self-worth we feel when He remembers to keep His promises to us. That question can be adapted for each of the other sections as well.]

CELEBRATING the gift of LIGHT during the second week may be even easier. "What kind of light are we talking about when we thank God for that gift?" Examples might include the literal light of the sun, moon, stars, the star of Bethlehem, and the light that will be forever in heaven.

Even little children who have heard the chorus "This Little Light of Mine" may have some understanding of the way in which we are to be lights in this world, and of the kind of light Christ provided by His life. Parables Christ told about searching for the kingdom as for a pearl or a coin, and such parables as the lost sheep and the prodigal son are clear examples of the way Christ brought and still brings light to our minds.

Recalling one of those examples need only take a minute or two, and the next part does not need to take even that long. The answer to the first question will probably determine the nature of the second question. "In the recent past, what person has been a light to you?" "What source of light has made you cheerful or healthy or warm?"

"How (or what) do we know about love?" may be the easiest question of all. Examples of LOVE abound. Many of the familiar Bible stories are used as illustrations of how God showed His love. Sometimes we review what 1 Corinthians says about how love behaves and ask ourselves how God himself has been patient, kind, not easily provoked, etc.

The second question for the third week is, "Is there some recent way God has shown His love toward someone you know?" Or, "Have you or someone you know been able to show love toward someone else?"

One look at our lives and at the world beyond provides reasons for needing HOPE. So the first question about hope is, "What things has God promised for the future, things that give us hope?"

For example, we hope that "war machines," as Isaiah called them, will be reshaped into peaceful farm tools, that lions will lie down with lambs, that we will live in a clean, fresh world, and have clean, fresh hearts, and that we will one day see God and be close to Him forever.

And we're grateful for the Holy Spirit, who gives us hope.

Finally, we ask what things we hope will happen in our lives; then we turn those hopes into prayers. Sometimes it is exciting to remember what things we hoped for in the past that we have already received.

A grateful heart, insightful questions (and perhaps a good study Bible or concordance), and an arrangement of four candles can provide an Advent celebration that will turn thoughts toward God day after day.

We love to end each meditation with a song, often choosing one of the Christmas songs, which are full of promise and light and love and hope. Usually we add a couple of extra candles as well: one to help

Scripture Resources for Advent Celebrations

Promises concerning Christ's birth

Virgin with child—Isaiah 7:14;
Matthew 1:18-25
From line of Abraham—Genesis
17:7; 22:18; Matthew 1:1
From line of David—Psalm 132:11;
Jeremiah 23:5; Matthew 1:1
Called Immanuel—Isaiah 7:14;
Matthew 1:22, 23
From Bethlehem—Micah 5:2;
Matthew 2:1

Light

Light of the world—
Matthew 5:14-16
Moon not give light [greater light
than]—Matthew 24:29
Prodigal Son—Luke 15:11-32
Lost sheep—Luke 15:4
Lost Coin—Luke 15:8-10
Pearl—Matthew 13:45
I am the light of the world—
John 8:12
Light coming into world—John 1
Men love darkness instead—
John 3:19

Love

1 Corinthians 13

Hope

Lion with Lamb—
Isaiah 65:25; 11:6-9
Spears to pruning hooks—
Isaiah 2:4
Clean, fresh hearts—
Jeremiah 31:31-34
Holy Spirit gives
hope—Romans 5:3-5

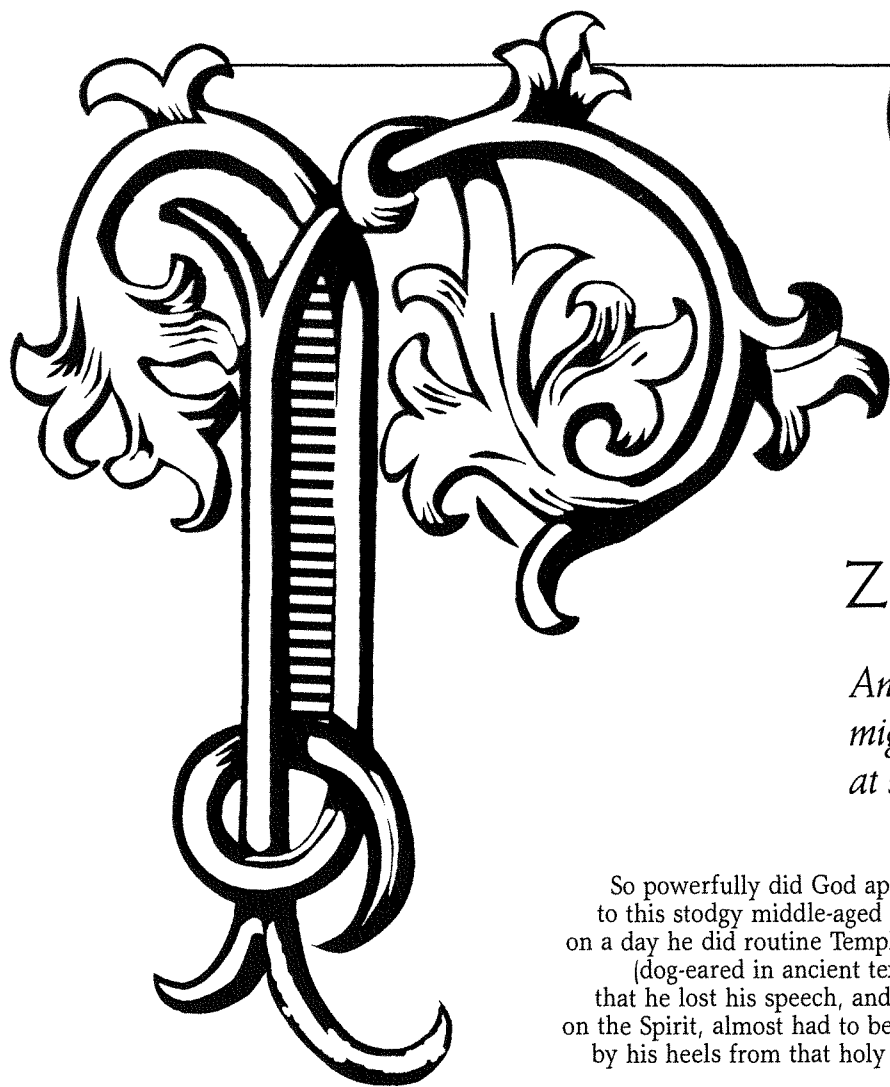
Among the characteristics of God that we humans inherited are a love of giving and a love of celebration.

us remember to give thanks for God's Word, and one for the Holy Spirit, without which we wouldn't know what to celebrate.

Always we add a special candle for the baby in the manger. Then, on Christmas day, all the candles lit all at once, become a blazing centerpiece that turns our attention once again toward the Great Gift and the Giver. The "gimmies" may seem a terrible nuisance—especially at Christmas. But a simple family activity, like the lighting of Advent candles can transform the season into a celebration of gratitude and joy. ■



Kathleen Bufford is a published Christian author in the field of family counseling and is currently writing a book on family Advent celebrations.



POET *Of Christ*

BY ARTHUR O. ROBERTS

ZECHARIAH

*Any fiftyish first-time father
might get misty-eyed
at such news.*

So powerfully did God appear
to this stodgy middle-aged priest
on a day he did routine Temple duties
(dog-eared in ancient text)
that he lost his speech, and, high
on the Spirit, almost had to be dragged
by his heels from that holy place.

What overwhelmed him most
was that God said of the boy to be born,
"he will be a delight and a joy to you!"

Any fiftyish first-time father
might get misty-eyed at such news.
But God promised more: Tag-along John
would herald the long-awaited Messiah.

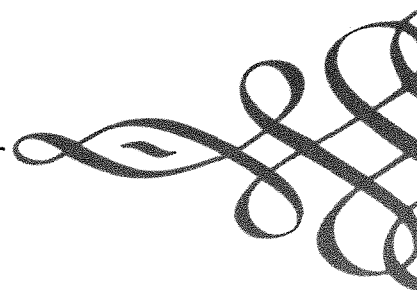
After the boy's birth, Zechariah's
God-touched tongue loosened
and he waxed eloquently prophetic
about the Messiah as a rising sun
"to shine on those living in darkness,"
"to guide our feet into the path of peace."

Did Johnny boy hear such glory words
when he and dad romped on the rug

or camped out, or prayed together?
Did God's promise that father's hearts
would turn toward their children
get a pre-Messianic trial run between
conservative-religious-functionary dad,
and radical-religious-functionary son
during distinctly countercultural years
in desert communities where John
became "strong in the spirit"?

Did the old man go to his reward
still a-glow with divine fire
before two spiritual revolutionists,
his boy John, and Jesus, the Messiah,
were murdered in their early thirties?
Or did he, like weary oldsters everywhere
in bad times, with silent grief over dead sons
feel the futile but bloody rage of evil
against the wisdom of the righteous?

I cannot say. But this I know:
At center point of time Zechariah
glimpsed first the rising of the Sun
who dispels my darkness, the One
who guides my feet into paths of peace.



M S

mas Hope

ELIZABETH

*... interpreting the kicking
in her womb as a drum roll
for the Kingdom.*

Elizabeth was neither as tongue-tied
nor as garrulous as her ecstatic husband
over the impending birth of John.

Steadier, taking it all in stride,
but just as joyous, she graciously
deferred to cousin Mary the strange
and awesome burden of God-bearing.

Imagine, though, how much comfort
this younger, chosen, one took
from the older woman's faith
when Elizabeth, interpreting
the kicking in her womb as
a drum roll for the Kingdom,
urged Mary simply to believe
that what the Lord said to her
would be accomplished.

I like Elizabeth.

Such supporting faith is priceless
and hard to come by. But even
two pregnant women chatting
over tea can signify a turn
of history, and every baby
tells the world God has hope
for the future,
and so should we.

SIMEON

*A stooped, smiling, old codger
with sparkling eyes
of a child*

Pleasant, but simple, they said of Simeon,
not in touch with things, too spiritual.

He's always hobbling happily about
talking to himself, or praying maybe.

Oh, sure, he's friendly, showing up
unpredictably as the Spirit moves.
He will discuss history or theology
with anyone, anytime, anywhere,
quoting Bible verses from memory
and gesticulating with his cane.

In Simeon hope bubbles joyously,
like a brook in springtime.

A stooped, smiling, old codger
with sparkling eyes of a child.

That's what they said about Simeon
until he showed up in the Temple
the day Mary and Joseph brought
baby Jesus. Then the old man's eyes
danced, his face flushed in ecstasy,
and his voice got strong. Lifting Jesus
high above his head he said to Mary
and to Joseph and to all the rest:

"I see Israel's glory here, this child
will be the Gentiles' light,
the world's salvation.
Now I die in peace."

Later, remembering Simeon,
they said, "Oh yes, he's that cheerful
old saint who held the baby Jesus
in the Temple that momentous day,
and said, 'Here is your Messiah!'"

ANNA

*Unobserved was she,
like a frayed and faded
altar cloth.*

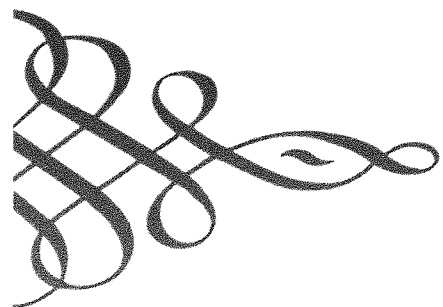
Old church widow woman,
osteoporotic octogenarian
puttering about the premises
hunched over and hardly noticed,
attending every temple function,
doing those essential small tasks
that are wrapped unremarked
in long custom and tradition.

Largely taken for granted
and unobserved was she,
like a frayed and faded altar cloth.

Not wholly unobserved, however,
not wholly unnoticed, I must add.
For Anna had this tenacious, and
(as one generation told another,
eccentric) habit of reading signs
as right for the Messiah
and exhorting folk to prepare
for the new age Isaiah foretold.
A bit of a pest, people thought, one
to be put up with in deference
to her distinguished family
and her advanced years.

But when this long praying woman
held in her stiff and bony arms
Mary's child, and said, "This is the one,
Jesus is our Messiah," then people
listened, they saw, they believed.

After that they referred to Anna
not as hunched old church woman,
but by her rightful title, prophet.





Alignment before Realignment

I want to thank the editors and writers for an exceptional July/August 1991 issue of *Evangelical Friend*. Virtually every article was excellent, but I found a particularly helpful thread woven through the writings of Macy, Newby, Anderson, Wood, Hinshaw, and Kelly.

As rumblings of realignments grow a bit closer I find my soul chafing at the thought of the kinds of debates and divisions that seem to so often be the substance of realignment deliberations. I question our ability to realign organizationally without prior alignment. Let me explain.

Richard Wood's article *On Being a Christ-centered Bible-believing Quaker* will fan flames of contention in certain camps. Although not the intent of the article, his principles of biblical interpretation will raise more than a few eyebrows in the evangelical crowd where I reside. Although Wood's interpretive principles differ from mine, I am poignantly reminded of the divisive and ultimately destructive nature of arguing this subject.

Church history establishes that agreement on specific principles of interpreting the Bible is simply not adequate as the *primary* rallying point of unity. I heartily affirm Wood's stated intent that we don't need to create more "isms," rather, "We need greater humility and compassion and a deeper centeredness in the Holy Spirit, the presence of Christ."

YOUNG GREG HINSHAW does well to quote Friends of another century that, "This foundation is Christ Jesus, the Rock of Ages. A firm belief in Him as our Saviour and Redeemer, as our only hope of glory and eternal blessedness, has ever been confessed by us." Greg is right in asserting that this is the only adequate principle of unity.

Before the Amens echo, let me state that I'm not sure how prevalently this great truth is *practiced* as the *primary principle* among any group of Friends. This is why I question our ability to realign without being first truly aligned with the Rock of Ages. Being "Christ-centered" is a practiced reality encom-

passing far more than a doctrinal affirmation.

James Newby's article reminds us that the awesome reality of prayer is that it is the connection between ordinary humans and the God of the universe. The God who acts. The God who makes a difference.

If Friends were truly Christ-centered we would pray as Jesus prayed. We would pray early, pray late, pray long, and keep at it because we would be convinced of our impotence apart from God. As per Macy's article, teaching, talking, or believing about prayer is completely supplementary to simply *doing* prayer. I cannot characterize ourselves as a people who rely absolutely on prayer. I wish I could.

IF FRIENDS were Christ-centered our worship would be vital, that is, full of life, awash with the power and presence of the living Christ. It is not. I do not mean that we are not blessed with unusual moments or meetings. I do not mean that either our doctrine or our "liturgy" is misplaced.

I do mean that Paul Anderson's query is right on target, "What would happen if the entire meeting for worship was perceived as a 'corporate altar call' in which all came to lay their lives openly before the risen Lord...?" Can we honestly claim that this is the usual experience in our meetings for worship?

Our inconsistencies at these points are crippling during difficult deliberations. I just don't think constructive deliberations of realignment are even possible without widespread receptiveness to divine breathings. Is that truly a practiced reality among Friends?

I'm for aligning first in practice around the standard that Jesus Christ is Lord. May God help me. May God help us.

CHUCK ORWILER
Denver, Colorado

On Believing the Whole Bible

"On Being a Christ-Centered Bible-Believing Quaker" commends suffering love and peace, but explains one can be Christ-centered if one believes Christ's "major teachings," and Bible-believing without believing all of Scripture. In my view, the author—who does not believe

that God ordered Joshua to annihilate people—is mistaken.

Orthodoxy by G. K. Chesterton explains why taking the Bible for what it says—problems and all—does matter. Christianity came to us from the poor and oppressed, who understand righteous anger and forgiving love in ways that are foreign to us as privileged Americans. Christianity according to Chesterton is the "equilibrium of a man behind madly rushing horses, seeming to stoop this way and sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic."

In Christ, "irreconcilable" things like love and wrath run wild. After all, Joshua's killings pale beside Christ's messages about hell.

If we truly understood that God is neither wimp (permissive love without anger) nor monster (wrath without love), would this not warn us against trivializing suffering love and peace? Indeed,

In Christ irreconcilable things like love and wrath run wild.

such a vision of God may motivate us to sacrifice even more deeply for peace and social justice in the world.

Evangelicals, no less than modernists, need to rediscover the loving/righteously-wrathful God of Scripture, the "outrageous" God whose wrath will certainly destroy an America that kills and exploits, and whose love forgives, heals, and canonizes the worst of people who repent. The Holy Trinity is not the mild god of modern evangelicalism, or the civilized god of modern secular thought (See Thomas Howard, *Chance or the Dance: A Critique of Modern Secularism*). The God of the Bible is other.

JOHN OLIVER
Canton, Ohio

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

Walter & Emma Malone

(Continued from page 3)

At the same time, the *Soul-Winner* explained that the "family should always be conducted according to the judgment of the father"—even when the mother is the "better judge." However, in practice, Walter and Emma prayed privately when seeking God's will, and each checked with the other before settling on a course of action.

The training institute, which was cofounded by Walter and Emma Malone with (I am told by former students) Emma as chief decision maker, was coeducational from the beginning. More than this, their school appears to have produced more women ministers than any other institution in the United States at the end of the nineteenth and beginning of the twentieth centuries!



Walter Malone understood soul-winning to include a radical commitment to the poor, to total nonviolence, to sexual and racial justice, and to the third world.

Race

Malone's term for race was "cousins" "Aryan cousins," or "dusky-faced cousins." The *Soul-Winner* asked all yearly meetings to petition the federal government to treat mob violence against blacks as a violation of the American constitution, praised black intellectuals Booker T. Washington and W. E. B. DuBois and black evangelists Noah McLean and Amanda Smith. It reported a "reign of terror" against blacks in the Belgian Congo. It charged South Africa with treating blacks as "sub-human," and with using "human beings as mining tools."

Black students attended the Christian Workers Training School at least as early as 1901, twenty-five years before blacks were admitted to eastern white Quaker schools or colleges. This was also three years after Jones explained that "it is now clear that the education of the Negro must be industrial." Earlier, in 1886, two black women were guests at Walter and Emma's wedding in Cleveland.

Students of the Malones preached in black churches. The missionary Byron Salisbury had fellowship with only one person—"a colored preacher"—when crossing the Atlantic in 1901. Quaker missionaries in Africa were criticized by white settlers as "nigger preachers," and for breaking down the "natural separation" between races. Nevertheless the missionaries constructed two "sanitary buildings" in East Africa in 1902: one for themselves, and one for the Africans.

The radical nature of the racial views of the Malones stood in sharp contrast to the outlook of the modernist

Friend Rufus Jones, whose racial views were influenced by Social Darwinism. Jones warned that Cubans are "negroes and mixed races," complained that our "cities are being overpopulated with material which cannot be assimilated to our free institutions," and favored laws to exclude "physically and mentally incapacitated" persons from entering the United States. Jones said "it is to our advantage to have the better classes of European people come to us."

Anti-Semitism was condemned in Malone's journals in Romania, Russia, and the United States. In 1903 the *Soul-Winner* predicted that the Jews would return to Palestine, reject the Messiah, be recognized as a nation, accept the Anti-Christ, experience "a time of unequalled trouble, and after that, will come their conversion, their supremacy, and their earthly glory."

Third World

Emma Malone served as secretary for the Africa Industrial Mission, which pioneered Quakerism in Kenya. To Walter, "if there is one question above another that stirs our hearts it is this question of foreign missions." In short, their hearts were with the Third World. On Cuba, the *Bible Student* said America's policies were dictated by "money interests." On China, the *Soul-Winner* urged Christians to "take joyfully" the destruction of mission properties during the Boxer Rebellion, for "no action would more sharply differentiate the church from the land-grabbing powers than to refuse to accept indemnity." On South Africa, Malone accused the British government of crimes against "those poor natives . . . that excel any horrors we ever heard of the Americans doing to the native Indians."

In contrast, Jones supported military force against the Boxers. This modernist leader also asserted that England's colonies "are always contented and generally proud of their connection with the mother country."

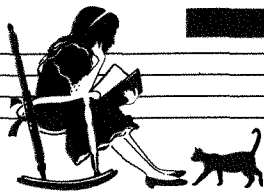
Conclusions

The worldview of Walter and Emma Malone during these years was influenced by their beliefs in Scripture, and in soul-winning among people who Anglo-Americans commonly regarded as "inferior." They read the Bible from the bias of persons who saw society from the underside, and welcomed ethnics and the poor into their meeting. Walter expected evangelical Friends to be seen as a "poor, despised people." Their worldview, like that of the first Christians, cared about the sanctity and quality of human life. Sanctity required opposing all killing. Quality required assisting the needy and opposing injustice and oppression.

This heritage understood soul-winning to include a radical commitment to the poor, to total nonviolence, to sexual and racial justice, and to the Third World. This heritage gave birth to the Evangelical Friends Church. It serves as a signpost, pointing the way for the future. ■



John Oliver teaches history at Malone College and works on a biography of Walter and Emma Malone. His article is adapted from the fall 1991 issue of Quaker History.



Follow the Year

Mala Powers, Harper & Row, 1988, 127 pp., \$10.95

This book, subtitled, "A Celebration of Family Holidays," leads readers from Christmas through Thanksgiving with a vast array of stories, legends, explanations of customs, Scripture, and beautiful four-color illustrations. The writer obviously has done much research about origins of some holidays, including less well-known ones. Mala Powers has adapted some of the stories from



classics as well as other writers. She has included many of her own stories, also.

She has topped off the fascinating material with suggestions of practical things to do, make, and read in preparation for creative home festival celebrations. This is the sort of resource book to be kept and referred to over and over.

—Betty M. Hockett

Enter His Gates, Fitting Worship Together

Eleanor Kreider
Herald Press, 1990

Though there is great variation between form and freedom in the liturgical and nonliturgical worship traditions, this book shows that in form there can be freedom and in freedom, form; both are necessary for meaningful worship. The author clearly shows how to plan and structure worship for maximum benefit to the worshiper and (if we may speak of God as being benefited) to God, who is the object of our worship.

How one approaches the worship experience depends largely on one's religious tradition and personality. This is good reading for those involved in structuring of worship and will enable worshipers to appreciate their experience as they enter into it with enlightened hearts.

—Philip E. Taylor

Godspeed

Laurel Lee
Harper & Row, 1988, 251 pp., \$15.95

Laurel Lee, an artist who illustrates her own manuscripts, has told in a winsome way about her life in 1966 and 1967. (In other books she has given readers an inside look at what happened to her in years after that.) It's a story of Laurel and Richard and their trekking and searching from the Berkeley campus and Haight-Ashbury in San Francisco to Alaska and back again. Vivid accounts of living with nothing, of being dirty and hungry, and of finding Christ as Savior bring tears and smiles, sometimes at the same moment.

Disillusionments, enlightenments, failures, and successes wind their way through the pages. The reader is present at the death of the dreams Laurel and Richard sought to fulfill as well as the birth of new direction. (Laurel Lee is writer-in-residence and teacher at George Fox College, Newberg, Oregon.)

—Betty M. Hockett

Healing Hidden Wounds: Ministering to Teenagers from Alcoholic Families

Tom Klaus,
Group Books, 1989, 201 pp., \$12.95

If Your Parent Drinks Too Much: Hope and Healing for Teenagers

Tom Klaus
Group Books, 1990, 96 pp., \$7.95

Tom Klaus, Friends minister and youth minister and counselor, has written a book that will challenge youth workers and churches to reach out to teenagers growing up in alcoholic families.

Tom Klaus, who grew up in an alcoholic family himself, tells how to break the destructive cycle of alcoholism. He explains how to identify teens with alcoholic parents, how to provide support and encouragement, and how to offer hope in what appears to be a hopeless situation.

If Your Parent Drinks Too Much is written for teenagers living with an alcoholic parent. Kids will learn they aren't alone. It is much better to understand the fear, frustration, and loneliness they may be experiencing. Teens will discover practical tips to help them move

beyond the pain of their present situation into the joy of living life in the fullness Christ promised.

Both *Healing Hidden Wounds* and *If Your Parent Drinks Too Much* would be great books to have in your church library. Statistics show that in an average youth group of 20-25 kids probably 4-6 children out of the group will be children of alcoholics.

—Jannelle Willcuts Loewen

A Pretty Good Person

Lewis B. Smedes
Harper & Row, 1990, 179 pp., \$14.95

"Deep in every healthy person's heart simmers a longing to be a good person. A pretty good person, at least... So it is time we face up to the sort of people we ought to be inside the people we appear to be, to look to our better dreams, our nobler inclinations."

Thus is introduced this volume of anecdotes, bits of wisdom, insight, humor, excellent sermon illustrations, all in well-organized chapters and conveyed in a friendly style that one critic likens to a "fireside chat."

Quotations from the Bible, classical literature, philosophy, and life in general abound, but this is not a scholarly tome, even though the author is a professor of philosophy and integration at Fuller Graduate School of Psychology.

This is the kind of book one ought to read through with a highlighter or pen in hand, ready to underline bits of wisdom that leap out and cry for remembrance. (One of my favorites is from Chapter 2, a quotation from Ernst Becker: "Modern man is drinking and drugging himself out of awareness, or he spends his time shopping, which is the same thing.")

If I have any criticism, it is that the book might profit from an index and more precise identification of the material cited—but then, it would end up looking too scholarly, perhaps, and undoubtedly the author and/or publishers wished to avoid that so as not to frighten off potential readers. Indexed or not, it is worth reading.

—John Pierce



News from International Friends

■ Taiwan Friends have named a new full-time general secretary. Timothy Wang, former pastor at Puli, received unanimous approval and began his new duties in September. David Lee was appointed presiding clerk.

■ The Bolivian Evangelical University has received permission from the Ministry of Education to launch the first educational television channel in Bolivia. Plans are to have construction completed on the new television studio and control room by February 1992. Basic education programs will be offered plus training in health care, nutrition, farming methods, civic duties, and Christian values. UNESCO, UNICEF, and other organizations are cooperating with resource programming.

■ Peruvian Friends churches at Santa Rosa and Farata have recently completed rebuilding their churches, which were destroyed in the 1986 flood of Lake Titicaca. Ken Comfort and his wife, Tonya, now live in Puno, having moved from Juli for better access to area churches.

■ Philippine Mission Director Jaime Tabingo visited churches in EFC-ER for two weeks on his way home after the Evangelical Friends International executives met in Los Angeles in October. He was excited to share plans for planting a new church at Gerona, located 90 miles north of Manila. Evangelistic meetings were held November 4-8 with November 11 as the first Sunday service. Domingo Bacon, a 28-year-old senior Bible school student, is the pastor.

■ Norma Freer has arrived in the States having completed 46 years of faithful service at the Friends Mission in Chhatarpur, India. The Christian English School, which she founded, has classes for 650 students in K through 10th grade and is now headed by J. M. Vandalhriata.

The Christian Hospital directed by Dr. Samson Retnaraj served 15,538 patients last year thanks to a staff of five physicians.

■ A mission trip to aid Jamaican friends churches is being planned by Pastor Frank Carter of Portsmouth, Virginia, for June 8-18, 1992.

■ The Teacher Education Semester in Guatemala sponsored by Malone College is scheduled for January 7—April 10, 1992, and will be headed by Dr. Alvin Anderson. The program is in cooperation with the American School in Guatemala City, and this is the third group of students enrolled in it.

■ From the missionary publication PULSE, the following were reported: (10/11/91)

—Theological Education by Extension (TEE) programs are now in 47 languages and are used by 21,000 students in 32 African countries.

—Rwanda is suffering “economic agony” a year after Tutsi rebels invaded from Uganda. In the aftermath are food shortages, inflation, damaged crops, malnutrition, and hunger. However, missionaries report churches in the north are thriving, since hardship seems to move people to seek God.

News from North American Friends

■ At the first Evangelical Friends International Executive Council, meeting in California October 8-10, a decision was made to approve Dr. Ron Stansell as international director of EFI. He assumes this volunteer responsibility in addition to his current position as associate professor of religion at George Fox College, where he joined the faculty after serving 18 years as a missionary to Bolivia with Northwest Yearly Meeting.

Regional directors named for a three-year term are: David Niyonzima, Africa; Luis Espino, Latin America; Jaime Tabingo, Asia; and Stan Perisho, North America.

According to James Morris, who chaired the meeting as temporary director, the sessions were marked by unity, commitment to organizing coordinating councils in the three new regions, and the convening of an International Conference of Evangelical Friends by the year 2000. A budget of \$20,000 was adopted to cover expenses for the next three years.

Contact person for “Hot off the FAX” is Lucy Anderson, 6084 Leyton NE, Canton, OH 44721.

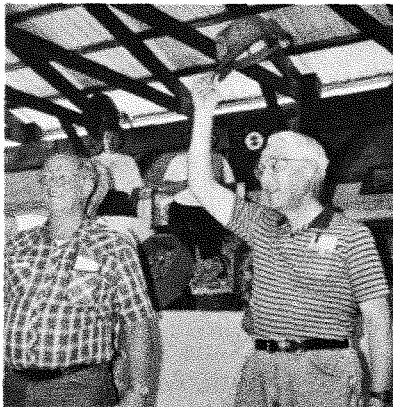
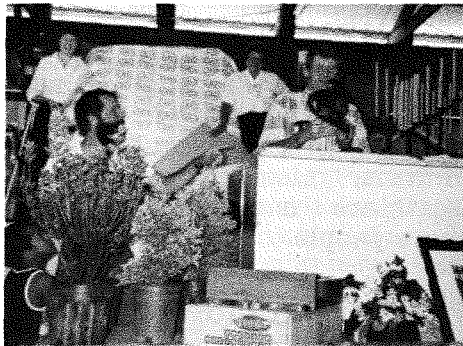


E.F.C.-
EASTERN REGION

SOLD! Disaster Service Auction Raises \$28,860

Bright sunshine and excitement filled the air at the annual benefit auction on September 7.

John Williams, Jr., oversees auctioning of his hat and photo below shows Dean Johnson (left) and Howard Moore.



Dean Johnson, coordinator of Friends Disaster Service, offered prayer to start the auction. A large crowd was gathered, including some first-timers. As always, the day provided several pleasant surprises. General Superintendent Dr. John Williams, and Howard Moore, Western and Virginia Area Superintendent, lost their hats to the highest bidder. Among the many beautiful quilts, comforters, and afghans, Fulton Creek Friends provided a comforter that was handpainted

by VBS children—a very unique donation for a worthy cause.

News from Dean Johnson comes that North Carolina Yearly Meeting is purchasing a tool trailer (with the help of FDS) in order to start a disaster service. In addition, Tom Hoke has been organizing Texas Area Friends Disaster Service.

Great Commission

This fall our Eastern Region churches are challenged to con-

sider how they can help reach the Great Commission Budget goal of \$1,062,215. The budget consists of foreign missions, the boards of EFC-ER, and Malone College. Members are asked to consider a faith promise gift, which is part of the budget.

Yearly Meeting Highlights

The annual Yearly Meeting was held August 3-8, and on one occasion, an estimated 300 delegates gathered at the site of the World Outreach Center under construction in North Canton, Ohio, for praise and thanksgiving.

The evening services provided great times of worship through singing and prayer. On Sunday evening, there was a special presentation by youth who were involved in summer ministries sponsored by the local churches.

During the business sessions, a number of exciting reports were given. Jackson Friends

Church, Massillon, Ohio, was received as a full church. Friends will recall that Jackson Friends was planted by Canton First Friends in April, 1989.

The Mission Board reported that great opportunities are opening up for partnership with Taiwan Yearly Meeting. They look forward to opening work in Singapore. Friends met Carl and Peggy Hunerwadel and their five children, who have been called to minister at Woodstock, an English speaking school in India. In addition, eight others will be going as short-term workers in Taiwan, Hong Kong, Rwanda, and Rough Rock.

Malone president, E. Arthur Self, shared an exciting testimony of vision and growth. The college has completed the first year of a new master's in education program and has received preliminary approval to begin a master's in Christian ministries program.

During the Wednesday evening service, seven new ministers were recorded: Ron Ellyson, John Enyart, Lin Hairfield, Stan Hinshaw, Jim Ogden, James Weeks, and Gary Wright.

The Communications Board recommends to Friends everywhere the new book of Malone College Professor Emeritus Lauren King, entitled *The Way You Believe*. This board also reported on possible renovations to be completed at the Friends Book Store in Salem, Ohio.

Local Church News

BARBERTON

Prayer warriors have organized to pray daily for the church and its members. In six months each person in the church will be prayed for. In addition, Barberton Friends is part of the Coalition of Concerned Christians who sponsor a soup kitchen every Tuesday.

Barberton Friends provide a meal and the laborers every ten weeks.

PORTSMOUTH (VIRGINIA)

The youth group was recognized by the Virginia State Mental Health, Mental Retardation and Substance Abuse Services for their work at the Southeastern VA Training Center. Two letters and a certificate were presented.

CALVARY EVANGELICAL (COLUMBUS)

The members of the church raised over \$17,000 in two years to pay off indebtedness. A victory celebration including a cross cake (3' x 4') and ice cream gave praise to the Lord.



HUNTER HILLS

The sum of \$1,173 was raised on July 20 from a Bake/Yard Sale. The money will help fund the 1992 missions trip. A flyer proclaiming Jesus as Savior was distributed to those who came.

Gift for Minister, Teacher, Child

Betty Stone's wisdom anthology, *Coffer of Pearls—A Treasury of World Wisdom*, is available in quality paperback, \$11.95, postpaid.

WATERWAY
1228 C Columbus Circle
Wilmington,
North Carolina 28403

'Hope for the Heartland'—more than just picketing

FAITH COMMUNITY

"How beautiful are the feet . . .," Romans 10:15, was used to challenge the Children's Church during the "Summer Slump" to increase attendance to 20. In a few weeks, over 20 children attended and the increase has been consistent. The reward for such growth—Pastor Elie proudly displayed his "beautiful feet." It is the prayer and goal of Faith Community to reach the parents of these children with the Gospel.

Calendar

November 4-8 Malone Missions Conference
November 8-9 Christian Ed Board, EFC-ER Office 7-9 p.m., 9 a.m.-3 p.m.
November 10 EO District Mtg, Smithfield, 7 p.m.
November 17 VA District Mtg., Hanover, 5 p.m.
November 28 Thanksgiving, office closed
December 2 Ministerial Accred. Bd, Wooster, 2-8:30 p.m.
December 3 EFC-ER Mini-Conference, Wooster (Northern)
December 4 EFC-ER Mini-Conference, South Hill, Virginia (Southern)
December 5 Finance Board, EFC-ER office, 9-4 p.m.



MID-AMERICA YEARLY MEETING

Highlights from Yearly Meeting Sessions

Bob Mardock, new assistant superintendent, and his wife, Carol, were welcomed to the yearly meeting.

Carl and Peggy Hunerwadel, newly appointed Evangelical Friends Mission missionaries to India, are living in the Wichita mission home until leaving for India.

David Elmore (and Lori) and Dennis West (and Sharilyn) were recorded as ministers. They are ministers at Gardner and Springfield, respectively.

Robin Getting, of Hutchinson Friends, was honored as Sunday school teacher of the year by the Christian Education Division.

"Joy to the World" was the theme for the Children's Yearly Meeting, which was directed by Shelli Kadel and Dalene Hutson. Seventy children were enrolled.

Paul Snyder, pastor at River-ton, Kansas, was recognized for the 20 years of service he has

contributed to the summer camp ministry in various capacities of directing.

The junior high quiz team from Friendswood, Texas, took first place, defeating runner-up Haviland. The final quiz was held at the Yearly Meeting Banquet.

Family Camp

Over 300 people spent August 30-September 2 at Camp Quaker Haven. Paul Snyder was director, with Fun and Music directed by Grady Miller and Mary Robinson. Ray Hilderbrand was guest speaker and also entertained with special music. One of the highlights was the auction of craft items brought by the campers.

Mission News

Glen Mullen, Chandler, Oklahoma, Karl Newman, Marc Hudspeth, and George Miller of Bayshore, Texas, Friends, and Sam Barger, Walter Hanby, and Tom Hoke of League City, Texas, spent a week in Mexico City. They helped with the construction of the new Chavarria home.

Friendswood Friends Church provided the funds for the new Cyanguu church building in Rwanda, Africa. Their Presiding Clerk, Kenton Harris, attended the dedication in October.

Operation Rescue in Wichita

During the months of July and August Wichita, Kansas, has been in the national headlines due to the aggressive efforts of many visitors and local people to stop abortions at two nationally known clinics.

This effort was brought to a climax when 25,000 or more people gathered for a pro-life rally, titled "Hope for the Heartland." Several of our Friends pastors in the area are involved in the Pro-Life Ministers group.

This group is continuing to work together in areas of education, legislation, and active compassion to carry the concern for life throughout Wichita and the surrounding areas.

Men's Retreat

The 1991 Men's Retreat is moving its location from Camp Quaker Haven to a motel in Oklahoma City. It will be held November 1-3 with Don Hill, a Wichita attorney, as guest speaker.

Don is a Sunday school teacher, church board chairman, and is on the planning committee for the annual Wichita Prayer Breakfast. Don and his family attended the Topeka Friends Church during his years in law school.

SPEND SOME TIME WITH A FRIEND

Why Friends Are Friends

Jack L. Willcuts
Quaker practice and background connect in this guide to understanding the Friends' beliefs.
\$3.95

Testimony and Tradition

John Punshon
Challenge yourself with this commentary on the stance taken by Quakers of the past and our role as obedient Christians today.
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Waging Peace

John Lamoreau and Ralph Beebe
A thought-provoking biblical study for those seeking to learn about pacifism.
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The Power of the Lord Is Over All

Edited by T. Canby Jones
Spiritual counsel and practical wisdom are captured from the pastoral letters of George Fox.
\$28.95

Blessed Are the Peacemakers

Audeh Rantisi with Ralph Beebe
The life and concerns of a Palestine Christian are presented with the assistance of George Fox College history professor Ralph Beebe.
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Indian Summer of the Heart

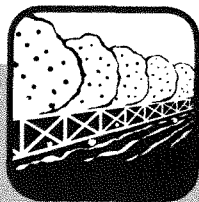
Daisy Newman
As a sequel to *I Take Thee*, Serenity, Newman writes this dual, multigenerational love story with characteristic magic.
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Pastors examine crisis as opportunity

Pam and Ron Ferguson will serve in Uganda.



NORTHWEST YEARLY MEETING

Knights Back in Newberg

Roscoe and Tina Knight have returned to Newberg after serving two years overseeing the mission program in Bolivia and Peru. Roscoe has accepted a half-time position as "missions field secretary" for the NWYM. In this role he will serve as liaison between the field and the mission board. He will also travel some in the Northwest, and in this capacity he hopes to help make people aware, not only of what's been accomplished in Friends work in Bolivia and Peru, but also of what he calls "the tremendous opportunities ahead of us."

Roscoe comes to this new position from 45 years of mission service, including extended ministry in three countries and a wealth of experience that ranges from evangelistic preaching and church planting to teaching and administration. Roscoe sees his stateside assignment as a challenge and claims he is already enjoying trying to see the different issues from the point of view of a mission board, as well as that of a missionary.

TRAVEL

Consider a **Costa Rican Study Tour**
February 6-17, 1992.

Call or write:

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LeShana to Head Portland Seminary

David LeShana has accepted the position of president of



LeShana

Western Evangelical Seminary, an inter-denominational graduate school of theology and Christian ministry in Port-

land. WES serves the constituency of NWYM in the preparation of pastors, missionaries, and church leaders.

Dr. LeShana, president of George Fox College from 1969 to 1982, will leave his present position as president of Seattle Pacific University and take up his duties at WES in January of 1992.

Focus Conference Features Crisis Ministry

September 17 to 19, pastors and leaders from all over the NWYM gathered in Umatilla, Oregon, for the annual Focus Conference, a time of spiritual retreat and learning for the Yearly Meeting's leadership. This year's topic, "Crisis as an Opportunity for Ministry," was presented by Dan Nolte.

Nolte, a recorded Friends pastor, currently serves as chaplain with the Pierce County Sheriff's Department in Tacoma, Washington.

Crandall Speaks at Women's Retreat

Marcile Leach Crandall spoke on the topic "Living Victoriously Through Change" at the annual NWYM Women's Retreat. Retreat was held at two locations this year: at Quaker Hill in McCall, Idaho, on September 26-29, and at Twin

Rocks Conference Center on the Oregon Coast, October 10-13.

Short-term Missionaries Enjoy Variety of Experiences

Several NWYM couples traveled to different places around the globe in ministry this summer. Gary and Susan Fawver spent two months in the Soviet Union helping set up youth camps. Ron and Carolyn Stansell traveled to Bolivia, where Ron taught classes in the San Pablo Seminary in La Paz and the Bolivian Evangelical University in Santa Cruz. Hal and Nancy Thomas spent a week in Wichita teaching in a seminar for Friends Hispanic pastors, sponsored by MAYM.

Antique Tractor Pull Draws in Crowd

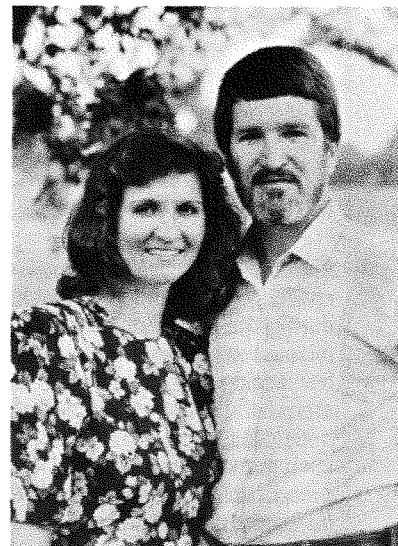
In late August Greenleaf Friends Church (Idaho) sponsored a community-wide antique tractor pull and pit barbecue. Approximately 1,000 people enjoyed the BBQ beef, baked bean meal, and the evening pulled in \$8,000 toward the expenses of Greenleaf Academy.

Reedwood Hosts Visiting Scholars

Reedwood (Portland) Friends Center for Christian Studies has invited four scholars to teach during the fall months. Jean and Tony Brown from Woodbrooke College in England, the 1991 "Scholars-in-Residence," spent three weeks at the Center during September and October.

Fergusons on Assignment to Uganda

Pam and Ron Ferguson, members of the Melba Friends Church (Idaho), are beginning a five-year assignment in Kampala, Uganda, where they will serve as country representatives for the Mennonite Central Committee. Fergusons previously served with MCC in Sudan.



Both Pam and Ron are graduates of Barclay College in Haviland, Kansas. They have been serving as pastors of the Melba Friends Church.



ROCKY MT. YEARLY MEETING

Omaha Selects Interim Pastor

OMAHA, NEBRASKA—Tedd Mathis became the interim pastor at Evangelical Friends Church here September 1. He is a junior at Grace College of

Position Opening-

Friends World Committee for Consultation, Section of the Americas, seeks a 3/5-time secretary for Wider Quaker Fellowship. Includes selection and publication of materials, correspondence, and record keeping. Knowledge of Quaker literature and excellent language skills necessary.

Please send application, including three references, to:
Wider Quaker Fellowship
1506 Race Street
Philadelphia, PA 19102 USA

the Bible, majoring in Bible and Christian education. Wife Dawn is a full-time mother and part-time phlebotomist at Methodist Hospital here.

Prior to coming to Omaha, Tedd worked in the newspaper business for 14 years and had lived in Worthington, Minnesota. The couple has two children—Kate and Sam.

Morrissey Speaks at Women's Retreat

COLORADO SPRINGS, COLORADO—Author Kirkie Morrissey addressed the Rocky Mountain Friends Women 1991 Retreat conducted here at a local hotel. She spoke to the theme "Celebration of Hope."

Morrissey, a former Young Life staffer, has authored five books—*Get Growin'*, *A Woman's Workshop on Forgiveness*, *Designed by God: A Woman's Workshop on Wholeness, On Holy Ground*, and *In His Name*.

Separately, Shirlene Perisho is new president of Rocky Mountain Friends Women, succeeding Doris Morris.

Albuquerque Holds Annual Retreat

ALBUQUERQUE, NEW MEXICO—Albuquerque Friends held their annual all-church retreat August 31 to September 2 at Pinon Canyon Camp. Table games, hiking, horseshoes, singing, worship, and time in God's creation were among activities enjoyed by those attending.

Springbank Participates in Vesper Service

ALLEN, NEBRASKA—Springbank Friends Church was among several area churches participating in a Sunday evening vesper service August 11 that opened the Dixon County Fair in Concord, Nebraska. The meeting also took part in a Child Evangelism Fellowship outreach at the fair. Child

Evangelism uses a mobile home vehicle called "Noah's Ark" that is a headquarters in the effort to share the good news of Jesus with children.

Mission Board Challenges RMYM Meeting

The Rocky Mountain Yearly Meeting Missions Board is encouraging Yearly Meeting churches to intensify prayers for the Evangelical Friends Mission needs before Almighty God, reported board secretary Gayle Cox. This could be done via regular church-wide prayer sessions or at small groups. For example, Paonia Friends recently began a "Frontier Fellowship" monthly prayer meeting.

Successful SBS reported at Rough Rock

ROUGH ROCK, ARIZONA—Missionary Mark Roberts said the July 8-12 summer Bible school here was well attended. On three of the five evenings more than 200 adults and children came to learn about God's Word. Average attendance was around 171 people. A team of 12 from the Friends Meeting in Willoughby Hills, Ohio, came to assist in the program. Several attendees accepted Jesus as Savior and there were some new people who attended.

OUR FRIENDS COLLEGES

GFC Enrollment Reaches 1,222 Students

After a record-setting year in 1990, enrollment at George Fox College has grown another 14 percent to 1,222 students for the fall of 1991.

The increase marks the fifth consecutive year of enrollment growth for the 100-year-old Newberg, Oregon, college. The school has doubled in size in the last five years: from 549 students in 1986, to 706 in 1987, 820 in 1988, 945 in 1989, and 1,073 in 1990.

For the first time in its history, more than 1,000 students attend classes on campus.

GFC Dedicates Beebe Hall

George Fox College's newest building, the 33rd on the Newberg campus, was dedicated Saturday, September 28.

The residence hall houses 40 students in ten two-room suites. The 9,000-square-foot minidorm building also contains a student post office to serve east campus residence halls.

Beebe was superintendent of the Crow-Applegate-Lorane

School District near Eugene, Oregon, when he died of cardiac arrest in September 1989 at the age of 60. At the time of his death, Beebe was chairman of the Student Life Committee of the college's Board of Trustees. A 1951 GFC graduate and the college's Alumnus of the Year in 1985, he had been a board member for 15 years.

One of the founders of the Eugene Friends Church, he served as presiding clerk of Northwest Yearly Meeting of Friends for 16 years.

Auctions Aid College for 60 Years

The tradition continued on Saturday, October 5, with the 60th Annual Barclay College (Haviland, Kansas) Ladies Auxiliary Sale. Hundreds of items were auctioned throughout the day including quilts, ceramics, handmade articles, and porcelain dolls.

All proceeds from the sale go to the operating fund of Barclay College. To date, sales have generated more than \$970,000 for the college. More details on the 60th Annual Sale will be available in the next issue of *Evangelical Friend*.

BLESS Returns

Plans are underway for the second annual BLESS (Barclay Leadership Seminars) Conference to be held November 4-6, 1991. The theme, "Nurture and Discipleship for a Growing Church," will be carried out in various workshops and plenary sessions. Speakers will include Dr. Herbert Byrne, professor emeritus at Asbury Theological Seminary, Wilmore, Kentucky; Carol Judy, director of children's ministry at Willoughby Hills Friends Church; Jon Sarver, chairman of Barclay's youth ministry department; and Mark Kelley, chairman of Barclay's pastoral ministry department.



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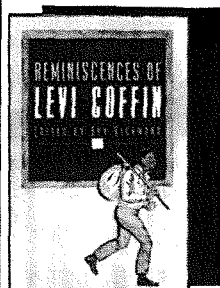
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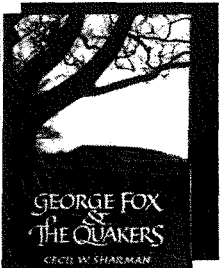
OUR FRIENDS MISSIONARY OUTREACH



NEW FROM FRIENDS UNITED PRESS

Reminiscences of Levi Coffin

An abridged edition of Levi Coffin's original journal. This volume also includes an updated preface that the editor has added to bring clarity and historical information to the work. Suspense, heartache, joy, and tears come to the reader as the pages unfold the story of the hundreds of slaves that passed through Indiana on the way to freedom.



George Fox and the Quakers

Cecil Sharman does an important work as he has placed the key events of George Fox's life within their historical setting. Fox, the founder of the Society of Friends (Quakers), is shown to be a warm personality and one with an intense sense of mission, mirrored in what his friends like John Banks and William Penn told of him.



Luke's Summer Secret

An exciting historical novel for junior age readers through adult. Young Luke gets the opportunity to travel to Indiana to meet Levi Coffin. He finds himself in the middle of activities that not only make him fearful, but also give him the satisfaction of the "Underground Railroad."

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A special Pre-Conference is set for November 1-3, during which James Newby from the Yokefellow Institute, Richmond, Indiana, will speak. His topic will be spiritual formation and direction. Academic credit and continuing education units are available to those who participate in the Pre-Conference.

Day of Prayer Provides Focus

Barclay's annual Day of Prayer was held September 11. The regular schedule was set aside for the entire student body and staff in order to devote the day to worship, prayer, and fellowship. Students and staff alike report the benefits of a protracted period of prayer. Amid hectic schedules, a day reserved for prayer contributes

a great deal to the spiritual tone on campus.

Tony Campolo Speaks at Christian Emphasis Week

The fall Christian Emphasis Week at Friends University, Wichita, Kansas, featured nationally known author and lecturer Dr. Tony Campolo as its special guest speaker. Dr. Campolo is a professor in the department of sociology at Eastern College, St. Davids, Pennsylvania. He has taught at the University of Pennsylvania. He is also an associate pastor of the Mt. Carmel Baptist Church in West Philadelphia.

A graduate of Eastern College and Eastern Baptist Theological Seminary, Dr. Campolo received his Ph.D. from Temple Univer-

sity. Among his books are *The Success Fantasy*, *The Power Delusion*, *Ideas for Social Action*, *A Reasonable Faith*, *Partly Right*, *Seven Deadly Sins*, and *Who Switched the Price Tags?* Most recently published are *20 Hot Potatoes Christians Are Afraid to Touch* and *Growing Up in America*.

Dr. Campolo lives in St. Davids with his wife, Margaret. They have two grown children, Lisa and Bart.

Christian Emphasis Week, a biannual event held in conjunction with the University's weekly Faith and Learning series, was September 17-19.

Malone Nursing Cross Cultural Caring Program

Malone College (Canton, Ohio) Nursing Department for the last three years has provided an opportunity for the nursing students to be able to go to other countries or areas of the United States to learn about other cultures. This year 22 students participated in the Cross Cultural Caring program. These students were sent to ten different areas this summer including West Virginia, Arizona, Ohio, West Indies, and Kentucky.

Malone Enlarges Real Estate Program

Norma Good, real estate coordinator, announced the appointment of Jean Hockwalt and David Clatterbuck as real estate marketing liaisons for Malone's real estate program. Their duties include marketing the real estate program in their designated areas as well as being full-time instructors. Malone is enlarging the real estate education to meet the needs of brokers, real estate companies, and private citizens. Malone can qualify someone to sit for the Ohio real estate exam in seven weeks. New classes start every five weeks.

Mexico

Dean and Freeda Johnson of Peninsula, Ohio, went to Mexico City as short-term missionaries in late September to help out until January while Byrnes are on furlough.

For a week in August a team from the Texas Area of the MAYM Friends Disaster Service assisted with construction of the mission residence for Chavarrias.

David and Joyce Byrne visited churches of RMYM and MAYM in September and will be on deputation in Eastern Region in October and in MAYM in November.

Praise God for services and Bible studies started in a new area, San Cristobal, near Tultepec!

Pray for Victor Dorantes and Maurilio Reyes from San Cristobal, who have begun Bible institute study by extension, with a desire to become church workers.

Philippines

Nine students from the Pasig area in Manila enrolled in an expository preaching class this fall.

Friends at Buyagan, in the Baguio area, are seeking a full-time pastor. At present the work is led by Pastor Jaime

Administrative Assistant Needed

FUM World Ministries Commission seeks a person to serve 1-2 years as administrative assistant to Khalil Mahshi, director of the Friends Schools, Ramallah, beginning immediately. Some fluency in Arabic is preferred, but not mandatory. Apply to WMC, 101 Quaker Hill Dr., Richmond, IN 47374.

Yearly meeting postponed for nine months due to civil war

Members of a work crew from Ohio and Michigan pause for posterity in front of Viveros Del Valle Church.

Tabingo, who visits regularly from Manila, and several local individuals.

Pasig Friends are seeking to establish new outreach at Gerona in Tarlac Province, an area heavily affected by the eruption of Mt. Pinatubo. A lot with a house has been offered them as a place to meet.

Rough Rock

Ivar and Pauline Johnson left Rough Rock in early September after serving there a second summer. Mark Roberts returned in September after spending the summer at home in Greenleaf, Idaho; his wife, Wilma, returned in October.

James Morris and Duane Comfort made an administrative visit to the field in mid-September.

Rwanda

Chuck Orwiler, pastor of First Denver Friends Church, and his wife, Vicky, visited Friends in Rwanda the last two weeks in October.

The new church at Cyangugu was dedicated October 27. Friendswood, Texas, Friends Church, which gave \$20,000 for this church, was represented at the dedication by its monthly meeting clerk, Kenton Harris. He traveled to the field with EFM staff members James Morris and Duane Comfort,

who went for a three-week administrative visit.

Friends in Rwanda were able to meet together September 12 and 13 for yearly meeting (which had been postponed since December 1990 due to civil war and unrest) in Kigali. They reported a very good two-day spiritual retreat before business sessions began, with representatives from each church and satellite group.

Praise God for a wonderful revival at Bulera Church in the Kidaho area.

Other

Praise the Lord for clear evidence of God's leading during sessions of Taiwan Yearly Meeting September 1-4; He stirred hearts with vision and faith as goals for growth and church planting (86 new churches by the year 2000) were discussed.

Evangelical Friends International leaders held an executive meeting October 8-10 in the Los Angeles area. James Morris, interim EFI director who is also executive director of EFM, led the meeting attended by Luis Espino, representing the Latin America Region of EFI; Nduwimana Manasseh from the EFI Africa Region; Jaime Tabingo representing the Asia Region of EFI; and Stan Perisho of the EFI North America region.



Eastern Region Work Crew

A work crew from Eastern Region went to Mexico City July 19-29 to help with construction of the EFM mission residence for Chavarrias. The crew was made up of the following: Dean and Freeda Johnson, Boston Heights Friends Church, Ohio; Calvin and Ethel Gritzmaker, Adrian/Raisin Valley Friends Church, Michigan; Bill and Barb McKenzie, Ypsilanti Friends Church, Michigan; Rex and Rosemary Musser, Goshen (Zanesville) Friends Church, Ohio; Dan and Mary Kay Rea, Salem First Friends Church, Ohio; Don Oswalt, Damascus Friends Church, Ohio; and Ed Hill, Broadview Heights (Cleveland) Friends Church, Ohio.

The crew accomplished the following work: excavated topsoil from basement (foundation) cells, broke boulder stones to be laid in foundation, wheeled in and tamped 132 metric tons of fill, moved seven tons of reinforcing rod, and leveled dirt in the backyard.

Missionary Manny Chavarria estimated the work of the group, which turned out to be mostly intense physical labor due to unforeseen delays in getting started, moved the building project ahead one month in schedule.

OUR RECORD OF FRIENDS

Births

ADAMS—Rachel Marie, to Stephen and Debbie, Alliance, Ohio, 7/12/91

ANDRES—Garett Lee, to David and Shana, Newberg, Oregon, 7/11/91

ANTRIM—Bray Earl, to Ron and Kim, Boise, Idaho, 8/3/91

BASTER—Pamela Joy, to Tom and Carla, Willoughby Hills, Ohio, 7/28/91

BEAL—Michael Alan, to Alan and Dawn, Beloit, Ohio, 6/16/91

BELFIELD—Barnabas Nathan, to Jon and Fonda, Gardner, Kansas, 9/5/91

BOSTRON—Bethany Eileen, to Conrad and Donna, Hay Springs, Nebraska, 7/5/91

BROWN—Rachel Julene, to Barbara and Jerry, Wichita, Kansas, 8/23/91

BRUCE—Kyle Lee, to Brian and Sandy, Argonia, Kansas, 7/21/91

CORDER—Rusty Scott, to Billy and Marjie, Ramona, Oklahoma, 8/28/91

ESPANA—Benjamin Robert, to Edwin and Cindy, Newberg, Oregon, 8/13/91

FOX—Dylan Leigh, to Dan and Kristin, Newberg, Oregon, 7/18/91

GLOSSET—Kori, to Jeff and Denise, Convo, Ohio, 6/16/91

GROSS—Phillip Anthony, to Scott and Maureen, St. Clairsville, Ohio, 8/24/91

HAMPTON—Jessy Lynne, to Larry and Paula, Newberg, Oregon, 7/14/91

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HOLMES—Justin Michael, to Marty and Bonnie, Alliance, Ohio, 7/7/91

JENKS—Jacob Morris and Jonathon Dean, to Ken and Marcia, Willowick, Ohio, 7/17/91

LANGLANDS—Shelby Jessica, to Ron and Wendy, St. Clairsville, Ohio, 7/24/91

McELROY—Allison Lea, to Joe and Debbie, Wichita, Kansas, 8/6/91

MILLER—Benjamin, to Mike and Kathy, Baycliff, Texas, 6/19/91

OLMSTEAD—Kathleen Royce, to Tim and Sandi, Newberg, Oregon, 8/11/91

STALLMAN—Zachery John, to Steve and Carrie, Boise, Idaho, 7/27/91

STUBBLEFIELD—Scott Charles, to Cliff and Tami, Newberg, Oregon 8/14/91

TAYLOR—Zachary James, to Paul and Doreen, Salem, Ohio, 5/22/91

VALIEN—Taylor Edward, to Becky, Omaha, Nebraska, 8/16/91

VANDENHOEK—Kelsey Elise, to Jeff and Deana, Newberg, Oregon, 7/29/91

WILSON—Caleb James Anderson and Caitlyn Maire Renea, to Gary and Denise, Alliance, Ohio, 6/10/91

WINNER—Hannah Ruth, to Charles and Cindy, Alliance, Ohio, 9/6/91

Marriages

Shelly CHAPMAN and William BODKINS, Beloit, Ohio, 7/26/91

Winifred KISSLING and Leonard NELSON, 8/24/91

Amy HILLYER and Chuck TUCKER, Winona, Ohio, 5/17/91

Amy KENNEDY and Shane PIERCE, Friendswood, Texas, 6/28/91

Marsha KIJER and Mike MCCORMICK, Bethesda, Ohio, 7/20/91

Patricia LOMMEL and David HOWELL, Talent, Oregon, 6/30/91

Anna Lisa PARK and Steven Ray HICKERSON, Salt Lake City, Utah, 7/6/91

Shannon PARNELL and Jamie EWERS, Suffolk, Virginia, 6/29/91

Cristina Ann POOLE and Steven Noel BLAKESLEE, Boise, Idaho, 8/24/91

Wendy POWELL and Mike MITCHELL, Franklin, Virginia, 8/10/91

Wendy and Ken SMISOR, League City, Texas, 8/3/91

Jackie WILLIAMSON and David SHAT-TUCK, Beloit, Ohio, 7/20/91

Amy WILSON and Terry BARR, Winona, Ohio, 5/4/91

Karen WYATT and Scott MILLER, Booker, Texas, 8/24/91

Rose ZALESNY and Donnie OSBURN, St. Clairsville, Ohio, 7/27/91

Deaths

ALBRITTON—Jimmy, Friendswood, Texas, 8/3/91

BLAND—Elsie, Wichita, Kansas, 7/26/91

BOWLES—Lila, Friendswood, Texas, 7/26/91

COMFORT—Edith, 83, Newberg, Oregon, 6/19/91

CONNOR—Ralph, 69, Ashland, Oregon 8/4/91

FRAZIER—Lillian, Newberg, Oregon, 7/13/91

IREY—Laura Jane, 76, Salem, Ohio, 6/6/91

JOHNSON—Marvin, 77, Tecumseh, Michigan, 9/15/91

LARSEN—Walter, 74, Medford, Oregon, 8/2/91

LEWIS—Robert, League City, Texas, 8/27/91

MEEKER—Elsie, Newberg, Oregon, 7/25/91

MILLS—Wilma, Newberg, Oregon, 8/4/91

RUSSELL—Harold, 85, Ashland, Oregon, 7/9/91

UTLEY—Kawika Samuel, 3½ months, Ashland, Oregon, 6/15/91

**OUR
WORLDWIDE
CHURCH
FAMILY**

Realignment Discussed

Ninety-eight North American Friends gathered September 12-14, 1991, in response to Iowa Yearly Meeting's invitation for a realignment conference in Des Moines, Iowa. These Friends included 25 appointed delegates from six yearly meetings (Iowa, Friends Church Southwest, Northwest, Rocky Mountain, Mid-America, and Evangelical Friends Church—

Eastern Region yearly meetings) and other individual participants and interested persons. The centrality of Jesus Christ and the authority of Scripture were repeatedly reaffirmed and celebrated in worship and singing.

Seven prepared presentations dealing with various dimensions of doctrine and realignment were shared. The presenters were: Ron Selleck of West Richmond, Indiana—"The Friends Tradition of Structural Change"; Del Coppinger of Iowa Yearly Meeting—"The Current Impetus for a Call for Realignment"; Charles Mylander of Southwest Yearly Meeting—"The Holy Spirit Who Inspired the Written Scriptures"; Rick Talbot of Xenia, Ohio, Friends—"Jesus Christ as the Focus of Scripture"; Maurice Roberts of Mid-America Yearly Meeting—"Benefits Which Could Result from a Realignment of Friends"; John Williams, Jr., of Eastern Region—"Worship Is Not Defined By Form"; Patricia Edwards of Oskaloosa, Iowa, Friends—"The Equality of Women in Ministry." Full texts of these presentations are available from Iowa Yearly Meeting's office.

Volunteers On Wheels Progress Report

VOW is a nonprofit, authorized agency of the Northwest Yearly Meeting of Friends Churches, registered as a tax-exempt corporation in Oregon, Washington, and Idaho. Members are provided with a means through which they can assist Friends churches, schools, and camps with construction, ministry, and service projects. Although most projects so far have been of a construction nature, applications are welcomed for VOW assistance in pulpit supply, vacation Bible school, Sunday school teacher training, church

secretary substitutes, book-keeping, etc.

Since the beginning of VOW in 1984, 33 projects have been completed; 11 in churches, 12 in camps, 8 in schools, and 2 in the Selby House at Tillamook. Sixty-eight members have worked about 10,790 hours, thus saving applicants about \$90,000. Six of the projects have been done at George Fox College, which they estimate has saved them \$30,000. Homer Wright, a charter member of VOW, has worked on and coordinated all the college projects plus eight others in the Yearly Meeting. The college awarded Homer a beautiful plaque, naming him Volunteer of the Year.

VOW can't guarantee that all applications will be approved since other projects scheduled and volunteer availability have to be coordinated. Applications for assistance can be received from the executive director.

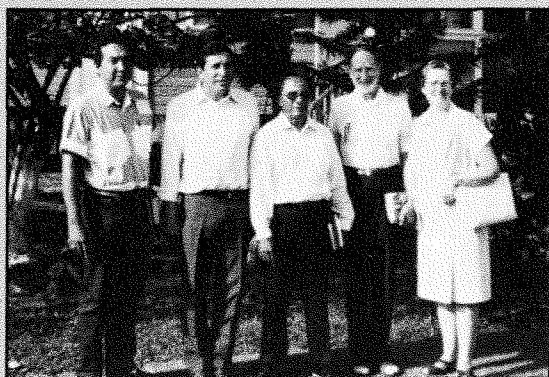
If you know any individuals who could join VOW, contact Cecil Binford, president, in Greenleaf, Idaho, or Phil Fendall, executive director, in Milwaukie, Oregon (503 659-3507). Those in other yearly meetings interested in beginning a VOW group can also contact Cecil or Phil for more information.

VOW members are in complete accord with the statement of faith given in the *Faith and Practice*. No monetary compensation is received by VOWers.

William Penn House Offers Services

William Penn House in Washington, DC, is pleased to announce the appointment of Martha A. Penzer as house manager.

Since 1966 William Penn House, conveniently located on Capitol Hill, has provided overnight hospitality to Friends and



Personal reflections from the Friends World Conference in Honduras are shared by Lucy Anderson shown in photo with her husband Alvin and three Honduran pastors.

Conference Echoes

My husband and I had the privilege of representing EFC-ER at the Friends World Conference in Tela, Honduras, July 16-24. There were 326 Quakers in attendance from 36 countries of the world. The theme was "In Spirit and in Truth: Faith in Action."

Activities during the week included both programmed and unprogrammed worship, small group sharing, workshops, plenary sessions, interest groups, three guest speakers who addressed the large group, and Saturday excursions to nearby points of interest. Also there was adequate time to swim, hike, and explore the beautiful ocean beach just 50 yards from the campus.

Spanish was the language of the week, although six bilingual translators provided both consecutive and simultaneous translations as required.

Special music for the services was enjoyed by all groups fervently sung in their native tongues. A conference hymnal, which contained 64 hymns and choruses, was published by the planning committee and used throughout the week.

On Wednesday evening, Nelson Salinas, a Chilean Friend now from Miami, Florida, spoke on "Thirst for Life" based on Jesus' encounter with the Samaritan woman in John 4. His experiences in working with refugees and defending the poor helped him to realize he could worship God, not as a foreigner, but as one accepted into the family of God.

On Friday evening, it was my privilege to speak on the topic: "Justice, Peace and the Integrity of Creation." Using a scriptural base, I challenged Friends to work as "partners with God" to achieve justice and peace in the world and to intensify our efforts to preserve our environment because we are divinely appointed as caretakers."

On Sunday afternoon, Heredio Santos from Holguin, Cuba, spoke on "Faith in Action." His message was a challenge for Friends to reexamine the account of Abraham, who responded in obedience to God's urgent call.

In Quaker circles, the summer of 1991 will be remembered because the fifth Friends World Conference was held in three sites—the Netherlands in June, Honduras in July, Kenya in August. As only one of the 1,100 Friends who attended the Conference, I will cherish the experience and long remember it.

others visiting the nation's capital under the weight of a concern. Seminar programs are provided for groups seeking to learn more about current issues and the political process.

Individuals and families visiting Washington, DC, for cultural sights and events also make use of the simple accommodations that are offered at William Penn House.

Thai Villagers Work Toward Self-reliance

Herbal medicine production, natural farming, and self-reliance are some of the exciting things that are being initiated by the Traditional Medicine for Self-Reliance (TMSR) project in Thailand with the assistance of Canadian Friends Service Committee.

They focus on a holistic approach to primary health care and food production, which leads to individual and community self-sufficiency and well-being. The Traditional Medicine project promotes the use of basic herbal medicines grown and processed by individual families and communities. These medicines can replace imported expensive western pharmaceutical products. (Excerpted from

Quaker Concern, Susan Reesor, Canadian Friends Service Committee staff.)

New Executive Secretary for FWCC

Asia A. Bennett will be the new executive secretary for Friends World Committee for Consultation, Section of the Americas.

Before coming to FWCC, Asia served the American Friends Service Committee for over 20 years, including the past 11 years as executive secretary at the national level.

Asia Bennett's appointment to FWCC begins in March, 1992, at the Section's Annual Meeting in Columbus, Ohio. In her new role, Asia will oversee FWCC's many ministries of communication and consultation among yearly meetings in the Americas.

FWCC facilitates travel under religious concern, regional conferences on faith and practice, directories, and communication resources. International Quaker Aid, Right Sharing of World Resources, Quaker Youth Pilgrimage, and Wider Quaker Fellowship are examples of programs that FWCC administers on behalf of all Friends in the Americas.



"Would thee ask thy husband if he would let thee serve as chairman of the spiritual life committee?"



NO ROOM



BY NANCY THOMAS

"At this rate I won't get home before midnight," I grumbled.

All right, so I was exaggerating,
but You know I had been standing
on that corner for over an hour,
watching bus after bus hurry by
without so much as a casual glance my way.
All full, people hanging out the doors.
All indifferent.

"Lord, I'm here to serve You.

You control the world,
and that includes this bus line.
Couldn't You please arrange for one to stop?"
I tossed my monologue up to You.
Did You catch it?
I was too weary to wait for Your reply.

Eventually, of course, I got home
and flopped down on my bed
in disgruntled relief,
wondering why You don't treat Your servants better,
why You don't just wipe out the inconveniences
that clutter up my day
and impede the smooth flowing
of my service to You.

Later that evening Kristin and I
were listening to a "Little Marcie" tape
of Jesus' life. My attention wandered,
but in the background I observed my small daughter
chanting along, "Clip, clop, clip, clop,"
as the donkey bore Joseph and Mary to Bethlehem.

Marcie's voice squeaked out the tale
of the young couple's exhausted search
for a place to spend the night.
Inn after inn turned them down.
All full.

Suddenly, something clicked in my brain,
and I was all attention.
Oh, Lord, how can I be so dense!
Here is a story (how often have I heard it before?)
of frustration, of inconvenience,
of sheer human exhaustion.
You could have reached down Your hand
and instantly created a place
for the Christ child's birth.
But you didn't.
You didn't.

Frustration and inconvenience invaded Jesus' life
from the beginning.
I guess they'll be my travel companions, too.

Lord, I won't ask You to do for me
what You wouldn't do for the mother of Your own Son.
Just give me a greater measure of
her gentleness and patience
the next time those buses fly by.

AMEN

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Volume 6, Number 6
November/December 1991

Growth Prompts Building Projects

Hammers are swinging, saws are buzzing, paintbrushes are flying, and volunteers are popping out of the woodwork all across the Yearly Meeting. From plans for complete new facilities to the renovation of older buildings, many churches find themselves these days with blueprints in hand. The VOW (Volunteers on Wheels) organization has been involved with some of these building projects, and Share Calls have been issued to help some of these churches complete a phase of their building/remodeling projects.

West Chehalem has completed phase one of their 8,000 sq. ft. multipurpose/gym building, which will also contain a new kitchen, five classrooms, four restrooms, storage, and a pantry. From the outside, the building looks complete. Phase two is beginning and includes plumbing, wiring, insulation, and floor covering. To this point, no debt has been incurred and the church is looking for ways to pay for the work that remains to be completed.

Rose Valley purchased six and one-half acres of land next to their current property. The groundwork has been done, the road put in, and the foundation work will begin within the next two weeks. They plan to build a 19,000 sq. ft. building that includes a sanctuary to seat 300 with handicapped accesses and restrooms, a social hall, and two educational wings.

In September **North Valley** celebrated the completion of its new gym. This full-sized basketball court will be used to expand the existing children's and youth ministry programs, as well as provide for more family-oriented activities. On October 31, the church hosted an all-area middle school harvest party in the new gym. Postscript: the church followed a pay-as-we-build policy, and the gym is debt free!

With blueprints already in hand, **Meridian** is beginning the actual construction of their new addition, which will add a fellowship hall and more classrooms to their existing facilities.

Much of **Newberg's** recent growth is in the younger generation, so the church is currently renovating to provide for larger nursery and toddler facilities. The next project will be a new parking lot, and a Facilities Development Task Force is working with Portland architect **Kenneth A. Paulsen** to develop a master plan.

Camas began their project of "Building for Others" about four years ago because they had outgrown their facilities. In their "pay-as-you-go" plan, they have added a large worship/fellowship center. The old sanctuary has become the children's ministry center.

Deschutes did some remodeling on their church, creating a new entryway with side-walks and steps, and a new nursery area.

Spokane has been in the process of making major improvements to their church facilities over the last few years. In recent months they have been remodeling the main church entrance and foyer to accommodate current needs and allow for growth, building access for the handicapped and restrooms for the handicapped on the main floor. Remodeling of Sunday school classrooms and the kitchen has also taken place.

Hillsboro is in the process of adding on a Christian education unit, which also contains restrooms, a nursery, and an elevator (required by the city) to the upper level of the church.

Rosemere has recently remodeled/enlarged their sanctuary, put in new door frames, installed new carpets, and purchased a new pulpit and platform chairs. Sunday, October 27, they held a rededication service of the church and congregation to serving the Lord in the Rosemere area of Vancouver. Most of the people now attending have been a part of that congregation less than five years. Attendance is averaging close to 60.

Youth Happenings

The next **Bible Quizzing Tournament** takes place November 15-16 at Cherry Grove in Battle Ground, Washington.

Midwinter high school retreat is scheduled for December 27—January 1 at Twin Rocks. Speakers will focus on relationship skills with God, parents, friends, and the opposite sex. Thirty-five youth and three adults are planning to attend **Youthquake** in Burlington, Vermont.

It's already time to begin considering placements for next summer's **Summer Ambassador** program. College-age people interested in serving in a church, and churches interested in having a summer ambassador can contact **Lorraine Watson** for more information and an application (503/657-6076).

EFM Mission Internships are available for a short-term experience this summer. Contact **Bruce Bishop** at the Yearly Meeting office for information (503/538-9419).

Did You Know That . . . ?

—**Entiat** will be holding their 1,000th monthly meeting in November? They are planning some special celebrations.

—**Deidre Lachelle Bridges** was born October 3, to **David and Rochelle**, youth pastors at Boise?

—**Gordon St. George** has resigned at North Valley? His last Sunday will be November 24. He and Colleene will be retiring in Phoenix, Arizona.

—**North Valley** went on an all church weekend retreat at Camp Eagle Fern in Estacada during October?

—**Talent** is sponsoring a new Saturday worship service in Spanish for Spanish-speakers in the community?

—**Cilde Grover** (Reedwood) has agreed to be interim executive secretary of the Friends World Committee on Consultation and will be living in Philadelphia until April?

—**Newberg** is sponsoring a 15-week Divorce Recovery Workshop, open to the community?

—**Ken and Tonya Comfort** have moved from Juli to Puno, Peru, so they have better communication access with other missionaries and those outside of Peru? Their address (Apartado 369, Puno, Peru, S.A.) and work assignment remain the same.

—**Duane Comfort**, executive assistant for Evangelical Friends Mission (EFM), will be available to meet with churches or small groups January 13-26, 1992? Last year Duane visited churches in southern Idaho and southern Ore-

gon. This January he would like to target churches in the Willamette Valley and southwest Washington areas. Duane is willing to meet with any size group on any day of the week. If you are interested, please call the Yearly Meeting office (503/538-9419) as soon as possible for scheduling.

—**Second Street Community Church** (Newberg) celebrates its first birthday November 6 with a 90-minute drama held on the campus of George Fox College?

—Sixty-seven people attended the **NWYM Youthworkers' Training Conference**, held at the Riverhouse in Bend, Oregon?

—This year's first **Bible Quizzing Tournament** took place October 11-12? Twenty-three teams with 112 young people participated. In the junior high category, **Eugene** came in first, **West Chehalem** second, and **Netarts** third. In the senior high division, **Eugene** took first, and **Cherry Grove** and **Netarts** tied for second.

—**ParkCenter** in Boise celebrated its first anniversary in October, with several sharing what Christ and the new church means in their life.

—**Clackamas Park FWMF** held their annual fundraising banquet Saturday, October 26, raising \$300.00 for foreign and home missions projects. **Dick Edmundson**, pastor of Camas Friends, provided musical entertainment for the evening.

—**Joe Gerick's** home phone number was printed incorrectly in the 1991-92 Directory of Pastors? His correct number is 208/362-9294. Please make note of that on your directory.

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